The 2023-24 Netsarim-Essene Calendar i ii iii iv v # by Paqid, Yo'el Ben Avraham Today is the __Day of the Shabbath, and the __Day of the __Hodesh (solar month), [Remembrance Day_of 4], in the __Season of the Year. Of the three, 49 Day Counts, today is the__day of [the 1" fruits of] NewGrain | NewWine | NewOil, [which is__week(s) and__day(s) of the omer of Grain | Wine | Oil.] Barúk Attá Yahuweh, Elohéynu, Mélek-Malkáh há'Olam, Shehekeeyánu w'Qiyimánu w'Higiyánu L'zmán ha'Zeh. Blissed are You, Yhwh, Elohéynu, King-Queen of the Universe, Who has given us life, sustained us, and enabled us to reach this time. March 2023 — Priestly Cycle 5 of 6^{vi vii} - Spring Quarter Begins the Year in Relation to the Week of the Equinox Boker Yom Erev Laila Morn Day Even Night 24 Priestly Day 1 - Yom Rishon Day 2 – Yom Shaynee Day 3 - Yom Shleeshee Day 4 – Yom Revee'ee Day 5 – Yom ḤahMeeShee Day 6 – Day 360 Day 357 Day 359 Mar 12, 2023 355 Mar 13 Mar 14 Mar 15 Mar 16 Mar 17 Mar 18 361 356 358 Month 1 Day 362 Day 363 Day 364 02 Day 002 Day 003 Day 004 001 of the year of the year Mijamin 1 of the of the of the Mar 22 007 0 009 10 011 005 06 006 07 008 09 010 Hakkoz 2 Mar 26 Mar 27 Mar 28 Mar 29 Mar 30 Apr 1 h Lamb Cho Apr 2 012 13 Apr 3 Matsa 1 Apr 5 Matsa 2 Apr 6 Matsa 3 Apr 7 017 Matsa 4 Apr 8 018 013 14 Pesah Apr 4 014 15 015 (Mt 12:40) Y'Shua's soul will Resurrection-on Y'Shua's Soul in Abijah 3 the Shabbath after be in the heart of 'Shua Last In the heart of the heart of the earth→ 3pm <u>after</u> the 3 Day & Night Supper and the earth for heart of earththe earth-> 3Days-3Nights^{viii} Day & Night 2 Apr 13 Day & Night 3 Apr 12 Apr 15 20 Matsa 6 Apr10 020 21 Matsa 7 Apr11 021 22 Apr 14 Matsa 5 Apr 9 019 022 023 24 024 025 Arrived at the Barley Harvest Barley Harvest Barley Harvest Rest on the Shabbath Sea of Reeds Jeshua 4 Y'Shua revealed alive to Disciples In Acts 20:6-7, confirmation for the DSS Essene-Ebionite Calendar is found in that Sha'ul left after the week of Matsa on the 22nd & arrived Shaul gathered on the 26th. They always began their Omer count on the 26th—the first day after the weekly Sabbath following the entire Festival of Matsa Disciples on the The 1st Century A.D. Temple Sadducees and Pharisees counted differently, as do Talmudic & Ka'arite Jews of today. We begin the 50 days Shabbath → of 'Counting the Omer' leading to, not one but three consecutive Shavuots/Pentecosts: New-Grain, New-Wine, New-Oil. FirstFruitsBarley 026 27 Wheat Omer 2 Day 1 of 90 days 28 028 29 029 30 032 Month 2 Shecaniah Count to Asce Apr 18 Apr 22 Apr 19 Apr 20 Apr 16 sion Day per GHT Apr 17 Wheat Omer 8 033 04 Wheat Omer 9 034 05 Wheat Omer 10 035 Wheat Omer 11 036 07 Wheat Omer 12 037 08 Wheat Omer 13 038 Wheat Omer 14 039 6 Eliashib Apr 23 Apr 24 Apr 25 Apr 26 Apr 27 Apr 28 Apr 29 14 Wheat Omer 19 044 15 Wheat Omer 20 045 10 Wheat Omer 15 040 11 Wheat Omer 16 041 12 Wheat Omer 17 042 eat Omer 16 043 Wheat Omer 21 046 Jakim Mav 1 May 3 Wheat Omer 22 047 Wheat Omer 23 048 19 Wheat Omer 24 049 at Omer 25 050 Wheat Omer 26 051 Wheat Omer 27 05 Wheat Omer 28 053 Huppah 8 Wheat Omer 29 054 Wheat Omer 35 060 Wheat Omer 30 055 26 Wheat Omer 31 056 Wheat Omer 32 28 Wheat Omer 33 058 29 Wheat Omer 34 059 Jeshebeat 9 Month 3 Wheat Omer 39 05 Wheat Omer 39 May 25 061 02 Wheat Omer 37 062 03 Wheat Omer 38 063 06 Wheat Omer 41 066 Wheat Omer 42 067 Bilgah 10 Wheat Omer 36 May 22 May 23 May 24 May 26 May 27 Wheat Omer 49 074 Wheat Omer 43 068 09 Wheat Omer 44 069 10 Wheat Omer 45 070 11 Wheat Omer 46 071 12 Wheat Omer 47 072 13 Wheat Omer 48 073 11 Immer May 30 May 31 June 3 New Wine 2 076 17 New Wine 5 079 20 New Wine 6 080 15 Shavuót June 4 075 New Wine 3 077 New Wine 4 New Wine 7 Hezir 12 June 6 June 7 June 8 June 9 June 5 NewWineCount1 New Wine 9 083 24 New Wine 10 084 25 New Wine 11 085 26 New Wine 12 086 27 New Wine 13 087 New Wine 14 088 New Wine 8 082 23 Happizzez 13 Summer Quarter | Priestly Cycle 1 of 6 Day Even Night Morn Day Even Night Boker Yom Erev Laila Morn Day Even Night Morn Day Even Night Day Even Morn 52 24 Priestly Day 2 – Yom Shaynee Wks Day 1 - Yom Rishon Day 3 - Yom Shleeshee Day 4 - Yom Revee'ee Day 5 - Yom ḤahMeeShee Day 6 - Yom Ha'SheeShe Course New Wine 16 090 New Wine 17 091 New Wine 14 093 New Wine 15 089 New Wine 14 094 New Wine 21 01 Month 4 Jun 21 092 095 Pethian 1 Noah MemorialDava June 22 June 18 June 19 June 20 June 23 June 24 New Wine 22 New Wine 23 09 New Wine 24 098 New Wine 26 100 New Wine 28 New Wine 25 New Wine 27 10 102 Jehezkel June 25 June 26 June 27 June 28 June 29 June 30 July 1 New Wine 29 103 New Wine 30 104 New Wine 31 105 w Wine 32 New Wine 33 107 New Wine 34 108 ew Wine 35 109 Jachin 3 July 2 July 3 July 4 July 5 July 6 July 7 July 8 ew Wine 42 116 110 111 112 113 114 115 New Wine 37 New Wine 38 New Wine 40 New Wine 41 ew Wine 36 lew Wine 39 July 15 Gamul Day 91 Ascension July 10 July 11 July 12 July 13 July 14 July 9 per The GHT^{ix} New Wine 47 121 New Wine 48 Month 5-Mid-123 New Wine 43 117 New Wine 44 118 New Wine 45 119 120 122 July 22 New Wine 46 Delaih 5 July 16 July 14 July 15 July 19 July 20 Summer-July 21 v3 Of Month 5 124 130 125 127 128 129 July 23 6 Maaziah FF New Wine 50 New Oil Count 1 July 24 July 25 July 28 July 29 New Oil 8 New Oil 9 New Oil 10 New Oil 11 New Oil 12 New Oil 13 New Oil 14 131 132 135 136 137 Jehioarib July 30 July 31 Aug 1 Aug 3 Aug 4 Aug 5 Aug 2 New Oil 21 New Oil 15 138 New Oil 16 139 New Oil 17 140 New Oil 18 141 New Oil 19 142 New Oil 20 143 144 8 Jedaiah Aug 6 Aug 7 Aug 8 Aug 9 Aug 10 Aug 14 Aug 12 New Oil 22 145 New Oil 23 146 New Oil 24 147 New Oil 25 148 New Oil 26 149 New Oil 27 150 New Oil 28 151 Harim 9 Aug 13 Aug 14 Aug 15 Aug 16 Aug 17 Aug 18 Aug 19 New Oil 29 New Oil 30 153 New Oil 31 154 New Oil 32 New Oil 33 New Oil 34 New Oil 35 158 Seorim 10 Month6|Aug20 Aug 21 Aug 22 Aug 23 Aug 24 Aug 25 Aug 26 New Oil 37 New Oil 38 New Oil 39 New Oil 40 New Oil 41 New Oil 36 159 160 161 163 164 New Oil 42 165 162 Malchijah 11 Aug 27 Aug 28 Aug 29 Aug 30 Aug 31 Sept 1 Sept 2 New Oil 43 New Oil 44 New Oil 45 New Oil 46 New Oil 47 New Oil 48 166 167 168 169 170 17 New Oil 49 172 Mijamin Sept 3 Sept 5 Sept 6 Sept 7 Sept 8 Sept 4 Sept 9 174 175 Sept 14 Sept 15 178 179 Sept 10 Sept 11 Sept 12 Sept 13 Hakkoz Sept 16 New Oil 50

The 2023-24 Nazaræan-Essene Calendar # by Paqid, Yo'el Ben Avraham

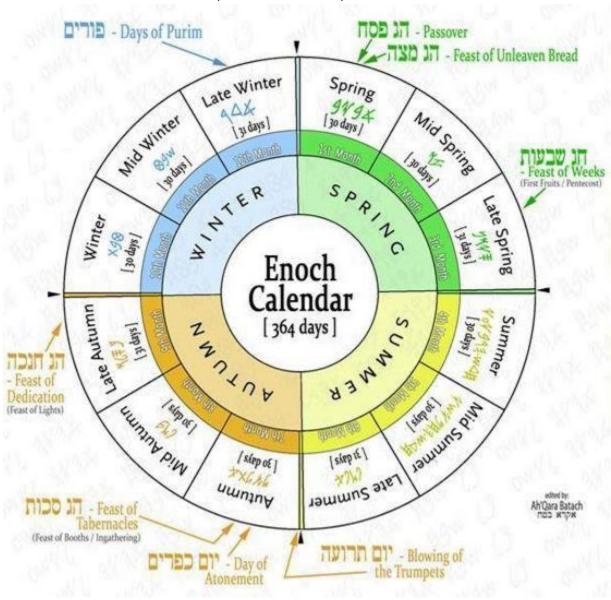
Today is the __Day of the Shabbath, and the __Day of the __Hodesh (solar month), [Remembrance Day__of 4], in the __Season of the Year. Of the 49 Day Counts, today is the __day of [the omér for] NewGrain | NewWine | NewOil, [which is __week(s) and __day(s) of the omér of Grain | Wine | Oil.]

Barúk Attá Yahuweh, Elohéynu, Mélek-Malkáh há'Olam, Shehekeeyánu w'Qiyimánu w'Higiyánu L'zmán ha'Zeh.

Blissed are You, Yhwh, Elohéynu, King-Queen of the Universe, Who has given us life, sustained us, and enabled us to reach this time.

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Accordingly, the New Year begins in the Spring—not, in the Summer, and not in the Fall, and not in the Winter.



Rosh ha'Shanah in the Spring

Ex 12:2 "This hodesh [this month at the spring equinox] shall be for you the beginning (rosh) of hodeshim [the 12 months according to the 12 constellations].

It shall be the first (rishon) month of the year (shanah) for you.

Dt 16:1 "Guard the hodesh of Aḥiḥ [month of Spring] and perform the Pesách to YHWH your Elohim: for in the month of Aḥiḥ YHWH your Elohim brought you forth out of Egypt by night."

Again, this is a constellation month based upon the motion of the Sun as it moves north and south during the year. It enters a new constellation, marked as a 30-Day Month—12 months per year and 4-seasons—Spring, Summer, Autumn, and Winter.

Later, Priests and Pharisees altered this. They adopted & adapted their Calendar from Babylon and Greece, either during the Maccabean or Herodian period. They began to call Yom Teruah "Rosh ha'Shanah" as they established a Civil year running from Fall to Fall and counting their years by it. However, according to their own Torah, the 1st Day of the 7th month is at the end of the Summer and is

called "Yom Teruah" — not Rosh ha'Shanah (Lev 23:24). They also began to start their day at night rather than in the morning. Throughout the Scriptures, however, there was a Morning-Day-Evening-Night sequence. (Arguments used to prove the Moon based Calendar by using a few Psalms passages will be refuted later in this paper. There, the proper translation and context is made clear concerning these passages: Ps 89:37; 136:9; 104:19; 81:3

What Do the Essene (Assayin/Assayim) Sages of the Book of Enoch Say?

Enoch 72:1, 29-37 "The Book of the Courses of the luminaries of the heaven...which Uri'el the messenger...showed me...all their calculations exactly as they are, and how it is with regard to all the years of the world and to eternity, until the new creation is accomplished, which endures until eternity... 29 So the sun has returned and entered into the second window in the east, and returns orbital divisions for thirty mornings, rising and setting. 30 On that day, the night decreases in length. The night amounts to ten parts and the day to eight. 31 On that day, the sun rises from that window, sets in the west, returns to the east, and rises in the third window for thirty-one mornings before it sets in the western sky. 32 On that day, the night decreases and amounts to nine parts, the day to nine parts; the night is equal to the day and the year is exactly **three hundred sixty-four days**. 33 And the length of the day and of the night, and the shortness of the day and of the night arise; through the course of the Sun, they are separated. 34 So, it comes that its course becomes daily longer, and its course nightly shorter. 35 And this is the calculation and the course of the Sun, and his return as often as he returns sixty times and rises: the great luminary, which is named the Sun, forever and ever. 36 And that which rises is the great luminary, and is so named according to its appearance, as the Master commanded. 37 As he rises, so he sets and does not decrease, and does not rest, but runs day and night, and his light is seven times brighter than that of the Moon; but regarding size they are both equal."

Note also, that in the books of Daniel and Revelation, the 360-Day year (with 4 seasonal division days that are not part of that count) is described as a "time and times and half a time" and "forty-two months" and 1260 days, which equals $3\frac{1}{2}$ years = 42 months ÷ by $12 = 3\frac{1}{2}$ years). 360 Days ÷ 12 Months = 30 Days per month.

What Do the Essene (Assayin/Assayim) Sages of the Book of Jubilees Say?

<u>Jubilees 2:8-10</u> And on the fourth day [Wednesday – Day 1 of the New Year] He created the sun and the moon and the stars, and set them in the firmament of the heavens, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness. And God <u>appointed the sun</u> {not the moon} to be a great sign on the earth for Days and for Sabbaths and for Months and for Feasts and for Years and for Sabbaths of Years and for Jubilees and for all Seasons of the Years. 10. And it divides the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth. These three kinds He made on the fourth day...

<u>Jubilees 6:30-34</u> And all the days of the commandment will be fifty-two weeks of days, and (these will make) the entire year complete. Thus, it is engraved and ordained on the heavenly tables. And there is no neglecting (this commandment) for a single-year or from year to year. And command you the children of Israel that they observe the years according to this reckoning—three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts. But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons, and the years will be dislodged from this (order), and they will neglect their ordinances. And all the children of Israel will forget, and will not find the path of the years, and will forget the New-Months {chodesh = 30 days monthly renewal, not yareach = moon phases}, and Seasons, and Sabbaths, and they will go wrong as to all the order of the years.

Jubilees 6:35-38 For I know and from henceforth shall I declare it unto you, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tables the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error

and after their ignorance. For there will be those who will assuredly make <u>observations of the moon</u>—how (it) disturbs the seasons and comes in from year to year **ten days too soon** [12 moons = 355 days]. For this reason, the years will come upon them when they will disturb (the order) and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the **Months** and **Sabbaths** and **Feasts** and **Jubilees**. For this reason, I command and testify to thee that you may testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the **New-Months** (chodesh, not yareach) and Seasons and **Sabbaths** and **Festivals**, and they will eat all kinds of blood with all kinds of flesh.

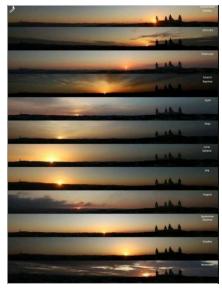
[NOTE: You cannot drain all blood out of dead flesh with its millions of veins and capillaries! To eat flesh is to eat-drink blood! It is unavoidable. The editor of Jubilees slipped and left that verse intact!]

Enoch Chapter 82

Enoch summarizes for his son in Chapter 82 what he has taught in chapters 72-81 concerning the motions of the sun, moon, and stars

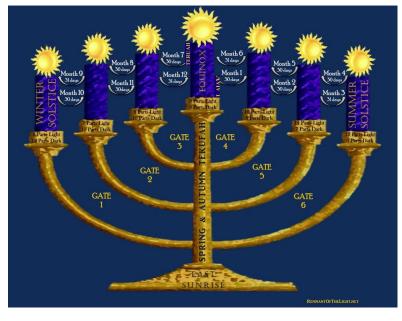
Enoch 82:1-3 And now, my son Methuselah, all these things I am recounting to thee and writing down for thee! and I have revealed to thee everything, and given you books concerning all these: so, preserve, my son Methuselah, the books from thy father's hand, and (see) that thou deliver them to the generations of the world. I have given wisdom to thee and to thy children, [And thy children that shall be to thee], That they may give it to their children for generations, this wisdom (namely) that passes their thought. And those who understand it shall not sleep but shall listen with the ear that they may learn this wisdom, and it shall please those that eat thereof better than good food.

Enoch 82:4-10 Blessed are all the righteous, blessed are all those who walk in the way of righteousness and sin not as the sinners, in the reckoning of all their days in which **the Sun** traverses the heaven, entering into and departing from **the portals** (gates) **for thirty days**



with the heads of thousands of the order of the stars, together with **the four which are intercalated** which divide **the four portions of the year**, which lead them and enter with them **four days**. Owing to them, men shall be at fault and not reckon them in the whole reckoning of **the year**: yea, men shall be at fault and not recognize them accurately. For they belong to the reckoning of the year and are truly recorded (thereon) forever, one in the **first portal** [gate] and one **in the third**, and one **in the fourth** and one **in the sixth**, and

the year is completed in three hundred and sixty-four days. And the account thereof is accurate and the recorded reckoning thereof exact; for the Luminaries, and Months and Festivals, and Years and Days, has Uriel shown and revealed to me, to whom the Lord of the whole creation of the world has subjected the host of heaven. And he has power over night and day in the heaven to cause the light to give light to men—Sun, Moon, and Stars, and all the powers of the Heavens which revolve in their circular chariots. And these are the orders of the Stars, which set in their places, and in their Seasons and Festivals and Months.



Enoch 82:10-14 And these are the names of those who lead them, who watch that they enter at their Times, in their Orders, in their Seasons, in their Months, in their periods of dominion [stewardship], and in their positions. Their Four-Leaders who divide the four parts of the year enter first; and after them the Twelve-Leaders of the orders who divide the months; and for the three hundred and sixty (days) there are heads over thousands who divide the [360] days; and for the four intercalary days there are the leaders which divide the four parts of the year [360 + 4 = 364]. And these heads over thousands are intercalated between leader and leader, each behind a station, but their leaders make the division. And these are the names of the leaders who divide the four parts of the year which are ordained: Mîlkî'êl, Hel'emmêlêk, and Mêl'êjal, and Nârêl. And the names of those who lead them: Adnâr'êl, and Ijâsûsa'êl, and 'Elômê'êl—these three follow the leaders of the orders, and there is one that follows the three leaders of the orders which follow those leaders of stations that divide the four parts of the year.

Enoch 82:15-17 In the **beginning of the year** [Spring] Melkejâl rises first and rules, who is named Tam'âinî and Sun, and all the days of his dominion whilst he bears rule are **ninety-one days**. And these are the signs of the days which are to be seen on earth in the days of his dominion: sweat, and heat, and calms; and all the trees bear fruit, and leaves are produced on all the trees, and the harvest of wheat, and the rose-flowers, and all the flowers which come forth in the field, but the trees of **the winter season** become withered. And these are the names of the leaders which are under them: Berka'êl, Zêlebs'êl, and another who is added a head of a thousand, called Hîlûjâseph: and the days of the dominion of this (leader) are at an end.

Enoch 82:18-20 The next leader after him is Hêl'emmêlêk, whom one names the shining sun, and all the days of his light are **ninety-one days** [Summer]. And these are the signs of (his) days on the earth: glowing heat and dryness, and the trees ripen their fruits and produce all their fruits ripe and ready, and the sheep pair and become pregnant, and all the fruits of the earth are gathered in, and everything that is in the fields, and the winepress: these things take place in the days of his dominion. These are the names, and the orders, and the leaders of those heads of thousands: Gîdâ'îjal, Kê'êl, and Hê'êl, and the name of the head of a thousand which is added to them, Asfâ'êl: and the days of his dominion are at an end [beginning Autumn].

One Jubilee = 49 Years (not 50) | From Adam & Ḥawwah to the Promised Land is 49 x 50 = 2450 Years (Book of Jubilees)

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A Proper Translation and Orientation of the Psalms Passages of Purported Moon Verses

35 Once have I sworn by my holiness that I will not lie unto David. 36 **His Seed** shall endure forever, and **his Throne** as the Sun before me. 37 **IT** shall be established forever as the Moon (Yareach), and as a faithful witness in the heavens. Selah. *Psalm* 89:35

In verse 37, "IT" refers to the promise for **David's Seed** and **his Throne** in verses 35-36. David's Seed and Throne shall be established forever like the Moon, as it is a faithful witness preserved in the heavens. This verse does not claim that the Moon is forever faithful for telling time.

The Moon (Yare'ach) and Stars (Kochavim) to rule by night: for His mercy endures forever. *Psalm 136:9*

This verse says that the Moon and Stars rule the night as is also clear from <u>Genesis 1:14-18</u>. Nothing here concerning the Moon governing our Calendar. Jubilees makes this abundantly clear.

19 He created the Moon (Yare'ach) for Appointed-Times-Activities: the Sun knows it's going down. 20 You make Darkness, and it is Night: in it all the beasts of the forest do creep. 21 The young lions roar after their prey and seek their food from El. 22 The Sun arises, they gather themselves together, and lay

themselves down in their dens. 23 Man goes forth unto his work and to his labour until Sundown (Erev—Evening—Dusk). *Psalm 104:19-23*

This does not refer to the festivals (chagim) of YHWH as is claimed by some. The light of the Moon shining during the night signals night creatures to hunt for their food until Sunrise. These verses have nothing to do with scriptural Appointed-times for the gathering of His people, which we have shown are dependent upon the Sun, as shown with the passages quoted earlier.

Blow a shofar in the Hodesh, in fullness (Keseh) for our festival (Chag). <u>Psalm 81:3</u> Blow a shofar in/at the Hodesh (of the spring month, beginning a New Year); Blow it in/at the Fullness (Keseh / Nes–Banner-Signal) for our festival (Chag of Pesach).

The first day of the year establishes the schedule for the rest of the year. It is fixed with the starting day. All else falls into place from there.

Appointed-Times

There are, specifically, eight Appointed-Times (Mo'edim) for Assembly mentioned in Leviticus 23, including the Weekly Sabbath Day; ^{xii} But, only three of the eight are also called, Chagim or Festivals; And those three are: (1) Pesach-Matsa, (2) Shavuot, and (3) Sukkot, or, (1) The Week of Passover-Unleavened Bread in the Spring, (2) The Day of Pentecost (Feast of Weeks)¹ toward the end of Spring and, (3) The Week of Tabernacles in the Autumn). The context in Psalm 81 indicates that "our-Chag" specifically refers to Israel's deliverance and coming out of Egypt, which happened during the week of Passover-Unleavened Bread, and it is especially related to it as its memorial. The word *Keseh* is difficult here as one will find out by doing a word study. *Keseh* carries the idea of fullness or a covering as in clothing or of a canopy over a throne and comes from the verb, *Kasah* – to plump, or to cover. It is pointed out that there may be a copyists mistake, turning *Neseh* into *Keseh* (from a 2 to a 3). The *Neseh* is related to *Nes* – a banner, flag, a sign, providing a signal, announcing the month of and/or the day of the Festival.

The word for Moon, *Yare'ach*, appears nowhere in Psalm 81 nor the term "full moon." The Pharisees-Rabbis, followed by Christians, translate it as *full moon*. This lunar calendar, however, was forced upon Judaism by Antiochus Epiphanies, and then by the Pharisees following the Maccabean victory over him.

The word for Moon (Yare`ach) does not appear here in these verses. "New <u>Moon</u>" is not a correct translation of Ḥodesh (a solar-constellation month), although Bible translators translate it as such by erroneous tradition.

H2318 Vin chadash (chaw-dash') v. 1. to be new. 2. (causatively) to rebuild. [a primitive root] KJV: renew, repair.

H2320 $\Delta \overline{\Pi}$ chodesh (cho'-desh) *n-m.* 1. the new moon. 2. (by implication) a month. [from H2318] [It may refer to the 1st Day of each of the 4-Seasons also. My Comment.]

H3394 קבי yareach (yaw-ray'-ach) *n-m.* the moon.

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ⁱ Jubilees 6:23-28

The Dead Sea Scrolls which promotes this Calendar, includes the Books of Enoch and Jubilees that were also found there; And additionally, these books are a part of the Canon of Scriptures of Ethiopian Jews and Christians. According to the Roman Historian Strabo, the Essene sect of the Jews who were sworn to poverty were also among the Nabateans at Petra, (part of Arabia at the time) in about 10 BC. From this poverty comes the term, *Ebionites*. Seemingly, they were followers of Melchi-Zedek or Zadokian-Levites; Nasareans. Strabo said, "They worship the Sun and construct an altar on the top of a house, pouring out libations and burning frankincense upon it every day." Being correctly interpreted, this meant that they honoured the preeminence of the

 $^{^1}$ Left out by the Redaction of Leviticus are two other Shavu'ot Feast Days that follow the Feast of Wheat: The Feast of Wine and The Feast of Oil. These three we consider as the center shaft of the Menorah -3 in 1.

Sun praying at its rising in the morning and at its going down in the evening. These are reflected in the Books of Enoch and Jubilees, as will be recognizable below. In Jubilees, Adam and Enoch offered incense with no animal sacrifices. And according to testimony concerning the Nasareans and Ebionites, eating animals and offering them as sacrifices was a fraudulent rewriting of the scriptures. Jubilees 2:22; 3:26; 4:25. See, http://www.acacialand.com/nabateans.html

This Essene-Israelite Sunlight-Based Schedule & Calendar is <u>not</u> to be confused with other hybrid moon-phase-based calendars, such as the Islamic Lunar Calendar and Lunar-Solar Calendar of the Samaritan & Judean Governments. Nor is it to be confused with the hybrid Roman Mithraic-Christian SunDay Governments. The Communities of the Essene-Israelites followed the original Melchizedek-Levitical-Mosaic Torah-Law, not the later edited-law of the Samaritans & Judeans.

iv In the Nazarean-Essene Sun-regulated yearly schedule, there are 4-Seasons, 364 Days per year, equaling exactly 52 Weekly-Sabbath-Days (except, in intercalation years when a week is inserted). In this Sacred Calendar, there is a 7-Day Perpetual Creation Week: Sunday thru Saturday-Sabbath, which has never been proven to have changed its continuous sequence of Morning-Day-Evening-Night (Gen. 1:3-2:3). The Dawning light from the Sun begins the Morning and Day, and Sundown begins the Evening that ends after Dusk when the Stars come out, which begins the darkness of Night. Thus, we have the biblical phrases: 40 days and 40 nights, 3 days and 3 nights, and, tomorrow begins with Daylight. In the beginning of creation week, the Cosmic Spiritual-Light was created for the created ones on the Day-One (separated from the impenetrable Darkness or Abyss of the infinite unknowable One—Ayn Sof), but the Sun, Moon & Stars, were created on the 4th Day. And hence, the 4th Day of the Week (the 3rd or 4th Wednesday in March) starts the 364-Day-Count of each year. Therefore, Day-1 of the 364 Days, begins in the Spring of the Year—in relation to the Vernal Equinox (not the Equilux) (nor the Constellations of the Stars). (Gen 1:14-19; Jub 1:8-10) The last day of the year ends on the 3rd Day of the Week (Tuesday) every year. Each Seasonal Quarter begins on a Wednesday (Jub 6:19). All solar calendars fall behind about 1.25 days each year. This necessitates an intercalation and that is why in the U.S. we have a February 29th every 4-years. When the Spring Equinox falls on a Wednesday, we insert 7-days (thus making that year 371 days) and restart the 364-Day count on the following Wednesday. The 364-Day count is continuous until the intercalation week. And, this exception occurs every 5-6 years when an extra week must be inserted in order to keep the 4-seasons in-sync. The intercalation week makes one out of every 6-years to be 371 days and 53 Weekly Sabbaths Days. (Next note)

Counting a 'Day & Night' or 72-hour sequence, the resurrection was at 3pm of the Sabbath Day. For the Essenes, with their 364-Day fixed calendar, the 14th was always on a Tuesday. The Pharisees & Sadducees, by following the moon-cycle, observed on a different day each year. In 30 A.D., their 14th was on a Wednesday, and it was their preparation day for their Festival Sabbath Day—Not the weekly Sabbath Day claimed by Catholicism. Yahshua rose from the dead on the Weekly Shabbath, after 3Days & 3Nights—NOT on Sunday. On Sunday, he revealed himself, beginning with Miriam Magdalena, his wife.

Priestly and Lunar Cycles The rhythm in regard to the rotation of priests, found in Qumran writings, is presently in consideration and trial; But it <u>only</u> serves as a confirmation and a sign—the schedule is not dependent upon it and stands with or without it: There was a 6-Year Rotation of Priests wherein 24 families served in succession for one week, for six years. On the 1st Day of both Years 1 & 4, it was claimed by some (and has not panned out), that there is a Full-Moon on the Equinox Day. So, in line with this priestly rotation, the intercalation would be done every six years: thus, we would insert one week after the 6th year. (However, Information regarding Qumran's method of intercalation, if found, has not been published.)

Wherefore: This suggests by necessity, that at Qumran during one of the six years, one set of priests served in the Temple for two-consecutive-weeks instead of one. The priestly rotation is a distinct and separate schedule from the 7th year Sabbaths and the 49th-year Jubilee. The exact dates in regard to the 7x7years = the 49-year Jubilees, are unknown for sure. In the middle of the 49th year, at Yom Kippur, the Jubilee year begins. It encompasses the last half of the 49th year and the first half of the 1st year of the new cycle – from Yom Kippur to Yom Kippur. In accordance with the Book of Jubilees, it is not a 50-year period. The 49-year pattern is never broken. (There is another proposed version of intercalation: a 70-year cycle: 1-week added every 7-yrs + 1-extra week at 49 yrs & at 70 yrs., accurate to within seconds. The 49-year and 70-year cycles would have to be recovered in this model.)

The word *Hodesh* is the Hebrew word best translated as Month. The 1st-Day-of-New-Month is the Head of the Month or Rosh Hodesh. However, it is normally erroneously translated as New-Moon referencing the phases of the moon. *Hodesh, rather,* references 1-of-12 solar-constellation Months (which appears closely, but not exactly, with their corresponding Months), and is determined by calculation, not by a phase of the Moon. The Hebrew word for Moon is *Yareach*, not *Hodesh*. There are a few verses erroneously used that we have supplied the context for above.

Viii Yahshua's soul will be in the heart of the earth for 3Days-3Nights (<u>after viii</u> 3 Day-Nights; <u>not</u> on the 3rd Day) The Book of Mark gives the original "after the third day" that was subsequently altered to "on" the third day, part of the scheme to change from 7th Day Sabbath observance to the Mithraic-Sunday observance. Mk 8:31; Mt 27:63; 12:40. The GHT is even clearer.

ix In the Essene Calendar, there are three consecutive Festivals of Shavuot/7-Weeks-49-Days/Pentecosts-50 Days:

Back-to-Back: The Firstfruits Harvest & Rejoicing Ceremonies for The Firstfruits of Grain, Wine, and Oil (Joel 2:19; Neh 10:38). Whereas, there is only one, the Firstfruits of Grain, on the Judean Rabbinic Calendar. Mysteriously, the dates in GHT did not match with the Book of Acts, or it seemed. This includes: The GHT's **90-day** period count unto the Ascension of Yahshúa into Heaven, in **Mid-summer**, followed by **7-Days of Prayer**, and then the outpouring of the Spirit on **the 3**rd **Day**—these did not match-up with the details in the Book of Acts, <u>until</u> we discovered that the Shavuot/Pentecost that the GHT describes is the 2nd Shavuot/Pentecostal Festival of New Wine. And thus, the accusation in Acts 2:13 that the disciples were full of "new wine". The Writer or Redactor of the Book of Acts misinterpreted the time line.

 $\textbf{GHT 87:1.} \ \textbf{THEN the same day, at evening, being the first day of the Sabbath-week}...$

[This was the 1^{st} Day of the Week-Matsa 5; 19th Day of Hodesh 1 (Month 1)]

GHT 88:1. AND after seven days again [the 8th Day], his disciples were within the Upper Room... 6. This is now the sixth time that Yahshúa showed himself to his disciples, after that he was risen from the dead. (This seems to complete an initial and

distinct period of Yahshua's appearances to his disciples. His Resurrection was on the Weekly Sabbath Day. His 1st resurrection appearance was on the next day, being the 1st Day of the Week. This <u>6th</u> appearance occurred on the 8th Day — which, on the Essene Calendar, is also Firstfruits Barley Omer 1, the First Day of Counting the <u>3-Shavuots</u>—the 26th Day of the 1st Month. Thus the 90-Days Count begins the following day on the 27th of the 1st Month until the 24th Day of the 4th Month. The Ascension was the following day, which was the weekly Sabbath Day—the 42nd Day of the Counting to the Festival of New Wine. He was resurrected on a Sabbath Day, and he ascended on a Sabbath Day.

GHT 89:1. AFTER these things Yahshúa showed himself again to the disciples at the sea of Tiberias...

GHT 90:1. AGAIN the twelve were gathered together in the circle of palm trees...

GHT 91:1. In that time [of a week] after Yahshúa had risen from the dead, he tarried **ninety days** with Miriám his mother and Miriám Magdalena, who anointed his body, and Miriám of Cleophas and the Twelve, and their fellows, instructing them and answering questions concerning the kingdom of Elohím.

GHT 95:1. AND Yahshúa, after he had showed himself alive to his disciples after his resurrection [a one week period ending on the Firstfruits of Barley, the 26th of the 1st Month], and sojourned with them for **ninety days** [and nights afterward], teaching and speaking of the Kingdom and the things pertaining to the Kingdom of Elohím, and had finished all things that he had to do, led forth the Twelve with Miriám Magdalena and Yoseph his father and Miriám his mother, and the other holy women as far as Bethany to a mountain called Olivet, where he had appointed them.

GHT 95:5. ... But ye, tarry in Jerusalem, and abide in prayer, and <u>after seven days</u> ye shall receive power from on high...**6**...And it came to pass that while he blessed them, he was parted from them, and a cloud...received him out of their sight...

GHT 95:8. Then they returned to Jerusalem from the Mount of Olives, which is <u>a Sabbath day's journey from the city</u>. [Begin the **90 Days** {& Nights} Count on 27th Day of Ḥodesh (Month) 1. This puts the Ascension on the **91**st Day, a Shabbat on which they journeyed to the Mount of Olives; <u>notice</u>, it was: "a Sabbath Day's journey from the city"]

GHT 95:9. Now it was midsummer when Yahshúa ascended into heaven...

GHT 96:1. AND as the disciples were gathered together [in prayer for seven days 95:5] in the upper room when [after] they [had] returned from the Mount...

GHT 96:8. AND when 'the third day' had fully come, they were all with one accord in the one place... Except that this is not the 1st Shavuot of Wheat, but the 2nd Shavuot of New Wine. The 50th day falls on Day 1 of the Week. ('the third day' is possibly a euphemism for Shavuot -- see Ex. 19:11, 15, 16... Cf. with Acts 2:1. However, it is also the 3rd Day of the 5th Month, exactly! So, we have an incredible dual-witness that this is the Essene Calendar in use in the GHT!)

GHT 96:13b. And after six days many came together, and there were added six thousand (The next weekly Shabbat)

The so-called, "Day out of Time" is a day to supply the 365th Day by the Aztecs. This is not part of the Essene's Calendar. However, an additional festival was added on the 22nd of the 7th Month. This was added by Ya'aqob (Jubilees 32:27), aka, Shemini Atzeret & Simchat Torah; Festivals fall on the same day of the week every year;

During the Hasmonean Era, it appears that Hanukah & Purim were not being observed by the Qumran Sect. There was no scroll of Esther nor Maccabees found there. The Zadokites, who left the Temple and **joined** the Essenes, already at Qumran, considered the Hasmonæans as usurpers.

The Samaritan-Judean Redactors of the original book of Leviticus [or, Levitical Documents] left out the four days marking the beginning of each season, and, the redactor of Leviticus and Jubilees both, left out two of the three Shavuots {new-grain, new-wine, new-oil}. He only included the first one—new grain-wheat. We can consider these as three in one—a threefold cord.