

# What is a Genizah?

Before we begin this week's study, all of you must understand what a Genizah is and what its purpose is. So let me quote to you exactly what Wikipedia says on this subject.

<https://en.wikipedia.org/wiki/Genizah>



A genizah at the Narkeldanga Cemetery, in [Kolkata, India](#).<sup>[1]</sup>

A **genizah** ([/ɡɛˈniːzə/](#); [Hebrew](#): גניזה, [lit.](#) 'storage', also *geniza*; plural: *genizot*[*h*] or *genizahs*)<sup>[2]</sup> is a storage area in a [Jewish synagogue](#) or cemetery designated for the temporary storage of worn-out Hebrew-language books and papers on religious topics prior to proper cemetery burial.

## Etymology

The word *genizah* comes from the [Hebrew triconsonantal root](#) *g-n-z*, which means "to hide" or "to put away", from Old Median *\*ganza-* ("depository; treasure").<sup>[3]</sup> The derived noun meant 'hiding' and later a place where one put things, and is perhaps best translated as "archive" or "repository".

## Description



A genizah in a synagogue ([Samarkand](#), Uzbekistan, ca. 1865-72)

Genizot are temporary repositories designated for the storage of worn-out [Hebrew language](#) books and papers on religious topics prior to proper cemetery burial, it being forbidden to throw away writings containing the [name of God](#). As even personal letters and legal contracts may open with an invocation of God, the contents of genizot have not been limited to religious materials; in practice, they have also contained writings of a secular nature, with or without the customary opening invocation, as well as writings in other [Jewish languages](#) that use the Hebrew alphabet (the [Judeo-Arabic languages](#), [Judeo-Persian](#), [Judaeo-Spanish](#), and [Yiddish](#)).

Genizot are typically found in the attic or basement of a [synagogue](#), but can also be in walls or buried underground. They may also be located in cemeteries.<sup>[3]</sup>

The contents of genizot are periodically gathered solemnly and then buried in the cemetery or *bet hayyim*. Synagogues in [Jerusalem](#) buried the contents of their genizot every seventh year, as well as during a year of drought, believing that this would bring rain. This custom is associated with the far older practice of burying a great or good man with a [sefer](#) (either a book of the [Tanakh](#), or the [Mishnah](#), the [Talmud](#), or any work of [rabbinic literature](#)) which has become *pasul* (unfit for use through illegibility or old age). The tradition of paper-interment is known to have been practiced in Morocco, Algiers, Turkey, Yemen and Egypt.

## History



A possible geniza at [Masada](#), eastern Israel

The [Talmud](#) (Tractate [Shabbat](#) 115a) directs that holy writings in other than the Hebrew language require *genizah*, that is, preservation. In Tractate [Pesachim](#) 118b, *bet genizah* is a treasury. In [Pesachim](#) 56a, [Hezekiah](#) hides (*ganaz*) a medical work; in [Shabbat](#) 115a, [Gamaliel](#) orders that the [targum](#) to the [Book of Job](#) should be hidden (*yigganez*) under the *nidbak* (layer of stones). In [Shabbat](#) 30b, there is a reference to those rabbis who sought to categorize the books of Ecclesiastes and Proverbs as heretical; this occurred before the canonization of the [Hebrew Bible](#), when disputes flared over which books should be considered Biblical. The same thing occurs in [Shabbat](#) 13b in regard to the Book of Ezekiel, and in [Pesachim](#) 62 in regard to the Book of Genealogies.

In medieval times, Hebrew scraps and papers that were relegated to the genizah were known as *shemot* "names," because their sanctity and consequent claim to preservation were held to depend on their containing the "names" of God. In addition to papers, articles connected with ritual, such as [tzitzit](#), [lulavim](#), and sprigs of myrtle, are similarly stored.

According to folklore, these scraps were used to hide the famed [Golem of Prague](#), whose body is claimed to lie in the genizah of the [Old New Synagogue](#) in Prague.



Modern genizah collection receptacle on street in [Nachlaot, Jerusalem](#)

By far, the best-known genizah, which is famous for both its size and spectacular contents, is the [Cairo Geniza](#). Recognized for its importance and introduced to the Western world in 1864 by [Jacob Saphir](#), and chiefly studied by [Solomon Schechter](#), Jacob Mann<sup>[4][5]</sup> and [Shelomo Dov Goitein](#), the genizah had an accumulation of almost 280,000 Jewish manuscript fragments dating from 870 to the 19th century. These materials were important for reconstructing the religious, social and economic history of Jews, especially in the Middle Ages.

*For all practical purposes, the [Dead Sea Scrolls](#), discovered between the years 1946 and 1956, belonged to a genizah from the 2nd-century BCE.*

In 1927, a manuscript containing [Nathan ben Abraham](#)'s 11th-century [Mishnah](#) commentary was discovered in the genizah of the Jewish community of [Sana'a](#), Yemen. Nathan had served as *President of the Academy* under the revised [Palestinian geonate](#), shortly before its demise in the early 12th century CE. In 2011, the so-called [Afghan Geniza](#), an 11th century collection of manuscript fragments in Hebrew, Aramaic, Judaeo-Arabic and Judeo-Persian, was found in Afghanistan, in caves used by the [Taliban](#).<sup>[6]</sup>

In Germanic lands genizot have been preserved in buildings dating back to the early modern period<sup>[7]</sup> and till today, dozens of Genizot have been saved. Researchers began to study the material, soon realizing that these findings could provide insight into the life of Jewish rural communities from the 17th to 19th century. The [de:Genisaprojekt Veitshöchheim](#) and other researchers are dealing with the inventory, the digitization and the publication of the finds.<sup>[8]</sup>

## References

1. <sup>^</sup> [Chakraborty, Showli \(1 September 2014\). "Jewish Past, Digital Present". The Telegraph, Kolkata. Archived from \[the original\]\(#\) on September 5, 2014. Retrieved 2 November 2014.](#)
  2. <sup>^</sup> [Webster's Third New International Dictionary, 1961](#)
  3. <sup>^</sup> [Jump up to: <sup>ab</sup> Katzover, Yisrael. "The Genizah on the Nile". \*Hamodia\* Features, April 21, 2016, p. 14.](#)
  4. <sup>^</sup> ["Mann, Jacob". Jewish Virtual Library. American-Israeli Cooperative Enterprise. Retrieved 1 December 2019.](#)
  5. <sup>^</sup> [Mann, Jacob \(1920–1922\). \*The Jews in Egypt and in Palestine under the Fāṭimid caliphs: a contribution to their political and communal history, based chiefly on Genizah material hitherto unpublished\*. London: Oxford University Press. Retrieved 1 December 2019.](#)
  6. <sup>^</sup> ["Ancient manuscripts indicate Jewish community once thrived in Afghanistan". CBS News. Retrieved 4 December 2013.](#)
  7. <sup>^</sup> [Singer-Brehm, Elisabeth. "Genizot of German Lands". Encyclopedia of Jewish Book Cultures. Retrieved 25 March 2023.](#)
  8. <sup>^</sup> [Singer-Brehm, Elisabeth. "Research on Modern Genisot in Germany". Aschkenas. Retrieved 25 March 2023.](#)
- <sup>©</sup> This article incorporates text from a publication now in the [public domain](#): [Singer, Isidore; et al., eds. \(1901–1906\). "Genizah". \*The Jewish Encyclopedia\*. New York: Funk & Wagnalls.](#)
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## Yeshua Was Word

Yehovah is the Torah. The first five books of the Bible. Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These books show you who Yehovah is and how to get to know Him and to be known by Him.

*Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.*

*Joh 1:14 And the Word became flesh, and tabernacled among us. And we beheld His glory, the glory as of the only begotten of the Father, full of grace and of truth.*

*As we have explained many times Yehovah is represented by the goat on the Day of Atonement that is killed for a sin offering.*

*Lev 16:5 And he shall take from the congregation of the sons of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.*

*Lev 16:6 And Aaron shall offer his young bull of the sin offering which is for himself, and make an atonement for himself and for his house.*

*Lev 16:7 And he shall take the two he-goats and present them before Jehovah at the door of the tabernacle of the congregation.*

*Lev 16:8 And Aaron shall cast lots on the two he-goats; one lot for Jehovah and the other lot for a complete removal.*

*Lev 16:9 And Aaron shall bring the goat on which Jehovah's lot fell, and offer it for a sin offering.*

*Lev 16:10 But the goat on which the lot fell to be the complete removal shall be presented alive before Jehovah, to make an atonement with him, to let him go for a complete removal into the wilderness.*

The Torah Scroll represents Yehovah. Yehovah came to this earth as Emmanuel, God with us, and was known as Yeshua. Yehovah saves.

When He was crucified and killed by us and for us, in exactly the same way a Torah Scroll is to be buried our Messiah was also buried.

Just like in Qumran, the Genizah was in front of the place of meeting or the synagogue. I show this to people every time I take them there on tour. Every synagogue was to be built facing Jerusalem. This was done in Qumran. The caves were in front of the synagogue.

Now come back to Jerusalem. The Temple was facing east. On the other side of the Kidron, where Yeshua was killed is the mount called Golgotha. It was on this mount in a new tomb that He was interned. Exactly as the word was interned in an earthen jar, so our Messiah was interned in the earth in front of the Temple on the right-hand side.

Anything that has Yehovah's name on it was not to be just thrown out. It had to be treated with the sanctity of His name. It had to be buried in a certain way. And this was in fact also prophesying about His death. Because heretics used the name of Yehovah in their writings these books also had to be buried in a Genizah. For this reason, you find in the Genizah of Qumran, the heretical books of Enoch and Jubilee and the Essenes. They were not gospel, nor sacred. They did have Yehovah's name in them.

## Eating Chammaschith from the Genizah

In our bible, many of you have made a big deal out of this one word and have totally missed the meaning being put forward to you. It is the word sorceries and is G5331 and in greek is pronounced as pharmakeia. Here are two verses it is found in.

[Galatians 5:20](#) Idolatry, [G1495](#) witchcraft, [G5331](#) hatred, [G2189](#) variance, [G2054](#) emulations, [G2205](#) wrath, [G2372](#) strife, [G2052](#) seditions, [G1370](#) heresies, [G139](#)

[Rev 18:23](#) And [G2532](#) the light [G5457](#) of a candle [G3088](#) shall shine [G5316](#) no more at all [G2089](#) [G3364](#) in [G1722](#) thee; [G4671](#) and [G2532](#) the voice [G5456](#) of the bridegroom [G3566](#) and [G2532](#) of the bride [G3565](#) shall be heard [G191](#) no more at all [G2089](#) [G3364](#) in [G1722](#) thee: [G4671](#) for [G3754](#) thy [G4675](#) merchants [G1713](#) were [G2258](#) the [G3588](#) great men [G3175](#) of the [G3588](#) earth; [G1093](#) for [G3754](#) by [G1722](#) thy [G4675](#) sorceries [G5331](#) were all [G3956](#) nations [G1484](#) deceived. [G4105](#)

From this many of you assume that all drugs made in a pharmacy is witchcraft and to be avoided. And this became the big hullabaloo over the vaccines during the COVID pandemic.

So just read the verse again and insert the current misunderstood word. Instead of saying "for by your sorceries were all you nations deceived" say, For by your druggist or pharmacies or modern medicines were all the nations deceived. This is absolutely ludicrous. That is not what Yehovah is conveying to you. Notice what Thayer has to say about this word and take note of #4.

G5331 ([Thayer](#))

φαρμακεία

pharmakeia

Thayer Definition:

- 1) the use or the administering of drugs
- 2) poisoning
- 3) sorcery, magical arts, often found in connection with idolatry and fostered by it
- 4) metaphorically the deceptions and seductions of idolatry

It is the mixing of religious ideologies. The worship of false gods and pagan worship is the mixing of it with the worship of Yehovah and thinking it is all good. Covering all the bases as it were. Or believing all road led to Yehovah. This is utterly false and it is an abomination.

Let's look at this word in the Old Testament. In 1 Samuel, Saul did not obey the commands of Yehovah and read how Samuel rebuked him.

[1Sa 15:19](#) *Why then did you not obey the voice of Jehovah? Why did you fly on the spoil and do evil in the sight of Jehovah?*

[1Sa 15:20](#) *And Saul said to Samuel, yes, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have completely destroyed the Amalekites.*

[1Sa 15:21](#) *But the people took from the spoil, of the flocks and herd, the best of the things devoted to sacrifice to Jehovah your God in Gilgal.*

[1Sa 15:22](#) *And Samuel said, Does Jehovah delight in burnt offerings and sacrifices as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice! To listen is better than the fat of rams!*

[1Sa 15:23](#) *For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idol-worship. Because you have rejected the Word of Jehovah, He has also rejected you from being king!*

Like Saul, many of you also say "Yes, we have obeyed the voice of Yehovah, and follow His Commandments." Samuel says to him, that his rebellion at not obeying, is like the sin of witchcraft, and he associated this sin with idol worship. Idol Worship? Saul did not obey Yehovah's commands, and that is likened to idol worship.

[At first, Saul did as God commanded](#) him: "Saul attacked the Amalekites, from Havilah all the way to Shur, which is east of Egypt" (verse 7). Yet, for some reason—perhaps it was a personal or political aversion to slaying a fellow king—"Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were unwilling to utterly destroy them" (verse 9). For this act of disobedience, God rejected Saul as king over Israel (verses 11, 23, 26), and in the process of time, gave the throne to David.

There is a bit of irony in the fact that, when questioned about sparing Agag and the livestock, Saul frames his disobedience as a way to honor God: "[The people] have brought them from the Amalekites; for the people spared the best of the sheep and the oxen, to sacrifice to the LORD your God; and the rest we have utterly destroyed" (verse 15). The prophet Samuel, justifiably, tells him to shut up.

After some back and forth, in which Saul doubles down on his excuse, Samuel explains why the king's disobedience was such a great [sin](#) in the eyes of God:

Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to heed than the fat of rams. For [rebellion is as the sin of witchcraft](#) [or divination], and stubbornness [or defiance] is as iniquity and idolatry. Because you have rejected the word of the LORD, He also has rejected you from being king. ([1 Samuel 15:22-23](#))

Saul had convinced himself that God would accept an extravagant offering of animal flesh, bestowing on Him great honor and glory for their victory over the Amalekites, in place of his simply doing what He said. Put another way, the king had prioritized a pious demonstration of worship (read, appeasing gift)

over obedience. Samuel's inspired response is essentially, "Sorry, Saul, but you got it completely backward!"

As the prophet says, "To obey is better than sacrifice" (see [Mark 12:33](#)). God looks more favorably on a person who takes His Word at face value and single-mindedly follows its direction than on someone who blithely excuses his failures and reframes them as "opportunities" to bring God glory. This latter attitude is perilously close to the apostle Paul's rhetorical question, "Shall we continue in sin that grace may abound?" ([Romans 6:1](#)).

The explanation for Samuel's declaration of God's priorities appears in [1 Samuel 15:23](#): "For rebellion is as the sin of [witchcraft](#), and stubbornness is as iniquity and idolatry." Not doing as God says is not merely disobedience but rebellion: "open opposition toward a person or group in authority," as the Merriam-Webster Dictionary defines it. In other words, it is a manifestation of an individual's active, anti-God nature. Disobedience to God's commands puts a person on the wrong side of the battle line dividing right from wrong. Such a one may as well have taken up arms against God!

His comparison of rebellion to witchcraft can seem strange at first, since insurrection and sorcery appear to have little in common. However, the comparison is not focused on the kinds of sin they represent but on their magnitude: Rebellion is just as bad as witchcraft. Disregarding God's clear commands is just as spiritually dangerous as getting involved in demonism. In fact, rebellion is one of the demons' great sins. Both rebellion and divination lead a person away from God, and without [repentance](#), open a place for him in the camp of the demons. This is why God rejected Saul as king over His people. He would not have a declared enemy ruling over Israel.

How many of you are the same as Saul? You obey at first but then change Torah or Yehovah commands to suit your way of thinking.

We have another example of the word witchcraft, but it does not use the word witchcraft. You must look at the story and understand it. Then as now, there was no king over Israel and every man did what was right in his own eyes.

It is the story of Micah in the book of Judges.

*[Jdg 17:3](#) And when he had given back the eleven hundred of silver to his mother, his mother said, I had wholly given the silver to Jehovah from my hand for my son to make a graven image and a molten image. And now I am giving it to you.*

*[Jdg 17:4](#) And he gave the money back to his mother. And his mother took two hundred shekels of silver and gave them to a refiner, who made of it an engraved image and a molten image. And they were in the house of Micah.*

*[Jdg 17:5](#) And the man Micah had a house of gods, and made an ephod and household gods, and anointed one of his sons, who became his priest.*

*[Jdg 17:6](#) In those days there was no king in Israel, but every man did that which was right in his eyes.*

This is the story of Micah, which is not the prophet Micah from Morasthite in the book of Micah.



This Micah stole some money from his mom, repented, and returned it to her. In return, his mom consecrated the silver to the Lord to make an idol. This idol was joined by several other 'worship items,' and a Levite was hired to be Micah's priest. Then Micah's shrine and priest were stolen by the tribe of Dan. And they became an object of worship for that whole tribe.

This story shows you how they merged the worship of Yehovah with pagan practices. And it is just reported as a historical event with no indication that this was a problem. The only indication that something was wrong was the phrase, "In those days, there was no king, and everyone did what they thought right." So, it would appear that Micah and the others in this story did not see anything wrong in their actions.

How guilty are we of doing what Micah did? Mixing the worship of Yehovah with idolatry. And never even realizing what we are doing. Most of us would probably vehemently deny that we are guilty of such a thing. But idols take many different forms.

We are this week exposing the false worship of Yehovah by those who use the Enochian, also known as the Jubilee, and Zadok Calendar.

These various names are all used for the same system. They had remained "Buried" in history until their remains were found amongst the Dead Sea Scrolls between 1946 and 1956 in various caves around Qumran.

Sacha Stern wrote the following about the Enoch and Jubilee Calendars in his book *CALENDAR AND COMMUNITY, A History of the Jewish Calendar Second Century BCE-Tenth Century CE*

#### 1.1.7 Qumran sources and calendrical practice

Given this diversity of calendars, it may be wondered whether they were all intended to be used in practice. Schematic calendars excel in mathematical simplicity, but for this reason, they fail to comply with astronomical reality. Both the calendar of Jubilees and the 3-year lunisolar cycle assume an average solar year length of 364 days, which as we have seen, falls short of the real solar (tropical) year by approximately 1-1/4 days. There is no provision, in these calendars, for occasional adjustments or intercalations—in spite of various attempts, by modern scholars, to conjecture that there must have been.<sup>65</sup> Observance of these calendars over a protracted period would have caused the biblical festivals to occur in the wrong agricultural seasons, in blatant violation of Mosaic Law. This is unlikely to have been tolerated by any Jewish sect or community.

Likewise, the average length of the lunar month, which is assumed in the 3-year lunisolar cycle, is considerably too short. Every three years, the calendar month would fall behind the lunar month by approximately half a day. This discrepancy is smaller than the solar discrepancy of 1 1/4 days per annum, but arguably just as significant. This is because the phases of the moon are far more obvious to the casual observer than astronomical solstices and equinoxes. Whereas a discrepancy of one week between the calendar and the actual solar year can easily go unnoticed, a discrepancy of two days between the middle of the calendar month and the full moon is obvious to any inexperienced observer.

The length of the lunar (synodical) month is, in reality, over 44 minutes in excess of 29 1/2 days. Consequently, a lunar calendar cannot consist of a simple alternation of 29 and 30-day months. Approximately every 36 months an additional day must be inserted, and a further day every 360 months

(which make up for the accumulation each month of 44 minutes). In the Qumran 3-year cycle, this requirement is partially met with the intercalation every 3 years of an extra-sequential 30-day month. However, this intercalation only provides an additional half-day to the cycle (i.e. the half-day remaining after deduction of 29 1/2 days for the actual lunar month).<sup>66</sup> Therefore, the 3-year lunar cycle of the Qumran calendar accumulates a discrepancy of approximately half a day every three years, and of an additional day every 360 months.

The calendars of Qumran sources could only have been used in practice if their users were not bothered by these discrepancies. Some scholars have entertained this possibility on the basis of a passage in Enoch 80: 2-8, which reads that in the days of sinners the years shall be shortened, so that rain and vegetation will come 'late'. This passage suggests a discrepancy between the calendar and the seasons; Enoch does not attribute this discrepancy to a fault in the calendar, but rather to human sin causing disruption of the seasons. Such a perspective could have justified the observance of a calendar that was falling behind the moon and the seasons.<sup>67</sup>

This Enoch passage may have justified a moderate discrepancy; but whether it would have justified a revolving calendar, with festivals such as Passover occurring in all seasons of the year, remains perhaps to be established. To repeat, the observance of Passover in any other season than the spring would have been a blatant violation of Mosaic Law. Many scholars, therefore, would favour the view that if any of these calendars were ever adopted in practice, as suggested by the book of Jubilees and the Damascus Rule, they would have been abandoned early on, as soon as these discrepancies became excessive.<sup>68</sup> Alternatively, schematic calendars such as the calendar of Jubilees or the 3-year lunisolar cycle could have been used over a longer stretch of history, but only for short periods at a time. Discrepancies could have been rectified whenever necessary, on a purely ad hoc basis.

Most likely, perhaps, is that these schematic calendars served only as idealistic or theoretical models—much as has been argued in the context of Enoch's calendars, with which Qumran calendars are evidently related.<sup>69</sup> Qumran calendars may also have been construed as relevant to some futuristic, ideal world order. This might be suggested from the synchronization, in 4Q320-1, of the lunisolar cycle with the cycle of priestly courses;<sup>70</sup> in the context of the Qumran community, the Temple-centered priestly courses would only have pertained to some eschatological ideal.

61 Pace Wise (1994\*) 229.

62 So Wise (1994\*) 229-30.

63 According to Talmon and Knohl (1995: 297—8), reference to this last day can also be found in 4Q321.

64 e.g. Wacholder and Wacholder (1995) 7-8 and 29-30; see bibliography cited in Wise (1994a) 100. This theory does not account for the listing of the last day of the months in 4Q320 (which in this theory would correspond to one day before the full moon).

65 For a summary, see Beckwith (1970). For a more recent attempt, see Glessmer (1996b) and (1999) 262-8. Glessmer emphasizes that this attempt is only hypothetical, as it is not supported by any explicit statement in the text (1996b: 156-7).

66 Beckwith (1992: 459) gives an erroneous account of this discrepancy, corrected in the later version (1996: 119).

The Qumran calendars, which today are called the Zadok calendar, are based on 30-day months for a 360-day year.

They assume that the 150 days in which Noah was in the ark proves that Noah kept a 30-day month for those five months in the ark. They do not recognize that Noah could not sight the moon during that time, and as such, each month becomes 30 days in length.

You will also notice that the Zadok calendar has two 30-day months each quarter and a 31-day month for every third month in a quarter. The year is divided by four quarters each.

Noah does not mention nor count that 31st day as they try to insist. But they do try to confuse you with hyperbole talk to explain it away. In other words, our modern expression of bullshit baffles brains. Don't fall for it

When Daniel speaks of a 1260-day, and 1290-day year, they will use this as further proof of the 360-day year and 30-day months. Again, the sun and moon will not be seen during this time, so they are automatically 30-day months.

Another major faux pas or blunder of the Zadok calendar is that each quarter begins at the vernal equinox, and the month subsequently begins at that time. So, the equinox is day one on the calendar. This then does two things. It pays no attention to what phase the moon is in now nor does it matter to them what state the first fruits of the land of Israel are in.

All that matters is the equinox and no witnesses are needed.

This year, 2023, the spring equinox fell on Mon, Mar 20, 2023 5:24 PM Do they count Monday as day one or Tuesday? This year that works out to be the Conjunction of the moon to begin your counting from. Not the crescent moon. Don't let them use this year to say, "see it is right on", because it is not.

Look at 31 AD when Yeshua was killed.

The Equinox was March 23, 31 AD. That is 18 days before the conjunction of the next month. You can see it just [by looking at Torah Calendar](#).

Another form of this abomination, for that, is what it is, are those who use the equinox and the Zadok calendar to line up the constellations so that every season is aligned to the constellation. They claim this is proven by Gen 1:14. They liken this claim to the paleo Hebrew letter Tet.

All of this is the same as when Satan spoke to Eve. He ignored some basic facts. When Eve also glossed over those facts, then, Satan continued to lead her astray.

What basic facts do these Qumran, Enoch, Jubilee, Zadok and Equinox Solar or sun-only calendars all neglect and minimize?

Notice what Encyclopedia Britannica has to say about the length of time of one year. You will notice that it is never 360 or 364.

year, time required for [Earth](#) to travel once around the [Sun](#), about 365 1/4 days. This fractional number makes necessary the periodic [intercalation](#) of days in any [calendar](#) that is to be kept in step with the seasons. In the [Gregorian calendar](#) a common year contains 365 days, and every fourth year (with a few exceptions) is a [leap year](#) of 366 days.

In [astronomy](#), several kinds of year are distinguished, having slightly different lengths. The [solar year](#) (365 days 5 hours 48 minutes 46 seconds), also called tropical year, or year of the seasons, is the time between two successive occurrences of the [vernal equinox](#) (the moment when the Sun apparently crosses the celestial equator moving north). Because of the [precession of the equinoxes](#) (an effect of a slow wobble in Earth's rotation), the solar year is shorter than the [sidereal year](#) (365 days 6 hours 9 minutes 10 seconds), which is the time taken by the Sun to return to the same place in its annual apparent journey against the background of the stars. The [anomalous year](#) (365 days 6 hours 13 minutes 53 seconds) is the time between two passages of Earth through perihelion, the point in its [orbit](#) nearest the Sun. A lunar year (used in some calendars) of 12 synodic months (12 cycles of lunar phases) is about 354 days long. A cosmic year is the time (about 225 million years) needed for the solar system to revolve once around the centre of the [Milky Way Galaxy](#).

Now let's look at the lunar cycle of a month. again from Encyclopedia Britannica

month, a measure of time corresponding or nearly corresponding to the length of time required by the [Moon](#) to revolve once around the Earth.

The [synodic month](#), or complete cycle of phases of the [Moon](#) as seen from Earth, averages 29.530588 mean solar days in length (i.e., 29 days 12 hours 44 minutes 3 seconds); because of [perturbations](#) in the Moon's [orbit](#), the lengths of all astronomical months vary slightly. The [sidereal month](#) is the time needed for the Moon to return to the same place against the background of the stars, 27.321661 days (i.e., 27 days 7 hours 43 minutes 12 seconds); the difference between synodic and sidereal lengths is due to the orbital movement of the Earth–Moon system around the [Sun](#). The tropical month, 27.321582 days (i.e., 27 days 7 hours 43 minutes 5 seconds), only 7 seconds shorter than the sidereal month, is the time between passages of the Moon through the same celestial longitude. The [draconic](#), or nodical, month of 27.212220 days (i.e., 27 days 5 hours 5 minutes 35.8 seconds) is the time between the Moon's passages through the same node, or intersection of its orbit with the ecliptic, the apparent pathway of the Sun.

As a calendrical period, the month is [derived](#) from the lunation—i.e., the time elapsing between successive new moons (or other phases of the moon). A total of 12 lunations amounts to 354 days and is, roughly, a [year](#). A period of 12 lunations was therefore used by some primitive peoples to make their calendrical year. As is obvious, the lunar-based year (and a [calendar](#) derived from it) cannot be accurately correlated with a solar-based year, and the month's continued use in the [Gregorian calendar](#) of modern times is merely a recognition of its convenience as a calendar division (see Table).

The reality of hard facts about the moon's rotation around the earth, and both the earth and the moon's rotation around the sun, are proof enough to disprove the solar calendars of Qumran false and that they are based on a complete lack of intelligence.

Yehovah's calendar revolves around understanding that each month is either 29 or 30 days each month. This compensates for the .530588 variable each month.

The year is 354 days a year. A difference of 11 days from the Solar year each year. This is adjusted by an intercalated month about every three years. But this is also determined by the growth of Barley in Israel—something these other calendars all want to dismiss.

They do not regard the barley nor having the very first fruits for the wave offering. They completely miss the mark.

The reason these false calendars have been found in the Genizah is because they have Yehovah's name on them, not because they are true or Holy. And the Genizah was the burial place for both old, worn-out scrolls and for heretical books.

Do not be deceived by sophisticated double talk.

# How Did the Essenes Get Started?

The following article is from my Newsletter 5845-048 The Truth That Chanukah Hides.

It was written in December 12, 2009. There is so much that most people have zero understanding about. When and why did the Essenes begin to form the community in Qumran? What was going on in the world at that time.

<https://sightedmoon.com/the-truth-that-chanukah-hides/>

## The Chronology of Simon

The High Priest Simon came to power after the capture and death of his brother Jonathan by the Syrian Greek Empire. Simon then won freedom for the Judeans in the 170th Seleucid year.

Thus, the yoke of the heathen was taken away from Israel in the hundred and seventieth year.

Then the people of Israel began to write in their instruments and contracts, "In the first year of Simon the high priest, the governor and leader of the Jews." (1 Maccabee 13:41-42)

He also laid a great many men in ambush in many places of the mountains, and was superior in all his attacks upon them; and when he had been conqueror after so glorious a manner, he was made high priest, and also freed the Jews from the dominion of the Macedonians, after one hundred and seventy years of the empire [of Seleucus]. (Josephus, Wars 1:2:2)

This liberation and exemption from tribute came to the Jews in the 170th year of the Syrian Kingdom, reckoned from the time when Seleucus, surnamed Nicator, occupied Syria. (Josephus Antiquities 13:6:7)

At the end of Simons government, Simon and his two sons, Mattathias and Judas, were visiting Simons son in law, Ptolemy, in Dok, near Jericho. Ptolemy then treacherously murdered Simon. 1 Maccabees dates Simon's murder in the 177th year, in the eleventh month called Sebat (Shebat; i.e. Jan/Feb). [This is recorded in 1 Maccabee 16:14. The Eleventh month is recorded in Zechariah 1:7]

Josephus adds that Simon died having "ruled over the Jews for eight years in all" (Josephus Antiquities 13:7:4). The year 177, therefore equals the eighth year of Simon. This fact is confirmed by other statements in these texts dating the regnal years of Simon.

-1 Maccabees, 13:41- 42 states that the 170th year was dated in contracts as "the first year of Simon"  
-Josephus Antiquities 13:6:7, reports that "in the first year of his high priesthood", Simon "liberated the people from servitude to the Macedonians", which Josephus then dates as the 170th year of the Syrian kingdom.

-1 Maccabees 14:27, makes the following statement: "the eighteenth day of Elul (August/September), in the 172nd year, being the third year of Simon the High Priest," etc. This comment equates the 172nd year with Simons third year, thereby agreeing with the fact that the 177th year would have been Simons eighth year.

## John and the Approaching Sabbath Year

After killing Simon, Ptolemy imprisoned Simon's wife and two sons, Mattathias and Judas, and then sent men to kill his third son, John Hyrcanus. John, fortunately, escaped the assassins' hands. (1 Macc 16:18-23; Josephus Wars 1:2:3, Antiq 13:7:4) Ptolemy then withdrew to the fortress of Dagon, located above Jericho, while John, "assuming the high priestly office of his father, first propitiated the deity (Yahweh) with sacrifices, and then marched out against Ptolemy and attacked his stronghold." (Josephus Antiquities 13:8:1, Wars 1:2:3)

Though John Hyrcanus was superior to Ptolemy in his forces, he was at an emotional disadvantage, for Ptolemy had brought John's mother and brothers up to the city walls and tortured them in the sight of all. John seeing his family treated in this way, "slackened his efforts to capture the place". But John's mother helped to change his mind when she yelled to him that it would be pleasant for her to die in torment if the enemy paid the penalty. After hearing these words, "Hyrcanus was seized with a powerful desire to capture the fortress, but when he saw her being beaten and torn apart, he became unnerved and was overcome with compassion at the way in which his mother was being treated." (Josephus Antiquities 13:8:1, Wars 1:2:3)

These events occurred in the eleventh and twelfth months, i.e. Shebat and Adar, of the 177th year, since they immediately followed Simon's murder in the eleventh month of that year. (1 Macc 16:14) Abruptly Hyrcanus was forced to withdraw his troops because the Sabbath year was arriving (i.e. the 178th year):

And as the siege was drawn out into length by this means, that year on which the Jews used to rest came on; for the Jews observe this rest every seventh year, as they do every seventh day; so that Ptolemy being for this cause released from the war, (19) he slew the brethren of Hyrcanus, and his mother; and when he had so done, he fled to Zeno, who was called Cotylas, who was then the tyrant of the city Philadelphia. (Josephus, Antiquities 13:8:1)

And as the siege was delayed by this means, the year of rest came on, upon which the Jews rest every seventh year as they do on every seventh day. On this year, therefore, Ptolemy was freed from being besieged, and slew the brethren of John, with their mother, and fled to Zeno, who was also called Cotylas, who was tyrant of Philadelphia. ( Josephus Wars 1:2:4)

It is extremely unlikely that anyone could have endured torture in this horrible manner for seven months, which would have been required if the Sabbath year had begun with Tishri (Sept./Oct.) instead of Nisan. Neither does it seem plausible that Hyrcanus would have been unable to take the small fortress at Dagon within that amount of time, especially under these circumstances. The evidence, therefore, clearly indicates that the Sabbath year at that time began with Nisan, which was only about a month or so away from the time that the siege began.

[For those of you who insist the Sabbatical Year begins with Tishri, you need to read this last paragraph again very slowly. All these events took place in the month of Shebat, the 11th month. Then the Sabbatical year began in the 1st month of the year Aviv or Nisan.]

## War and the Sabbath

The practice of not warring on the Sabbath (whether the Sabbath day or Sabbath Year) was the law of the Jews during the days of John Hyrcanus. For example, the War Scrolls states, "But in the year of release they shall mobilize no man to go into the army, for it is a Sabbath of rest for the sovereign (Yahweh). (1 QM 2:6-10 Dead Sea Scroll titled the War Scrolls from the Essenes' apocalyptic vision of the final battle between the Sons of Light and the Sons of Darkness.) The word of Josephus, in this regard, are very important, for he points out that the army of Hyrcanus remained "inactive" during the Sabbath year, "the year of not working the ground," because "they observe this custom every seventh year, JUST AS ON THE SEVENTH DAY." (Josephus Antiquities 13:8:1)

Up until the invasion of Judea by Antiochus Epiphanes, the Jews would neither go to war or defend themselves on the Sabbath. But after the outrage committed by Antiochus Epiphanes against the Jews at Jerusalem in 167 B.C.E., after the Jews refused to defend themselves on the Sabbath day and were needlessly slaughtered because of it, a decree was issued by the priest Mattathias and his friends stating:

Whosoever shall come to make battle with us on the Sabbath day, we will fight against him: neither will we all die, as our brethren that were murdered in the secret place. (1 Macc., 2:41 and 1 Macc 2:27-41)

The fact that the Jews of this period avoided military aggression during the Sabbath year as they did on the Sabbath day explains why Hyrcanus was unable to pursue his war against Ptolemy even though by doing so he might have saved the lives of his mother and brothers.

This is one section of the Maccabees that shows us the year of 134 B.C. as a Sabbatical year. You can read of the many scriptures from I and II Maccabees telling us about the other Sabbatical year of 162/161 BC at <http://www.yahweh.org/publications/sjc/sj12Chap.pdf> Make sure you study the chart in this chapter carefully.

With just this information alone you can count by 7 from one Sabbatical year to another and even down to our time. You can also purchase the Sabbatical and Jubilee calendar I have for sale on my web site at [Visit the Charts Archive](#). It has each and every Sabbatical year from the Creation of Adam up to our time and beyond to the 120th Jubilee year. If you want to understand when the Sabbatical years were and how they are prophetic time clocks of Yehovah then you need to have this booklet showing you when these things occurred in history and how you can count down to the time the Messiah returns.

You have now the information explaining two events about the Sabbatical years which are lost and forgotten by all the Chanukah celebrations. We are now going to look at a third event that Chanukah covers over and is forgotten. For some of you this will be too much.

It is also during this tumultuous time of the Maccabees that another event takes place. We have a hint in the Dead Sea scrolls, but it is not until you tie the information from those scrolls to the Maccabees that any of it makes complete sense.

Here are two quotes about the timing of when the Essenes lived.  
<http://www.abu.nb.ca/Courses/NTIntro/InTest/Qumran.htm>



Josephus first mentions the Essenes as a distinct Jewish group in the time of Jonathan (160-142 BCE): “Now at this time there were three schools of thought (heresies) among the Jews” (Ant. 13.171).

It must also be noted that the archaeologists who excavated the site of the Qumran settlement determined that it was inhabited by the community from c. 150 BCE until 68 CE (see R. de Vaux, *Archaeology and the Dead Sea Scrolls*).

The Essenes believed the end of the world was very near. Everything they did was in preparation for the expected Messiah. But have you ever asked yourselves why they thought this. It was due in part to the wars that were happening during the Maccabee revolt. As you are well aware Antiochus Epiphanes was an example of the Antichrist that we look for in our time. To them He was the anti-messiah.

But there was another huge event that they write about and we are now going to share this with you. This is more information that the keeping of Chanukah hides. A tradition not found in Torah.

We are told in 1 Maccabees 14:37 that at the beginning of Simons reign, (142 B.C.- 134 B.C.) after he dislodged the Macedonians from the Akra which was a fortified tower or Citadel to the south of the Temple in the City of David that Simon began to rebuild this Akra Citadel. They restored the Akra to its original state prior to the Antiochus Epiphanes desolation of the Temple in 167 B.C. The Temple was 150 feet wide going North and South and 500 feet long going East and West. The Akra was a rock formation south of the Temple, and south of the Gihon Spring, which David had fortified and it towered over the Temple. It was used to keep peace in the Temple should different factions start up. It was also used to protect the Temple from outsiders.

But there was a problem. If this Akra Citadel should be captured again by the gentiles in the future they would once again have this fortress that could be used against the Israelites. This same tower looked over and into the Temple.

Simon decided to change his mind about the Akra. After securing all of Jerusalem, he stopped the rebuilding of the Akra, which the Jews were again fortifying. Josephus states that Simon consulted with the authorities in Jerusalem and they all confirmed it was better for the protection of the nation and the Temple that the Akra should have its summit reduced in size. (War V.4,1) They then assigned men to begin the destruction of that southern summit. As Josephus stated: ‘So they all set to and began to level the hill.’ (Antiquities XIII.6,7.)

[Brethren just so you realize what we are talking about. The Akra was part of the City of David. It was the southernmost Easternmost part of the City of David. Looking up from the south towards the north in the Kidron Valley you would have seen the Citadel of David and then this Akra which towered over the Temple which was situated on the Ophel which was directly over the Gihon Spring. To know exactly where the City of David was, we can go to 2 Chronicles 32:30 This same Hezekiah also stopped the water outlet of Upper Gihon, and brought the water by tunnel to the west side of the City of David. Hezekiah prospered in all his works.

When I am in Israel, I take people to the pool of Siloam and I read this scripture to them. I then ask them which way is west and then they begin to see where the Citadel of David once stood. You can see the mouths drop and then they begin to understand. It is one of my favorite moments on the tour. We also read in 2 Chronicles 33:13 Then Manasseh knew that the Lord was God. 14 After this he built a wall

outside the City of David on the west side of Gihon, in the valley, as far as the entrance of the Fish Gate; and it enclosed Ophel, and he raised it to a very great height.]

After accomplishing this levelling by Simon, the result made the adjacent hill called the Ophel, (upon which stood the Temple), higher than the former Akra. (Wars V 4,1.) But Simon went even further than this. He thought it was prudent if he thoroughly levelled the Akra to the ground. (War I 2,2.) Josephus said: 'So they all set to and began to level the hill, the Akra, and without stopping work night or day, after three whole years brought it down to the ground and the surface of the plain.' (Antiquities XIII.6,7.)

They cut to the bedrock, the Akra. This meant that the Ophel knoll just to the north (on which the Temple stood) was then higher than the Akra as Josephus stated in War V. 4,1. But this did not end the matter. With the Akra cut down, the Temple was now left without a fortress to protect it.

Simon was presented with a major problem. The original Akra, The City of David or Mount Zion, had been levelled to the ground. There was no longer a fortress adjacent the Temple to protect it and supervise the worshipers. He then built a fortress to the north of the Temple where the Dome of the Rock now stands. Simon called this the Baris. Later in Herod's time, Herod rebuilt the Baris into the same shape and size as the Roman garrisons of his time. This is now what most today call the temple mount. It is not where the Temple was. This is where the Baris was and it was calling Fort Antonio after Mark Anthony by Herod.

Simon and the Jewish Authorities then noticed a prophecy in Isaiah 29 that the whole of the City of David (then called Ariel) was prophesied by Yahweh to be levelled to the ground. Indeed, such destruction of the original Zion is effectively what Simon and the Jewish authorities had done. They had completely destroyed the original city of Jerusalem with its Citadel and Mount Zion and they left the southeast ridge without its former Akra. What had once been a high area called Mount Zion and reckoned as being the 'utmost heights,' was so levelled to the ground that it now became known as 'the Lower City'.

They did this by tearing down many of the original buildings on the former Mount Zion and rebuilt them to the west on what was from then on called Mount Zion. The upper City became the Lower city and the Lower City to the west became the Upper City.

In Micah 4:10 we read "You Zion shall go fourth out of the city, and you shall dwell in the field."

This is exactly what happened. Mount Zion was torn down and moved to the west. All the dirt from the Akra was pile up to the west of the City of David and it was called Mount Zion as it is to this very day.

The context of the eleven chapters of Isaiah, 25-35, reveals the utter destruction of Zion and finally, even the Temple Mount on the Ophel, itself. Look at the beginning of the long prophecy in Isaiah chapter 25. Notice verse two. The Jewish Targum shows this prophecy to be a reference to Jerusalem. Isaiah said, "For thou hast made of a city a heap; of a defensed city a ruin: a palace of strangers to be no city; it shall never be built [or, it shall never be rebuilt]."

This prophecy of Isaiah fits the time of Simon the Hasmonean perfectly. The Syrian Gentiles were then and had been for twenty years, occupying the City of David, The Citadel, but Isaiah stated that the palace of the foreigners shall be destroyed and never be rebuilt." Notice the full prophecy of Isaiah 25:5 "Thou shalt bring down the noise of the strangers [foreigners]....the branch of the terrible ones shall be brought low." Going on to verse 12 Isaiah predicts: "And the fortress of the high fort of thy wall shall he

bring down, lay low, and bring to the ground, even to the dust.” This again is a prophecy of utter destruction of the fortress and the high fort of thy walls [of Judah’s wall, not Moab’s]. This is a prophecy about a cutting down to bedrock of a fortress-and the context of Isaiah 25-35 shows it refers to Jerusalem. Simon would have understood this prophecy as justification for cutting down Jerusalem’s Citadel in which the Syrian Gentiles had taken refuge.

There is more, in Isaiah 25:12 ‘The fortress of the high fort of your walls He will bring down, lay low, and bring to the ground, down to the dust.’

And in Isaiah 27:9 there is still more. ‘Therefore, by this the iniquity of Jacob will be covered; And this is all the fruit of taking away his sin: When he makes all the stones of the altar Like chalkstones that are beaten to dust, Wooden images and incense altars shall not stand. 10 Yet the fortified city will be desolate, The habitation forsaken and left like a wilderness; There the calf will feed, and there it will lie down And consume its branches’

There is yet more. Even the Ophel Hill, the hill on which the Temple Stood, that was located just to the North of the Original Mount Zion where King David’s City had stood, and King David’s City was East of the pool of Siloam that Hezekiah had dug from the Gihon Spring, the Ophel hill would become totally forsaken and made a place only for caves and dens. In the King James the word Ophel is rendered as “Forts’ in Isaiah 32:14. It reads 14 Because the palaces will be forsaken, The bustling city will be deserted. The forts and towers will become lairs forever, A joy of wild donkeys, a pasture of flocks–.

Yes even the Ophel, The Temple Mount would eventually become “a pasture of flocks” and a place of caves. This final chapter in the destruction of Ariel, Mount Zion, took place in 70 C.E. when the Romans destroyed the Temple to its very foundation. Yeshua prophesied that, “Not one Stone would be left upon another.” When you go there and stand over the Gihon Spring you can see that not one stone is left upon another. Yet when you go to what today is called the Temple mount you can clearly see the stones on upon the other from Herod’s time. They are the ones with the 4-6 inch border around the outside edge.

Moving Mount Zion to the south western hill and building up the Baris North of Temple which finally become Fort Antonio and is today called the temple mount, is not all that Simon and his contemporaries performed. When they looked at the state of the Temple, its walls and buildings, that had utterly been profaned by Antiochus Epiphanes and later with some rebellious Jewish renegades who controlled the Temple Mount, led by Acimus, who controlled the Temple Mount between the time of Antiochus and Simon the Hasmonean, they were appalled at the destruction and desecration that had been accomplished to the Temple over that twenty-five year period.

The Temple was standing in its place as a hulk of profaned architecture that bore no signs of holiness or sanctification. Something also had to be done to the Temple itself. Simon, who was the High Priest of the Nation, along with the other Jewish authorities in Jerusalem decided to completely renovate the Temple and to make a new type of Jerusalem for the people of Judah. Indeed, when Simon got through rebuilding the Temple and Jerusalem, he had a type of “New Jerusalem” that looked nothing like it appeared from the time of Solomon down to the time of Antiochus Epiphanes.

Simon and the Jewish authorities, for all practical purposes built a new Temple and a new City of Jerusalem. The Construction of a new Temple was done in two stages. It started with the actions of

Judas Maccabeus about twenty years before Simon began to reign. Notice what the Jews did in 164 B.C. after the desolation of the Temple by Antiochus Epiphanes. Judas Maccabeus (the older brother of Simon the Hasmonean) had the Temple purified and rededicated as best he could. In so doing, he caused the Altar of Burnt Offerings to be torn down and the old stones stored away in the region of the Temple Mount. He then had a new Altar built in its place.

I Maccabees 4:42-50 "He chose blameless priests, devote to the law; these purified the Sanctuary and carried away the stones of the Abomination [an idol shrine] to an unclean place [such as the valley of Hinnom]. They deliberated what ought to be done with the altar of burnt offerings that had been desecrated. The happy thought came to them to tear it down, lest it should be a lasting shame to them that the Gentiles had defiled it; so they tore down the altar. They stored the stones [of that altar] in a suitable place on the Temple hill, until a prophet should come and decide what to do with them. Then they took uncut stones, according to the law, and built a new altar like the former one. They also repaired the Sanctuary and the interior of the Temple and purified the courts."

(This is what the celebration of Chanukah is suppose to represent but today it is recorded in Wikipedia that In the United States, Hanukkah is considered as one of several primary holidays within the Christmas and holiday season. See the end of this article.)

The rebuilding of the Altar of Burnt Offerings and refurbishing the earlier Temple was done about twenty years before the reign of Simon the Hasmonean. This 'purification' by Judas Maccabeus was the first occasion when the festival of Hanukkah was ordained for the Jewish people. It is normally believed that this is the only occasion when the festival was ordained for the Jews to observe, but this is not what history tells us. There were to be two additional times when the New Festival of Hanukkah was to be sanctified. These two other occasions will be shortly explained.

It was at first thought proper by Judas Maccabeus that a simple purification of the Temple structure was all that was necessary to resume a sanctified ceremonial service at the Holy Place. But the "purification" of Judas was only a partial affair. The High Priesthood soon fell to Alcimus who was a priest in charge of the Temple for the next five years. Alcimus was a thorough going Hellenist and as a last act of rebellion against the principles of true religion as viewed by righteous Jews, he started to tear down the inner wall of the Temple to allow the Gentiles unrestricted access into the sacred enclosure. I Maccabees 9:54-56 The author of Maccabees states that these actions brought about his untimely death that many Jews thought was Yahweh's judgment upon the rebellious priest. I Maccabees 9:56-57

These abominations of the High Priest Alcimus were a further pollution to the Temple. This made the former attempt at purifying the Sanctuary by Judas to be looked on by the Jews as incomplete. Indeed, for twenty years after the debaucheries by Antiochus, the Temple could not be adequately purified because of the Gentile troops in the Syrian garrison. (This was the Akra, the City of David) With the Akra located alongside the Temple, the Syrians continuously harassed the Jewish worshipers who attempted to enter the Sanctuary. I Maccabees 1:36. This situation after Alcimus continued for 15 years while the Syrians were in the Akra.

The fact is, the Temple had been so utterly desecrated for three years by Antiochus Epiphanes and his supporters, both Gentile and Jews, that only minor repairs could be done by Judas and others while the Syrians occupied the Akra garrison. This was also the case after the defilements caused by Alcimus. Simon however defeated the Syrians in the Akra. This allowed Simon and the Jewish authorities to focus their attention on the Temple once again. What they witnessed before them was a sad spectacle to

behold. The only appraisal that could adequately describe what they observed was that of the prophet Daniel. It was to them an 'abomination of desolation.'" Daniel 11:31; 12:11. To the Jewish authorities this signified, through the prophecies of Daniel, that Yehovah had accounted the building and its site as utterly desolate and thoroughly stripped of all holiness.

Recall that Antiochus gave orders to set up the idol of Zeus Olympus in the Holy of Holies. He also dedicated the whole of the Temple structure to the worship of Zeus. He even commanded many swine to be offered on the altar with their grease splattered on the stones in all areas of the Temple, including the holiest parts. Antiquities XIII.8,2. Even that did not end the pollution. Second Maccabees 6:4,5 laments "The gentiles filled the Temple with debauchery and revelry; they amused themselves with prostitutes and had intercourse with women even in the sacred court. They also brought in the Temple things that were forbidden, so that the Altar was covered with abominable offering prohibited by the laws."

One can only imagine the filthy graffiti and other defilement's that marred the majority of the stones of the Temple. In the prophecies of Daniel, the word "desolation" was used to appraise the condition of the once beautiful Temple. To Simon and the Jewish authorities, this was the only adequate word to describe the wrecked Temple standing in front of them. The scars of pollution embracing the Temple were so deep that the Jewish authorities considered its condition as being "abominable" and "desolate".

When they looked closely at the biblical revelation about the situation they were witnessing, they were able to determine that no amount of repair or washing down could erase the evidence of the corruption. They read about the judgment of Yehovah found in the Holy Scriptures in Ezekiel 7:22. The teaching in that verse showed that Yehovah had formerly decreed that once the Temple in the time of Nebuchadnezzar had been stripped of its furniture and taken to Babylon, Yehovah then reckoned the whole of the Temple, the whole and not just a part of it, as thoroughly polluted and without the slightest holiness.

Simon and the Jewish authorities were also able to read in the Law of Moses what should be done with polluted houses that could not be purified because of the utter contamination and desolation that accompanied them. In Deuteronomy 7:26 Moses stated that if any abominable thing, like an idol, was brought into a house, even the whole house itself should be destroyed along with the abominable thing because that single abomination contaminated and desolated the whole house.

There was also the example of Achan and his family. When Achan was found with a single accursed thing in his baggage, not only was Achan and his family destroyed but also all his baggage had to be consumed together because that one item contaminated the whole. Joshua 7:11-26 As a matter of fact, if an Israelite's house had been so contaminated with the evidence of leprosy throughout the house, its house and belongings had to be destroyed together. Leviticus 14:33-45. The specific instructions were: 44 then the priest shall come and look; and indeed, if the plague has spread in the house, it is an active leprosy in the house. It is unclean. 45 And he shall break down the house, its stones, its timber, and all the plaster of the house, and he shall carry them outside the city to an unclean place.

In this case Yehovah ordered the house and its stones to be deposited in an "unclean Place".

We must now switch to the Book of Enoch. I do not normally quote from this book but this will add to our understanding of what we have been reading.

*Enoch 90:28-30 We are going to also include rendering of Charles and Charleworth in brackets. "I stood up to see till the old House [The old Temple] was removed [the text reads submerged, see R.H. Charles]; and all the columns were brought out [Charles: carried off], and all the pillars and ornaments of the House [the old Temple] were at the same time wrapped up [Charles: literally submerged] along with it [the house was also submerged], and it [the old Temple] was taken out [Charles: carried off, Charlesworth: abandoned] and put in a place [literally in one place] in the south [literally at the right hand] of the land. And I looked till the Lord of the Sheep brought [Charles: brought about] a new house greater and loftier than that first and raised it up [a new Temple was built] in the same place as the first which had been removed [Charles: folded up-like taking a blanket off a bed and folding it up]: all its columns were new, and its ornaments were new and larger than those of the first [Temple], the old one which he had taken away; and the Lord of the Sheep [Israel] was in the midst of it [this new Temple]*

Remember an important point. Recall that when Simon and the Jewish authorities read the Law of Moses that any contaminated house of the Israelites was to be torn down, a further command was given about the disposition of the polluted stones of the house. Leviticus 14:45 And he shall break down the house, its stones, its timber, and all the plaster of the house, and he shall carry them outside the city to an unclean place.

Everything connected with a contaminated house (even Yehovah's house) had to be carried off to an unclean place. And what was the Valley of Hinnom? It was long known as an unclean place where defiled idols and polluted houses had their remains buried and destroyed.

It was simple for Simon and the Jewish authorities to read what happened to such contaminated houses in Jerusalem in the time of Jeremiah. They read how the Royal Houses of the Kings of Judah and others were defiled in the time of Jeremiah. And what did the prophet Jeremiah inform the people to do with those defiled houses? Jeremiah ordered that those contaminated houses would be broken down into pieces "and they shall bury them in Tophet." And where was Tophet? It was the Valley of Hinnom on the southern side of Jerusalem. Jeremiah 19:1-15. Tophet was also an unclean place and a fit place to fulfill Leviticus 14:45 which instructed that the defiled stones, timbers and mortar of any polluted house should be buried in such a place.

So where did Simon place the stone of the former Temple that was now polluted beyond the place of purification? The Book of Enoch says the stone were placed at ONE PLACE on the right side of the land. When you are facing east as the Temple of Yehovah did then the one place to the right hand side is a perfect description of The Valley of Hinnom. More specifically where the Valley of Hinnom meets the Kidron.

Simon and the Jewish authorities also noticed that the abominable possessions of Achan were thoroughly destroyed and even the geographical area where the abomination had occurred was declared anathema. It was called the Valley of Achor. They concluded that even the area where the polluted Temple once stood was also no longer a holy and sanctified region. Even the ground supporting the Temple had been defiled. So they also removed the topsoil and dirt under the Temple and removed it according to the biblical instructions.

It was during this time that others began to protest what Simon and the Jewish authorities were doing. These people believed that they were in the last days and that the Messiah was about to come. They fled Jerusalem for fear that Simon might have them killed.

This group then began to write of this time and they referred to themselves as the "Teacher of Righteousness" and to describe Simon the Hasmonean as "The wicked Priest".

Let us conclude this article with what the Teacher of Righteousness had to say and recorded this in what we today call the Dead Sea Scrolls.

"This was the time of which it is written, Like a stubborn heifer thus was Israel stubborn (Hosea4:16), when the Scoffer [the Man of Lies] arose who shed over Israel the waters of lies [The Scoffer deceived All Israel]. He caused them to wander in the pathless wilderness, laying low the everlasting heights [what was intended to remain high and lofty for long ages he had cut down and laid low], abolishing the ways of the righteous and removing the boundary [other translators render the word 'boundary' as 'landmark'] with which the forefathers had marked out their inheritance, that he might call down on them [Israel] the curse of His Covenant and deliver them up to the avenging sword of the Covenant.

The demolishing of the "everlasting heights" is a direct reference to Mount Zion which took three years of day and night work to tear down to the very bedrock. The moving of the "Landmark" is referring to the moving of Mount Zion from its original place in the City of David and taking it over to the west side or what is now the upper city. This Teacher of Righteousness who was also a priest could no longer take what Simon the Hasmonean or as he called him That Wicked Priest, was doing to the Temple Mount and the City of David and the Akra, which as this Teacher of Righteousness says he was "laying low the lofty heights." Another translation of the Dead Sea scrolls says it this way, "He brought down the lofty height of old"

The expression of lofty heights is found in Psalm 48:1-4 Great is Yehovah and most worthy of Praise in the city of our El, His holy mountain. It is beautiful in its Loftiness, the joy of the whole earth. Like the utmost heights of Zaphon is Mount Zion, the city of the Great King.

Brethren as Paul Harvey used to say now you know the rest of the story. If you want to read this story in greater detail then order the book The Temples Jerusalem forgot by Ernest L. Martin from [www.askelm.com](http://www.askelm.com)

As I was preparing this article I received the following email from a couple who toured with us in Jerusalem this Sukkot in 2009.

David Sielaff from [www.askelm.com](http://www.askelm.com) "carries on the work of Ernest L Martin"

Askelm.com stands for ask Ernest L Martin, a Christian/bible/history scholar who passed away 01/2002, left a lifetimes library of work behind to benefit others, that David Sielaff manages and promotes, and expands upon some.

Thanks to YAH and Joe Dumond from [www.sightedmoon.com](http://www.sightedmoon.com) for reminding me/us of this information as he walked us about the old city of Jerusalem, and the temple mount site(s), this past sukkot 09', pointing out these beliefs/findings of Ernest L Martin (and other historians/writings) whom I knew of, thru David Sielaff from [www.thebyteshow.com](http://www.thebyteshow.com) but, on a first pass basis, mostly forgotten, with some

hesitancy, from the unbelievableness of it all, but now after going there and being blessed by Joe's "tour" we can really picture the pieces' to put together. It's not just an audio file or words to read in a book, but a real place we've really been, and can place the pieces in the correct orientation, to fit together. With YAH's reminder to revisit these teachings again, we can't wait to go again, after a thorough going over of these teachings, again. And enjoy, coincidentally (or not so coincidentally), a very peaceful place, the old/real temple site, just south of the hustle and bustle of all the "goings on", up above, to the north, in the distraction caused by YAH

Enjoy!!

Shalom!!

See you, next time, in Jerusalem!!

Jon and lori levesque

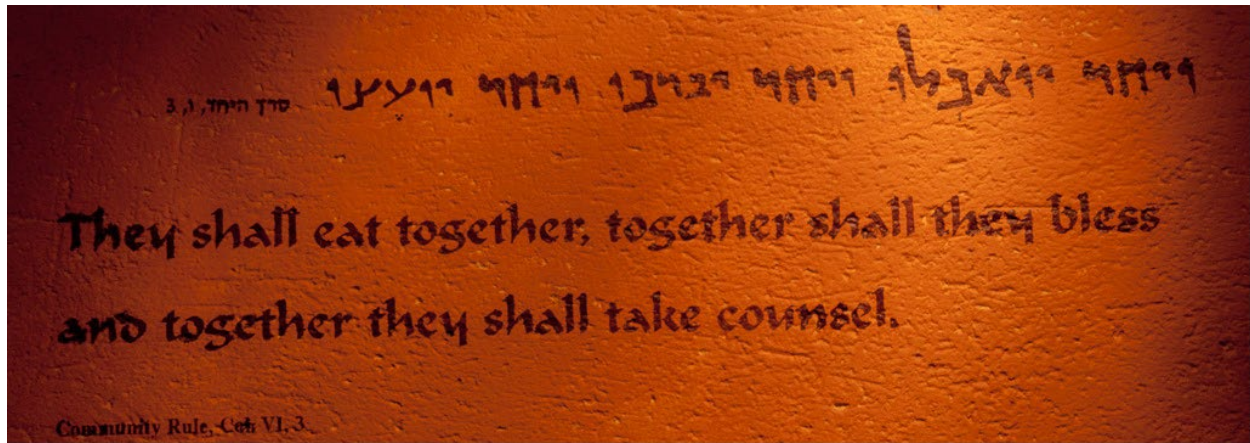
The Levesques were witnesses also to just how hard it is to come out of hell. After I showed them the Temple location we then went to hell and back. Gehennah is Hell



# Who were the Essenes?

The following article is written by my friends Schalk and Elsa.

<http://www.setapartpeople.com/enoch-calendar>



With our [recent study on the Dead Sea Scrolls](#), we had a lot of exposure to the group of people called the Essenes. The majority view at the moment states that they were the people who lived at Wadi Qumran. It is believed that they were the owners of the scrolls that were found in the Judean desert. There is also another reason that a lot of people are looking at this group. They are known for the fact that they did not use the lunar calendar. In their scrolls it is clear that they followed a solar calendar. This makes it clear that they did not follow the norm of the Pharisees and Sadducees. Except for these two facts, what else do we know about this group. What do we really know about them? Did they have truth that we should be aware of?

## The Origin Of The Essenes

We do not know for certain where the movement originated. Currently two theories exist in the academic world. Both these theories are interpretations of the facts at hand. They differ in the time and place that the Essenes originated. The first theory claims that they were a group that originated in Israel. This happened during the Hasmonean kings (The Palestine-origin theory.) The second, more common, theory claims that this group started in Babylon during the exile (Babylonian theory.)<sup>1</sup>

## The Palestine-origin theory

In 172 B.C. the Zadokite high priest, Onias, was murdered in Jerusalem. Meneleus, a highly hellenized Jew, then replaced him as high priest. Meneleus was not from the line of Zadok and for many people this made him an usurper. At the same time, Antiochus Ephiphanies force hellenization on the Jewish people. This resulted in the revolt lead by Judas Maccabeus. This revolt was successful in removing the Roman rule. The Maccabeans established an independent state under the Hasmonean line. Yet, the Hasmoneans did not return the nation to the Torah, but rather increased hellenization. Judas Maccabee

signed a treaty of friendship with the Roman Senate. Then in 152 B.C, Jonathan Maccabee made himself High Priest. He thereby joined the role of king and High Priest into one person. He was also seen as an usurper. The Palestine-origin theory claims that the Essene movement formed during this time. It was as a reaction to the corruption of the priesthood. They believed that their ancestral religion had become corrupted by non-Zadokites. They rallied behind a man they called “Moreh haTzedek”, the Teacher of Righteousness. He was the real High Priest from the line of Zadok. Only he had the authority to interpret and teach the Scriptures. The Wicked Priest opposed the Teacher of Righteousness. The Wicked Priest ruled illegitimately in Jerusalem.

## Babylonian Theory

This theory claims that the Essene movement started much earlier during the exile in Babylon. Many of the Jews in Babylon saw the exile as an divine punishment. To ensure that this did not happen again, a group bound themselves together to ensure perfect observance of the law. After the exile, some of this group returned to the land, while others remained in Babylon. This return to the land took place during the time of the Hasmonean kings. The hellenization that occurred disappointed the returnees. As a result, they withdrew themselves from the community. They believed that they were to follow their pure ways. Then they would be saved from the coming messianic judgment. Researchers base most of their support for this theory upon the content of the Damascus document. Archeologists found eight copies of this document in the caves around Qumran. This document was also found in the Ben Ezra synagogue in Fustat, Egypt. The Babylonian theory sees a large part of this document as historical. During the exile in Babylon Jews wrote this document. The theory is also supported by a claim that some of the words used in the Isaiah scroll reflect a Babylonian prototype.



## What do we actually know about them?

We have two classes of information about who the Essenes really were. The first class is writings of people outside their community. Here we include Josephus, Philo and Pliny the Elder as the main contributors. The second class of documents is what the community itself recorded. This is based on the theory that the people who wrote the Dead Sea Scrolls were Essenes.

## Josephus

In his book, *The Wars of the Jews*, Josephus described the Essenes as one of the major groupings within Judaism. He mentioned that they were the more conservative sect and that they had a strong communal bond. They lived a simple life, with little focus on material things. He described their way of sharing their assets and that all people were equal in the community. He also mentioned that they did not have dedicated cities but lived within cities with others. Josephus also mentioned that they had a person

dedicated in every community to look after strangers. In this book, he clearly mentioned that there were two groups within this grouping. One of these groups practiced celibacy, while the other believed in marriage. 2 In one of his other books, *Antiquities of the Jews*, Josephus described their doctrine in a bit more detail. He also mentioned that there were around 4,000 men. Josephus mentioned that the Essenes believed in:

- immortality of souls
- righteousness is to be earnestly striven for

He also stated that they did not offer sacrifices in the Temple, but rather offered their own sacrifices.

## Philo

In his document, *Every Good man is Free*, Philo gives us a description of the Essenes. He starts by confirming the number of Essenes as around 4,000 men. He states that this group is known for the piety and their service to YHVH. He also confirms that these people live a simple life. Some work the earth and others devoted themselves to arts that are a result of peace. Both Philo and Josephus mention that there were no slaves among the Essenes and that all men were free. Philo disagreed with Josephus on some topics. Philo stated that the Essenes did not live in cities in order not to contaminate themselves with evil. He also mentioned that they did not collect earthly possessions and lived a “poor” life. Based on the number of coins that archeologists found at Qumran, this is difficult to believe. Philo also recorded that the Essenes did not participate in any form of war. They refrained from making any weapons or machinery that could be used for war. Josephus mentioned cases where Essenes were involved in warfare and praises them for their courage. Most interesting, Philo made the statement that the Essenes did not offer any animal sacrifices.<sup>3</sup>

## Pliny the Elder

In his book, *The Natural History*, Plinius (aka Pliny the Elder) gave us a different view of the “Esseni”, as he called them. He describes a group of people that lived in the Judean desert, near the Dead Sea in the area of Masada. It is this geographical description that historians used to first link Qumran to the Essenes. He described a different view of the Essenes. He stated clearly that they lived completely apart from the world and did not have any money. He also made the statement that they were celibate. They sustained the existence of the group by recruiting strangers into their group. We know that researchers question these two statements. Archeologists found physical evidence at Wadi Qumran that allows us to question these statements. For example, they found a significant number of coins in the compound. They also found bodies of women and children in the graves surrounding the site. This is also a contradiction to the fact that one of the fragments found at Qumran, 4Q502, described the liturgy for the “Ritual of Marriage.” The statement of course has made many people ask if this is even the same group that Pliny was referring to.<sup>4</sup>

## Their own writings

The other source of history we have is the writings that were found in the Judean Dessert. The most significant document in this context, is the Damascus Document. This document is known by many names including:

- Cairo Damascus Document
- Damascus Rule
- Zadokite Fragments

We do not have one complete scroll of this document. We have two scroll fragments that researchers used to create a complete scroll (CDa & CDb). The complete document consists of 22 columns. This document consists of two sections according to the academics. The first part of the document is called the Admonition. It comprises of history, moral instruction, exhortation, and warning addressed to the members. The second part of the document describes the Laws. It looks at the laws as expressed to them through the teachings of the Teacher of Righteousness. In the scroll, columns 1 to 4, the writer gives us a summary of the history of the community. This document describes the history of the Jewish nation from before the time of Noah up to the exile to Babylon. It mentions that the people came to realize that the exile was a punishment for their sin. A group of people, the sons of Zadok, decided to keep themselves to the commandments of YHVH. They saw the sons of Zadok as the elect of Israel. They supported this, using the verse in Ezekiel.

*[Ezekiel 44:15](#) 15 "But the Levitical priests, the sons of Zadok, who kept charge of My sanctuary when the sons of Israel went astray from Me, shall come near to Me to minister to Me; and they shall stand before Me to offer Me the fat and the blood," declares YHVH Elohim.*

These sons of Zadok are the ones that will stand to the end of days. The concept of YHVH's covenantal faithfulness is emphasized and given as the reason for the election of the sons of Zadok.

## Karaite Connection

A theory exists that claims that there is a direct relationship between the Essenes and the Karaites. There is currently no physical evidence for this statement. Some facts do support this theory.

Both the Essenes and the Karaites reject the oral law.

If we follow the Babylonian Theory, it would place the two groups in the same place. This increases the probability of the Karaites, developing out of the Essene community.

The copies of the Damascus document that were found in the Ben Ezra Synagogue, shows that the Karaites in Egypt had access to the Essene documents. The fact that more than one copy was found indicates that it was not a personal copy.

Both of these groups have also been linked to the Sadducees. The alternative theory is that both these groups were founded from the Sadducees. This common origin then explains the similarity between the two groups.

## What did they believe?

What exactly did this community believe. The simplest way to put it – they were the ultra conservatives of Judaism at the time of the second Temple. They believed, based on the Damascus document (CD 4:8; CD 6:14), that they alone knew the exact interpretation of the Scriptures. To put it differently, they agreed with most of Judaism on the basics of the faith, but they disagreed on the application thereof.<sup>5</sup> In order for us to understand their practices and rituals, it is important to understand how they perceived the world around them. Let us start with how they saw themselves. The Essenes believed that

they were YHVH's chosen people. They were the true sons of Zadok and they had followed YHVH's instructions. The community of Qumran had followed His instruction and moved to the wilderness.

#### [Isaiah 40:3-5](#)

*3 A voice is calling, "Clear the way for YHVH in the wilderness; Make smooth in the desert a highway for our Elohim. 4 Let every valley be lifted up, And every mountain and hill be made low; And let the rough ground become a plain, And the rugged terrain a broad valley; 5 Then the glory of YHVH will be revealed, And all flesh will see it together; For the mouth of YHVH has spoken."*

This verse is likely the reason for them setting up the community in Qumran. They wanted to prepare themselves for the revelation of the glory of YHVH. From the contents of the Dead Sea Scrolls, it is clear, that this group believed that the messianic era was near. They were preparing themselves for the final battle. As mentioned in [an earlier post](#), the War Scroll describes this battle in detail. Angelic beings would assist them in their fight against evil. With the arrival of their messiah, they would defeat the enemy.

### Their view of the messiah

There is quite an active discussion in the research community about the exact definition of "messiah" in the Qumran community. Researchers can give proof that they believed in two messiahs. These two messiahs would appear at the same time.

*"The faith of Qumran was that the last days would bring two messiahs –! The more prominent messiah is the priestly one –the messiah of Aaron. The second and apparently lower-ranking messiah is the lay one –the messiah of Israel. Precisely what the [Qumran] messiahs would do, other than officiate at the messianic banquet, is not clear –! There is no second messiah in the New Testament, as there was at Qumran. 6*

The concept of two messiahs is based on the leadership structure after the return from Babylon. At that time they had two rulers. Zerubbabel was a descendent of King David. Joshua, the High Priest, was a descendent of Aaron. The prophet Zechariah was instructed to anoint Joshua the High Priest in the house of Zerubbabel. He also placed a silver crown on his head. He then pronounced a prophecy that stated that the Messiah will in future combine the two offices.

#### [Zechariah 6:9-15](#)

*9 The word of YHVH also came to me, saying, 10 –Take an offering from the exiles, from Heldai, Tobijah and Jedaiah; and you go the same day and enter the house of Josiah the son of Zephaniah, where they have arrived from Babylon. 11 –Take silver and gold, make an ornate crown and set it on the head of Joshua the son of Jehozadak, the high priest. 12 –Then say to him, –Thus says YHVH of hosts, –Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of YHVH. 13 –Yes, it is He who will build the temple of YHVH, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices. 14 –Now the crown will become a reminder in the temple of YHVH to Helem, Tobijah, Jedaiah and Hen the son of Zephaniah. 15 –Those who are far off will come and build the temple of*



*YHVH.â€ Then you will know that YHVH of hosts has sent me to you. And it will take place if you completely obey YHVH your Elohim.*

The community at Qumran believed that the same system will be in place. The messiah from the line of Aaron will rule over the matters of the Law and will oversee the purity of the people. The messiah from the line of David will lead the nation into the final battle. This view is based on the text found in the Manual of Discipline (1QS). In column 9, lines 10 to 11 read:

*â€They shall be judged by the first statutes, by which the Community members were ruled at first, until there shall come the Prophet and the Messiahs [plural] of Aaron and Israel.â€7*

However, the older copy of this Manual, 4Q259, lacks this line. At the same time we have another manuscript 4Q521, also known as “The Messianic Apocalypse” that supports a one messiah view. This fragment dates from somewhere between 200 B.C and 70 C.E. This manuscript describes two key points. It states that one messiah will rule heaven and earth. It also describes the resurrection of the dead that is to occur at the time of the messiah. Thus, the scrolls do not lead us to a final conclusion. We cannot get a clear picture of the precise view of the Essenes on the Messiah and His role.

## The Temple

I already mentioned earlier in this article that there were some issues related to the Temple Service. We see in the writings about the Essenes some discrepancy in their view on animal sacrifices. We have also seen that the Essenes considered themselves as the true righteous community, the remnant. This statement already puts them in opposition to the Pharisees and Sadducees in Jerusalem. From the discussion earlier, we know that both origin theories claim that the Essenes did not believe that the High Priest in Jerusalem was a descendent of Zadok. Among the scrolls at Qumran, we have an interesting scroll. The “Temple Scroll” ( 11QTemple ) provides us with a view of what the Essenes believed the pre-messianic temple should be like. The scroll consist of 19 sheets, each 3-4 columns wide, giving a total of around 8,75m. The scroll does not repeat all the regulations of the Temple from the Pentateuch. It combines all the different commandments into a clear message. The scroll combines the text of the Pentateuch into subjects: the temple, the festivals, statutes for the king, etc... It also uses the style of midrash to explain what readers may perceive as differences between the different books. In some cases this leads to the author inserting text that does not appear in the Torah.<sup>8</sup>The scroll also adds some interesting things. For example, it adds another courtyard to the temple complex. This courtyard would make the temple complex larger than what was then Jerusalem. This courtyard and its gates represent the encampments of the Israelites around the tabernacle. Most interesting is that the writer changes the text from the 3rd person to the 1st person. Thus, he records the commandments as if YHVH Himself is speaking. This is also true for the additions that do not appear in the Pentateuch. The Temple Scroll is also strict in applying the commandments. It interprets all Jerusalem as the camp of Israel. Therefore it applies the rules of the camp, as defined in [Deuteronomy 23:12](#)â€<sup>14</sup>, to the city of Jerusalem. Thus, they built the toilets outside the city walls. They also ensured that there were mikvah baths outside the camp for the people to wash before re-entering the city. Archaeological finds around Jerusalem confirmed this fact. In the area marked as the Essene quarter, the archaeologists found the Essene gate. They also found the toilets outside the city wall and a water supply that led to the baths outside the city walls. This view of camp purity is also present in the War Scroll. From this scroll we see that the Essenes had no problem with the temple system. They had a problem with how the priests in Jerusalem

interpreted and applied the texts. Even though some of them lived in Jerusalem, they applied their own interpretation of the purity laws. The Damascus document summarizes their view when it quotes [Proverbs 15:8](#).

“The sacrifice of the wicked is an abomination, but the prayer of the just is an agreeable offering”  
– Damascus Document Column 11 rules 20–21

## Teacher of Righteousness

The Essenes had one person that they believed had the mandate to interpret the Scriptures. They referred to him as “The Teacher of Righteousness.” (Moreh haTzedek) From the documents of the Essenes we know little about him. The prominent theory is that this was a real person and not the title used by more than one person. Some people credit the Teacher as the founder of the Essenes. We know from the Damascus document (CD 1:9-11) that he joined after the group had already existed. For the Essenes he was the Unique Teacher (CD 20:32). His interpretation of the Scriptures was the only valid interpretation. His presence caused a split in the community, with some people deciding to join the Wicked Priest (CD 6:10-11.) Within the community he had an opponent referred to as “the Man of Lies.” Outside the community he had an opponent called “the Wicked Priest.” All indications point to either Jonathan Maccabee or his brother Simon to be this outside opponent. Under the leadership of the Teacher, the Essenes wrote the “first” commentaries on the Scriptures. The scrolls in the Judean desert contained commentaries on the books of Habakkuk and Nahum. We also have a commentary on Psalm 37. Researchers credit some of the Hymns in the Thanksgiving Psalms to the Teacher of Righteousness.

## Their practices



Now that we have a basic idea of what they believed, we can also have a look at what they did. We have a detailed description of their practices and rituals. They recorded these for us in many of the scrolls found in the Judean Desert. The most significant of these are the Manual of Discipline, the Damascus Document and Community Rule.

## Purity

We know that the Essenes believed that they were the elect, living in the end times. According the War Scroll, they would soon be visited by angels and then by the messiah(s). Thus, it was important for them to ensure their ritual purity. We have already seen before how literal and strict they were about the ritual purity of the camp. Based on the findings at Qumran, we know that personal purity was also as high a priority. The number of mikvot found at Qumran makes this clear to us. There were 13 stepped pools found at the site. This is the site with the highest density of ritual baths. The largest mikvah at Qumran (locus

71) can contain around 300 cubic meters of water. What is also unique about these baths at Qumran is the dividing line(s) they have on the stairs leading into the pool. The current understanding is that this line separated the people entering the pool. It kept the unclean people entering the pool from the clean people leaving the pool. In some case there were two lines with a space between to make sure that the people do not touch one another by accident. Once they had put on their white clothes and bathed themselves, they would enter the communal eating area. Here they would be served and partake in a strictly controlled ritual of eating. This included blessings before and after the meal by the priest. They allowed nobody, except the priests to speak during the meal. They believed that this ritual was to prepare them for the time that the Messiah would dwell with them and teach them.

## Prayer

For the community in Qumran, prayer was a key part of their daily routine. This may be the reason why archaeologists found so many copies of Psalms in the caves. As we have seen in the previous study, the book of Psalms was the book of Scripture that most copies were found of. We also see that the community used a lot more liturgy than the 150 psalms we currently have in our Scriptures. In the scroll 4Q503 (225 papyrus fragments) we find some of the daily communal prayers that the Essenes used. This scroll describes the blessing that they recited in the evening and the morning. This scroll seems to contain the blessings for the first month. The text is a collection of blessings and responses that the community gave to bless YHVH for the sunrise and the sunset. What is most interesting, and seldom mentioned, is that these blessings also correlated with the changing phases of the moon. Their documents describe the phases of the moon using 1/14th as the division – 28 day month. According to these blessings, they started their day in the evening. The evening blessing is always mentioned first. The blessings of sunrise is then mentioned as part of the day started in the evening. (4Q503 fragment 3 lines 5-15.) Josephus provides us the most controversial comment about these prayers.

And as for their piety towards God, it is very extraordinary; for before sunrising they speak not a word about profane matters, but put up certain prayers which they have received from their forefathers, as if they made a supplication for its rising. – Wars of the Jews 2.128 2

This remark from Josephus tells us that the Essenes prayed towards the sun at sunrise. We cannot interpret the text to say that they were worshiping the sun. Josephus uses the Greek word “eis.” The translation above translates it as “for.” In most cases translators use the word “towards.” The Greek word that would be used for praying “to” the sun would have been “pros.” YHVH gave the prophet Ezekiel a vision about this practice.

### [Ezekiel 8:16-18](#)

*16 Then He brought me into the inner court of the YHVH's house. And behold, at the entrance to the temple of YHVH, between the porch and the altar, were about twenty-five men with their backs to the temple of YHVH and their faces toward the east; and they were prostrating themselves eastward toward the sun. 17 He said to me, "Do you see this, son of man? Is it too light a thing for the house of Judah to commit the abominations which they have committed here, that they have filled the land with violence and provoked Me repeatedly? For behold, they are putting the twig to their nose. 18 Therefore, I indeed will deal in wrath. My eye will have no pity nor will I spare; and though they cry in My ears with a loud voice, yet I will not listen to them."*



Here we can see that YHVH did not approve of this practice. The scroll 1QS (Community Rule column 10 lines 1-5 ), describes the six times of the day that the people had occasion for daily prayers. They did not only divide the day into three, as was the practice in the Temple, but also divided the night into three. They prayed the first night prayer when the first night watch started. They prayed the second night prayer when the stars shine at their brightest. The third night prayer is done when the stars disappear. We also find in a number for scrolls the liturgy of the holy days. These included the Sabbath as well as the days that they marked as annual feasts. The Sabbath receives special attention with the Songs of the Sabbath Sacrifice. These were found in many fragments (4Q400â€“407 and 11Q17). The documents 4Q507â€“509 (Festival Prayers) provide us with some of the liturgy that the Essenes used for the annual feasts. It pays a lot of attention to the Day of Atonement.

## Covenant Renewals

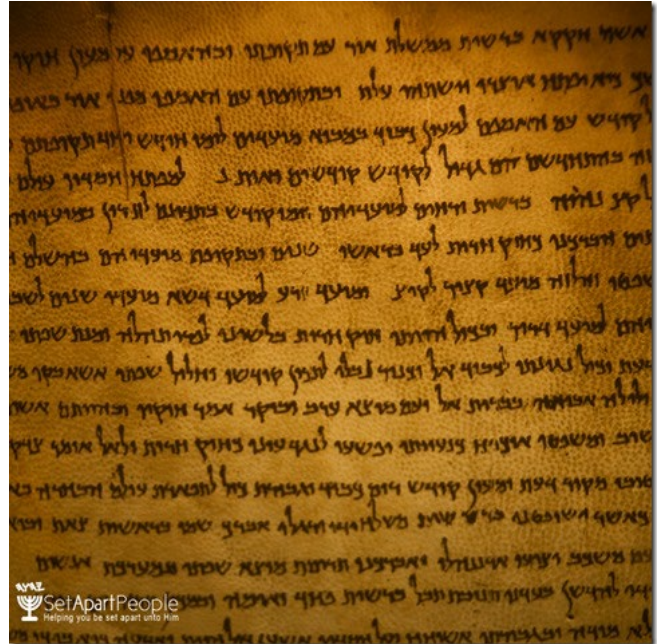
The concept for a covenant is part of the core of the community at Qumran. They saw their community as the members of a covenant. The scroll that describes the rules and regulations of this group is the Community Rule (1QS.) This scroll refers to the group as the “Covenant of Grace.” Their view of the covenant is also further explained in the Damascus document. The Damascus document contains three references (CD 6.19, 8.21 and 9.12) to a “new covenant.” The people entered into this new covenant in the land of Damascus. The rules of the community required that members of this covenant return to the study of the Torah. The community also required strict adherence to these laws. The only valid interpretation of the laws came from the teacher of Righteousness and his priests. Membership to this covenant was not to be taken lightly. A new person could only join the covenant fully after 2 years. Once a new member was accepted by the overseer, he was still not a proper member of the community. During the first year the new member cannot touch the “Purification of the Many.” They were also not allowed to join their property with the community. When joining they took his property from him, but kept it separate from the rest. If after one year, the member decided not to join the covenant, they returned his property. If the community allowed the member to continue after the first year, and he agreed to this, they mixed his property with their property. Yet, he was still not allowed to partake of the drink of the congregation. The Dead Sea Scrolls describe the procedure in this way, but, Josephus provides a three year process. Josephus adds another year that the new member had to spend outside the community before they allow him to join. They saw the covenant as [an everlasting covenant](#). Once a member joined the covenant, they were not allowed to leave the covenant. They performed the ceremony to inaugurate new members once a year. They held the ceremony in the third month to coincide with Shavuot ([feast of oaths](#)). The tradition of the covenant renewal in the third year can be traced back to the book of Jubilees. It states:

For this reason, it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this month once a year, to renew the covenant every year. Book of Jubilees 6:179

This verse is referring the covenant that YHVH made with Noah after the flood. Yet, this group interpreted it refer to the complete covenant that YHVH had with the nation. During this feast the whole community gathered and they inducted the new members. During the ceremony they also excommunicated members that trespassed the rules of the community. According to the Community Rule, the ceremony started with an acknowledgement of sin and repentance. And all who enter the covenant are to make confession after them, saying, we have acted perversely, we have transgressed, we have sinned, we have done wickedly, ourselves and our fathers before us, in that we have gone

counter to the truth. God has been right to bring His judgment upon us and upon our fathers. Howbeit, lways from ancient times He has also bestowed His mercies upon us all, and so will He do for all time to come. 1QS 1.24 – 2.1

The Damascus document calls this covenant also the “covenant of repentance.” This was not only for own personal sin, but also for the sins of the forefathers. After this, the priest pronounced the blessing for those who have kept the commandments and the curse over those who strayed. This sounds a lot like the description of the blessings and curses in Deuteronomy. The difference is that in the Damascus document, the blessing and curses became personal. In Deuteronomy the blessings and curses are for the nation. Thus we can see that the Essenes believed that everybody in the community must be held personally responsible for their actions. Each of these blessings and curses was followed by the community twice repeating “amen.” This reminds us a lot of the ceremony that was done on [Mount Ebal](#), once Joshua had led the nation into the promised land.



## Who were Essenes

There is a lot of speculation about characters of the Apostolic writing being Essenes. You will be able to find a lot of articles claiming that John the Baptist was an Essene. You will also see a lot of articles claiming that Y’shua followed the practices of the Essenes. Yet, [this is pure speculation](#). There is no reference to John, Y’shua, James the Just, or Paul in any of the writings found in the Judean dessert. People mark John the Baptist as an Essene because of the fact some similarities exist. These include:

- John lived a very simple lifestyle
- John was celibate
- Repentance was a key message for John
- Baptism was a key part of John’s ministry
- John lived in the dessert (maybe even close to Qumran)

There are also some articles claiming that Y’shua was an Essene and He followed some of their traditions. The fact that Y’shua went to the Temple for the feasts, should already place a big question mark next to this question. Some scholars have even claimed that Y’shua was anti-Essense, just like He was anti-Pharisee. Here is an interesting discussion to illustrate this argument. In his last article written<sup>10</sup>, Yigael Yadin makes a very interesting case to proof that Y’Shua was anti- Essene. He based his first argument on the following scripture:

[Matthew 5:43](#)–45

43 – You have heard that it was said, – You shall love your neighbor and hate your

*enemy.â€™ 44 â€œBut I say to you, love your enemies and pray for those who persecute you, 45 so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.*

Who was it that taught you should hate your enemy? This instruction never occurs in the Scriptures and was also not found in any teachings of the Pharisees. In the Manual of Disciple (1QS), we find the following instruction to the community:

He shall admit into the Covenant of Grace all those who have freely devoted themselves to the observance of God's precepts, that they may be joined to the counsel of God and may live perfectly before Him in accordance with all that has been revealed concerning their appointed times, that they may love the sons of light, each according to his lot in God's design, and hate all the sons of darkness, each according to his guilt in God's vengeance. 1QS 1.6-11 according to the translation of Geza Vermes

Thus, according to Yardin, Y'shua was speaking directly against the teaching of the Essenes. The second argument used by Yigael Yardin is based on the following portion of Scripture:

[Mark 8:14](#)â€™21

*14 And they had forgotten to take bread, and did not have more than one loaf in the boat with them. 15 And He was giving orders to them, saying, â€œWatch out! Beware of the leaven of the Pharisees and the leaven of Herod.â€ 16 They began to discuss with one another the fact that they had no bread. 17 And Y'â€™shua, aware of this, said to them, â€œWhy do you discuss the fact that you have no bread? Do you not yet see or understand? Do you have a hardened heart? 18 â€œHaving eyes, do you not see? And having ears, do you not hear? And do you not remember, 19 when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?â€ They said to Him, â€œTwelve.â€ 20â€œWhen I broke the seven for the four thousand, how many large baskets full of broken pieces did you pick up?â€ And they said to Him, â€œSeven.â€ 21 And He was saying to them, â€œDo you not yet understand?â€*

From this passage Yardin posts two questions:

- What was the leaven of Herod?
- Why are the number of baskets so important to understand?

These two questions are interrelated. He states that the 12 baskets refers to the 12 loaves of bread that the priests ate weekly. He is telling followers not to follow the teachings of the Pharisees but to follow His teachings. What then would the 7 baskets of bread have to do with the Herodians? According to Yardin, Josephus stated that Herod was the protector of the Essenes and showed special favor to them. Thus, the reference here in Mark, could be pointing to the Essenes of the time. The Temple Scroll provides another interesting point. It describes the feasts that the Essenes kept over and above the feasts of Leviticus. One of these feasts is a seven day feast known as the "Day of Ordination." It is based upon the seven day ceremony that was performed to inaugurate Aaron and his sons. Take note of one of the specific instructions given for this ceremony:

[Leviticus 8:31](#)â€™32

*31 Then Moses said to Aaron and to his sons, â€œBoil the flesh at the doorway of the tent of*

*meeting, and eat it there together with the bread which is in the basket of the ordination offering, just as I commanded, saying, "Aaron and his sons shall eat it." 32 "The remainder of the flesh and of the bread you shall burn in the fire.*

Here we find a reference to bread that Aaron and his sons had to eat. As this was a seven day process, the Essenes made from this a rule for seven baskets of bread. Also, they did not see this process as a once off event, but rather an annual event. The offerings for this feast, including the baskets of bread is described in the Temple Scroll, 11QT 14. Thus, Yardeni states that the seven baskets of bread refers to the teachings of the Essenes. This then proves that Y'shua specifically warned His disciples against the traditions and teachings of the Essenes and the Pharisees. Both these parties were adding instructions and commandments. The disciples were rather to follow the instruction of Y'shua. One of the original scholars of the Dead Sea Scrolls, Robert Eisenman, has put another theory forward. In his book entitled "The Dead Sea Scrolls and the First Christians" he claims to prove that Y'shua's brother James was the Teacher of Righteousness. He uses his interpretation of the Habakkuk Peshier, the Damascus Document and The Community Rule to prove his point. He claims that all the proof required is internal (that is within the content of these scrolls.) So far he has only been able to convince a small group of academics of his view.

## Conclusion

From this study, we have seen that the details about the Essenes are not exact. We have some sources that seem to contradict one another every now and again. The biggest volume of material we have, comes from the caves in the Judean desert. Although people make the assumption that the group of people staying at Qumran were Essenes, this fact is not 100%. From the writings of these scrolls, we have learned that the group was a splinter group of Judaism that believed to be the true remnant. They believed that the current Temple was a corrupt institution. It had deviated from the commandments of YHWH. They were also convinced that all the prophecies had been fulfilled and that they were now living in the end times. They were expecting the messiah or messiahs to come to dwell among them after the final war. For this reason, they kept strict purity laws. The Essenes saw their community as the original camp as described in the first five books of the Torah. We have seen no proof that John the Baptist or Y'shua were members of this community. There may be some evidence to prove that Y'shua was warning His followers against the teachings of the Essenes. There is a lot of interest in the exact calendar that the Essenes kept. To give this topic the bandwidth required, we have decided to do a follow-up post to cover only this topic. Please make sure you subscribe to our list to ensure that you receive this study.

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# The Heresy of the Enoch Calendar

Recently Nehemia Gordon interviewed [Dr. Miryam Brand](#) who holds a Ph.D. in Bible and Second Temple Literature from New York University and an M.A. in Bible and Biblical Interpretation from Matan and Haifa University. Her book on the portrayal of sin in the Second Temple period (*Evil Within and Without: The Source of Sin and Its Nature as Portrayed in Second Temple Literature*) was published in 2013 and her commentary on the Book of Enoch was published as part of *Outside the Bible* in 2013. She has taught at Brown University, New York University, and Stern College and has spoken at Hebrew University, Cambridge University, and the University of Kiel. She is currently an Associate Fellow at the Albright Institute of Archaeological Research.

Dr. Brand stated in this interview that

the Book of Enoch is really several books. It's really about five books, maybe six if you count the last chapters as a separate book, which by the way, themselves are kind of built up of different pieces. But those books each have a different point. The only thing they have in common is Enoch as a character, and that's pretty much the only thing they have in common.

She also said the book of Enoch was written between the 2nd century BC and 70 AD. It was not written the Enoch before the flood. The earliest full copy of Enoch was not found until the 16th century and only in the *Ge'ez* Ethiopian version. Then we find them in the Genizah of Qumran in fragments. No full text versions.

Dr Brand also said in the interview:

So, first I just want to make clear also that just as I said that first Enoch is really a whole bunch of books, they're actually from different time periods. So the parables of Enoch are actually dated to between 40 *before* the Common Era, and before 70 to the Common Era. In other words, it's after the Parthian invasion in 40 BCE and before the destruction of the Second Temple.

You can listen to the rest of the interview at Hebrew Voices #17 – [Enoch Walking with Angels](#) (Rebroadcast) Posted on [June 1, 2016](#) by [Nehemia Gordon](#)

The following article is from our Newsletter 5850-014, published on June 28, 2014. It is taken from an article written by my friends Schalk and Elsa.

<https://sightedmoon.com/the-heresy-of-the-enoch-calendar/>

<http://www.setapartpeople.com/enoch-calendar>

# The Heresy of the Enoch Calendar

Written by [Schalk & Elsa](#) on. Posted in [False teachings](#), [YHVH's Appointed times](#)

In some of our recent posts, we have discussed [the calendar](#) and its origin. One topic that we have not yet addressed is the topic of the solar calendar – also known as the Enoch calendar. We have recently seen some groups starting to promote the Enoch calendar as the “*original*” calendar of YHVH. According to this group, the calendars based on the moon dates are from after the Babylonian exile. Followers of the Enoch calendar teach that the lunar calendar is something that the nation picked up from the Babylonians. According to them, the lunar calendar was never part of the first temple period. This topic also ties in nicely with the recent in-depth studies about the [Dead Sea Scrolls](#) and [the Essenes](#).

We often read that one of the ways to explain [the misconception that Y'Shua was keeping a Pesach meal a day before](#) the rest of the community, is the fact that He was following another calendar. Most often, the calendar referred to is the calendar followed by the Essenes. In our [previous article](#), we have shown that Y'Shua was most likely anti-Essene. He warned His followers about the teachings of the Essenes.

Let us do a more detailed study of the Enoch calendar and the calendar of the Essenes. The more we know about this calendar the better we can decide what the Scriptural calendar is.

## The Origin of the Calendar

There is no record of the Enoch calendar in the Scripture. We can find the most likely origin or proof of this calendar in the books of Enoch and Jubilees. These two books do not make up our current canon of Scripture.

We have lots of texts in the book of Jubilees that quote passages from the Book of Enoch. Thus, we can assume that the book of Enoch was written first. It was then followed by the book of Jubilees and then the writings of the community at Qumran. The books of Enoch and Jubilees are not well known. Let us first get a bit more detail on these two books.

## History of the books

These two books do not form part of the [canon of Scripture](#) that either Judaism or Christianity recognizes. These books are classified as “*Pseudepigrapha of the Old Testament*.” These books were written late, compared to the canonical books. These books are only accepted by the Ethiopian churches (Orthodox Christian and Jewish.) It is interesting that, although Beta Israel, also known as Ethiopian Jews, see both these books as canonical, they still follow the lunar calendar. Their calendar is a combination of the ancient calendar of Alexandrian Jewry, Book of Jubilees, Book of Enoch, Abu Shaker and the Ge'ez calendar.

At the caves in the Judean desert, archeologists found fragments of the book of Enoch. (1Q23-24, 2Q26, 4Q201-212, 4Q530-33, 6Q8) Most of the fragments found are too small to translate to English. Not all parts of the book of Enoch were present at Qumran. The fragments found were in Aramaic. The Aramaic versions of the book do not tie up nicely with the Ge'ez (Ethiopian) translation. 4Q209, the Astronomical Book, in the Aramaic version is longer than the Ge'ez version. Also, the Aramaic version found at



Qumran of the Book of the Giants, does not exist in the Ge'ez translation. But this book is preserved in the medieval Jewish literature. This indicates to us that the text of this book has not been well preserved. We do not even know which parts were originally included and which parts were added later.

We also have evidence from the [Dead Sea Scrolls](#) that the Book of Jubilees was originally written in Hebrew. It was then later translated to Greek. In the caves of the Judean desert, archaeologists found several fragments of this book in Hebrew. They found twelve fragments of the Book of Jubilees. Only some fragments found in cave 4 are large enough to be translated into English. (4Q216 – 4Q220) At Qumran, fragments were also discovered of books that are close to Jubilees but not exactly the same. The researchers have called these “*pseudo- Jubilees*” (4Q225-227.) We also find reference to the book of Jubilees in the Damascus Document. Here, the book uses the original Hebrew name – “*Book of the Divisions of Times into their Jubilees and Weeks*” – CD 16.2-4. Based on the Hebrew manuscripts found, it appears as if the Ge'ez (Ethiopian) translations of Jubilees are still fairly accurate.

For both books, the most complete manuscripts only exist in Ge'ez. Ge'ez is the ancient South Semitic language that originated in Eritrea and the northern region of Ethiopia. We have proof that these books were translated from Hebrew/Aramaic to Greek, Greek to Latin and also from Greek to Ge'ez.

## Content Of the Books

### Enoch

The book of Enoch consists of multiple parts that were put together as one book by a later editor. The book consists of the following parts:

- Book of Watchers – Chapters 1-36 including fragments of the Book of Noah in chapters 6-11
- Book of the Parables – Chapters 37-71 is also known as the Book of Similitudes
- Book of the Luminaries – Chapters 72-82
- The Dream Visions – Chapters 83-90
- Critical Structure – Chapters 91-104
- God and Messiah to dwell in Man – Chapter 105
- Latin fragment of the book of Noah – Chapters 106-107
- Appendix added later – Chapter 108

The parts of this book were not all written by one author. It also appears that these books are not structured in chronological sequence. The authors of all the sections belong to the Chasids or their successors the Pharisees. The Book of the Luminaries seems to be the oldest, dating from the third century B.C. The Book of Watchers contains parts of the Book of Luminaries, indicating that it was compiled at a later stage. The Book of the Parables appears to be the most recent. It is believed that it was written towards the end of the first century B.C. This part of the book was not found among the scrolls at Qumran. Also, the Book of Luminaries found at Qumran is much longer than the Ethiopic versions.<sup>1</sup>

The Book of the Luminaries is presented as a revelation from the archangel Uriel (YHVH is my light.) In the book, Enoch translates to his son Methuselah, all that Uriel has shown him about the laws of the cosmos and how this works. The purpose of this work is to show the uniformity of YHVH's creation. It also shows how the movement of the luminaries and the blowing of the wind confirms this.



According to this model the firmament is like an upside down cup on a saucer. The saucer is the earth and where the cup and saucer meet, there are twelve gates. These gates are where the sun and moon rise during the 12 months of the year. The sun rises in the eastern gate and the sets again in the corresponding western gate. Next to these gates are many windows through which the stars emerge and disappear. This pattern is based upon the solar calendar of 364 days. It is divided into 4 sections, each with 91 days. The months consist of 30 days, except for the 3rd, 6th, 9th and 12th months. These four months each have an extra day. In the Aramaic fragments found at Qumran (4Q208-9), we also have a tabulation that correlates the movements of the sun and the moon during the annual cycle.

This seems to be the oldest recording we have of the solar calendar.

## Jubilees

The Book of Jubilees is a re-telling of Genesis 1 to Exodus 12. It does differ in that this work is also an interpretation of the text. The author sometimes uses the exact same wording. Sometimes he deletes the text and in other cases he adds his interpretation to the text. The re-telling also follows a chronological sequence. This means that the author mixed the texts of different books of the Torah. The author also removed perceived contradictions. This provides us with a `targum` on the books of Genesis and Exodus.

The author adds his own interpretation of the Scripture in several places. He does this by adding the phrase "For this reason it is written (or ordained) in the heavenly tablets ...." For example, he claims that nakedness is forbidden because YHVH clothed Adam and Eve. He also uses the same method to argue that the solar calendar must be followed to celebrate the feast<sup>2</sup>:

Jubilees 6:17-18

*<sup>17</sup> For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this month once a year, to renew the covenant every year. <sup>18</sup> And this whole festival was celebrated in heaven from the day of creation till the days of Noah—twenty-six jubilees and five weeks of years: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah's death, and from the day of Noah's death his sons did away with (it) until the days of Abraham, and they eat blood.<sup>1</sup>*

The main purpose of the author is to get the Jews of his time to return to Torah. He is specifically interested in the halakhah, the way these commandments should be lived. To encourage the Jews to keep these commandments, he sometimes adds text to raise the importance of some of the commandments. For example, he states that Noah made a proper sacrifice:

Jubilees 7:3-5

*<sup>3</sup> And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto YHVH, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself and his sons. <sup>4</sup> And he prepared the kid first, and placed some of its blood on the flesh that was on the altar which he had made, and all the fat he laid on the altar where he made the burnt sacrifice, and the ox and the ram and the sheep, and he laid all their flesh upon the altar. <sup>5</sup> And he placed all their offerings mingled with oil upon it, and afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet savor to ascend acceptable before YHVH his*

*Elohim.*<sup>1</sup> He also states that Jacob paid tithes of all he had (including his clothes). Jacob also made his son Levi a priest to do the offerings on the 15th of the month.

*Jubilees 32:2-4*

<sup>2</sup> And Jacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment, yea, he gave tithes of all. <sup>3</sup> And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards and Levi fell to the portion of YHVH and his father clothed him in the garments of the priesthood and filled his hands. <sup>4</sup> And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savour before YHVH.<sup>1</sup>

In the last two chapters the author also provides a detailed description of how the Sabbath and the feast of Pesach must be celebrated.

As mentioned before, the author follows a chronological sequence in his re-telling. This chronology is based on the solar calendar and uses the jubilees as a major marker of time. The author claims that the calendar that was revealed to Enoch by the angel Uriel, as the true calendar.

*Jubilees 4.16–18*

<sup>16</sup> And in the eleventh jubilee Jared took to himself a wife, and her name was Bâraka, the daughter of Râsûjâl, a daughter of his father's brother, in the fourth week of this jubilee, \*and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch. <sup>17</sup> And he was the first among men that are born on earth who learned writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months. <sup>18</sup> And he was the first to write a testimony, and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made (them), known to him.<sup>1</sup>

Unlike Enoch, the author of Jubilees becomes specific about the solar calendar being the only calendar. He specifically makes the statement that people will later start following a calendar that is not 364 days. This will cause the people to celebrate the appointed times on the wrong days.

*Jubilees 6.35–38*

<sup>35</sup> 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. <sup>36</sup> 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. <sup>37</sup> 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. <sup>38</sup> 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 moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.*<sup>1</sup>

The book is dated based on the contents of the book and the paleographic dating of the fragments found at Qumran. Researchers currently date the Book of Jubilees to somewhere between 175 and 75 B.C. The late date of the book is also supported by the fact that the text most closely relates to the text of the Septuagint. Yet, its text is different enough to show that it does not rely purely on the Septuagint text.

## Why Are These Books Not Canonical?

### Enoch

In the Book of Jude, we do find a reference that proves the author was familiar with some of the contents of the Book of Enoch. But, the author of Jude does not mention that he is quoting from the Book of Enoch.

*Jude 14–15*

*<sup>14</sup> It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, YHVH came with many thousands of His holy ones,<sup>15</sup> to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”*

Thus to take the fact that the two books contain similar material, further would be inaccurate. It is not sound logic to now imply that the Book of Jude makes the Book of Enoch canonical. If we were to follow this logic, we would also need to make the works of the Greek writers Aratus ([Acts 17:28](#)), Menander ([1 Cor. 15:33](#)), and Epimenides ([Tit. 1:12](#)) canonical. Paul referred to their writings in his epistles.

A big concern with the Book of Enoch is in the way that it presents Enoch. Based on the Scripture of [Genesis 5:22-24](#) we have the interpretation of Enoch ascending to heaven.

*Genesis 5:22–24*

*<sup>22</sup> Then Enoch walked with YHVH three hundred years after he became the father of Methuselah, and he had other sons and daughters.<sup>23</sup> So all the days of Enoch were three hundred and sixty-five years. <sup>24</sup> Enoch walked with YHVH; and he was not, for YHVH took him.*

*Enoch 1:1–2*

*<sup>1</sup> The words of the blessing of Enoch, wherewith he blessed the elect «and» righteous, who will be living in the day of tribulation, when all the wicked «and godless» are to be removed.<sup>2</sup> And he took up his parable and said—Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, «which» the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come.<sup>1</sup>*

This interpretation has Enoch ascending into heaven, seeing the vision of YHVH and then receiving the wisdom that he has to share with his son. The story of the angel showing Enoch the heavenly beings is a

similar style to the temple being shown to Ezekiel. We also see in Enoch 46:1-3 a description of the “One who had the head of Days” as well as another that is called the “Son of Man.”

*Enoch 46:1–3*

*1 And there I saw One who had a head of days,  
And His head was white like wool,*

*And with Him was another being whose countenance had the appearance of a man,  
And his face was full of graciousness, like one of the holy angels.*

*2 And I asked the angel who went with me and showed me all the hidden things, concerning that  
Son of Man, who he was, and whence he was, (and) why he went with the Head of Days?*

*3 And he answered and said unto me:*

*This is the Son of Man who hath righteousness,  
With whom dwelleth righteousness,*

*And who revealeth all the treasures of that which is hidden,  
Because the Lord of Spirits hath chosen him,*

*And whose lot hath the pre-eminence before the Lord of Spirits in uprightness forever.<sup>1</sup>*

This vision is again very similar to another one we find in Scripture. In the Book of Daniel we find the following:

*Daniel 7:13–14*

*<sup>13</sup> “I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. <sup>14</sup> “And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.*

In the Book of Daniel we see that the Messiah is called the Son of Man. What makes the Book of Enoch a serious problem is that later, the book describes how Enoch becomes the “Son of Man.”

*Enoch 71:14–15*

*<sup>14</sup> And he (i.e. the angel) came to me and greeted me with His voice, and said unto me:  
‘This is the Son of Man who is born unto righteousness,*

*And righteousness abides over him,  
And the righteousness of the Head of Days forsakes him not.’*

*<sup>15</sup> And he said unto me:*

*‘He proclaims unto thee peace in the name of the world to come;  
For from hence has proceeded peace since the creation of the world,  
And so shall it be unto thee for ever and for ever and ever.<sup>1</sup>*

The author of the Book of Enoch, sees Enoch ascending into heaven on a cloud and then later becoming the Son of Man (Messiah.) For any believer in Y’Shua the Messiah, this must be a reason to discard the Book of Enoch as an inspired writing.

*A less serious issue with the book should be how accurate the revelation really is. Today we know that some of the truths revealed to Enoch are actually wrong. Here are some of the known inaccuracies:*

- The solar cycle is 364 days. We know that it is 365,25 days. The counter argument to this is that Enoch is describing the solar year before the flood of Noah. This cannot be true as Enoch also describes how the days become shorter and then again longer as the year progresses. This would not be the case in a “pre-Noah calendar”.
- Enoch 72:37 states that the sun is 7 times brighter than the moon, but that these two are of equal size. We know that this is not correct. If a man looks at the sun and moon from earth, they may appear to be of the same size. If the Creator was to reveal the truth about the luminaries to Enoch, He surely would have known that the sun is much larger than the moon.
- The Book of Enoch describes two calendars. It has the details of a solar and a lunar calendar. If the solar calendar is the “real calendar”, why describe both?

## Book of Jubilees

The first reason to doubt the Book of Jubilees would be it’s strong reliance on the Book of Enoch. As we have discussed in the previous section, there are serious concerns with some of the content of Enoch.

Another reason to doubt the book of Jubilees would be it’s inaccuracy of the chronology. The author takes a strong stance on the importance of the sabbatical and jubilee years, but yet he gets it wrong. For example, Jubilees 4:21 states that Enoch was six years of Jubilees with YHVH, but [Gen 5:22](#) states that Enoch was 300 years with YHVH.

Jubilees 4.21

And he was moreover with the angels of YHVH these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything.<sup>1</sup>

### [Genesis 5:22](#)

*22 Then Enoch walked with YHVH three hundred years after he became the father of Methuselah, and he had other sons and daughters.*

*This would mean that a Jubilee is 50 years. This is in contradiction with the rest of the Book of Jubilees (Jubilees 23.8). Let us look at another example. We have the following information about Abraham:*

*Jubilees 11.14–15*

*14 And in this thirty-ninth jubilee, in the Second week in the first year, Terah took to himself a wife, and her name was 'Ednâ, the daughter of 'Abrâm, the daughter of his father's sister. 15 And in the seventh year of this week she bare him a son, and he called his name Abram, by the name of the father of his mother; for he had died before his daughter had conceived a son.<sup>1</sup>*

*Jubilees 22.1*

*And it came to pass in the first week, in the forty-fourth jubilee, in the second year, that is, the year in which Abraham died, that Isaac and Ishmael came from the Well of the Oath to celebrate the feast of weeks – that is, the feast of the first fruits of the harvest – to Abraham, their father, and Abraham rejoiced because his two sons had come.<sup>1</sup>*

*Jubilees 23.8*

And he lived three jubilees and four weeks of years, one hundred and seventy-five years, and completed the days of his life, being old and full of days. 1

According to these verses, Abraham was born in the thirty-ninth jubilee, the seventh year of the second cycle. Abraham died in the forty-fourth jubilee in the second year of the first cycle. But, if we add 3 jubilees to his birth we get to the 42nd jubilee and if we add another 4 cycles we get to the seventh year of the sixth cycle. Thus, we have at least one jubilee missing somewhere. The author tries to keep his text aligned with the book of [Genesis 25:7](#). In the process he gets his calculations all wrong.

## The Essenes

Many of the scrolls describe for us the calendar of the Essenes. We do not know everything about their calendar, but from their writings we can learn a lot about their practices.

They followed a twelve month calendar in which the year consisted of 364 days. The Temple Scroll (11QTemple) describes this calendar in detail. The editor of the scroll, Yigael Yadin, dated the scroll to around the time of John Hyrcanus. This would date the scroll to around 135 to 104 BC.

With this calendar, the first day of the year would always be on the fourth day of the week after the spring equinox. The Essenes did this because YHVH created the sun on the fourth day. This, then implies that the first three days of creation was before the start of the first year. So, we have three days that do not belong to any year.

The months also have a fixed pattern. There are always twelve months in a year. Each month is 30 days. Every quarter they added an extra day. Thus, the sequence is 30; 30; 31. The calendar repeated the sequence 4 times to make a total of twelve months. This then ended up being a 364-day year.

Unless some change was made periodically to the Essene's 364-day calendar, the time of the observance of the annual feasts would get out of synch with the seasons. The Essenes would end up observing the spring festivals in winter. It would take only a few decades for noticeable calendar slippage to occur because it was "off" by almost 1 1/4 days a year. Some form of intercalation was obviously necessary. But, we have no proof that the Essenes applied any intercalation. We also have no references in the books of Enoch or Jubilees on how to do this.

The scrolls of the community at Qumran also tell us about their annual feasts. They had more agricultural feasts than the feasts recorded in Leviticus 23. These were a harvest Festival of Grapes and another of Olives. Other festivals observed by the Qumran sectarians included the Festival of the Wood Offering, the Feast of the Wine and the Festival of the Priests' Consecration (ordination). They did not celebrate the feasts of Purim or Chanukah. The result of this method is that all dates always fall on the same day of the week every year. The sabbath falls on the same date in a given month, year in and year out. And festivals all fall on the same day of the week every year. Passover always falls on Tuesday.

The annual schedule was as follows:

Month	Day	Feast
1	1–8	Days of Ordination for Priests
1	14	Passover
1	26	Waving of the Omer (first fruits)
3	15	The Festival of Weeks (Shavu'ot)
5	3	Festival of New Wine
6	22	Festival of Oil
6	23-29	Festival of the Offering of Wood
7	1	Day of Remembrance (Yom T'Ruah)
7	10	Day of Atonement (Yom Kippurim)
7	15	Festival of Booths (Sukkot)

The calendar regulated not only the schedule for the feasts. It also regulated the time for the various groupings of priests who provided service in the Temple. The community organized the priests into 24 courses (mishmar / mishmarot). Each mishmar conducted Temple service for one week starting on the first day of the week. Each group bore a family or clan name and was assigned specific weeks. Since 24 groups serving twice equaled only 48 weeks, four groups served three times a year. This made up the complete 52-week year. The scrolls include several tables of the six-year cycle of priestly courses. It also mentions the families who were expected to officiate in the Temple in weekly turns of duty. In every 52-week year, four families had three, rather than two, turns. Thus it took six years to complete the cycle.

### Who Are The True Zadokites?

Most of us see Second Temple Judaism as a singular unit of belief. Based on the writings of the Apostolic Scriptures, we acknowledge some splintering within the group. We know about the Pharisees, the Sadducees and also [the Samaritans](#). In recent years the Essenes have also started coming into focus. Yet, there was a much larger division within Second Temple Judaism that most of us are unaware of. We need to understand this more fundamental division if we want to contextualize the Enoch calendar.

After the return of the nation from the Babylonian exile, a Zadokite priesthood was established in Jerusalem. They claimed, based on Scripture, that the sons of Zadok were the priests. Most importantly, Zadok was the priest in the time of king David. It was Zadok who anointed king Solomon. In the book of Chronicles, it is documented that they were the priests until the exile to Babylon.<sup>7</sup>

*1 Chronicles 6:3–15*

<sup>3</sup> The children of Amram were Aaron, Moses and Miriam. And the sons of Aaron were Nadab, Abihu, Eleazar and Ithamar. <sup>4</sup> Eleazar became the father of Phinehas, and Phinehas became the father of Abishua, <sup>5</sup> and Abishua became the father of Bukki, and Bukki became the father of Uzzi, <sup>6</sup> and Uzzi became the father of Zerahiah, and Zerahiah became the father of Meraioth, <sup>7</sup> Meraioth became the father of Amariah, and Amariah became the father of Ahitub, <sup>8</sup> and Ahitub became the father of **Zadok**, and Zadok became the father of Ahimaaz, <sup>9</sup> and Ahimaaz became the father of Azariah, and Azariah became the father of Johanan, <sup>10</sup> and Johanan became the father of Azariah (it was he who served as the priest in the house which Solomon built in Jerusalem), <sup>11</sup> and Azariah became the father of Amariah, and Amariah became the father of Ahitub, <sup>12</sup> and Ahitub became the father of **Zadok**, and Zadok became the father of Shallum, <sup>13</sup> and Shallum became the father of Hilkiah, and Hilkiah became the father of Azariah, <sup>14</sup> and Azariah became the father of Seraiah, and Seraiah became the father of Jehozadak; <sup>15</sup> and Jehozadak went along when YHVH carried Judah and Jerusalem away into exile by Nebuchadnezzar.

*1 Kings 1:32–34*

<sup>32</sup> Then King David said, “Call to me **Zadok the priest**, Nathan the prophet, and Benaiah the son of Jehoiada.” And they came into the king’s presence. <sup>33</sup> The king said to them, “Take with you the servants of your lord, and have my son Solomon ride on my own mule, and bring him down to Gihon. <sup>34</sup> **Let Zadok the priest and Nathan the prophet anoint him there as king over Israel, and blow the trumpet and say, ‘Long live King Solomon!’**

Now that the Davidic monarchy no longer existed, they felt the need to lead the nation. Soon the need for a king disappeared, as these functions were now taken over by the priesthood. The priesthood held that the Covenant at Sinai is the significant covenant. This covenant enforces the importance of Moses and Aaron. The Hasmonites replaced the Zadokite priesthood during the Maccabean period. They replaced the Zadokites because of their support of the Hellenization of the Jewish nation. The replacement of the Zadokites was in place in the time when Y’Shua went to the Temple.

At the same time there were other sects of Judaism. These included some of the people that never left the land during the exile. There were some smaller groups, all with their own truth. These smaller groups can be grouped together as the *Enochic Jews*. The Enochic Jews also included some of the Samaritans. We find in the writings of Abu’l Fath a description of an interesting group of Samaritans called the “*Sect of Dustan*” – also known as Dositheans. This is a group that formed after John Hyrcanus destroyed the Samaritan temple on Mt. Gerizim. This group shows many similarities with the teachings of the Qumran community.

These include:

1. Very strict sabbath observance – No feeding or rescuing of animals on the sabbath. (CD 10:14–11:18)
2. The concern regarding the purity of their water, both for drinking and for mikvah. (1QS 3:4–5)
3. They both followed a solar calendar as laid down by both the Book of Jubilees and 1 Enoch. (1QS 10:1–5; 1QpHab 12:5–9)8

We do know that they cannot be the exact same group. The community at Qumran saw Jerusalem as the place of worship. They also saw the writings of the prophets as canonical. However, we do know



that one of the reasons that the sect of Dustan split from the Samaritans was the Judaizing tendencies of this sect. The influence of this group on the community at Qumran is very obvious.

The Enochic Jews claimed that their priesthood was before the priesthood of Aaron. Their priesthood came from people like Adam and Enoch. To them the significant covenant is the covenant with Noah after the flood. Their writings did not emphasize [the Sinai covenant](#). They based their covenantal proceeding around what happened with Noah.

For more information on this complex topic, we recommend the works of Gabriele Boccaccini. Specifically his book – [Beyond the Essene Hypothesis](#) – covers this topic in detail. This is an area of history and religion that still has so many unanswered questions.

## Conclusion

In order for you to be able to accept the Enoch calendar, you also need to change some of the other fundamental parts of your belief system. These fundamental changes would include:

- Changing your definition of what inspired scripture is. You now need to make books like Enoch and Jubilees part of this definition. This would then include the part where Enoch sees himself as the Son of Man.  
Accepting these two books then opens the door to some other books to be included. It also puts books like Leviticus in opposition to some of these additional books. (e.g. Testament of the Twelve Patriarchs)
- To be a true follower of the authors of these additional books, you would need to de-emphasize the Mosaic covenant. You would then need to place a greater importance of the covenant with Noah. In the books of Enoch and Jubilees, there is a lot more focus on the way of Noah, than what happened with the nation as they were lead out of Egypt. They justified their calendar based on what Noah did.
- Thus we can see that the Enoch calendar carries behind it a fundamental shift in your belief. A small decision, like accepting the Book of Enoch as truth, has a ripple effect. The Book of Enoch leads to the book of Jubilees, which in turn leads to the Testament of the Twelve Patriarchs. All this then leads to putting the Enoch literature (including their alternative priesthood) at the same level as the rest of Scripture.

As the final point, we would like to explain why we call this a heresy. We claim to be the followers of Y'Shua the Messiah. If we are His followers and His disciples, it means we must do as He did. In our [previous article](#), we have shown you two proof points about why we believe that Y'Shua was anti-Essene. To take this point a bit further, we need to add the following facts:

- Y'Shua never quoted from the books of Enoch or Jubilees.
- Y'Shua went to the feasts in Jerusalem according to the calendar of the Judeans.

*John 5:1–2*

<sup>1</sup> *After these things there was a feast of the Jews (Judeans), and **Y'Shua went up to Jerusalem.*** <sup>2</sup> *Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porticoes.*

- Y'Shua's parents took Him to the Temple in Jerusalem to be redeemed.

Luke 2:22–24

<sup>22</sup> And when the days for their purification **according to the law of Moses** were completed, they brought Him up to Jerusalem to present Him to YHVH <sup>23</sup> (as it is written in the Law of YHVH, "Every firstborn male that opens the womb shall be called holy to YHVH"), <sup>24</sup> and to offer a sacrifice according to what was said in the Law of YHVH, "A pair of turtledoves or two young pigeons."

- Y'Shua told us that we need to listen to what these people (the scribes and Pharisees) teach. We were not to do as they do, but still listen to them.

Matthew 23:1–3

<sup>1</sup> Then Y'Shua spoke to the crowds and to His disciples, <sup>2</sup> saying: "The scribes and the **Pharisees have seated themselves in the chair of Moses**; <sup>3</sup> therefore **all that they tell you, do and observe**, but do not do according to their deeds; for they say things and do not do them.

- Y'Shua chose Paul, a Pharisee, to be His apostle to the nations. He did not choose an Essene or a supporter of the Enochic Judaism.

Acts 9:11–17

<sup>11</sup> And Y'Shua said to him, "Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying, <sup>12</sup> and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight." <sup>13</sup> But Ananias answered, "Master, I have heard from many about this man, how much harm he did to Your saints at Jerusalem; <sup>14</sup> and here he has authority from the chief priests to bind all who call on Your name." <sup>15</sup> But Y'Shua said to him, "Go, for **he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel**; <sup>16</sup> for I will show him how much he must suffer for My name's sake." <sup>17</sup> So Ananias departed and entered the house, and after laying his hands on him said, "Brother Saul, the Master Y'Shua who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit."

Acts 23:6

But perceiving that one group were Sadducees and the other Pharisees, Paul began crying out in the Council, "**I am a Pharisee**, a son of Pharisees; I am on trial for the hope and resurrection of the dead!"

These points make it clear that Y'Shua saw the priesthood in Jerusalem as the valid priesthood. He does not tell us to listen to those in the seat of Adam, the seat of Noah or even the seat of Enoch. It is about the priesthood as defined in the Sinai covenant. After the death of Y'Shua, His disciples and Paul kept on going to the Temple in Jerusalem. They continued with the offers in the Temple, including sin offers.

All this implies that if we want to accept the Enoch calendar as the true calendar, we would need to contradict, thus reject, the teachings of Y'Shua. We then need to follow the teachings of a renegade Second Temple Period sect of Judaism. Y'Shua even warned us about the teachings of this sect. I think it is significant that this sect has ceased to exist. Why are some so desperate to resurrect this false teaching?

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# The Deal Breaker

Here is the secret information most of those peddling the Qumran false teachings don't want you to know.

They assume you don't know how to count.

They assume you don't care about Obeying Yehovah properly.

They assume you don't know the year is 365 days, 6 hours, 13 minutes 53 seconds long.

They assume you don't know the moon or month is 29 days, 12 hours, 44 minutes 3 seconds long.

They assume you do not understand Deuteronomy.

*Deu 13:1 If a prophet rises among you, or a dreamer of dreams, and gives you a sign or a wonder,*

*Deu 13:2 and the sign or the wonder which he foretold to you occurs, saying, Let us go after other gods which you have not known, and let us serve them,*

*Deu 13:3 you shall not listen to the words of that prophet or that dreamer of dreams. For Jehovah your God is testing you to know whether you love Jehovah your God with all your heart and with all your soul.*

*Deu 13:4 You shall walk after Jehovah your God and fear Him, and keep His commandments, and obey His voice, and you shall serve Him and hold fast to Him.*

*Deu 13:5 And that prophet or that dreamer of dreams shall be put to death, because he has spoken to turn you away from Jehovah your God, who brought you out of the land of Egypt and redeemed you out of the house of slaves, to thrust you out of the way in which Jehovah your God commanded you to walk. So you shall put the evil away from the midst of you.*

*They assume you won't understand that by keeping the Holy Days at the wrong times you will be serving other gods. These calendars cause you to keep the Holy Days at the wrong times.*

*Deu 18:20 But the prophet who shall presume to speak a word in My name which I have not commanded him to speak or who shall speak in the name of other gods, even that prophet shall die.*

*Deu 18:21 And if you say in your heart, How shall we know the word which Jehovah has not spoken?*

*Deu 18:22 When a prophet speaks in the name of Jehovah, if the thing does not follow nor come to pass, that is the thing which Jehovah has not spoken. The prophet has spoken it presumptuously. You shall not be afraid of him.*

Don't fall prey to false teachings about the calendar. You are susceptible to them if you do not understand how to prove which one is TRUE. Which one is from Yehovah.

So long as you keep your head in the sand, you are in danger of being deceived.

These Qumran calendars, the Enoch, Jubilee, Zadok, and Dead Sea Calendars are all false teaching Yehovah has sent to test you.

*Deu 13:3 you shall not listen to the words of that prophet or that dreamer of dreams. For Jehovah your God is testing you to know whether you love Jehovah your God with all your heart and with all your soul.*

Remember what you are told. Love the truth. Search the Bible, not some garbage dump also known as a Genizah where heretical teachings are placed. Do not swallow the chammaschith that was buried there.

*2Th 2:8 And then the lawless one will be revealed, whom the Lord shall consume with the breath of His mouth and shall destroy with the brightness of His coming,*

*2Th 2:9 whose coming is according to the working of Satan with all power and signs and lying wonders,*

*2Th 2:10 and with all deceit of unrighteousness in those who perish, because they did not receive the love of the truth, so that they might be saved.*

*2Th 2:11 And for this cause God shall send them strong delusion, that they should believe a lie,*

*2Th 2:12 so that all those who do not believe the truth, but delight in unrighteousness, might be condemned.*

Those who teach these calendars are false prophets. They can repent right away, or they can die in the next few years.

How can we know absolutely for sure what calendar to use?

Let me now give you the deal breaker these false teachers will not teach you. But you must do your homework and either study this and do the work or you will remain unsure.

Do this homework to build your defenses against all these false teachers that are coming more now as we approach the end of this age. Fortify your mind with the truth from the scriptures. Do it now.

The Deal Breaker is simple to do. All you have to do is count, but you have to do it.

Ezekiel's 30 days are one of the teachings we have had on our site for some time. The Babylonians took Ezekiel captive in the first wave of attacks on Judah in 609 B.C. That was long before the Essenes ever lived. Long before the book of Enoch and the Enochian calendar were ever invented. Long before the Book of Jubilees was ever written, which can't even add up the Jubilee cycles it is talking about and its version of the Enoch calendar. Ezekiel recorded the dates and seasons 2600 years before the sanctimonious-sounding Zadok calendar was reinvented, copying the Enoch calendar.

I do get upset and hate those who promote teachings that lead the brethren away from Torah and Jehovah. We can disagree about things, but when you lead people away from the truth to serve other gods, I get upset.

Note the following story about Lashon Harah.

[The harm done by speech is even worse](#) than the harm done by stealing or by cheating someone financially, because amends can be made for monetary harms, but the harm done by speech can never be repaired. For this reason, some sources indicate that there is no forgiveness for lashon ha-ra (disparaging speech). A Chasidic tale illustrates this point: A man went about the community telling malicious lies about the [rabbi](#). Later, he realized the wrong he had done, and began to feel remorse. He went to the rabbi and begged his forgiveness, saying he would do anything he could to make amends.

The rabbi told the man, "Take a feather pillow, cut it open, and scatter the feathers to the winds." The man thought this was a strange request, but it was a simple enough task, and he did it gladly. When he returned to tell the rabbi that he had done it, the rabbi said, "Now, go and gather the feathers. Because you can no more make amends for the damage your words have done than you can recollect the feathers."

Speech has been compared to an arrow: once the words are released, like an arrow, they cannot be recalled, the harm they do cannot be stopped, and the harm they do cannot always be predicted, for words like arrows often go astray.

Those who preach these false calendars are doing the same as those who lashon harah. Once they have publicized their false teachings, how many others will become deceived? It began with one false book written about 150 B.C. and here we are today with thousands or more being led astray. Do not listen to it or share those false teachings.

So if you are ready, let me now share with you the deal breaker which will destroy all these false calendars. Then you will know the truth. Go to [Ezekiel's 30 Days](#).