The 2025-26 The Netsarian Zadokian Calendar i ii iii iv v vi vii # by Paqid, Yo'el Ben Avraham Spring Quarter Begins March 19, 2025 | Zadokian Priestly Cycle Year 1 of 6 of 2nd Course of 49 Courses (294 yrs) | Noahic Memorial Days: Jubilees Chapter Six

24 Priestly	13	Boker Yom Erev Laila		Morn Day Even Night		_	Morn Day Even Night	Mo		Мо	orn Day Even Night
Divisions	Wks	Day 1 – Yom Rishon	Day 2 – Yom Shaynee	Day 3 – Yom Shleeshee	Day 4 – Yom Revee´ee		ay 5 – Yom ḤahMeeShee	_	ay 6 – Yom Ha'SheeShee		Day 7 – Yom Shabbath
1 Chro. 24:7; Luke 1:5		Day Mar 9, 2024 362		24 Mar 11 Day Intercalation Week ↓→	25 Mar 12 Day Intercalation Week	y 2	Mar 13 Day Intercalation Week	27	Mar 14 Day Intercalation Week	28	Mar 15 Day Intercalation Week
		29 Day	30 Day	31 Nam 10 Day		y 0:	Day	03	Day	04	Day
#22	1	Mar 16 Intercalation	Mar 17	Transition Day	Noah Memorial of		002 Mar 20 of		003 of		004 of
Gamul	1	Week	Intercalation Week	Rosh Hodesh of	Day1, Beginning the		Spring Equinox the year		Mar 21 the year		Mar 22 the year
		Treek		the year→	Jubilees 6:23; 7:2				·		•
#23		05 005				8 0		10	010	11	011
Deliyah	2	Mar 23	Mar 24	Mar 25	Mar 26		Mar 27		Mar 28 Pesaḥ Lamb Chosen		Mar 29
		12 Mar 30 012	13 Mar 31 013	14 December 1 014	15 Matsa 1 Apr 2 015	F 1	6 Matsa 2 Apr 3 016	17	Matsa 3 Apr 4 017	10	Matsa 4 Apr 5 018
		"Palm Sunday"	(Mt 12:40)	14 Pesaḥ Apr 1 014 Israel 1stPesach→	Israel Left Egypt→	3 1	traveled toward→	17	the Reed Sea→	10	→ VIAUSA 4 Apr 3 VIA
#24	3	Y'Shúa rides into	Y'Shúa's soul		Y'Shúa on Cross 9-		Y'Shúa's Soul in				
Ma'aziyah	3	Jerusalem on a donkey. Zech. 9:9	will be in the earth for 3Days	Y'Shúa - Last Supper and	3pm→ Soul to the		the heart of the		In the heart of		→ Resurrection-on the Shabbath after
		Mt. 21:5; Jn.12:14	& 3Nights ^{viii}	Arrest	heart of earth→ Day & Night 1		earth→ Day & Night 2		the earth→ Day & Night 3		3pm <u>after</u> the 3 rd Day & Night
		19 Matsa 7 Apr 6 019	20 Matsa 8 Apr 7 020	21 Matsa 9 Apr 8 021	. 22 Apr 9 022	2 2:		24	Apr 11 024	25	Apr 12 025
#1	4	→	Arrived at the Sea of Reeds	Israel crossed the Reed Sea.	Barley Harvest		Barley Harvest		Barley Harvest		Rest on the
Yehoyarib	4	Y'Shúa revealed	Sea of Reeus	Song of the							Shabbath
		alive to Disciples		Sea Ex. 15			1 22 12				
					ul left after the week of N				•	l	Sha'ul gathered
the 2					ay <u>after</u> the weekly Sabba tly, as do Talmudic & Ka'a						sciples on the first of 2 7-Shabbaths leading
					utive Shavuots/Pentecos		•	_			o Shavuoth . Acts 20:16
		26 Apr 13 026	27 Wheat Omer 2 027		-	9 3	-	_	031	_	032
#2	5	First-Fruits Barley	Day 1 of 90 days count to Ascen-	Wheat Omer 3	Wheat Omer 4		Wheat Omer 5	-	Month 2 Wheat Omer 6	02	Wheat Omer 7
Yedahyah		Offering Wheat Omer 1	sion Day per GHT	Apr 15	Apr 16		Apr 17		Apr 18		Apr 19
#3	6	03 Wheat Omer 8 033	Apr 14 04 Wheat Omer 9 034	05 Wheat Omer 10 035	06 Wheat Omer 11 036	6 0	7 Wheat Omer 12 037	08	Wheat Omer 13 038	09	Wheat Omer 14 039
Harim	О	Apr 20	Apr 21	Apr 22	Apr 23		Apr 24		Apr 25		Apr 26
#4 Seorim	7	10 Wheat Omer 15 040 Apr 27	11 Wheat Omer 16 041 Apr 28	12 Wheat Omer 17 042 Apr 29	Wheat Omer 16 043 Apr 30	3 1	4 Wheat Omer 19 044 May 1	15	Wheat Omer 20 045	16	Wheat Omer 21 046 May 3
#5	_		18 Wheat Omer 23 048			0 2	1 Wheat Omer 26 051	22	·	23	Wheat Omer 28 053
Malḥiyah	8	May 4	May 5	May 6	May 7		May 8		May 9		May 10
#6	9		25 Wheat Omer 30 055 May 12	26 Wheat Omer 31 056 May 13	27 Wheat Omer 32 057 May 14	7 2	Wheat Omer 33 058 May 15	29	Wheat Omer 34 059	30	Wheat Omer 35 060
Miyamin		May 11 01 Month 3 061	· ·	03 Wheat Omer 38 063		4 0	-	06	·	07	May 17
#7 Hakotz	10	Wheat Omer 36 May 18	May 19	May 20	04 Wheat Omer 39 064 May 21	40.	Wheat Omer 39 May 22	00	May 23	07	Wheat Omer 42 067 May 24
#8			09 Wheat Omer 44 069	10 Wheat Omer 45 070	11 Wheat Omer 46 071	1 1	2 Wheat Omer 47 072	13	Wheat Omer 48 073	14	Wheat Omer 49 074
Aþiyah	11	May 25	May 26	May 27	May 28		May 29		May 30		May 31
#9 Vashua	12	15 Shavuót1 Jun 1 075				8 1		20	New Wine 6 080	21	New Wine 7 081
Yeshua #10		NewWineCount1 New Wine 8 082	June 2 23 New Wine 9 083	June 3 24 New Wine 10 084	June 4 25 New Wine 11 085	5 2	June 5 6 New Wine 12 086	27	June 6 New Wine 13 087	28	June 7 New Wine 14 088
Shecanyah	13	June 8	June 9	June 10	June 11		June 12		June 13		June 14
#11	1	29 New Wine 15 089			Summer Quarte	er	Noahic Memorial Da	evs:	Jubilees Six		
Elyashib	13	June 15 Boker Yom Erev Laila	June 16 Morn Day Even Night	June 17 Morn Day Even Night	Morn Day Even Night	_	Morn Day Even Night	÷	orn Day Even Night	Mo	orn Day Even Night
	Wks	Day 1 – Yom Rishon	Day 2 – Yom Shaynee	Day 3 – Yom Shleeshee	Day 4 – Yom Revee'ee	_	ay 5 – Yom ḤahMeeShee	_		_	Day 7 – Yom Shabbath
#11	1		.,	Rosh Ḥodesh →	01 Month 4 Jun 18 092	_	New Wine 19 093	03	New Wine 20 094	_	New Wine 21 095
Elyashib					Noah MemorialDay2	_	June 19		June 20		June 21
#12 Yakim	2	05 New Wine 22 096 June 22	06 New Wine 23 097 June 23	07 New Wine 24 098 June 24	08 New Wine 25 099 June 25	9 0	9 New Wine 26 100 June 26	10	New Wine 27 101 June 27	11	New Wine 28 102 June 28
#13		12 New Wine 29 103		14 New Wine 31 105		6 1		17	New Wine 34 108	18	New Wine 35 109
Ḥuppah	3	June 29	June 30	July 1	July 2	Ш	July 3		July 4		July 5
#14		19 New Wine 36	20 111 New Wine 37	21 112 New Wine 38	New Wine 39	3 2	New Wine 40	24	New Wine 41	25	New Wine 42 116 July 12
Yesheb'ab	4	July 6	July 7	July 8	July 9		July 10		July 11		Day 91 Ascension
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#15	5	26 New Wine 43 117				0 3	ricir rime is	01	New Wine 48 122 Month 5-Mid-	02	New Wine 49 July 19
Bilgah		July 13 03 Day3 Of Month 5 124	July 14	July 15	July 16		July 17		Summer-July 18	-	-
#16	6	July 20	New Oil 2	New Oil 3	New Oil 4	70	New Oil 5	08	New Oil 6	09	New Oil 7
Immer	0	FF New Wine 50 New Oil Count 1	July 21	July 22	July 23		July 24		July 25		July 26
#17	7	10 New Oil 8 131				4 1		15	New Oil 13 136	16	New Oil 14 137
Ḥasir	Ľ	July 27	July 28	July 29	July 30	1 2	July 31	22	Aug 1	22	Aug 2
#18 Aphses	8	17 New Oil 15 138 Aug 3	New Oil 16 139 Aug 4	19 New Oil 17 140 Aug 5	New Oil 18 141 Aug 6	1 2	1 New Oil 19 142 Aug 7	22	New Oil 20 143 Aug 8	23	New Oil 21 144 Aug 9
#19	_	24 New Oil 22 145				8 2		29	New Oil 27 150	30	New Oil 28 151
Petaḥyah	9	Aug 10	Aug 11	Aug 12	Aug 13		Aug 14		Aug 15		Aug 16
#20	10	01 New Oil 29 152				5 0		06	New Oil 34 157	07	New Oil 35 158
Yeḥezkiel #21		Month 6 Aug17	Aug 18	Aug 19	Aug 20	2 4	Aug 21	10	Aug 22		Aug 23
#21 Yakim	11	08 New Oil 36 159 Aug 24	09 New Oil 37 160 Aug 25	10 New Oil 38 161 Aug 26	. 11 New Oil 39 162 Aug 27	2 1	2 New Oil 40 163 Aug 28	13	New Oil 41 164 Aug 29	14	New Oil 42 165 Aug 30
#22	12	15 New Oil 43 166	16 New Oil 44 167	17 New Oil 45 168	18 New Oil 46 169	9 1	9 New Oil 47 170	20	New Oil 48 171	21	New Oil 49 172
Gamul		Aug 31	Sept 1	Sept 2	Sept 3	6 2	Sept 4	27	Sept 5	20	Sept 6
#23 Deliyah	13	22 Sept 7 173 New Oil 50		24 Sept 9 175 New Wood 2	Sept 10 176 New Wood 3	0 2	6 Sept 11 177 New Wood 4	27		28	Sept 13 179
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									Autum	n Qu	art	ter Noahic Mei	noria	I Da	ys: Jubilees Six							
	13	Boker	Yom Even	Laila	Morn Da	Even	Night	Mor	n Day Eve	n Night	Мо	rn Day Even	Night	Moi		Night	Mor	n Day Even	Night	Morn	Day Even	Night
24 Priestly Courses	Wks	Day	1 – Yom Rish	on	Day 2 –	Yom Sha	ynee	Da	ay 3 – Yom Shlee	shee	ı	Day 4 – Yom Revee'	ee		Day 5 – Yom ḤahMeeShee		Day	6 – Yom Ha'She	ee Shee	D	ay 7 – Yom Shabb	path
#24 Ma'aziyah	1	29	Sept 14	Day 180		ept 15	Day 181		Sept 16 Rosh Ḥodesh→ Begins the 10Day of Awe leading t	$ys \rightarrow$	-	Month 7 9/17 Noah MemorialDay3 Jub. 6:23; 12:16; 13:8 Yom Teruah, also		02	Sept 18	Day 184	03	Sept 19	Day 185	04	Sept 20	Day 186
									Yom Kippur	.0		erroneously called, Rosh ha'Shanah			10 Days of Awe		1	10 Days of Awe		1	LO Days of Awe	
#1 Yehoyarib	2	05	Sept 21	187		ept 22	188	07	Sept 23	189	80	Sept 24	190	09	Sept 25	191	10	Yom Kippur Sep 26 Jub. 5:17; 34:10	192	11	Sept 27	193
renoyano		10	Days of Awe		10 Da	ys of Awe	e		10 Days of Awe			10 Days of Awe			10 Days of Awe			10 Days of Awe				
#2 Yedahyah	3	12	Sept 28	194		ept 29	195	14	Sept 30	196	15	Sukkot 1 Oct 1 Jubilees 16:20	197	16	Sukkot 2 Oct 2	198		Sukkot 3 Oct 3	199	18	Sukkot 4 Oct 4	200
		19		201	20		202	21		203	22	Shemini	204	23		205	24		206	25		207
#3 Harim	1		Oct 5			kkot 6 Oct 6			Sukkot 7 Oct 7			Atzeret ^{xv} Simchat Torah - The Additional Day established by Jacob ¹			Oct 9			Oct 10			Oct 11	
#4 Seorim	5	26	Oct 12	208		ct 13	209	28	Oct 14	210	29	Oct 15	211	30	Oct 16	212	01	Month 8 Oct 17	213	02	Oct 18	214
#5 Malḥiyah	6	03	Oct 19	215	<mark>04</mark> o	ct 20	216	05	Oct 21	217	06	Oct 22	218	07	Oct 23	219	80	Oct 24	220	09	Oct 25	221
#6 Miyamin	7	10	Oct 26	222	11 0	ct 27	223	12	Oct 28	224	13	Oct 29	225	14	Oct 30	226	15	Oct 31	227	16	Nov 1	228
#7 Hakotz	8	17	Nov 2	229	N	lov 3	230	19	Nov 4	231	20	Nov 5	232	21	Nov 6	233	22	Nov 7	234	23	Nov 8	235
#8 Aþiyah	9	24	Nov 9	236	25 _N	ov 10	237	26	Nov 11	238	27	Nov 12	239	28	Nov 13	240	29	Nov 14	241	30	Nov 15	242
#9 Yeshua	10	01	Month 9 Nov 16	243	02 N	ov 17	244	03	Nov 18	245	04	Nov 19	246	05	Nov 20	247	06	Nov 21	248	07	Nov 22	249
#10 Shecanyah	11	80	Nov 23	250	09 _N	ov 24	251	10	Nov 25	252	11	Nov 26	253	12	Nov 27	254	13	Nov 28	255	14	Nov 29	256
#11 Elyashib	12	15	Nov 30	257	16 c	ec 1	258	17	Dec 2	259	18	Dec 3	260	19	Dec 4	261	20	Dec 5	262	21	Dec 6	263
#12 Yakim	13	22	Dec 7	264		ec 8	265	24	Dec 9	266	25	Dec 10 8 Days of Hanukah begins ^{xvi}	267	26	Dec 11	268	27	Dec 12	269	28	Dec 13	270

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												Noahic Memoria										
	13 Wks	Boker Da	Yom Erev			n Day Even		Mor	n Day Eve ay 3 – Yom Shlee	Night		rn Day Even Day 4 – Yom Revee		Mon	Day 5 – Yom	Night		Day Ev	en Night Shee Shee	Morn	Day Ever	
#14			,			,			•			Hodesh10 12/17		02	ḤahMee Shee	275			276			277
Yesheb'ab	1							31	Rosh Ḥo			Noah Memorial Day 4 Hanukah 8			Dec 18			Dec 19			Dec 20	
#15 Bilgah	2	05	Dec 21	278	06	Dec 22	279	07	Dec 23	280	08	Dec 24	281	09	Dec 25	282	10	Dec 26	283	11	Dec 27	284
#16 Immer	3	12	Dec 28	285	13	Dec 29	286	14	Dec 30	287	15	Dec 31	288	16	Jan 1, 2026	289	17	Jan 2	290	18	Jan 3	291
#17 Ḥasir	4	19	Jan 4	292	20	Jan 5	293	21	Jan 6	294	22	Jan 7	295	23	Jan 8	296	24	Jan 9	297	25	Jan 10	298
#18 Aphses	5	26	Jan 11	299	27	Jan 12	300	28	Jan 13	301	29	Jan 14	302	30	Jan 15	303	01	Month 11 Jan 16	304	02	Jan 17	305
#19 Petachyah	O	03	Jan 18	306	04	Jan 19	307	05	Jan 20	308	06	Jan 21	309	07	Jan 22	310	80	Jan 23	311	09	Jan 24	312
#20 Yeḥezkiel	7	10	Jan 25	313		Jan 20	314		Jan 27	315		Jan 28	316		Jan 29	317		Jan 30	318	16	Jan 31	319
#21 Yakim	8	17	Feb 1	320	18	Feb 2	321	19	Feb 3	322	20	Feb 4	323	21	Feb 5	324	22	Feb 6	325	23	Feb 7	326
#22 Gamul	9	24	Feb 8	327	25	Feb 9	328	26	Feb 10	329	27	Feb 11	330	28	Feb 12	331	29	Feb 13	332	30	Feb 14	333
#23 Deliyah	10		Month 12 Feb 15	334	02	Feb 16	335	03	Feb 17	336	04	Feb 18	337	05	Feb 19	338	06	Feb 20	339	07	Feb 21	340
IVIG GZIYGII	11		Feb 22	341		Feb 23	342		Feb 24	343		Feb 25	344		Feb 26	345	F	Feb 27 ast of Esthe		14	Feb 28	347
renoyana	12		Mar 1 Purim 1	348		Shushan Purim	349		Mar 3	350	18	Mar 4	351		Mar 5	352		Mar 6	353	21	Mar 7	354
reduitydii	13		Mar 8	355		IVIAI 9	356		Mar 10	357	25	Mar 11	358	26	Mar 12	359	27	Mar 13	360	28	Mar 14	361
#3 Harim	1	29	Mar 15	362	30	Mar 16	363	31	Mar 17	364												
#3 Seorim	1								Rosh Ḥo		1	Month 1 Mar 18, 2026	001		Mar 19	002	3	Mar 20	003	4	Mar 21	004
#4 Seorim	2		Mar 22	005		Mar 23	006		Mar 24	007		Mar 25	800		Mar 26	009		Mar 27	010		Mar 28	011

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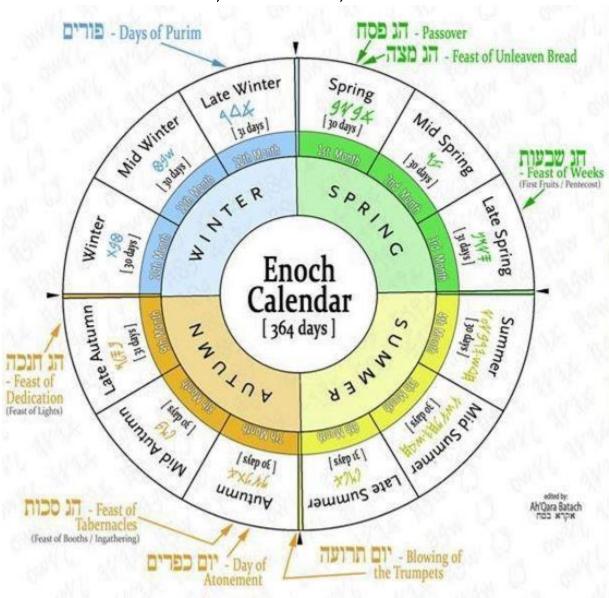
Dec 16

271 30

Dec 15

¹ The Book of Jubilees 32:27

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 Ahih [month of Spring] and perform the Pesách to YHWH your Elohim: for in the month of Ahih 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 in the winter and south in the summer 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 Zadokite priesthood at Qumran & Essene (Assayin/Assayim) 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 Zadokite priesthood at Qumran & 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 [yearly] observations of the moon—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

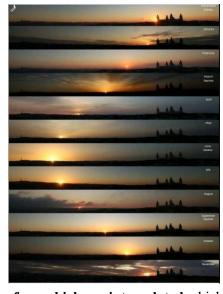
Enoch summarizes for his son in Chapter 82 what he has taught in chapters 72-81 concerning the motions of the sun, moon, and stars

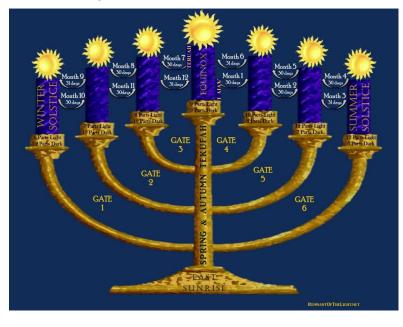
Enoch 82:1-3 And now, my son Methuselah, all these things I am recounting to thee and writing down for thee! and I have revealed to thee everything, and given you books concerning all these: so, preserve, my son Methuselah, the books from thy father's hand, and (see) that thou deliver them to the generations 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 $49 \times 50 = 2450 \text{ Years}$ (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); <u>Blow it in/at the Fullness (Keseh / Nes–Banner-Signal)</u> 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; xvii 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)² toward the end of Spring and, (3) The Week of Sukkoth (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 5). 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 Δ 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 יָרֵת yareach (yaw-ray'-ach) *n-m*. the moon.

 $^{^2}$ Left out by the redactors 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.

- i Dead Sea Scrolls Calendar research continues by many. Two noteworthy models below. We added the priestly rotation, this year per number (2) below, as part of the Calendar as the days for both of these will align for a couple of years.
- (1) Many have been intercalating when the Equinox falls on the 5th Day of the Week. But, another interesting model is that as long as the Spring-Equinox is in the same week (Sunday thru Sabbath), no intercalation is to be made. This keeps the Equinox within three days of the mid-week (4th) Day. When the Spring-Equinox moves to the next week after five or six years, then, intercalate a week. So, New Year's Day (on a 4th Day, Wednesday) is never more than three days from the actual Spring-Equinox. Thus, this maintains the Creation Week Model with the 7-Branched Temple Menorah.
- (2) Some other research suggests/confirms that New Years' Day of new 294-years cycle (6 x 49) commenced on March 20, 2019. A Full-Moon and the Spring Equinox was noted to occur on the 4th Day of the Week (as in Creation Week). The 6-years rotation of the priests was completed and the Intercalation Week was inserted. The next 6-years rotation began and New Years Day was March 19, 2025. If true, this could update our understanding of the role of the Spring Equinox. See: www.restored7scalendar.com.
- ii AC = After Creation. See the arguments for The Greek Septuagint (LXX) date against the Book of Jubilees, the Seder Olam & the Rabbinic Calendar dates, and the subsequent alteration of the Jewish Greek texts. Also, compare "Source Criticism" (Source Examination of the layers of the Biblical Text) of the Documentary Theory in the works of Dr. Richard Elliot Freedman, the Supplemental Hypothesis in the works of Dr. Tsemach Yoreh & the Cultic Hypothesis by Barry Page. There are other historical testimonies that the Tanach and other works were altered by the priestly class to insert animal sacrifices and animal consumption or that they were temporarily permitted because of "the hardness of their hearts but from the beginning were not so permitted" (meaning that they were temporarily permitted and ordered into a temporary symbolic system). This would indicate that an original Book of Jubilees was also redacted in the same way & (maybe?) also into Jubilee Cycles (7x7=49 year cycles for a total of 2450 years until the entry into Canaan.) See also the Clementine Homilies & Recognitions, the Nazoreans, Essenes, Nasareans, Ebionites, and Ossayim. See also the Qumran Calendar texts of the Dead Sea Scrolls (which include Enoch and Jubilees) as well as, The Gospel of the Holy Twelve, which I claim teaches the same calendar.
- iii 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 probably 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. Melchizedek brought forth food from the earth to Abram (bread and wine) rather than flesh. Jubilees 2:22; 3:26; 4:25. See for comparison, https://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.
- vi 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. See Note 1 above. 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 4seasons in-sync. The intercalation week makes one out of every 6-years to be 371 days and 53 Weekly Sabbaths Days. (Next note)
- vii **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. Y'Shúa rose from the dead on the Weekly Shabbath, after 3Days & 3Nights—NOT on Sunday. On Sunday, he revealed himself, beginning with Miriam Magdalena, (maybe?) his wife.

ViShúa's soul will be in the heart of the earth for 3Days-3Nights (afterviii) 3 Day-Nights; not 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. It is also possible to interpret "on the third day" not as the exact timing of the event but as a reference to Hosea 6:2: "He will revive us after two days; on the third day he will raise us up, that we may live in his presence." LEB

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 Y'Shúa 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 Y'Shúa showed himself to his disciples, after that he was risen from the dead. (This seems to complete an initial and distinct period of Y'Shúa'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 Y'Shúa 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 Y'Shúa 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 Y'Shúa, 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 <u>midsummer</u> when Y'Shúa 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)

^x Jubilees 6:23-28

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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.