The 2024-25 A.D. (LXX: 6198 A.C.) Netsarian-Essene Calendar ⁱ ⁱⁱ ⁱⁱⁱ ^{iv v} # by Paqid, Yo'el Ben Avraham

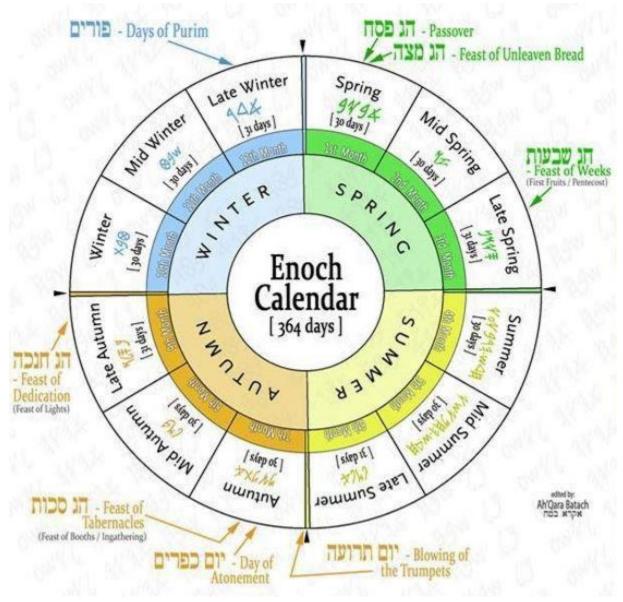
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	22	Mar 10, 2023	355	23	Mar 11	356		Mar 12	357	25	Mar	13	358	26	Mar 14	359	27	Mar 15	360	20	Mar 16	361
	29		Day 362	30		Day 363	31		Day 364	01	Mar Mont		Day 001	02		Day 002	03		Day 003			Da 004
1		Mar 17	of the		Mar 18	of the		Mar 19	of the		Noah Me Day1 Beg		of the		Mar 21	of the		Mar 22	of the		Mar 23	of the
	05		year	06		year	07		year	00	Each Se	ason	year	00		year	10		year	11		yea
2	05	Mar 24	005	06	Mar 25	006	07	Mar 26	007	08	Mar	27	008	09	Mar 28	009		Mar 29	010	11	Mar 30	01
																	-	Pesaḥ Lamb Chose	n			
	12	Mar 31 (Mt 12:40)	012	13	Apr 1	013	14	• •		15	Matsa 1 Israel Left I		015		Matsa 2 Apr 4 traveled toward→	016	17	Matsa 3 Apr 5 the Reed Sea→	017	18	Matsa 4 Apr 6 →	01
3		Y'Shua's soul wil						Israel 1stPesach→	•		Y'Shua on				"Shua's Soul ir						→ Resurrection-o	
5		be in the heart o the earth for	f					Y'Shua Last Supper and			3pm→ Sou heart of e	ul to the			he heart of the		1	n the heart o	f		the Shabbath afte 3pm <u>after</u> the 3 rd	
		3Days-3Nights ^{vi}						Arrest			Day & N				earth→ Day & Night 2		1	the earth→ Day & Night 3	3		Day & Night	
	19	Matsa 7 Apr 9	019	20	Matsa 8 Apr10 Arrived at the	020	21	Matsa 9 Apr11 Israel crossed		22	Apr	10	022	23	Apr 11	023	24	Apr 12	024	25	Apr 13	02
4		V/Chuo rouse	امط		Sea of Reeds			the Reed Sea.			Barley H	arvest			Barley Harvest			Barley Harvest			Rest on the Shabbath	
		Y'Shua revea alive to Disci						Song of the Sea Ex. 15														
In /	Acts	20:6-7 confir	matic	on fr	or the DSS Esse	ne-Fl	hio	nite Calendar i	is fou	nd	in-that Sh	a'ul left	t afte	r the	week of Mate	aon	the 3	22 nd & arrived	lon			
					eir Omer count																Shaul gathered	
	Cen				ucees and Phari											-			f		Disciples on th Shabbath	e
-	26	'Counting			er' leading to, n			out three cons			Shavuots/	Pentec		_	-Grain, New-			w-Oil.	021	02		0.7
5	26	FirstFruitsBarley Wheat Omer 1	026	27	Day 1 of 90 days count to	027	28	Wheat Omer 3	028	29	Wheat C)mer 4	029		Wheat Omer 5	030	01	Month 2 Wheat Omer 6	031	02	Wheat Omer 7	03
Э		Apr 14			Ascension Day			Apr 16			Apr 1	17			Apr 18			Apr 19			Apr 20	
6	03	Wheat Omer 8	033	04	per GHT Apr 15 Wheat Omer 9		05	Wheat Omer 10	035	06	Wheat O	mer 11	036	07	Wheat Omer 12	037	08	Wheat Omer 13	038	09	Wheat Omer 14	03
0	10	Apr 21	040	11	Apr 22	041	12	Apr 23	042	12	Apr 2		042	14 .	Apr 25	044	15	Apr 26	045	16	Apr 27	0.4
7	10	Apr 28	040	11	Wheat Omer 16 Apr 29	041	12	Wheat Omer 17 Apr 30	042	13	Wheat O May		043	14	Wheat Omer 19 May 2	044	12	May 3	045	10	Wheat Omer 21 May 4	04
8	17	Wheat Omer 22	047	18	Wheat Omer 23	048	19	Wheat Omer 24	¹ 049	20	Wheat O	mer 25	050	21	Wheat Omer 26	051	22	Wheat Omer 27	052	23	Wheat Omer 28	05
<u> </u>	24	May 5	054	25	May 6 Wheat Omer 30	055	26	May 7	056	27	May Wheat O		057	28 1	May 9 Wheat Omer 33	058	29	May 10	059	30	May 11	06
9	24	May 12	034	25	May 13	033	20	May 14	050	21	May		037	20	May 16	038	23	May 17	1 035	30	Wheat Omer 35 May 18	00
10	01	Month 3 Wheat Omer 36	061	02	Wheat Omer 37	062	03		<mark>3</mark> 063	04	Wheat O	mer 39	064	05	Wheat Omer 39	065	06	Wheat Omer 41	066	07	Wheat Omer 42	06
	00	May 19		00	May 20		10	May 21	070		May		074	42	May 23	070	4.2	May 24	070		May 25	
11	80	Wheat Omer 43 May 26	068	09	Wheat Omer 44	069	10		,070	11	Wheat O		0/1	12	Wheat Omer 47	0/2	13		3 073	14	Wheat Omer 49	07
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Autumn Quarter Noahic Memorial Days: Jubilees Six																					
13	Bok	er <mark>Yom</mark> Erev	Laila	Morr	n Day Even	Night	Mor	n Day Even	Night	M	orn Day Even	Night	N	lorn Day Even	Night	Mor	n Day Even	Night	Mo	rn Day Even	Night
Wks	D	ay 1 – Yom Rish	ion	Day	y 2 – Yom Shay	nee	Day	y 3 – Yom Shlee	shee		Day 4 – Yom Revee			ay 5 – Yom ḤahMee	Shee	Day	6 – Yom Ha'Shee	Shee		Day 7 – Yom Shabb	bath
1	29	Sept 15	Day 180	30	Sept 16	Day 181		Sept 17 Rosh Hodesh→	Day 182 →	01	Month 7 9/18 Noah Memorial Day3	183	02	Sept 19	Day 184	03	Sept 20	Day 185		Sept 21	Day 186
									<i>,</i>		Yom Teruah 10 Days of Awe			10 Days of Awe			10 Days of Awe			10 Days of Awe	
2	05	Sept 22	187	06	Sept 23	188	07	Sept 24	189	08	Sept 25	190	09	Sept 26	191	10	Yom Kippur Sep 27	192	11	Sept 28	193
		10 Days of Awe		1	.0 Days of Awe			10 Days of Awe			10 Days of Awe			10 Days of Awe			10 Days of Awe				
3	12	Sept 29	194	13	Sept 30	195	14	Oct 1	196	15	Sukkot 1 Oct 2	197	16	Sukkot 2 Oct 3	198		Sukkot 3 Oct 4	199	18	Sukkot 4 Oct 5	200
	19		201	20		202	21		203	22	Shemini	204	23	3	205	24		206	25		207
4		Sukkot 5 Oct 6			Sukkot 6 Oct 7			Sukkot 7 Oct 8			Atzeret ^{xiii} Simchat Torah - The Additional Day established by Jacob			Oct 10			Oct 11			Oct 12	
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12	15	Dec 13	257	16	Dec 2	258	17	Dec 3	259	18	Dec 4	260	19	Dec 5	261	20	Dec 6	262	21	Dec 7	263
13	22	Dec 8	264		Dec 9	265		Dec 10	266	25	Dec 11 <mark>8 Days of</mark> Hanukah ^{xiv}	267	26	Dec 12	268	27	Dec 13	269	28	Dec 14	270
1	29	Dec 15	271	30	Dec 16	272	31	Dec 17	273												

Autumn Quarter Noahic Memorial Days: Jubilees Six

Winter Quarter | Noahic Memorial Days: Jubilees Six

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13	Boke	er <mark>Yom</mark> Erev	Laila	Morn Da	ay Even	Night	Morn Da	ay Even	Night	Мо	rn Day Even	Night	Morn	n Day	Even	Night	Morn	Day Ev	ven Night	Morn	Day	Even Night
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1								Rosh Ḥo	desh \rightarrow		Hodesh10 12/18 Noah Memorial Day4 Hanukah 8	ı		Dec 1	19	275		Dec 20			Dec 2	
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4	19	Jan 5	292	20	Jan 6	293	21	Jan 7	294	22	Jan 8	295	23	Jan 9	9	296	24	Jan 10	297	25	Jan 1	1 298
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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 in proximity to the spring equinox] shall be for you the beginning (rosh) of hodeshim [the 12 months in accord with the 12 constellations]. It shall be the first (rishon) month of the year (shanah) for you. Dt 16:1 "Guard the hodesh of Abib [month of Spring] and perform the Pesách to YHWH your Elohim: for in the month of Abib 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?

Jubilees 2:8-10 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 **appointed the sun** {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...

Jubilees 6:30-34 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 **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 sixtyfour 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 <u>all kinds of blood with all kinds of flesh</u>.

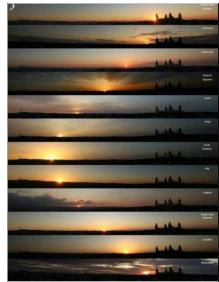
[NOTE: You cannot drain all blood out of dead flesh with its millions of veins and capillaries! To eat flesh is to eat-drink blood! It is unavoidable. The editor of Jubilees slipped and left that verse intact!]

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

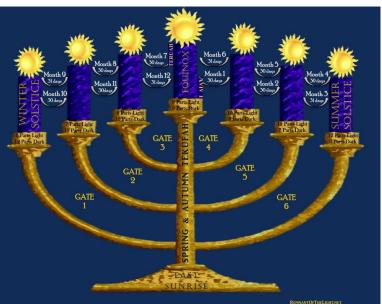
Enoch 82:1-3 And now, my son Methuselah, all these things I am recounting to thee and writing down for thee! and I have revealed to thee everything, and given you books concerning all these: so, preserve, my son Methuselah, the books from thy father's hand, and (see) that thou deliver them to the generations 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 Davs, 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 & Hawwah to the Promised Land is 49 x 50 = 2450 Years (Book of Jubilees)

One Jubilee = 49 Years | From Creation 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. <u>*Psalm 89:35*</u>

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;^{xv} 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 \supset). 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 Hodesh (a solar-constellation month), although Bible translators translate it as such by erroneous tradition.

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

H2320 $\forall \vec{n} \in \mathbf{h}$ chodesh (cho'-desh) *n-m.* 1. the new moon. 2. (by implication) <u>a month</u>. [from H2318] [It may refer to the 1st Day of each of the 4-Seasons also. My Comment.]

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

ⁱ Jubilees 6:23-28

ⁱⁱ **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 practice and rewriting of the scriptures. Jubilees 2:22; 3:26; 4:25. See, http://www.acacialand.com/nabateans.html

iii <u>This</u> Essene-Israelite Sunlight-Based Schedule & Calendar is <u>not</u> to be confused with other hybrid moon-phasebased 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)

^v **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.

^{vi} Yahshua's soul will be in the heart of the earth for 3Days-3Nights (<u>aftervi</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.

vii 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 3rd 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.

GHT 87:1. THEN the same day, at evening, being the first day of the Sabbath-week...

[This was the 1st 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 post-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 Hodesh (Month) 1. This puts the Ascension on the 91st 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)

viii Jubilees 6:23-28

^{ix} 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 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 practice and rewriting of the scriptures. Jubilees 2:22; 3:26; 4:25.* See, http://www.acacialand.com/nabateans.html

^x <u>This</u> **Essene-Israelite Sunlight-Based Schedule & Calendar** is <u>not</u> to be confused with other hybrid moon-phasebased 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.

xi 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)

^{xii} **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.

xⁱⁱⁱ 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;

xiv 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.

***V** 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.