

# THE MOON & The Priestly Order

Introduction-

Like the sun- the moon is an intricate part of the Creators timepiece. The sun, we are told in Genesis 1 is the Greater Luminary in the heavens. Its assignments given on the fourth day of creation are recorded in the book of Jubilees-

**Jubilees 2:8-11** ... And on the 4th day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness.

And JAHUAH APPOINTED THE SUN to be a GREAT SIGN on the earth for **DAYS** and for **SABBATHS** and for **MONTHS** and for **FEASTS** and for **YEARS** and for the **SABBATH of YEARS** (*Shmetah*) and for the **JUBILEES** and for *all seasons of the years*.

And *it* [the sun] **divides the light from the darkness** for prosperity, that all things may prosper which shoot and grow on the earth. These three kinds He made on the 4th day.

Then- if the Sun regulates the timing of all these mo'ed- set times- what is the duty of the moon? What roll does she play in the CREATOR'S Timepiece? Because the Book of Jubilees also warns us about using the moon in the wrong manner.

**Jubilees 6:34-38** And all the children of Israel will forget and will not find the path of the years, and will forget the new months, and seasons, and sabbaths and they will go wrong as to all the order of the years.

For I know and from henceforth will I declare it unto thee, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets 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 observations of the **moon -how (it) disturbs the seasons and comes in from year to year ten days too soon.***

*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 thou mayst 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 and seasons and sabbaths and festivals...**

Enoch on the other hand tells us that the moon is LIGHT to the RIGHTEOUS – and yet, DARKNESS to the SINNERS.

**Enoch 41:8** For the sun changes oft for a blessing or a curse, And **the course of the path of the moon is LIGHT to the RIGHTEOUS and DARKNESS to the SINNERS in the name of the**

**MOST-HIGH**, who made a separation between the light and the darkness. And divided the spirits of men. And strengthened the spirits of the righteous, In the name of His righteousness.

For the longest time this verse puzzled me. How can the moon be GOOD & BAD? What did this mean. It wasn't until I fully understood what the moon is used for- that this verse finally came the LIGHT!

Simply- as we will bring to light - those who use it correctly will know the Sh'mittah years of release. A blessing for sure! And those who don't use her correctly... Well, Jubilees just told us what happens. We miss out in being in our CREATOR'S presence at HIS appointed time. Imagine showing up for a meeting with the BIG BOSS a day late! The Sabbath is the mark of JAHUAH'S people and being there is how we get that mark.

Just in these first few verses we already know that the moon isn't to be used to set the months, or the Sabbaths or feast days or the new year. So, what then do we use her for?

In today's study we are going to look at scripture, the books of Enoch and Jubilees, the Dead Sea scrolls and the physical movements of the moon. We will be searching for clues that point us to the duties that were assigned to the moon on the 4<sup>th</sup> day of creation. And try to discover how she really is a blessing to those who use her correctly and how it reckons the year in harmony with the sun and stars making the year complete in 364 days.



The 'Holy Grail' [*so to speak*] for me has always been to know the true Sabbath. From the time I got my first bible I was fascinated by its historic tales of ancient people set in foreign lands.

Even as a child, I could see a concurrent theme emerge from its pages, about the Sabbaths and Feast Days. I remember asking myself the question ... 'why isn't my family doing these things? As the

Creator said they were to be done FOREVER' - Of course, in my day we didn't outright question authority- so I set it to the back of my mind until I got older.

I could see throughout the scriptures how important the Sabbath was to our Creator. HE said that it was the mark of HIS people. More than anything I wanted to be one of HIS people; to have HIS "Mark" on me and live happily in HIS Kingdom. I think maybe I saw it as a rescue

from my crazy childhood- and remember feeling discouraged at the improbability of ever knowing *exactly* when Creation was- so we could then know what day was truly the seventh.

Of course, being a Mormon/Christian/Southern Baptist kid (yeah, I did say that I had a crazy childhood.)- I thought that the Sabbath was on Sunday and I wanted to know how those in charge of *such things* knew that it was the ACTUAL seventh day from Creation. How did they know??? It became my quest to know. The Jews think they know- as do others... But it is all just theory with no real SOLID proof to when the first week of creation occurred.

Puranic Hinduism say creation was 77.76 trillion years ago. Reckoned by early Syrian Christians the year of creation is 5490 B.C. According to Irish theologian James Ussher in 1650 A.D. and John Lightfoot a decade earlier, October 23, 4004 B.C. at 9 am is the exact time and date of creation. And finally, the Jews believe that 3641 B.C. is that year. So then- who really knows? Only the Creator and HIS Son know for sure.

A Hindu Vedic Sanskrit hymns even ponders this question: From the Rig Veda :

*Neither being nor non-being was as yet. What was concealed? And where? And in whose protection?...Who really knows? Who can declare it? Whence was it born, and whence came this creation? The devas were born later than this world's creation, so who knows from where it came into existence? None can know from where creation has arisen, and whether he has or has not produced it.  
He who surveys it in the highest heavens, he alone knows-or perhaps does not know."  
(Rig Veda 10. 129)<sup>i</sup>*

I didn't understand that it was just one more great mystery in the world of mysteries for me yet to discover. Happily, as a grown woman in JAHUAH, I have come to understand that the Father did indeed give us a 'Creation Marker' - a STRAIGHT PATH back to His creation-based set times.

It was 1999 when I started looking at different calendars- a lot of people thought we were going to be sent back into the dark ages when the computers tried to turnover from December 31, 1999 to January 1, 2000. Also, speculations paraded across the headlines about the Mayan calendar coming to the end of its cycle, as 2012 was quickly approaching.

This is when I started asking questions beyond my pastor's pay grade and became disenchanted with

Christian teachings. They were basically throwing out half the bible- a chunk that even at 10 years old I

knew held an important part of the story. By 2002 I had completely stopped going to church and started learning the Torah and the lunar calendar.

At first, I thought “AH HA- this is IT!” – believing that the moon held the key to the true Sabbath- that this was the “Sign” spoken of in Genesis 1. But like the lost city of Gold, the lunar sabbath held no more truth than the mythical El Dorado.

I did end up following the lunar calendar and sabbaths for about eight or nine years while I studied the Torah with a private teacher. Month after month going out and sighting the *New Crescent Moon*. It seemed reasonable and scriptural, *at the time*. After all aren't there many scriptures that tell us to celebrate the 'New Moon' Festivals?

Except it didn't *always* feel right to me- because it didn't always align with scripture after all. Especially at the time of Passover. My husband can attest to the fact that I always became a wreck around Passover; checking and double checking our sightings and counts. But hey, we only had to fudge a scripture or two to make it fit perfectly- no problem. Like those years when the weekly lunar Sabbath fell directly on the Passover- then what Sabbath was it that Mary waited to be over before going to the tomb after three days? It just didn't fit each time.

What I did take away from that lunar wilderness walk was that the division of days are laid out on the heavenly tablets- and that there is a cycle to the Sabbaths just as there is to **ALL** the Feasts in Leviticus twenty-three.

Once we understood that the Creator's calendar was circular and cyclic through the book of Enoch- we realized that the Sabbath is set celestially; confirmed in the Dead Sea scrolls. Never moving from its place cycle to cycle. Because there is only **ONE CYCLE** to creation and the Sabbath is **ALWAYS** three days after the fourth day sign assigned the sun at creation.

We are instructed to 'MEMORIALIZE' the mo'ed (set times) of that cycle- cycle after cycle. Leviticus 23 lists the mo'ed of the cycle- starting with the Sabbath and ending with Sukkot. So, why would any of these Memorials be *set* differently than the others? They wouldn't.

The moon is used as a timepiece by many- perhaps not to set the Sabbath by- but rather the month and feasts like the Jews, or as a second witness to the new year. I have seen some groups start the new year with the new moon after the vernal equinox and other groups just pick the new moon 'closest' – even if that means their year starts before spring is officially marked in the heavens by the Greater Luminary.

**Jubilees 6:38** For this reason I command and testify to you that you may testify to them; for after your death your 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 and seasons and Sabbaths and festivals...

Right here we can see the error in 'WAITING' for the New Moon after the Vernal Equinox to start the year. For it would add anywhere from one to six days to the year. And for those who pick the new moon before the actual turn of the year are making the year **LESS** than 364-days.

The same applies to the other “*Ladies in Waiting*”... those who 'WAIT' for the Gregorian **Wednesday** to appear after the Vernal Equinox (or in some cases the closest Wednesday which again can fall before

the vernal equinox- like the lunar people) before they proclaim the new year! They use a Catholic calendar to try to prove Creation! To try to convince us that the Priests knew what a *Wednesday* was two-thousand years before it was created by man. Adding or subtracting from the EXACT 364 days that both Enoch and Jubilees tell us is the number of DAYS in a year.

**Psalm 90:12** Teach us to number our days, so that we may bring a heart of wisdom.

Since it is often touted as proof that the moon is a witness to the new year let's jump right into the DEAD SEA Scrolls to see exactly how the Priests used her to number days.

In the Creation week, on the fourth day, Eloah started the heavenly clocks that would impart the rhythms of the heavenly lights from there on. The priests believed that time started on day four of creation and the '*Priestly Order*' was set accordingly. Some will say that the moon was full on the fourth day-- We believe that the moon was at the beginning of her cycle. The moon had just been newly assigned her duties. Whereas according to Enoch, the full moon comes two weeks later. The Priests understood this as we will see.

### **GAMUL, SHECANIAH & THE 19-YEAR CYCLE**

The problem for calendar makers is to reconcile the apparent motion of the sun and moon. Seen from the earth, the sun goes around every 24 hours. The seasons are caused by the tilt of the earth in its orbit, and most years this orbit takes 365 sunrises. The lunar synodic month lasts 29 days from new moon to new moon. Which is, as we will see, exactly what Enoch tells us.

The lunar **metonic cycle** is a period of **19 solar years** in which there are **235 lunations**, or synodic

(lunar) months, after which the moon's phases recur on the same days of the solar year. History would tell you that this lunar cycle was discovered by the Athenian astronomer Meton (432 BC). However, it would seem that the Holy Priests of JAHUAH knew this lunar cycle all along.

Dead Sea scroll 4Q319 is a list of the heads of priestly families that the scroll's author used to create a type of algorithm in order to keep track of sabbatical and Jubilee years.

Essentially, the writer is tracking the relationship between three elements: The jubilee periods, the sabbatical years and what the author calls in Hebrew an o'th or sign.

The first element is the jubilee period. Counting inclusively, the fiftieth year is then the first year of the next cycle. The scroll tabulates by forty-nine-year periods and covers six such jubilees...

Some DSS version use the word '*conjunction*' as a translation for o'th. The author designates each *conjunction* ['ot/sign] with a name. In every case the names of the conjunctions are always the same, alternating between the priestly families of Gamul and Shecaniah.

Before we look at the what the scroll says let's take a minute to understand the word "*conjunction*" because I do not believe that this is about the lunar (dark moon) conjunction but rather a conjunction or combination of events. In this case the events would be the priestly cycle of these two families.

**Merriam Webster dictionary's definition of *conjunction*:**

**1:** an uninflected linguistic form that joins together sentences, clauses, phrases, or words.

Some common *conjunctions* are "and," "but," and "although."

**2:** the act or an instance of conjoining : the state of being conjoined : **COMBINATION working in *conjunction* with two or more separate entities at the same time.**

**3:** occurrence together in time or space : **CONCURRENCE** a *conjunction* of events

**4:** the apparent meeting or passing of two or more celestial bodies in the same degree of the zodiac

In the case of this scroll we will see that the author was keeping track of the sabbatical years by the occurrence (conjunction) of the position of the two families from year to year within each sabbatical cycle.

In the copy I found on archive.org the translator uses the more appropriate word '*sign*' for the Hebrew '*ot*- rather than the word '*conjunction*'.

4Q319

*IV ... .. on the fourth (day) of the wee[k] ... its light on the fourth (day) of the wee[k] of the creation in (the week of) G[amul]. The sign (conjunction) of Shecaniah: in the fourth (year).*

*The sign of Gamul: in the (year) of Release (i.e., the first sabbatical year).*

“On the fourth day of the week” is referring to New Year’s Day- which the priests always started on the 4<sup>th</sup> day of the week stemming from the belief that time began on the fourth day of creation.

The new year is also the fourth day of Gamul. Therefore, the start of the jubilee cycle began with

Gamul at the new year. The first sabbatical cycle also ended with Gamul as did the first Jubilee cycle- which the author numbers the scrolls years as two through seven instead of one through six.

*(Second sabbatical cycle): [The sign of Shecaniah: in the thi]rd (year). The sign of [G]amul: in the sixth (year).*

*(Third sabbatical cycle): The sign [of Shecaniah: in the second (year). The conjunction [sign] of G]amul: [in the fifth (year).*

*(Fourth sabbatical cycle): The sig]n of Shecaniah: after the (year of) Release.*

*The sign of Gamu[l: in the fourth (year). The sign of Shec]an[i]ah: [in the (year of) Release.*

*(Fifth sabbatical cycle): The sig]n of Gamul: in the third (year). The sign of Shecaniah: [in the sixth (year).*

*(Sixth sabbatical cycle): The sign of Gam]ul: [in the second (year). The si]gn of She[caniah]: in the fifth (year).*

*(Seventh sabbatical cycle): The sign of Gam[ul: after the (year of) Release. The sign of Shecaniah: in the fou]rth*

*(year). The sign of Gamul: in the (year of) Release (which is) the sign of the en[d of the Jubilee.*

*The signs of the second J]ubilee: 17 signs. Of this in the (year of) Release: [2] signs. ...of the creation... [The si]gn of Shecaniah: in the second (year). [The sign of Ga]mul: in the fifth (year) The sign of Shecaniah: after the (year of) Release*

We can clearly see the algorithm being laid out in this scroll. It is a cipher of groupings between the positions of Gamul and Shecaniah within each of the sabbatical and jubilee cycles. The scroll continues with the cipher *signs* throughout the jubilee cycles, positioning family names and times of service through each cycle.

Dead Sea scroll 4Q319- Sabbatical & Jubilee Years				
Jubilee	Sabbatical Cycle	Year	Family	
2	1	1	Gamul	
		2	Jedaiah	
		3	Mijamin	
		4	Shecaniah	
		5	Jeshelbeab	
		6	Happizez	
		7	Gamul	
	2	2	1	Jedaiah
			2	Mijamin
			3	Shecaniah
			4	Jeshelbeab
			5	Happizez
			6	Gamul
			7	Jedaiah
	3	3	1	Mijamin
			2	Shecaniah
			3	Jeshelbeab
			4	Happizez
			5	Gamul
			6	Jedaiah
			7	Mijamin
	4	4	1	Shecaniah
			2	Jeshelbeab
			3	Happizez
			4	Gamul
			5	Jedaiah
			6	Mijamin
			7	Shecaniah
5	5	1	Jeshelbeab	
		2	Happizez	
		3	Gamul	
		4	Jedaiah	
		5	Mijamin	
		6	Shecaniah	
		7	Jeshelbeab	
6	6	1	Happizez	
		2	Gamul	
		3	Jedaiah	
		4	Mijamin	
		5	Shecaniah	
		6	Jeshelbeab	
		7	Happizez	
7	7	1	Gamul	
		2	Jedaiah	
		3	Mijamin	
		4	Shecaniah	
		5	Jeshelbeab	
		6	Happizez	
		7	Gamul	

Frag.1 Col 4 continuing:

*Conjunctions of the third Jubilee*

*(The conjunction of) Shecaniah in the third year; the conjunction of Gamul in the sixth year.*

*(Second sabbatical cycle): The conjunction of Shecaniah in the second year; the conjunction of Gamul in the fifth year;*

*(Third sabbatical cycle): The conjunction of Shecaniah in the year after the Sabbath year; the conjunction of Gamul in the fourth year; the conjunction of Shecaniah in the Sabbath year;*

*(Fourth sabbatical cycle): The conjunction of Gamul in the third year; the conjunction of Shecaniah in the sixth year;*

*(Fifth sabbatical cycle): The conjunction of Gamul in the second year; the conjunction of Shecaniah in the fifth year;*

*(Sixth sabbatical cycle): The conjunction of Gamul in the year after the Sabbath year (first year); the conjunction of Shecaniah in the fourth year; the conjunction of Gamul in the Sabbath year.*

*(Seventh sabbatical cycle): The conjunction of Shecaniah in the third year the conjunction of Gamul in the sixth year; the conjunction of Shecaniah is in the end of the third jubilee.*

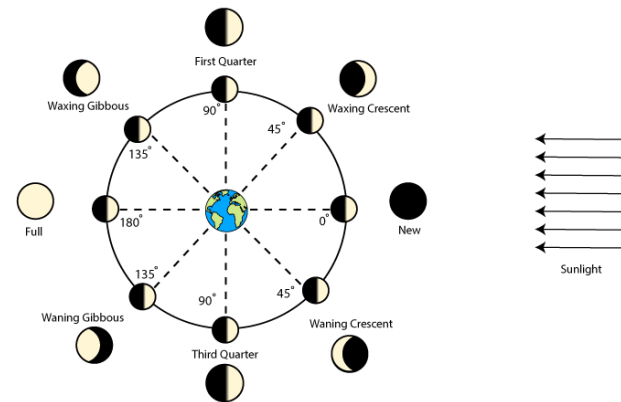
Dead Sea scroll 4Q319- Sabbatical & Jubilee Years			
Jubilee	Sabbatical Cycle	Year	Family
3	1	1	Jedaiah
		2	Mijamin
		3	Shecaniah
		4	Jeshelbeab
		5	Happizez
		6	Gamul
		7	Jedaiah
	2	1	Mijamin
		2	Shecaniah
		3	Jeshelbeab
		4	Happizez
		5	Gamul
		6	Jedaiah
		7	Mijamin
	3	1	Shecaniah
		2	Jeshelbeab
		3	Happizez
		4	Gamul
		5	Jedaiah
		6	Mijamin
		7	Shecaniah
4	1	Jeshelbeab	
	2	Happizez	
	3	Gamul	
	4	Jedaiah	
	5	Mijamin	
	6	Shecaniah	
	7	Jeshelbeab	
5	1	Happizez	
	2	Gamul	
	3	Jedaiah	
	4	Mijamin	
	5	Shecaniah	
	6	Jeshelbeab	
	7	Happizez	
6	1	Gamul	
	2	Jedaiah	
	3	Mijamin	
	4	Shecaniah	
	5	Jeshelbeab	
	6	Happizez	
	7	Gamul	
7	1	Jedaiah	
	2	Mijamin	
	3	Shecaniah	
	4	Jeshelbeab	
	5	Happizez	
	6	Gamul	
	7	Jedaiah	

The lunar and solar cycles best realign with each other in cycles of 3, 8, 11, 19, 353, 1078, and 1431 years increasing in accuracy the further out we go in the cycles. Notice the big gap between 19 and the next better cycle of 353 years. The 353-year period, equal to 18 sets of 19 years plus one of 11, is so perfect that it has a total error of only 0.022 days. That is so accurate that it could be used throughout history without even accumulating an error of even one day.

Whereas in the three-year cycle, the moon will appear against the same stars but in a different phase.

A common misconception about phases of the moon is that they occur as a result of the earth's shadow being cast upon the surface of the moon by the sun. In fact, it's much less common for the earth's shadow to appear on the moon due to the angle of the earth's tilt. When it does happen, it is known as an eclipse.

Lunar phases, on the other hand, are caused by the position of the moon in relation to the sun.



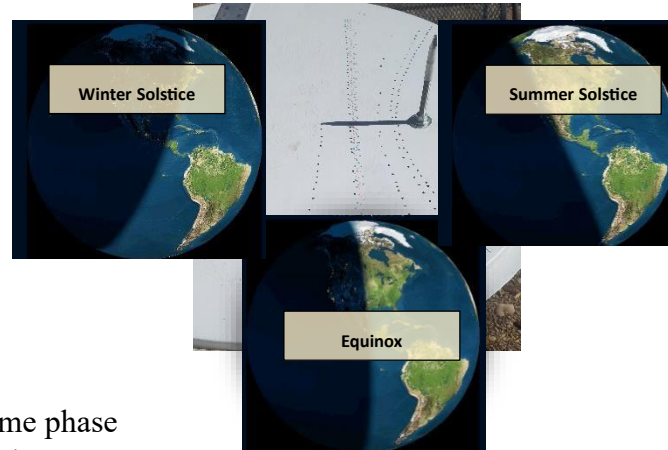


When we see a portion of the moon shadowed and invisible, it is not because of the earth's shadow, but because the dark portion of the moon is the half that is turned away from the sun. Half of the moon is always in shadow and half is always illuminated, but we perceive different phases based on the moon's position in relation to us.

Sometimes, when the moon is in one of its crescent phases, we can still see the darkened area of the moon's nearside shining dimly. This effect is caused by the Sun's light reflecting off Earth's surface onto the face of the moon. Because Earth at that point in its orbit is nearly full from the moon's perspective, the light it reflects, called earthshine, is bright enough to dimly illuminate the darkened surface.

Just like the moon the earth too has light phases according to the position of the sun and the earth's placement in its revolution.

The earth's phases in its rotation around the sun is what Enoch's describing in chapter seventy-two as the sun moves through the portal gates. The fractional portions of light and dark are given to us at the end of each month throughout the year.



It takes 19 solar years for the moon to return to the exact same phase and day- (not three). Consequently, a new [or full moon] at the vernal equinox on March 20<sup>th</sup> would take nineteen years to return to new [or full moon] again on March 20<sup>th</sup>.

We are going to look at the phases of the moon from the last new moon at the vernal equinox in 2015 through to the next new moon at the vernal equinox in 2072. We will do this mainly in three-year, twelve-year and nineteen-year increments. (The rhythm would be the same for any phase tracked.)

We will start our count on the year 2012 as that is the beginning of a twelve-year leap year cycle within the counts of three years. I'll explain more on that in a minute. What I found interesting was that 2012 was the year of course, that the Mayan long-count calendar reached the end of its cycle on **December 21, 2012**. A cycle which spans roughly 5,125 years starting in 3114 B.C. That day brought to a close the *13th Bak'tun*.

Then also the period of 2014-2015 the moon had the rare tetrad events. A **tetrad** is a phenomenon where four consecutive eclipse seasons each contain a total lunar eclipse. In other words, it is four "Blood Moons" in a row, about six months apart. The term comes from the Greek word *tetras*, which means a group of four.

Because of the Jewish use of the moon, especially the new moon- the last tetrad aligned with Jewish religious observances. Many believed this was a celestial signpost, which some very important events were about to occur.<sup>ii</sup> (I guess they were right!) The next tetrad will happen in 2032-2033. Following with a new moon at the vernal equinox in 2034.

A “**super tetrad**” is another phenomenon where four consecutive eclipse seasons contain a total lunar eclipse *plus* a total or annular solar eclipse. In other words, it is a series of eight full eclipses in a row—no partials or penumbrals—over a period of about 18 months. A “super tetrad” is extremely rare. So far, according to [timedate.com](http://timedate.com)<sup>iii</sup> their data shows that they have only found two: The years 2043-2044 (10 years after the next tetrad) and years 3707-3708.

The Jews believe that the year following the destruction of the second Holy Temple was the first year of a seven-year sabbatical cycle. On the Jewish calendar this was the year 3829 or 68–69 A.D. on the secular calendar.

By counting sevens from that date, the Jews observed a Sh’mittah year from September, 2014, through September, 2015. Many then also believe that 2015/2016 was a Jubilee year- which would be the first year of the new cycle. Counting from 2015 we arrive at 2022/2023 as the next Sh’mittah in the cycle.

Let’s take a look at the moon cycles now from 2012 to 2072- the asterisks indicate a leap year that falls within the three-year count.

*2012 waning crescent 28 days old	2045 waxing crescent 2 days old
<b>2015 New Moon at vernal equinox-</b>	*2048 waxing crescent 6 days old
2018 waxing crescent 3 days old-	2051 waxing gibbous 9 days old
(4 <sup>th</sup> yr) 2019 waning gibbous 15 days	2054 waxing gibbous 12 days old
2021 waxing crescent 6 days old-	2053 <b>New Moon @ VE</b> (w/Venus 8 yr. cycle)
*2024 waxing gibbous 10 days old-	2057 waxing gibbous 15 days old
2027 waxing gibbous 13 days old-	*2060 waning gibbous 19 days old
2030 waning gibbous 16 days old-	2063 waning gibbous 22 days old
2033 waning gibbous 19 days old-	2066 waning crescent 25 days old
2034 <b>New Moon @ VE</b>	2069 waning crescent 28 days old
*2036 waning crescent 23 days old-	* <b>2072 New Moon @ VE</b>
2039 waning crescent 25 days old-	(*leap years)
2042 waning crescent 28 days old-	

We can clearly see the rhythm and progression of the lunar cycles. Every three years the moon cycle progressed three days more than the previous third year, except on the leap years then the lunar phase advanced four days. The ‘leap’ occurs every twelve years in the three-year cycle. This current cycle culminates in 2072 with a new moon at the vernal equinox and it is also a leap year - interesting. Sadly, I will have to live to be 110 years old to see it.

Now it may just look like that the moon progressed one day a year for three years, but look 2019 which is the *fourth year* after the new moon at the vernal equinox. There is a **fifteen-day**

advancement in four years and not four- as we would expect if moon merely advanced a day per year. In 2017, just two years later, the moon is at day twenty-two of her cycle.

Yet when we return to the three-year cycle the increment increases fall back into the rhythm of threes until the 12<sup>th</sup> year when there is a four-day increase- which marks the leap year.

And although the new moon falls on the vernal equinox every nineteen years- it takes fifty-seven years for the new moon to fall in line with the three-year cycle at the vernal equinox. That is one Jubilee and a week of years.  $2072-2015= 57 \text{ years}$

The priests would have understood this rhythm and therefore would not have been waiting for a new or full moon every three-years at the vernal equinox to confirm the new year. The job or sign of the new year was assigned to the sun and star leaders. It is the straight path of the rising sun due east and crossing the divide, setting due west- witnessed by the rising of the barley star Spica and the setting of Orion.

Unlike the Jews today who use the moon to set their months and feast days; the priests were counting lunations. Not to keep track of the months, or the new year, but rather the third-year tithe, sabbatical and Jubilee years.

If we plot out the families from the scrolls, we can quickly realize that the priests were using the priestly order along with the lunar cycles like an abacus to keep track of the jubilees- in doing so, they would have also been able to keep track of the sabbatical and third tithe years as well.

I believe that if we fed this algorithm along with the information from the other scrolls into a modern computer, we could possibly figure out when the Jubilee years truly occurred.

The cycle begins with Gamul and every nineteen years is Gamul – if we count the nineteenth year as being the start of the next count (*like the priests were counting the Jubilees*)- the count always aligns Gamul. Throughout the rotation Gamul is also numbers seven and thirteen.

Each name in the rotation has its own set of three numbers revolutions which are nineteen years apart when nineteen is also counted as one in the cycle. Shecaniah who is also a part of the scroll’s equation is the numbers four, ten and sixteen.

Two full cycles of Gamul ( $19+18=37$ ) and one-half cycle of **Shecaniah** ( $10 + 37= 47$  years), gave the priests

Dead Sea scroll 4Q319- Sabbatical & Jubilee Years				
Jubilee	Sabbatical Cycle	Year	Family	N.M. Cycle
2	1	1	Gamul	1
		2	Jedaiah	2
		3	Mijamin	3
		4	Shecaniah	4
		5	Jeshelbeab	5
		6	Happizez	6
		7	Gamul	7
	2	1	Jedaiah	8
		2	Mijamin	9
		3	Shecaniah	10
		4	Jeshelbeab	11
		5	Happizez	12
		6	Gamul	13
		7	Jedaiah	14
	3	1	Mijamin	15
		2	Shecaniah	16
		3	Jeshelbeab	17
		4	Happizez	18
		5	Gamul	19/1
		6	Jedaiah	2
		7	Mijamin	3
	4	1	Shecaniah	4
		2	Jeshelbeab	5
		3	Happizez	6
		4	Gamul	7
		5	Jedaiah	8
		6	Mijamin	9
		7	Shecaniah	10
5	1	Jeshelbeab	11	
	2	Happizez	12	
	3	Gamul	13	
	4	Jedaiah	14	
	5	Mijamin	15	
	6	Shecaniah	16	
	7	Jeshelbeab	17	
6	1	Happizez	18	
	2	Gamul	19/1	
	3	Jedaiah	2	
	4	Mijamin	3	
	5	Shecaniah	4	
	6	Jeshelbeab	5	
	7	Happizez	6	
7	1	Gamul	7	
	2	Jedaiah	8	
	3	Mijamin	9	
	4	Shecaniah	10	
	5	Jeshelbeab	11	
	6	Happizez	12	
	7	Gamul	13	

the advanced warning they needed in order to alert the people that the year of preparation was approaching. A great preparation could begin in the storing food for the sabbatical, jubilee and first year planting until harvest.

Without having the advanced warning many of the people could potentially starve as no crops were allowed to be grown in the sabbatical or the Jubilee years. I also would think that the third-year tithe could possibly correspond with the year of preparation as well- allowing the widows and orphans to survive the shortages in fields. Only gleaning that which produced of itself.

Jahuah tells us that if we are following the correct Sabbatical years that HE would provide the increase to see HIS people through the three years.

**Lev 25:18** And you shall do My statutes, and you shall keep my judgments and shall do them; and you shall live on the land securely.

**Lev 25:19** And the land shall give its fruit, and you shall eat to satisfaction; and you shall dwell securely on it.

**Lev 25:20** And when you say, What shall we eat in the seventh year; for, lo, we may not sow nor gather our increase?

**Lev 25:21** Then I have commanded My blessing on you in the sixth year, and it shall produce the increase for three years;

**Lev 25:22** and you shall sow the eighth year, and shall eat of the old crop until the ninth year, until the coming in of its crop; you shall eat of the old.

After seven cycles of sabbatical years, the fiftieth year was proclaimed a Jubilee. Again, the land was to rest from cultivation, and all families that had become poor and had mortgaged their land could return to their possession.

**Lev 25:8** And you shall number to yourself seven sabbaths of years, seven years times seven, and all the days of the seven sabbaths of years shall be to you forty nine years.

**Lev 25:10** and you shall make the fiftieth year holy, one year. And you shall proclaim liberty in the land to those living in it; it shall be a jubilee to you. And you shall return every man to his possession; yea, you shall turn back each to his family.

**Lev 25:11** It is a jubilee, the fiftieth year; it is a year to you. You shall not sow, nor reap that which grows of itself, nor gather from its unkept vines;

**Lev 25:12** for it is a jubilee, it is holy to you; you shall eat its increase out of the field.

**Lev 25:13** In the year of jubilee you shall return each one to his possession.

**Lev 25:14** And if you sell anything to your neighbor, or buy from the hand of your neighbor, you shall not each man oppress his brother.

These were major economic laws given by JAHUAH, designed to prevent undue wealth acquired through acquisition of farm land from accumulating in the hands of the rich while the poor become further destitute. JAHUAH repeatedly emphasizes that people are not to oppress one another.

**Lev 25:17** And you shall not oppress each man his neighbor, and you shall fear your Eloah, for I *am* JAHUAH your Eloah.

After the Jubilee year, there would be *seven more years* until a **metonic cycle** was completed which would also land on Gamul.

While talking with my husband about what I was discovering with the priestly order and the metonic cycle- I thought; What if 2015 WAS the start of Gamul- where would we be today [2022] in the Sabbatical/Jubilee cycle? Let's take a look...

We also find this same order of names confirmed in scroll 4Q328 as the heads of the priestly cycles.

4Q320 & 4Q321 are two scrolls that many base their understanding of the priestly calendar on. I too have relied on it extensively and refer to it often in my studies. Let's then take a look at what these scrolls have to say about the use of the moon.

Scroll 4Q320:

*Fr. 3 III ... the days, the sabbaths [and] the months [for] years and for sabbatical years and for jubilees. On the 4th (day) of the week of the sons of Gamul*

It all starts with Gamul at the sun sign and new moon of the fourth day.

Three central concepts appear in these particular scrolls:

- (1) an unnamed lunar phenomenon, designated "X" by modern scholars which appears either on the 29<sup>th</sup> or 30<sup>th</sup> day of the lunar cycle
- (2) the number of days that have passed since the previous X
- (3) a lunar phenomenon called '*duq*'

None of the three items are mentioned together in any one scroll. 4Q320 records items (1) and (2), while 4Q321 refers to (1) and (3).

The cycle within these scrolls also begins with Gamul and concurrently align with the lunar phenomenon "X". Since the 364-day year begins at the spring equinox (cf. 1 En 72:6, 75:2), the lunar texts from Qumran tie the lunar phases to the cyclic march of the sabbatical years and lunar cycles.

Dead Sea scroll 4Q319- Sabbatical & Jubilee Years					
Jubilee	Sabbatical Cycle	Year	Family	Metonic Cycle	
2	1	1	2015	Gamul	1
		2	2016	Jedaiiah	2
		3	2017	Mijamin	3
		4	2018	Shecaniah	4
		5	2019	Jeshelbeab	5
		6	2020	Happizzez	6
		7	2021	Gamul	7
	2	1	2022	Jedaiiah	8
		2	2023	Mijamin	9
		3	2024	Shecaniah	10
		4	2025	Jeshelbeab	11
		5	2026	Happizzez	12
		6	2027	Gamul	13
		7	2028	Jedaiiah	14
	3	1	2029	Mijamin	15
		2	2030	Shecaniah	16
		3	2031	Jeshelbeab	17
		4	2032	Happizzez	18
		5	2033	Gamul	19/1
		6	2034	Jedaiiah	2
		7	2035	Mijamin	3
	4	1	2036	Shecaniah	4
		2	2037	Jeshelbeab	5
		3	2038	Happizzez	6
		4	2039	Gamul	7
		5	2040	Jedaiiah	8
		6	2041	Mijamin	9
		7	2042	Shecaniah	10
5	1	2043	Jeshelbeab	11	
	2	2044	Happizzez	12	
	3	2045	Gamul	13	
	4	2046	Jedaiiah	14	
	5	2047	Mijamin	15	
	6	2048	Shecaniah	16	
	7	2049	Jeshelbeab	17	
6	1	2050	Happizzez	18	
	2	2051	Gamul	19/1	
	3	2052	Jedaiiah	2	
	4	2053	Mijamin	3	
	5	2054	Shecaniah	4	
	6	2055	Jeshelbeab	5	
	7	2056	Happizzez	6	
7	1	2057	Gamul	7	
	2	2058	Jedaiiah	8	
	3	2059	Mijamin	9	
	4	2060	Shecaniah	10	
	5	2061	Jeshelbeab	11	
	6	2062	Happizzez	12	
	7	2063	Gamul	13	

There is great debate and controversy over which lunar phase the priests were tracking because of the obscure word ‘*duq*’ used in scroll 4Q321. This word seems to be describing one of the phases or ‘signs’ of the moon. Before the DSS discovery, scholars had never encountered this word so they really are not sure of its precise meaning. Reasoning from etymology they believe that ‘*duq*’ most likely means “*carefully examined*”. But which phase was being examined is the debatable question?

Given the context in which *duq* occurs, it is either the new moon or the full moon. If it is referring to the new moon then the lunar month began at the full moon. But if it is referring to the full moon then the lunar month began on the new moon.

Enoch tells us that when the moon first shows her light, she is in her new phase on the 30<sup>th</sup> day of the lunar cycle.

With ten distinguishable copies of the book of Enoch found at Qumran – I think these people would have been well aware how the Creator instructed Enoch in the division of the lunar month.

**Enoch 73:4** And thus she rises. And **her first phase in the east comes forth on the thirtieth morning:** and on that day she becomes visible, and constitutes for you **the first phase of the moon on the thirtieth day together with the sun in the portal where the sun rises.**

**Enoch 78:11** During all the period during which the moon is growing in her light, she is transferring it to herself when opposite to the sun during fourteen days her light is accomplished in the heaven,

**Enoch 78:12** and when she is illumined throughout, her light is accomplished full in the heaven.

**Enoch 78:13** *And on the first day she is called the new moon*, for on that day the light rises upon her. She becomes full moon exactly on the day when the sun sets in the west, and from the east she rises at night, and the moon shines the whole night through till the sun rises over against her and the moon is seen over against the sun.

**Enoch 78:14** On the side whence the light of the moon comes forth, *there again she wanes till all the light vanishes and all the days of the month are at an end, and her circumference is empty, void of light...*

At the end of each lunar month (29<sup>th</sup> lunar day) the moon rises with the sun and runs across the sky cloaked in sunlight- this is the lunar conjunction. On the 30<sup>th</sup> day or the 1<sup>st</sup> phase- the moon rises about 50 minutes behind the sun and lit is a small sliver but still too close to the sun for us to see. At this point the small sliver of light is less than 1%.

During all the years I went out to sight the new moon we could rarely see a 1% moon. The atmospheric conditions had to be perfect. Most months the moon was between 2% and 3% before it could be seen with the naked eye. According to Enoch this would make the moon already a couple days old.

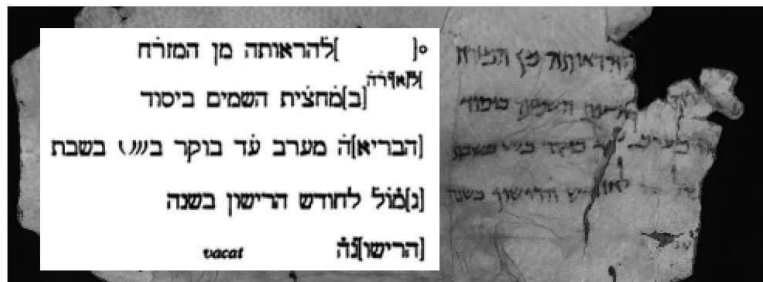


Since the options for the word *duq* are still being debated among scholars, we will defer to Enoch and presume that the lunar month starts at the new moon and thus *duq* is the ‘*sign carefully examined*’ between two new moons; which is the full moon. The priests were using the full moon prior as a witness to the next “true new moon” for the counting of lunations to track the Jubilee years with the priestly order.

4Q320

Fr. 1

..... ‘(the sun is) viewed crossing the heavens by the divide, from the east to west, from waking in morning, on the 4th (day) of the week, under the sons of Gamul, is the 1st of the 1<sup>st</sup> month, the head of the year.



Another translation of this passage says:

*Frag. 1 col. i [...] to become visible from the East [and] shine [in] the centre of the sky, at the base of [the vaul]t, from (evening to) morning, on the 4th of the week of 4 [the sons of Ga]mul, in the first month of the [fir]st year*

Because of the wording some believe this is speaking about a full moon- because only a full moon would be seen from the start of evening through to the start of morning. In other words, in opposition to the sun.

The problem with this theory is the mathematics just don’t work out once we plot out the rest of the scrolls. Sadly, these are only fragments of information and the missing parts would seem to hold the key to these first verses. Yet there is enough information that clearly establishes the relationship of the observation of the equinox (“crossing the heavens by the divide”) with the first day of the year.

It also confirms that the 1st day of the year can only be placed on the 4th day of the week to start the year. But what the moon was doing on that day can be witnessed by the rest of the scrolls.

... “on the **4<sup>th</sup> of the week of [the sons of Ga]mul in the *first month of the [fir]st year* “ ...**

Confirmation that Gamul was in service on the first day of the new year which is the vernal equinox- on the 4<sup>th</sup> day of the week. When we look at the very next verse, we see that the 29<sup>th</sup> day of lunar month is the on the 30<sup>th</sup> day of solar month one. Remember that the 29<sup>th</sup> day is the conjunction, when the moon is in the full light of the sun.

[The 5<sup>th</sup> day of Jedai]jah to the 29<sup>th</sup> (day of a lunar month) on the 30<sup>th</sup> of the 1st (solar month).

Jedaiah’s service begins on the 25<sup>th</sup> day of the first solar month – adding five days we arrive at the 30<sup>th</sup> solar day. Counting backwards through the lunar phases- from the information given- would make the sign of Gamul the **new moon** at the vernal equinox.

Continuing through the scroll we see how it tells a story of the yearly sabbaths being counted by the sun and the sabbaths of years by the moon.

[**The sabbath of Ha]kkoz, is the 30<sup>th</sup> day (lunar), on the 30<sup>th</sup> day of the second (solar month).**

The Sabbath of Hakkoz is the last Sabbath of the second month on the 30<sup>th</sup> day of solar calendar.

[The 1st of Elia]shib, the 29<sup>th</sup> (lunar day), on the 29<sup>th</sup> of the third (solar month).

[The 3rd of Bil]gah is the 30<sup>th</sup> (lunar day), on the 28<sup>th</sup> of the fourth (solar month).

[The 4th of Petha]hiah, is the 29<sup>th</sup> (lunar day), on the 27<sup>th</sup> of the fifth (solar month).

[The 6th of Delaiah,] is the 30<sup>th</sup> (lunar day) on the 27<sup>th</sup> of the sixth (solar month).

[**The sabbath of Seo]rim, to the 29<sup>th</sup> (lunar day) on the 25<sup>th</sup> of the seventh.**

[The 2nd of Abiah, to the 3]0<sup>th</sup> (lunar day), [on the] 25<sup>th</sup> of the eighth (solar month).

[The 3rd of Jakim, to the 2]9<sup>th</sup> (lunar day), on the 24<sup>th</sup> of the ninth (solar month).

Frag. 1 col. ii

The 5<sup>th</sup> /of Immer/, to the 30<sup>th</sup> (lunar day), on the 23<sup>rd</sup> of the tenth (solar month).

The 6<sup>th</sup> of Jehezekel, to the 29<sup>th</sup> (lunar day), on the 22<sup>nd</sup> of the eleventh (solar month).

The 1st of Jehoiarib, to the 30<sup>th</sup> (lunar day), on the 22<sup>nd</sup> of the twelfth (solar) month of the second year.

The 2nd of Malchiah, to the 29<sup>th</sup> (lunar day), on the 20<sup>th</sup> **of the first (solar month).**



Again, if we look at 2015 as our starting point in Gamul- according to this scroll the moons phase on the 20<sup>th</sup> of the first solar month in the second year would be the conjunction. In 2016 the equinox was technically on the 19<sup>th</sup> of March because of being a leap year. Twenty days later on April 7, 2016 the moon was at the conjunction. When the equinox comes in on the 19<sup>th</sup> it is at night and the straight shadow shows itself on the morning of the March 20<sup>th</sup>. Which is exactly how Enoch describing the sun moving into the east position the last night of the 364-day year.

The 4<sup>th</sup> of Jeshua, to the 30<sup>th</sup> (lunar day), on the 20<sup>th</sup> of the second (solar month).

The 5<sup>th</sup> of Huppah, to the 29<sup>th</sup> (lunar day), on the 19<sup>th</sup> [of the third] (solar month).

**The sabbath** of Aphses, to the 30<sup>th</sup> (lunar day), on the 18<sup>th</sup> of the fo[urth.] (solar month)

The 1st of Gamul, to the [29<sup>th</sup> (lunar day), on the 17<sup>th</sup> of the fifth (solar month).]

The 3rd of Jedaiah, to the 30<sup>th</sup> (lunar day), [on the 17<sup>th</sup> of the sixth (solar month).]

The 4th of Mijamin, to the 2[9<sup>th</sup> (lunar day), on the 15<sup>th</sup> of the seventh (solar month).]

The 6th of Shecaniah, to the 3[0<sup>th</sup> (lunar day), on the 15<sup>th</sup> of the eighth (solar month).]

**The sabbath of Bilgah**, to the 29<sup>th</sup> (lunar day), on the 14<sup>th</sup> of the ninth (solar month).]

[The 2nd of Pethahiah, to the 30<sup>th</sup> (lunar day), on the 13<sup>th</sup> of the tenth (solar month).] **Frag. 1 col. iii**

[The 3rd of Delaiah, to the 29<sup>th</sup> (lunar day), on the 12<sup>th</sup> of the eleventh (solar month).]

[The 5th of Harim, to the 30<sup>th</sup> (lunar day), on the 12<sup>th</sup> of the twelfth month (solar month).]

[The 6th of Hakkoz, to the 29<sup>th</sup> (lunar day), on the 10<sup>th</sup> of the first (solar month).]

[The 1st of Jakim, to the 30<sup>th</sup> (lunar day), on the 10<sup>th</sup> of the second (solar month).]

[The 2nd of Immer, to the 20<sup>th</sup> (lunar day), on the 9<sup>th</sup> of the third (solar month) .]

[The 4th of Jehezkel, to the 30<sup>th</sup> (lunar day), on the 8<sup>th</sup> of the fourth (solar month).]

[The 5th of Maaziah, to the 29<sup>th</sup> (lunar day), on the 7<sup>th</sup> of the fifth (solar month).]

[The sabbath of Malchiah, to the 30<sup>th</sup> (lunar day), on the 7<sup>th</sup> of the sixth.]

The 1st of Je[shua, to the 29<sup>th</sup> (lunar day), on the 5<sup>th</sup> of the seventh (solar month).] The 3rd of Huppah, to the 30<sup>th</sup> (lunar day), on the 5<sup>th</sup> of the eighth (solar month).

The 4th of Hezir, to the 29<sup>th</sup> (lunar day), on the 4<sup>th</sup> of the ninth (solar month).

The 6th of Jakim, to the 30<sup>th</sup> (lunar day), on the 3<sup>rd</sup> of the tenth (solar month).

The sabbath of Jedaiah, to the 29<sup>th</sup> (lunar day), on the 2<sup>nd</sup> of the eleventh month.

The 2<sup>nd</sup> [of Mija]min, to the 30<sup>th</sup> (lunar day), on the second day of the twelfth month.

**Frag. 2 col. i** [...] [...] the holy years [...] holy creation [...] the 4th of the week of [the sons of Gamu] the begi[nn]ing of all the years. [...] the y]ear of the second jubilee. [...] ...

From here scroll 4Q320 lays out the feast days within the priestly courses for six years but no more moon information.

Scrolls 4Q321 and 321a carries on the rhythm of this priestly cycle. 4Q321 starts in the seventh month of the first year and it is in this scroll that we find the controversial word *duq*.

What I found in trying to research this for myself, as the book I had on the subject did not have a complete text of the scrolls, was that many translations of 4Q321 had the author or commentator's opinion interjected for the word 'duq'. Also, the breaking up of and punctuation of the verses varies from translation to translation- which can change the whole sequence of what is being conveyed. So please be careful when looking at translations. Are they original or partial opinion?

I was only able to find a partial translation which still contained the word 'duq' - this helped to set the pattern when plotting out the data. 4Q321<sup>iv</sup>

(and *duq*) [on the first {day} in {the week of} Jedaiah {which falls} on the tw]elfth in it {the seventh month}.

On the second {day} in {the week of} Abiah {which falls} on the twenty- f[if]th in the eighth {month}; and *duq* {is} on the third] {day}[in {the week of} Mijamin {which falls} on the twelfth] in it {the eighth month}.

We can see here that full moon was on the 12<sup>th</sup> day of the eighth month- is witness to the following new moon on the 25<sup>th</sup> day of the eighth month.

On the third {day} in {the week of} Jaqim {which falls} on the twen[ty-fourth in the ninth {month}; and *duq* {is} on the fourth] {day}[in {the week of} Shekania {which falls} on the eleven]th in it {the ninth month}.

On the fifth {day} in {the week of} Immer {which falls} on the twe[n]ty-third in the te[n]th {month};

and *duq* {is} on the sixth {day} in {the week of} Je]shbeab {which falls}[on the tenth in] it {the tenth month}.

On the [si]xth {day} in {the week of} Jehezkel {which falls} on the twenty-second in the eleventh month

[and duq {is on the} Sabbath in] {the week of} Petahah {which falls} [on the ninth in it {the eleventh month}].

On the first {day} in {the week of} Joiarib {which falls} on the t[w]enty-second in the twelfth month; and [duq {is} on the seco]nd {day} in {the week of} Delaiah {which falls} [on the ninth in it {the twelfth month}].

...The] se[cond] {year}: The first {month}. On the sec[on]d {day} in {the week of} Malakiah {which falls} on the tw[entieth in it {the first month}];

**This scroll confirms what we just learned from 4Q320 and the moon phase for Malchijah**

and] duq {is}[on the third {day} in {the week of} Harim {which falls} on the seventh in it {the first month}].

Once we align scroll 4Q321 with scroll 4Q320 we can see that it is highly probable that *duq* is the full moon.

Skipping past the second year (the charts can be found on our website)- I would like to fast forward to the third year- for this is the year that it is claimed will align again the moon phase with the new year.

Continuing with scroll 4Q321:

4Q321.

**The third (year)** on the [first] (month). [On the sixth (day) in (the week of) Hakkoz which is on the tenth (day)] in the first (month). Fr. 3 III **duq {is}** on the second (day) in (the week of) Shecaniah which is on the twenty-seventh (day) in (the first month). **on** the first (day) in (the week of) Jakim which is on the tenth (day) in the second (month).

**duq {is}** on the third (day) in (the week of) Jeshebeab which is on the twenty-sixth (day) in (the second month). **on** the second (day) in (the week of) Immer which is on the ninth (day) in the third (month).

**duq {is}** on the fifth (day) in (the week of) Pizzatez which is on the twenty-sixth (day) in (the third month). **on** the fourth (day) in (the week of) Jehezkel which is on the eighth (day) in the fourth (month).

**duq {is}** is on the sixth (day) in (the week of) Gamul which is on the twenty-fourth (day) in (the fourth month). **on** the fifth (day) in (the week of) Meoziah which is on the seventh (day) in the fifth (month). **duq {is}** on the first (day) in (the week of) Har[im which is on the twenty-four]h (day) in (the fifth month).

**duq {is} on** the sabbath in (the week of) Mal[chia] which is on the seventh (day) of the sixth (month).

And the new moon is on the second (day) in (the week of) Hakkoz which is on the twenty-third (day) in (the sixth month).

**duq {is} on** the first (day) in (the week of) Jeshua which is on the fifth (day)] in the seventh (month).

And the new moon on the fourth (day) in (the week of) Eliashib which is on the [twenty-]second (day) [in (the seventh month).

**duq {is} on** the third (day) in (the week of) Huppah which is on the fifth (day) in the eighth (month).

And the new moon is in the fifth (day) in (the week of) Bilgah which is on the twenty-first (day) in] (the eighth month).

**duq {is} on** the fourth (day) in (the week of) Hezir which is on the fourth (day) in the ninth (month).

And the new moon is on the sabbath in (the week of) J[ehezekel which is on the twenty-first (day) in (the ninth month).

**duq {is} on** the sixth (day) in (the week of) Jachin which is on the third (day) in the tenth (month).

And the new moon is on the first (day) in (the week of) Maaziah which is on the nine]tenth in (the tenth month).

**duq {is} on** the sabbath in (the week of) Jedaiah which is on the second (day) in the eleventh month.

And the new moon is [on the third (day) in Seorim which is on the nineteenth (day) in (the eleventh month).

**duq {is} on** the second (day) in (the week of) Mijamin which is on the second (day) in the twelfth month.

And the New] Moon is on the fourth (day) in (the week of) Abiah which is on the eighteenth (day) in (the twelfth month).

So, I am not sure how or why people think that the moon returns to the same phase to mark the new year every three years- I searched and searched to try to understand how that can be to no avail.

As we saw how every three years the cycle had advanced by three days. Because of the metonic cycle it would be impossible for the moon to be at the same phase on the vernal equinox new year (or any date)—in just three years. The only thing the moon returns to is the same star

leaders. And whether you agree or disagree with our take on the word '*duq*'- the moon works the same way regardless the phase you track.

The priests were tracking lunations (235 lunations in the metonic cycle) within the cycles of the three-year tithe, seven-year sabbatical and forty-nine-year jubilee. Creating an algorithm paralleling the priestly courses, starting with a new moon at the new year in Gamul, in conjunction with the metonic cycle- it essentially was a priestly super computer!

The sun marks the start of the year- each year- with its straight path rising due east and setting due west- the moon's lunations keep track of the third-year tithe, sabbatical and Jubilee years. Aligning with Gamul in the first year at the vernal equinox and a new moon. Perfectly fulfilling the requirements of Genesis 1:14-16. And why wouldn't the moon be "New" in her first phase- on the day time began?

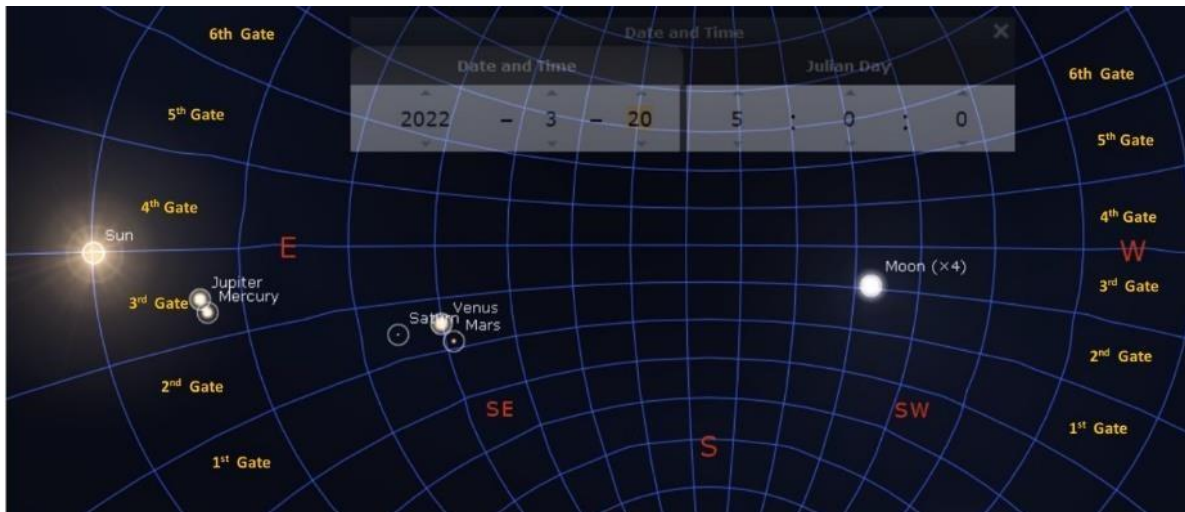
The Priest believed that the angels were their heavenly counterparts- this sets the priestly order of Jubilees in the heavens since olam time- since time began. And will continue into the Millennium.

Next, let's look at Enoch and dig for more truth about our lovely reflector of the moon-

**1Enoch 41:5-8** I saw the chambers of the sun and moon, whence they proceed and whither they come again, and their glorious return, and how one is superior to the other, and their stately orbit, and how they do not leave their orbit, and they add nothing to their orbit and they take nothing from it, and they keep faith with each other, in accordance with the oath by which they are bound together. And first the sun goes forth and traverses his path according to the commandment of the Master of Spirits, and mighty is His name for ever and ever.

And after that I saw *the hidden and the visible path of the moon*, and she accomplishes the course of her path in that place by day and by night—the one holding a position opposite to the other before the Master of Spirits. And they give thanks and praise and rest not; For unto them is their thanksgiving rest.

**1Enoch 72:3-4** I saw six gates in which the sun rises, and six gates in which the sun sets and **the moon rises and sets in these gates, and the leaders of the stars and those whom they lead:** six in the east and six in the west, and all following each other in accurately corresponding order: also, many windows to the right and left of these gates.



From our perspective on earth, the sun and the moon travel across the sky not only east to west each day but also north and south. On the winter solstice in the northern hemisphere the sun is at its furthest point in the south and starts its trek northward until it reaches its furthest northern point on the summer solstice. When the sun reaches midpoint between north and south is the equinoxes. What it takes the sun to do in a solar year's travel- the moon does in one lunar month- moving through all the portal gates/stations during that time.

In chapter seventy-three Enoch is introducing us to the basic movements of the moon, and as mentioned above, the moon moves across the expanse of the heaven through the same portal gates as the sun and stars. Its light comes in measured portions or what we call the phases of the moon.

**Enoch 73:1** And after this law I saw another law dealing with the smaller luminary, which is named the Moon.

**Enoch 73:2** And her circumference is like the circumference of the heaven, and her chariot in which she rides is driven by the wind, and light is given to her in (definite) measure. And her rising and setting change every month:

The moon moves through the heavens like the sun who provides her with light in measurements – and although a lunar month starts with same new lunar phase the solar month does not- her settings are different from month to month.

I could spend a lot of time talking about how the moon moves through the heavens but for the sake of time I will refer you to looking at stellarium or similar software. I do want to address verse 74:5 as it pertains to the middle gates. And since it is in the fourth gate where the sun starts the new year let's see what Enoch has to say about what the moon is doing; and is it a marker for the new year?

**Enoch 74:5** For two months it the moon sets with the sun, and uses those two middle openings which are the third and the fourth gate.

The moon technically sets with the sun during the conjunction - with new moon setting right behind. The sun is only in the middle gates during the months of the equinoxes. Remember that the scrolls had Gamul starting the cycle at the equinox on the new moon.

**Enoch 74:6** It comes out for seven days and completes a circuit as it returns again to the gate through which the sun rises. In this manner it waxes and recedes from the sun, entering the sixth gate through which the sun rises in eight days.

*'In this manner it waxes'* - the moon is getting bigger – growing from a new moon to full moon in 15 days (7+8) as it moves away from the sun.

**Enoch 74:7** When the sun rises through the *fourth gate* the moon comes out for seven days, until it starts coming out through the fifth. It then turns back toward the fourth gate in seven days, **waxing as it recedes**, and enters the first gate in eight days.

**Enoch 74:8** Then again it returns to the *fourth gate* through **which the sun rises in seven days**.

**Seven days + seven days+ eight days+ seven days= 29 days or 1 synodic month**

**Enoch 74:9** Thus I beheld their stations, as according to the fixed order of the months the sun rises and sets.

We've been talking about the lunar **synodic month** where the phases of the moon repeat every 29 days- however we can also measure the moon as it returns to the same spot in the sky. This happens every 27

days which is called the **sidereal lunar month**.

The sidereal lunar month is defined according to the moon's orbit with respect to the celestial sphere. It is the length of time for the moon to return to the same position with respect to the fixed stars. The length of the sidereal month is 27days. Using this type of month, the sky can be divided into 28 lunar mansions. The average between the synodic month [29 days] and sidereal month [27 days] is **28 days- 28 Mansions**.

Ancient cultures have always looked to the sky as a timekeeping device. Just as the sun's motion throughout the zodiac marks changes throughout the year, the moon's motion throughout the night sky marks the changes throughout the month. For this purpose, the moon's own psuedo-zodiac was designed based on her position in relation to notable star groupings. These are the 28 Lunar Mansions; observances and recordings of the moon through these stations against the stars appear in several cultures including the Middle East, India, and China.

Although many cultures use these '*mansions*' for astrology purposes and future predictions- just as many do with the solar zodiac sign that aligns with their birth dates. Our emphasis is on **Biblical Astronomy** thus we want to avoid **astrological** associations of any kind, unless they can shed added light on the truth, as we have seen in other cases where **ancient mythologies** have **preserved truths** prior to **astrological corruptions** having set in.

What we can glean from this information is the understanding of the path of the moon's yearly circuit against the fixed stars. Just like we see the sun moving from constellation to constellation, the moon too moves through those same constellations. And let's remember that IT IS the STARS who are the Leaders of Time.

The stars set the background story as the sun and moon move across them like cursers moving across a document on your computer screen. Declaring their individual stories day and night, season by season and year to year.

It takes the moon thirteen cycles to complete its trek through the twenty-eight stellar mansions.

13 cycles x 28 days= 364-day year; the exact amount of time Enoch and the Book of Jubilees tells us is the length of the year.

Now Enoch is going to give us a math lesson starting with verse ten-

**Enoch 74:10** At those times there is an excess of thirty days belonging to the sun in five years; all the days belonging to each year of the five years, when completed, amount to three hundred and sixty-four days;

**Enoch 74:11** and to the sun and stars belong six days; six days in each of the five years; *thus*, thirty days belonging to them; So that the moon has thirty days less than the sun and stars. In 3 years, there are **1,092** days, and in 5 years **1,820** days, so that in 8 years there are **2,912** days.

I have been told by some that these verses in Enoch are proof that we have to wait for the moon to determine the new year because the moon cannot reckon the year as it falls behind the sun ten days each year. The book of Jubilees verifies that the moon does indeed fall behind the sun:

**Jubilees 6:36** For there will be those who will assuredly make observations of the moon - how (it) disturbs the seasons and comes in from year to year ten days too soon.

This is why the Jews have to add a leap month every three years- They are adding days to the year that do not equal 364 and are not named with the leaders in Enoch chapter 82.

They argue that since this would make the lunar year 354 days that a 364-day year must be the average of three years. But that is not what Enoch says at all.

I have even seen some real fancy math out there trying to explain how it all works- including using Pi. I think the Creator made things a lot less complicated than that. After all HIS language is a visual one- made for pea brains like me. His mo'ed would be set by the visual aspects of the heavens- again, easy enough that even the lowliest shepherd out in the field could understand the Creator's division of day. Let's break down what we've read so far bit by bit and see if we can figure this out for ourselves.



30-days belong to the sun in 5 years- EACH YEAR is at its COMPLETION is 364 days [v.10].

**364 solar days x 3 years = 1,092 solar days**

**364 solar days x 5 years = 1820 solar days**

**364 solar days x 8 = 2,912 solar days**

Now we are going to do the math for the moon. Notice what Enoch says in verse 12- that the moon also within its stations- portal gates- mansions- like the sun and stars brings the all the years exactly to 364 days. Keep that in mind as we proceed.

**Enoch 74:12 The moon brings on all the years exactly, that their stations may come neither too forwards nor too backwards a single day; but that the years may be changed with correct precision in three hundred and sixty-four days.**

**Enoch 74:13** In three years the days are one thousand and ninety-two; in five years they are one thousand eight hundred and twenty; and in eight years two thousand nine hundred and twelve days.

Again, Enoch tells us how long the solar year is in cycles of three, five and eight years. He then compares them to the lunar year cycles.

**Enoch 74:14 To the moon alone belong in three years one thousand and sixty-two days; in five years it has fifty days less than the sun,** for an addition being made to the one thousand and sixty-two days,

**Enoch 74:15 in five years there are one thousand seven hundred and seventy days; and the days of the moon in eight years are two thousand eight hundred and thirty-two days.**

**Enoch 74:16** For its days in eight years are less than those of the sun by eighty days, which eighty days are its diminution in eight years.

**354 lunar days x 3 years = 1,062 lunar days**

**354 lunar days x 5 years = 1770 lunar days**

**1820 (solar) – 1770 (lunar) = 50 lunar days less than the sun**

**354 lunar days x 8 years = 2,832 lunar days**

**2,912 (solar) – 2832 (lunar) = 80 lunar days less than the sun** Verse 16 closes in saying “eighty days are its diminution in eight years”. What does that mean? The word *diminution* means to *become less*. In other words, the days between the solar and lunar will now be less than 80 as the cycle repeats.

**Enoch 74:17 The year then becomes truly complete according to the station of the moon, and the station of the sun; which rise in the *different* gates; which rise and set in them for thirty days.<sup>v</sup>**

The year is complete with BOTH the *stations* of the sun and the *stations* of the moon in 364 days. Through the gates that the sun, moon and stars all go through. This is confirmed in the very next chapter of Enoch.

**Enoch 75:1** These are the leaders of the chiefs of thousands, those which preside over all the creation, and over all the stars; with the four days which are added and never separated from the place allotted them, according to the complete calculation of the year.

**Enoch 75:2** And these serve four days, which are not calculated in the calculation of the year. Respecting them, men greatly err, for these luminaries truly serve, in the dwelling place of the world, one day in the first gate, one in the third gate, one in the fourth gate, and one in the sixth gate. **And the harmony of the world becomes complete every three hundred and sixty-fourth state of it.**

And lastly- doesn't the BIBLE say that moon sets the Creator's mo'ed? Since scripture holds the highest authority let's continue on to see what they have to say about the use of the moon. One scripture that we would use in the 'Lunar Persuasion' to prove the moon was used to set the Creator's mo'ed is Psalm 104:19. Proclaiming proof that the *Moon- (yaw-ray'-akh)* was made for the Creator's appointed times? Recall that there are different kinds of appointed times and ONLY the context within the scripture can determine which time the moon appoints.

**Psalm 104:19** He appointed the **moon-(yaw-ray'-akh)** for *seasons (an appointed time)*; the sun knows it's going down (also at an appointed time).

**Psalm 104:20** You make **darkness**, and it is **night**, in which all the beasts of the forest creep forth.

**Psalm 104:21** The young lions roar after their prey, and seek their food from ELOAH.

When Psalm 104:19 is read in context with verses 21 and 22 it speaks of the moon regulating the **appointed time of the night**; the darkness as the time when beasts in the forest look for their prey.

Then it shifts to verse 22 where the mo'edim or appointed time of **light** is regulated by the sun.

**Psalm 104:22** The sun rises; they are gathered, and go to their dens to lie down.

**As confirmed in Psalm 136:**

**Psalm 136:7** To the one making the great lights alone, for into the eon is HIS mercy.

**Psalm 136:8** The sun for authority at day, for into the eon is HIS mercy

**Psalm 136:9** The moon and the stars for authority of the night, for into the eon is His mercy.

Thu psalm 104 is not a reference to the moon being a regulator of the weekly Sabbaths, months or annual feasts. Those that teach this are what my hubby calls “*One Verse Charlies*”- taking one scripture out of its intended context and creating a whole supposition around it.

**Jer 31:35** So says JAHUAH, who gives the sun for a light by day, **the laws of the moon** (*the laws/phases/movements that were shown to Enoch*), and the stars for a light by night, who stirs up the sea so that its waves roar, JAHUAH of Hosts is His name.

Thus far we’ve not found anywhere in the scripture that commands us to set the Creator’s Sabbaths, or months by the moon. Nor to start the years by witness of the moon. But we have found a few references to the moon having authority over the night.

Another scripture favored by the lunar calendar people is Psalm 81:3.

**Psalm 81:3** Blow the shofar in the new moon in the time appointed on our solemn feast day. (Jubilee Bible)

This scripture, I have been told more than once, is PROOF that we MUST have a FULL MOON for Passover and thus a NEW MOON for the New Year...

How do they get a full moon out of this? Because, in some translations like that of the American Standard Version Bible we get a rendering as such-

**Psalm 81:3** Blow the trumpet at the New Moon, at the *Full Moon*, on our Feast-Day. (ASV)

So, there are those that claim this scripture is talking about the New Year and Pesach (*Passover*) and others assert that David is speaking of Yom Teruah and Sukkot, being New and Full moon respectively... YIKES!

First let us look at the Apostolic Bible Polyglot (from the LXX)-

**Psalm 81:3** *Trump during the New Month (Greek- noumēnia) a trumpet in the well-marked day of your holiday!*

The King James tells it this way;

**Psalm 81:3** Blow up the trumpet in the *new moon (Hebrew combination of - <sup>H2318</sup> chadash/new; and <sup>H2320</sup> chodesh/month)*, in the time appointed, on our solemn feast day

Then we have the Latin interpreter which renders it as such-

**Psalm 81:3** ...in the month which is covered with the days of our solemnities'

Now let’s break down this meat into bite size chunks so that we can remove the chewing once and for all and ingest some truth! First, we are told to-

**BLOW THE TRUMP**- The very first time we see this being mentioned is at Sinai – referred to as the

“First Trump” – the voice of ELOAH which made the whole camp tremble. The trumpet was also used to wage war, to sound alarms, to convene assemblies, and **to announce the new**

*month* and Jubilee year; to herald messages and to coronate kings. It was also used as an instrument of praise.

The next part of this Psalm tells us exactly what the trumpet is being sounded

for- **ON THE New CHADASH Month CHODESH**- On the day of the

Month's Return

**IN THE TIME APPOINTED**- The word used here is not mo'ed but rather the Hebrew *keh'she-* meaning *fullness*; its *festival; appointed time*, but sometimes **implied** as full moon (*thus some of the confusion*). From the root *kaw saw'*; properly to plump, fill up, **to be covered - clad, conceal, cover for protection, to cover over**, spread over, hide.

**ON OUR SOLEMN FEAST DAY**- Chag- *A festival: solemn feast day, sacrifice, solemnity*. This is any feast day or Sabbath, unlike the word *chagag-* which would point to the three pilgrim feasts of Passover, Shavuot and Sukkot.

The definition from **Word Origin and History** for **solemn** is<sup>vi</sup> - *performed with due religious ceremony or reverence, sacred, devoted to religious observances, also, of a vow. Famous, important; imposing, grand... marked by seriousness or earnestness*.

*Related Word: Solemnly-* regularly appointed, solemn

With this knowledge we can understanding more precisely what King David is trying to convey.

Psalm 81:3 **Blow the Trumpet in Observance of the Chodesh Chadash / Month Renewal, as its Appointed Time has Reached its FULLNESS (its set time), this Important Festival that Covers Over and Protects!** (*We talk more about this day that protects in our study called "The Rosh Chodesh"*)

How then did the term "Chodesh Chadash" get translated as "New Moon"?

The term "New Moon" would be *Yareach (yaw-ray'-akh) Chadash*. Neither it nor the word *Saharon*, which is *Crescent Moon* is written anywhere in the Hebrew Scriptures as pertaining to **time**. The Scriptures only use the word *chodesh*, which means either "Month" or "New Month" on the Solar Calendar. The moon is only mentioned a few times and always in reference to the satellite orbiting our earth;

**Deuteronomy 4:19** And lest thou lift up thine eyes unto heaven, and when thou sees the sun, and the moon<sup>H3394</sup> **Yareach**, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which JAH thy ELOAH hath divided unto all nations under the whole heaven

**Deuteronomy 17:3** And hath gone and served other gods, and worshipped them, either the sun, or moon<sup>H3394</sup> **Yareach**, or any of the host of heaven, which I have not commanded;

Yarikh (יָרִיחַ) is a moon god in Canaanite religion whose epithets are "*illuminator of the heavens*" and "*lord of the sickle*." The latter may come from the appearance of the crescent moon which appears as a sickle.

**CHODESH**- "Month" comes from the root word CHADASH which means "New."

**Chadash** <sup>H2318</sup> to *be new*; causatively to *rebuild*: - renew, repair.

Where the BIG confusion comes in at is with the word **YERACH** (*yeh'-rakh*) which means "Month," as in a "**Complete Month**" – and the word **YAREACH** (*yaw-ray'-akh*) which means "**Moon.**" **Yerach** <sup>3391</sup> - **Brown-Driver-Briggs**:

1- month, as measure of time, a month (of) days

2- calendar month, produce of months, i.e., of various seasons of year

**Yareach** <sup>3394</sup> - **Strong's**

Definition: moon

The word *Yareach* is quite ancient. Preceding Hebrew it is found in multiple other Semitic languages such as Southern Arabic. The Ge'ez and Akkadian languages also contain the word *yareach*, which means moon.

And this is where the translation error of New Moon came into the various books and bibles as it was commonly known that the Hebrew people observed the Birthday of New Moon and kept a New Moon Festival every month. However, observing the new moon was not commanded in the Torah but rather something forced upon them is such a way that the truth got lost in history.

In 172 BC, King Antiochus appointed Menelaus, as Jerusalem's High Priest. Part of that deal was for

Menelaus to introduce the Greek way of educating the young people, and to completely Hellenize the Hebrew people. He also sent a Senator from Athens to give the Hebrew people an ultimatum; forsake the Laws of their Eloah and follow the Kings orders... or to be put to death! So, most of the Hebrew people followed the Kings orders to save their families, but still many were put to death.

King Antiochus forced the Hebrew people to give up their solar based Chadash Chodesh (we explain further in our Rosh Chodesh study as to the implications of this) to celebrate the "Birthday of the Moon" every month, at the time of the moon's first visibility.

**1 Maccabees 1:41** Then the king wrote to his whole kingdom that all should be one people,

**1 Maccabees 1:42** and that each should give up his customs.

**1 Maccabees 1:43** All the Gentiles accepted the command of the king. Many even from Israel gladly adopted his religion; they sacrificed to idols and profaned the sabbath.

**1 Maccabees 1:44** And the king sent letters by messengers to Jerusalem and the cities of Judah; he directed them to follow customs strange to the land,

**1 Maccabees 1:45** to forbid burnt offerings and sacrifices and drink offerings in the sanctuary, to profane sabbaths and feasts

**1 Maccabees 1:48** and to leave their sons uncircumcised. They were to make themselves abominable by everything unclean and profane,

**1 Maccabees 1:49** so that they should forget the Torah and change all the ordinances.

**1 Maccabees 1:50** “And whoever does not obey the command of the king shall die.”

**1 Maccabees 1:51** In such words he wrote to his whole kingdom. And he appointed inspectors over all the people and commanded the cities of Judah to offer sacrifice, city by city.

**2 Maccabees 6:7** On the Monthly [Moon] Birthday Celebration, the king had the Jews taken, under bitter constraint, to partake of the sacrifices; and when the feast of Dionysus came, they were forced to walk in the procession in honor of Dionysus, wearing wreaths of ivy.

After the death of King Antiochus, in 164 BC, the Hebrew priests tried to restore the Solar Calendar, although the Greek new moon influence was all around them.

The Book of Jubilees was written during this time, preserving the Enoch based calendar. It warned the Hellenistic Jews to guard themselves against keeping the Athenian Calendar. The writers feared that if the Hebrew people observed King Antiochus' monthly New Moon Birthday Festival that they would lose track of their Sabbath, Festivals and forget the Creator's timepiece given to Enoch, David, Solomon, Moses and the prophets.

**Jubilees 6:32** 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.**

In an article titled; *From the sun to the moon* published in the Jerusalem Post (2009)-<sup>vii</sup> Prof. Rachel Eilior, a Jewish Dead Sea scroll scholar, explains how the sages invented Judaism as we know it today. Exactly who, when and why the solar priestly calendar was removed.

*“A particular gathering of rabbis mentioned in the Talmud, is where Judaism took a turn from relying on revelations from ELOAH to human interpretations. Held in an attic away from prying ears would seem to lend itself to the secretive purpose of reinventing Judaism and its tracking of time.*

*One particular participant is mentioned in the Talmudic tractate Shabbat (13b)] “That man should be remembered with favor, his name being Hanania son of Hezekiah, for if it were not for him the Book of Ezekiel would have been suppressed and withdrawn... What did he do?*

*They brought him jugs of oil [for lamps] and he sat in the attic and expounded upon the texts through the night.”*

*Hanania and his colleagues were employed in a scrutinizing of all the Hebrew religious texts written at that time, choosing what would be comprised in the Jewish canon. From that point forward it would be the only texts deemed to have any divine authority. In the end, a consensus of about 24 works, including the five books of the Pentateuch were chosen.*

*Many books that were considered sacred at the time were rejected for one reason or another. For example, the excluded Book of Enoch and Book of Jubilees were considered just as inspired as the Book of Daniel or Judges to the people of the first millennium B.C. Yet the excluded texts were not just abandoned but expunged with the dire warning by Rabbi Akiva, one of the foremost sages involved in the process, “Whoever reads them will have no place in the world to come.””*

(Cancel culture has been around for a long time...)

*“What was it that they were trying purge? Many of these books contained the very instructions in which ELOAH gives for His calendar!*

*Some of the banished texts known as Apocrypha – Latin for “hidden scriptures”- were recognized as inspired and adopted by other religions. Yet, as time went on scholars and theologians rediscovered these ancient texts which were written in Greek, Ethiopian (Geez), Syriac, Armenian and Slavic church translations- giving credence that these works were known and studied by these earlier civilizations.*

*Then was found an amazing written library, which was lost for almost 2000 years. Hidden in the caves of Qumran, the Dead Sea scrolls bears witness to these rejected books as ones that were indeed considered inspired during the life time of Ha’ Mashiach. Yet, despite these discoveries, these writings have never been reincorporated into the Jewish library.*

*The notion of a calendar set by the sun and stars versus one set by the moon were part of a power struggle whose outcome would affect how Judaism is practiced to the present day. Rabbis promoted the idea which gave human reason and laws a role in shaping the religion in contrast to the Priestly class which believed its rulings to be divinely decreed.*

*For centuries the Israelites had marked time according to a solar calendar drawn up by the ordained priest put in place by ELOAH himself. A calendar which follows the patterns set by ELOAH in the heavens. The priestly calendar was an exceptional mathematical structure that reflects the heavenly order as revealed to Enoch. Which is the reason the rabbinic quorum ejected The Book of Enoch’s placement in the Jewish canon.*

*Found in different languages, several versions of the Book of Enoch have been preserved by the church, including the Aramaic version found in Qumran, describing Enoch being brought up to heaven and at ELOAH’S direction taught by angels to read, write and calculate numbers – ... He then returns to earth to share what he has learned, including the solar calendar.*

*The priests were guardians of the calendar. It was the priests and prophets who wrote the books that would form the Bible as well as the books that would become the Apocrypha. Everything the priests wrote was considered inspired because they were, in effect, in direct communication with the heavenly hosts of ELOAH whom they regarded their angelic counterparts.*

*We see this power struggle heightened when the last Zadokite high priest was ousted during the political chaos that preceded the Hasmonean revolt in the second century B.C. The Hasmoneans, a priestly family but not of the Zadokite line, installed their own members in the high priesthood. Some of the Zadokites and their followers challenged the legitimacy of the Hasmonean priestly leadership and seceded from Temple service.*

*1Macabees 7:5 And there came to him the wicked and ungodly men of Israel: and Alcimus (Joachim) was at the head of them, who desired to be made high priest.*

*1Macabees 7:9 To see the havoc that Judas had made: and the wicked Alcimus he made high priest, and commanded him to take revenge upon the children of Israel*

*This conflict between the Zadokites and the Hasmonean supplanters is written about in many of the scrolls found at Qumran. Amid the religious upheaval of the Hasmonean period, a new sect called the Pharisees disputed the legitimacy of the Hasmonean priests and kings and argued with the Zadokite priests about the solar calendar and their claims to possess an open line to the divine.*

*These Pharisee, who would later become known as rabbis or sages, rose-up against the exclusiveness of the priests and their authority which was accrued through their claims of divine interaction. (They were jealous of the priestly connection to the Divine Creator)*

*In a strategic move that changed the landscape of Judaism, the rabbis declared that the age of prophecy had ended and that the priesthood had been severed from ongoing access to higher authority.*

*The rabbis favored a lunar calendar, because they saw that it symbolically freed the nation from the sovereignty of the exclusive priestly status and their claim of divine authority thus doing away with the solar calendar. They wanted to symbolize instead man's share in the determination of time and of his own fate. They declared that human understanding of sacred writings was a legitimate source of authority.*

*The month would now be proclaimed by men scanning the sky for the new moon, many times disagreeing among themselves about the sighting, rather than a monthly reckoning according to a solar calendar calculated for eternity by the very heavens ELOAH set in place.*

*A modern-day reminder of this rabbinic victory against the very class that ELOAH set in place as His spokesmen can be witnessed outside Orthodox synagogues one night a month, when the congregation emerges to pronounce the prayer for the new moon. ”*

So, there you have it- the Priestly solar calendar was removed and replaced by the lunar so that man could have power over their own destiny.



Later, in 359 AD, Hillel II (*interesting name, eh? Sounds a bit like Heylel which is Lucifer...*) introduced the fixed calculated new moon Calendar that is based on the conjunction of the earth, moon, and sun. No longer using the moon for its assigned purpose of tracking sabbaticals; this new *Lunar Calendar* would be used by Jews to this day to determine the first day of the months and the annual feast days- in the meantime losing track of the Jubilee years just as prophesied in the book of Jubilees.

### **Jericho-**

**Jericho** – the center of **Yarikh** worship, was known as “**City of Palm Trees**” or the **Year City**; it was also known as the “**City of the Moon**” or **Crescent Moon**- putting both moon and year together you have a **lunar year**.

*(Check out our study- “And They Tarried” to see how the Battle of Jericho is witness to the solar Priestly calendar).*

From the **Jamieson Fausset Brown Bible Commentary – Volume 1** we read;

*“Jericho-Some derive this name from a word signifying “new moon,” in reference to the crescent-like plain in which it stood, formed by an amphitheater of hills...”*

In the **Strong’s Concordance** Jericho is defined <sup>H3391</sup> “a lunation” and <sup>H3394</sup> “Yerach- the moon.”

Because Jericho was a center for moon worship, the first thing ELOAH had Israel do was to **DESTROY THE PAGAN MOON WORSHIP SYSTEM** and at the same time re-establish His own Priestly calendar and mo’edim in the Promised land.

**Joshua 4:13** About forty thousand prepared for war passed over before ELOAH unto battle, to the plains of Jericho.

**Joshua 6:2** And ELOAH said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor.

**Joshua 6:26** And Joshua charged them at that time, saying, **CURSED** before ELOAH **IS THE MAN WHO RISES UP AND BUILDS THIS CITY OF JERICHO**. He shall lay the foundation of it in his first-born, and in his youngest son he shall set up the gates of it.

The battle of Jericho is more about ELOAH’S Creation Calendar than it is about a conquest for Israel. A man is cursed before ELOAH who rebuilds this system of following the moon- Think not? Let’s look at the words-

**Builds-** Banah- *repair; set up*

**City-** ayar- *from the root ur-* through the idea of opening the eyes; awake self; **lift up self**, raise (up), stir up (self). A primitive root; to (*be*) *bare*: - be made naked. **UNCOVERED**

**Jericho-** City of Moon- From an unused root of uncertain signification; a *lunation*, moon

**ELOAH will curse and remove His covering over any who repairs and rebuilds the system based on the moon, as this lifts up SELF!**

The lunar year, symbolized by the City of Jericho is ruled and reigned by Heylel, the false light. Whereas, the SON of ELOAH is the True LIGHT and He rules and reigns over the Priestly order of His Father's mo'ed set in the SUN.

ELOAH'S Calendar for his annual feasts and Shabbats has been counterfeited by Babylon. The book of Jubilees prophesies again and again regarding these counterfeit ordinances.

**Jubilees 1:7-14** (Moshe is told how the people will forsake ELOAH in the Land of Promise.) You must write for yourself all of these words which I make known to thee this day - for I know their rebelliousness and their stubbornness - before I will lead them into the land which I have sworn to their fathers - Abraham, Isaac, and Jacob- saying "To your seed I will give this land, which flows with milk and honey."

Then they will **EAT AND BE SATISFIED**, but they **WILL TURN TO STRANGE gods** – to those who cannot save them from any of their affliction.

But this testimony will be heard as testimony against them. **FOR THEY WILL FORGET ALL OF MY COMMANDMENTS, EVERYTHING WHICH I WILL COMMAND THEM.**

They will walk after the gentiles- after the nations and after their defilement and shame. They will serve their gods, and these will become for them an offense, an affliction, a torment and a snare.

Many will be destroyed and taken captive. They will fall into the hands of the enemy because they have **DESERTED MY ORDINANCES** and My commandments, and the *annual* **FESTIVALS**

**OF MY COVENANT** and **MY weekly SHABBATS, WHICH I HAVE SANCTIFIEDSEPARATED-SET APART FOR MYSELF AMONG THEM**

They have deserted the annual **FESTIVALS** and **WEEKLY SHABBATS** of ELOAH'S covenant: From the very beginning, ELOAH promised to meet with His people at a separated place of time.

Enoch tells us that his writings are for the understanding of the latter-day generation. We certainly cannot deny that the calendar found within his writings is being manifested in the here and now. More than ever people are seeking the understanding of the CREATOR'S Division of Time.

ELOAH gave His calendar to man through the Torah, through inspired writings like Enoch, and Jubilees; and by the natural order of the movement of the heavens.

Yet, as written in the book of Jubilees, JAHUAH knew man would still mess it up. This is why we must

“deprogram and reboot” our minds to the simplicity of ELOAH'S creation. If we become once again in tune with nature, the way JAHUAH ordained it- we will live in harmony with HIS Word and His SET TIMES.

The moon has her place and her assigned duties in the heavens. Never is she to be used to set years, months, Sabbaths or Feasts by- making an unclean day into a clean day and a holy day, unholy. This is where she is DARKNESS to the SINNER. Rather she marks the years of **tithe** that lift up and sustain the poor, the years of **rest** for the land the years of **release** so that poverty did not become a lifestyle. A BLESSING indeed for the RIGHTEOUS who use her properly.

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<sup>i</sup> "Upanishads: Gateways of Knowledge", p. 10, by M. P. Pandit, publisher = Lotus Press

<sup>ii</sup> <https://www.readyandwatching.com/single-post/2017/08/15/Significance-of-the-4-Blood-Moons-in-2014-2015>

<sup>iii</sup> <https://www.timeanddate.com/eclipse/tetrad-super-tetrad.html> <sup>iv</sup> <https://www.ibiblio.org/expo/deadsea.scrolls.exhibit/Library/calend.html> <sup>v</sup> ENOCH THE PROPHET 1821- <http://enoksbok.se/cgi-bin/slaupp.cgi?|1|74> | enoch1821 <sup>vi</sup> Online Etymology Dictionary, © 2010 Douglas Harper

<sup>vii</sup> Excerpts from *The Jerusalem Post* article by Abraham Rabinovich published May 7, 2009; **From the Sun to the Moon**