

⚡ 2026-27 Natsarian-Essene Calendar i ii iii iv v vi vii ⚡ by Paqid, Yo'el Ben Avraham

Spring Quarter Begins March 18, 2026 | Zadokite Priestly Cycle Year 1 of 6 of 2nd Course of 49 Courses (294 yrs) | Noahic Memorial Days: Jubilees Chapter Six

24 Priestly Divisions	13 Wks	Boker	Yom	Erev	Laila	Morn	Day	Even	Night	Morn	Day	Even	Night	Morn	Day	Even	Night	Morn	Day	Even	Night	Morn	Day	Even	Night	Morn	Day	Even	Night
		Day 1 – Yom Rishon				Day 2 – Yom Shaynee				Day 3 – Yom Shleeshee				Day 4 – Yom Revee'ee				Day 5 – Yom HahMeeShee				Day 6 – Yom Ha'Sheeshee				Day 7 – Yom Shabbath			
1 Chro. 24:7; Luke 1:5		22	Mar 8, 2024		Day 362	23	Mar 9		Day 363	24	Mar 10	Intercalation Week ↓→	Day ↓	25	Mar 11	Intercalation Week	Day	26	Mar 12	Intercalation Week	Day	27	Mar 13	Intercalation Week	Day	28	Mar 14	Intercalation Week	Day
#22 Gamul	1	29	Mar 15	Intercalation Week	Day	30	Mar 16	Intercalation Week	Day	31	Mar 17	Transition Day Rosh Hodesh of the year →	Day 364	01	Mar 18	Month 1 Noah Memorial Day1, Beginning Each Season Jubilees 6:23; 7:2	Day 001 of the year	02	Mar 19	Spring Equinox	Day 002 of the year	03	Mar 20		Day 003 of the year	04	Mar 21		Day 004 of the year
#23 Delyyah	2	05	Mar 22		005	06	Mar 23		006	07	Mar 24		007	08	Mar 25		008	09	Mar 26		009	10	Mar 27	Pesah Lamb Chosen	010	11	Mar 28		011
#24 Ma'aziyah	3	12	Mar 29	"Palm Sunday" Y'Shua rides into Jerusalem on a donkey. Zech. 9:9 Mt. 21:5; Jn.12:14	012	13	Mar 30 (Mt 12:40) Y'Shua's soul will be in the earth for 3Days & 3Nights	013	14	Pesah Israel 1stPesah→	014	15	Matsa 1 Apr 1 Israel Left Egypt→	015	16	Matsa 2 Apr 2 traveled toward→	016	17	Matsa 3 Apr 3 the Reed Sea→	017	18	Matsa 4 Apr 4 →	018	19	Matsa 5 Apr 5 →	019	20	Matsa 6 Apr 6 →	020
#1 Yehoyarib	4	19	Matsa 7 Apr 5	Y'Shua revealed alive to Disciples	019	20	Matsa 8 Apr 6 Arrived at the Sea of Reeds	020	21	Matsa 9 Apr 7 Israel crossed the Reed Sea. Song of the Sea Ex. 15	021	22	Apr 8 Barley Harvest	022	23	Apr 9 Barley Harvest	023	24	Apr 10 Barley Harvest	024	25	Apr 11 Rest on the Shabbath	025	<p>In Acts 20:6-7, confirmation for the DSS Zadokite Calendar is found in-that Sha'ul left after the week of Matsa on the 22nd & arrived after 5-days on the 26th. They always began their Omer count on the 26th—which is the first day after the weekly Sabbath following the entire Festival of Matsa; The 1st Century A.D. Temple Sadducees and Pharisees counted differently, as do Talmudic & Ka'arite Jews of today. We begin the 50 days ↓→ of 'Counting the Omer' leading to, not one but three consecutive Shavuots/Pentecosts: New-Grain, New-Wine, New-Oil.</p>					
#2 Yedahyah	5	26	Apr 12	First-Fruits Barley Offering Wheat Omer 1	026	27	Wheat Omer 2 Day 1 of 90 days count to Ascension Day per GHT Apr 13	027	28	Wheat Omer 3 Apr 14	028	29	Wheat Omer 4 Apr 15	029	30	Wheat Omer 5 Apr 16	030	01	Month 2 Wheat Omer 6 Apr 17	031	02	Wheat Omer 7 Apr 18	032						
#3 Harim	6	03	Wheat Omer 8 Apr 19	033	04	Wheat Omer 9 Apr 20	034	05	Wheat Omer 10 Apr 21	035	06	Wheat Omer 11 Apr 22	036	07	Wheat Omer 12 Apr 23	037	08	Wheat Omer 13 Apr 24	038	09	Wheat Omer 14 Apr 25	039							
#4 Seorim	7	10	Wheat Omer 15 Apr 26	040	11	Wheat Omer 16 Apr 27	041	12	Wheat Omer 17 Apr 28	042	13	Wheat Omer 18 Apr 29	043	14	Wheat Omer 19 Apr 30	044	15	Wheat Omer 20 May 1	045	16	Wheat Omer 21 May 2	046							
#5 Malhiyah	8	17	Wheat Omer 22 May 3	047	18	Wheat Omer 23 May 4	048	19	Wheat Omer 24 May 5	049	20	Wheat Omer 25 May 6	050	21	Wheat Omer 26 May 7	051	22	Wheat Omer 27 May 8	052	23	Wheat Omer 28 May 9	053							
#6 Miyamin	9	24	Wheat Omer 29 May 10	054	25	Wheat Omer 30 May 11	055	26	Wheat Omer 31 May 12	056	27	Wheat Omer 32 May 13	057	28	Wheat Omer 33 May 14	058	29	Wheat Omer 34 May 15	059	30	Wheat Omer 35 May 16	060							
#7 Hakotz	10	01	Month 3 Wheat Omer 36 May 17	061	02	Wheat Omer 37 May 18	062	03	Wheat Omer 38 May 19	063	04	Wheat Omer 39 May 20	064	05	Wheat Omer 40 May 21	065	06	Wheat Omer 41 May 22	066	07	Wheat Omer 42 May 23	067							
#8 Abiyah	11	08	Wheat Omer 43 May 24	068	09	Wheat Omer 44 May 25	069	10	Wheat Omer 45 May 26	070	11	Wheat Omer 46 May 27	071	12	Wheat Omer 47 May 28	072	13	Wheat Omer 48 May 29	073	14	Wheat Omer 49 May 30	074							
#9 Yeshua	12	15	Shavuot 1 May 31	075	16	New Wine 2 June 1	076	17	New Wine 3 June 2	077	18	New Wine 4 June 3	078	19	New Wine 5 June 4	079	20	New Wine 6 June 5	080	21	New Wine 7 June 6	081							
#10 Shecanyah	13	22	New Wine 8 June 7	082	23	New Wine 9 June 8	083	24	New Wine 10 June 9	084	25	New Wine 11 June 10	085	26	New Wine 12 June 11	086	27	New Wine 13 June 12	087	28	New Wine 14 June 13	088							
#11 Elyashib	1	29	New Wine 15 June 14	089	30	New Wine 16 June 15	090	31	New Wine 17 June 16	091	Summer Quarter Noahic Memorial Days: Jubilees Six																		
#11 Elyashib	1	Rosh Hodesh →										01	Month 4 Jun 17	092	02	New Wine 19 June 18	093	03	New Wine 20 June 19	094	04	New Wine 21 June 20	095						
#12 Yakim	2	05	New Wine 22 June 21	096	06	New Wine 23 June 22	097	07	New Wine 24 June 23	098	08	New Wine 25 June 24	099	09	New Wine 26 June 25	100	10	New Wine 27 June 26	101	11	New Wine 28 June 27	102							
#13 Huppah	3	12	New Wine 29 June 28	103	13	New Wine 30 June 29	104	14	New Wine 31 June 30	105	15	New Wine 32 July 1	106	16	New Wine 33 July 2	107	17	New Wine 34 July 3	108	18	New Wine 35 July 4	109							
#14 Yeshe'ab	4	19	New Wine 36 July 5	110	20	New Wine 37 July 6	111	21	New Wine 38 July 7	112	22	New Wine 39 July 8	113	23	New Wine 40 July 9	114	24	New Wine 41 July 10	115	25	New Wine 42 July 11	116							
#15 Bilgah	5	26	New Wine 43 July 12	117	27	New Wine 44 July 13	118	28	New Wine 45 July 14	119	29	New Wine 46 July 15	120	30	New Wine 47 July 16	121	01	New Wine 48 Month 5-Mid-Summer-July 17	122	02	New Wine 49 July 18	123							
#16 Immer	6	03	Day 3 Of Month 5 July 19	124	04	New Oil 2 July 20	125	05	New Oil 3 July 21	126	06	New Oil 4 July 22	127	07	New Oil 5 July 23	128	08	New Oil 6 July 24	129	09	New Oil 7 July 25	130							
#17 Hasir	7	10	New Oil 8 July 26	131	11	New Oil 9 July 27	132	12	New Oil 10 July 28	133	13	New Oil 11 July 29	134	14	New Oil 12 July 30	135	15	New Oil 13 July 31	136	16	New Oil 14 Aug 1	137							
#18 Aphses	8	17	New Oil 15 Aug 2	138	18	New Oil 16 Aug 3	139	19	New Oil 17 Aug 4	140	20	New Oil 18 Aug 5	141	21	New Oil 19 Aug 6	142	22	New Oil 20 Aug 7	143	23	New Oil 21 Aug 8	144							
#19 Petahyah	9	24	New Oil 22 Aug 9	145	25	New Oil 23 Aug 10	146	26	New Oil 24 Aug 11	147	27	New Oil 25 Aug 12	148	28	New Oil 26 Aug 13	149	29	New Oil 27 Aug 14	150	30	New Oil 28 Aug 15	151							
#20 Yehezkiel	10	01	New Oil 29 Aug 16	152	02	New Oil 30 Aug 17	153	03	New Oil 31 Aug 18	154	04	New Oil 32 Aug 19	155	05	New Oil 33 Aug 20	156	06	New Oil 34 Aug 21	157	07	New Oil 35 Aug 22	158							
#21 Yakim	11	08	New Oil 36 Aug 23	159	09	New Oil 37 Aug 24	160	10	New Oil 38 Aug 25	161	11	New Oil 39 Aug 26	162	12	New Oil 40 Aug 27	163	13	New Oil 41 Aug 28	164	14	New Oil 42 Aug 29	165							
#22 Gamul	12	15	New Oil 43 Aug 30	166	16	New Oil 44 Aug 31	167	17	New Oil 45 Sept 1	168	18	New Oil 46 Sept 2	169	19	New Oil 47 Sept 3	170	20	New Oil 48 Sept 4	171	21	New Oil 49 Sept 5	172							
#23 Delyyah	13	22	Sept 6	173	23	Sept 7	174	24	Sept 8	175	25	Sept 9	176	26	Sept 10	177	27	Sept 11	178	28	Sept 12	179							
			New Oil 50			New Wood 1			New Wood 2			New Wood 3			New Wood 4			New Wood 5											

Autumn Quarter | Noahic Memorial Days: Jubilees Six

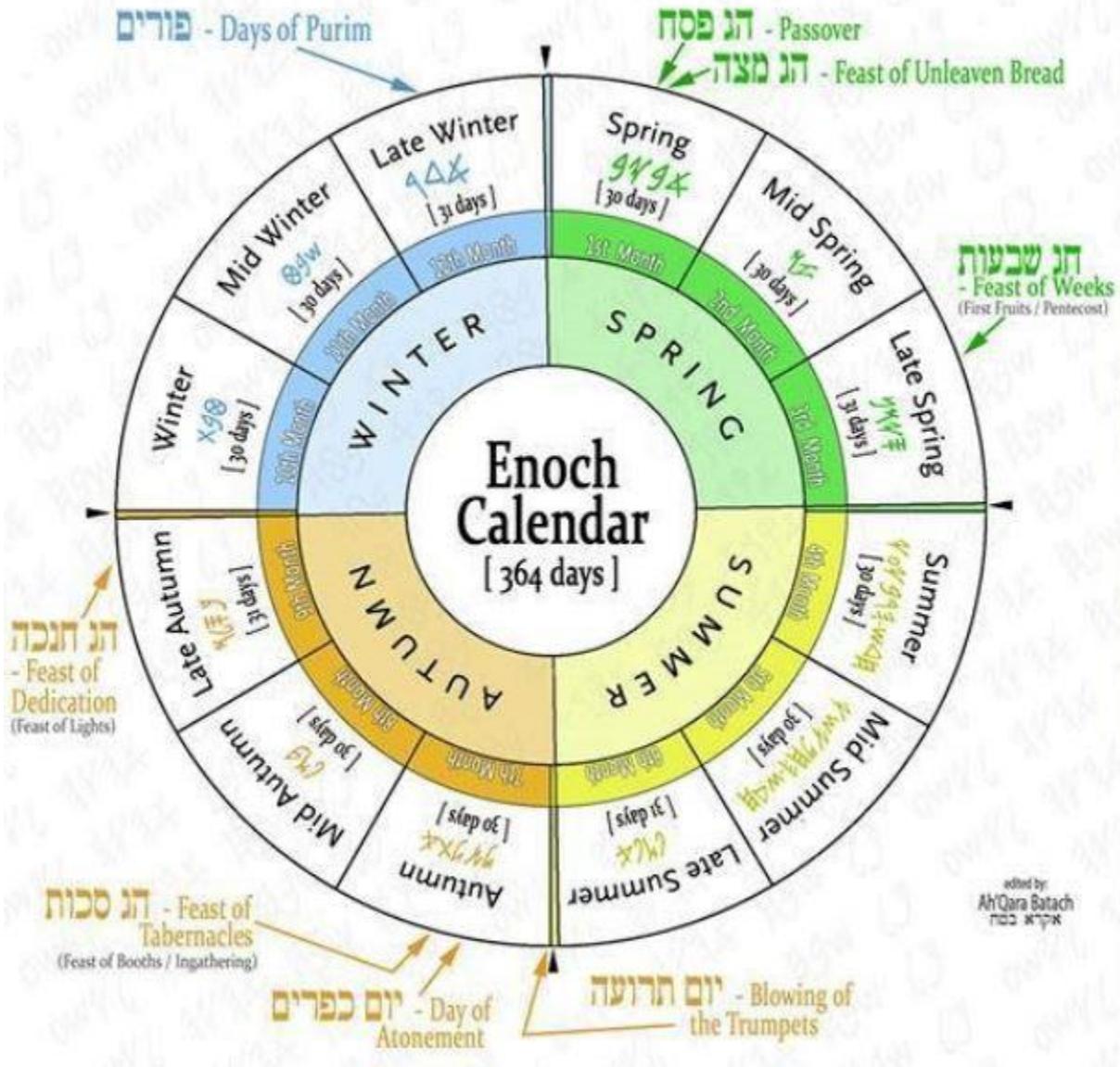
24 Priestly Courses	13 Wks	Boker	Yom	Even	Laila	Morn	Day	Even	Night	Morn	Day	Even	Night	Morn	Day	Even	Night	Morn	Day	Even	Night	Morn	Day	Even	Night	Morn	Day	Even	Night
		Day 1 – Yom Rishon				Day 2 – Yom Shaynee				Day 3 – Yom Shleeshee				Day 4 – Yom Revee'ee				Day 5 – Yom HahMeeShee				Day 6 – Yom Ha'SheeShee				Day 7 – Yom Shabbath			
#24 Ma'aziyah	1	29			Day 180	30			Day 181	31	Sept 15		Day 182	01	Month 7 9/16		183	02	Sept 17		Day 184	03	Sept 18		Day 185	04	Sept 19		Day 186
#1 Yehoyarib	2	05	Sept 20		187	06	Sept 21		188	07	Sept 22		189	08	Sept 23		190	09	Sept 24		191	10	Yom Kippur Sept 25 Jub. 5:17; 34:10		192	11	Sept 26		193
#2 Yedahyah	3	12	Sept 27		194	13	Sept 28		195	14	Sept 29		196	15	Sukkot 1 Sept 30 Jubilees 16:20		197	16	Sukkot 2 Oct 1		198	17	Sukkot 3 Oct 2		199	18	Sukkot 4 Oct 3		200
#3 Harim	4	19	Sukkot 5 Oct 4		201	20	Sukkot 6 Oct 5		202	21	Sukkot 7 Oct 6		203	22	Shemini Atzeret ^{xv} Simchat Torah - The Additional Day established by Jacob ¹		204	23	Oct 8		205	24	Oct 9		206	25	Oct 10		207
#4 Seorim	5	26	Oct 11		208	27	Oct 12		209	28	Oct 13		210	29	Oct 14		211	30	Oct 15		212	01	Month 8 Oct 16		213	02	Oct 17		214
#5 Malhiyah	6	03	Oct 18		215	04	Oct 19		216	05	Oct 20		217	06	Oct 21		218	07	Oct 22		219	08	Oct 23		220	09	Oct 24		221
#6 Miyamin	7	10	Oct 25		222	11	Oct 26		223	12	Oct 27		224	13	Oct 28		225	14	Oct 29		226	15	Oct 30		227	16	Oct 31		228
#7 Hakotz	8	17	Nov 1		229	18	Nov 2		230	19	Nov 3		231	20	Nov 4		232	21	Nov 5		233	22	Nov 6		234	23	Nov 7		235
#8 Abiyah	9	24	Nov 8		236	25	Nov 9		237	26	Nov 10		238	27	Nov 11		239	28	Nov 12		240	29	Nov 13		241	30	Nov 14		242
#9 Yeshua	10	01	Month 9 Nov 15		243	02	Nov 16		244	03	Nov 17		245	04	Nov 18		246	05	Nov 19		247	06	Nov 20		248	07	Nov 21		249
#10 Shecanyah	11	08	Nov 22		250	09	Nov 23		251	10	Nov 24		252	11	Nov 25		253	12	Nov 26		254	13	Nov 27		255	14	Nov 28		256
#11 Elyashib	12	15	Nov 29		257	16	Nov 30		258	17	Dec 1		259	18	Dec 2		260	19	Dec 3		261	20	Dec 4		262	21	Dec 5		263
#12 Yakim	13	22	Dec 6		264	23	Dec 7		265	24	Dec 8		266	25	Dec 9 8 Days of Hanukah begins ^{xvi}		267	26	Dec 10		268	27	Dec 11		269	28	Dec 12		270
#13 Huppah	1	29	Dec 13		271	30	Dec 14		272	31	Dec 15		273																

Winter Quarter | Noahic Memorial Days: Jubilees Six

24 Priestly Courses	13 Wks	Boker	Yom	Erev	Laila	Morn	Day	Even	Night	Morn	Day	Even	Night	Morn	Day	Even	Night	Morn	Day	Even	Night	Morn	Day	Even	Night	Morn	Day	Even	Night
		Day 1 – Yom Rishon				Day 2 – Yom Shaynee				Day 3 – Yom Shleeshee				Day 4 – Yom Revee'ee				Day 5 – Yom HahMeeShee				Day 6 – Yom Ha'SheeShee				Day 7 – Yom Shabbath			
#14 Yesheb'ab	1									31	Rosh Hodesh →			01	Hodesh 10 12/16		274	02	Dec 17		275	03	Dec 18		276	04	Dec 19		277
#15 Bilgah	2	05	Dec 20		278	06	Dec 21		279	07	Dec 22		280	08	Dec 23		281	09	Dec 24		282	10	Dec 25		283	11	Dec 26		284
#16 Immer	3	12	Dec 27		285	13	Dec 28		286	14	Dec 29		287	15	Dec 30		288	16	Dec 31		289	17	Jan 1, 2027		290	18	Jan 2		291
#17 Hasir	4	19	Jan 3		292	20	Jan 4		293	21	Jan 5		294	22	Jan 6		295	23	Jan 7		296	24	Jan 8		297	25	Jan 9		298
#18 Aphses	5	26	Jan 10		299	27	Jan 11		300	28	Jan 12		301	29	Jan 13		302	30	Jan 14		303	01	Month 11 Jan 15		304	02	Jan 16		305
#19 Petachyah	6	03	Jan 17		306	04	Jan 18		307	05	Jan 19		308	06	Jan 20		309	07	Jan 21		310	08	Jan 22		311	09	Jan 23		312
#20 Yehezkiel	7	10	Jan 24		313	11	Jan 25		314	12	Jan 26		315	13	Jan 27		316	14	Jan 28		317	15	Jan 29		318	16	Jan 30		319
#21 Yakim	8	17	Jan 31		320	18	Feb 1		321	19	Feb 2		322	20	Feb 3		323	21	Feb 4		324	22	Feb 5		325	23	Feb 6		326
#22 Gamul	9	24	Feb 7		327	25	Feb 8		328	26	Feb 9		329	27	Feb 10		330	28	Feb 11		331	29	Feb 12		332	30	Feb 13		333
#23 Deliyah	10	01	Month 12 Feb 14		334	02	Feb 15		335	03	Feb 16		336	04	Feb 17		337	05	Feb 18		338	06	Feb 19		339	07	Feb 20		340
#24 Ma'aziyah	11	08	Feb 21		341	09	Feb 22		342	10	Feb 23		343	11	Feb 24		344	12	Feb 25		345	13	Feb 26 Fast of Esther		346	14	Feb 27		347
#1 Yehoyarib	12	15	Feb 28 Purim 1		348	16	Mar 1 Shushan Purim		349	17	Mar 2		350	18	Mar 3		351	19	Mar 4		352	20	Mar 5		353	21	Mar 6		354
#2 Yedahyah	13	22	Mar 7		355	23	Mar 8		356	24	Mar 9		357	25	Mar 10		358	26	Mar 11		359	27	Mar 12		360	28	Mar 13		361
#3 Harim	1	29	Mar 14		362	30	Mar 15		363	31	Mar 16		364																
#3 Seorim	1										Rosh Hodesh →			1	Month 1 Mar 17, 2027		001	2	Mar 18		002	3	Mar 19		003	4	Mar 20		004
#4 Seorim	2		Mar 21		005		Mar 22		006		Mar 23		007		Mar 24		008		Mar 25		009		Mar 26		010		Mar 27		011

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 ḥodesh [this month in proximity to the spring equinox] shall be for you the beginning (rosh) of ḥodeshim [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 ḥodesh of Aḥiḇ [month of Spring] and perform the Pesách to YHWH your Elohim: for in the month of Aḥiḇ YHWH your Elohim brought you forth out of Egypt by night."***

Again, this is a constellation month, not a moon-month. It is based upon the motion of the Sun as it moves north in the winter & 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 3½ years = 42 months ÷ by 12 = 3½ 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?

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 **Seasons**, and **Sabbaths**, and they will go wrong as to all the order of **the years**.

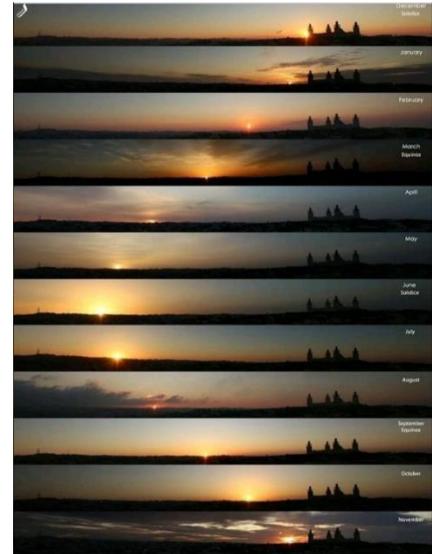
Jubilees 6:35-38 For I know and from henceforth shall I declare it unto you, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tables the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles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

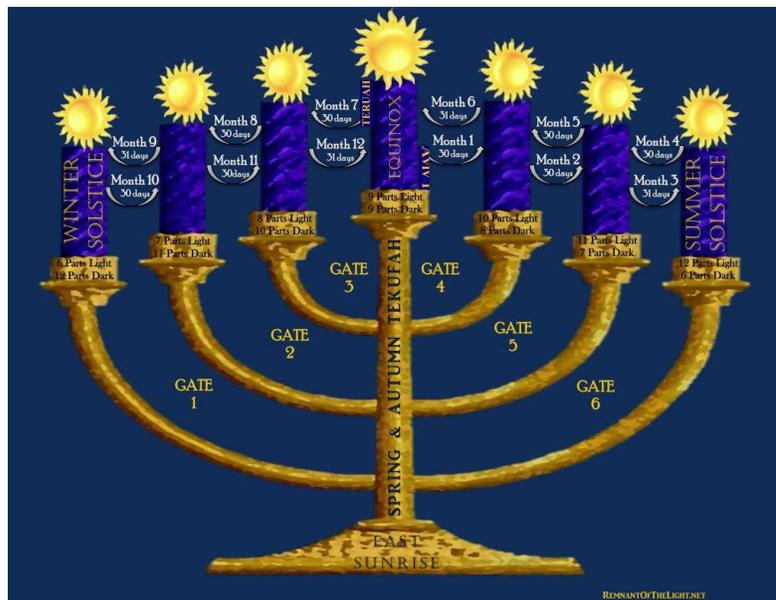
Enoch Chapter 82

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



This verse says that the Moon and Stars rule the night as is also clear from [Genesis 1:14-18](#). 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 Ėl. 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). [Psalm 81:3](#)

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;^{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 ך to a כ). 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 Moon" is not a correct translation of Hodesh (a solar-constellation month), although Bible translators translate it as such by erroneous tradition.

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

H2320 חֹדֶשׁ 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 יָרֵאֵךְ 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 re-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 a new 294-years cycle (6 x 49) commenced on March 20, 2019. A Full-Moon & 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 & New Years Day was March 19, 2025. If true, this could update our understanding of the role of the Spring Equinox. I have my doubts, but we will continue to monitor. 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 and others. 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

iv 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 may have been referring to them when he 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, <http://www.acacialand.com/nabateans.html>*

v This Essene-Israelite Sunlight-Based Schedule & Calendar is not 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 Natsarian-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 Equinox) (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 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)

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.

viii **Y'Shúa's soul will be in the heart of the earth for 3Days-3Nights (after^{viii} 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, until 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 altered or 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 **6th** appearance occurred on the 8th Day – which, on the Essene Calendar, is also Firstfruits Barley Omer 1, the First Day of Counting the **3-Shavuots**—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 Elohim.

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 Elohim, 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 **after seven days** 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 **a Sabbath day's journey from the city.**

[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; notice, it was: "**a Sabbath Day's journey from the city**")]

GHT 95:9. Now it was **midsummer** 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**

xi **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>

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^{xv} **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;**

^{xvi} **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.

^{xvii} **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.