

# Numbering Days

The Creator's Timepiece Given to Enoch



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## Introduction

As part of the Covenant agreement between us and our ELOAH (*Hebrew for -GOD*)- HE asks that we meet with HIM at the APPOINTMENTS which HE set since *olam* time. HE has invited us to rest in HIM and celebrate the BLESSINGS HE has bestowed upon us. And who are we to deny our CREATOR'S request?

In turn- HE tells us that if we seek and observe HIS Set-A-Side Sabbath that HE will place HIS mark upon us (Eze 20:12, 20). Yet, with all the confusion out there how are we to know EXACTLY when those times are? What *tools* were they given in order to know when these appointed days occurred?

One of the most recognizable verses from the Psalms of David is 90:12 '*So teach us to number our days, that we may apply our hearts unto wisdom.*'

This version comes out of the King James Bible- and yet when we read from the Septuagint a whole different picture emerges-

*Psalm 90:11 Who knows the power of your anger? AND HOW TO COUNT OUT HIS DAYS BECAUSE OF THE FEAR OF YOUR RAGE?*

*Psalm 90:12 So make known to me your **right hand** (direction) and the ones being corrected in the heart of wisdom.*

As ELOAH'S people we must have adequate fear against disobeying HIS command to seek out the numbering of HIS days correctly- in order to meet with HIM at HIS time- not when it is convenient for us.

Therefore, if it be ELOAH'S *will* that we meet with HIM- then HE has surely left us directions to find our way to HIS *Appointments*. He gave it to Enoch and Noah then again to Moses. Kings David and Solomon knew the Creator's division of time, and JAH is giving it to us as well!

Because **we are** "*an elect race,*" "*a royal priesthood,*" "*a holy nation,*" "*a people for possession,*" so that "*WE may openly speak of the virtues*" of the One who has called US out of darkness into His marvelous light; WE who then were "*not a people, but now are the people*" of ELOAH; "*the one not pitied then but now pitied.*" (1Pe 2:9-10)

Our Creator works in circuits- HIS sacred geometry is evident in HIS creation. HIS timepiece exemplified in the *wheel in a wheel vision* of Ezekiel. Where he was shown the Four leaders of the divisions of the year driving those wheels; each in their own cardinal direction.



In we read:

2Enoch chapter 11

*And those men took me and they carried me up to **the fourth heaven**. And they showed me there all the movements and sequences, and all the rays of solar and lunar light... And I saw **his circle and his wheels and which he goes** ... and his coming and his return give him no rest day and night.*

*And FOUR GREAT STARS, each star having 1000 stars under it, on the right-hand side of the sun's chariot, and FOUR on the left-hand side, each one having 1000 stars under it, all together 8000, going with the sun perpetually.*

In this study we will examine three of these circuits and the star leaders which lead them. Three ways that we are shown through creation and the prophets in which time is divided.

The first circuit would be creation itself. We will explore from the 'void' at the beginning through to the day out of time at the end. The next circuit we explore is the Priestly numbering of days. As a Royal Priesthood it is our duty to know our Father's set times and how to properly number our days for fear of JAHUAH'S anger. And finally, we will look at the solar cycle that began on day four of creation with the luminaries being set into motion. (All of this we will set against the Gregorian calendar- in order to see how it works with these cycles.)

***Jer 33:3** Call to HIM, and HE will answer you; and HE will tell you great and inscrutable things; you do not know them.*

Now in our human logic we would think... "If our Creator wanted us with HIM, why didn't HE make the numbering of days clearly understood?" I can think of a few reasons for that- Testing our desire, our fear, for wanting to be with HIM- as well as- Heylel a.k.a Lucifer and Satan, changed the times of our Creator in order to confound the masses.

***Dan 7:25** And he shall speak words against the Most High, and he shall wear out the saints of the Most High. And he intends to **CHANGE TIMES** and law.*

Of course, we need to remember that JAHUAH is omnipotent and had to ALLOW this to happen- again for our testing, refining and winnowing.

***Enoch 82:4** Blessed are all the righteous ones; blessed are those who walk in the street of righteousness and have no sin like the sinners in the computation of the days in which the sun goes its course in the sky...*

Enoch tells us that the sun is used to compute- to number days. So, with these things in mind let's start numbering and see where the Ruach leads us- shall we!

First though I would like to mention that although my main study bible is the Apostolic Bible Polyglot, I use scripture from various translations- as I believe they all have been corrupted by way of their translators' own understandings and experiences, but as a whole they not only tell the story as designed by ELOAH, but it is the only witness we



are to trust- yet we must remember that sometimes it takes digging deep in order to get a clear picture. I believe the books known as Apocrypha are also inspired and that they all must fit together seamlessly with scripture. Henceforward, consider yourselves archeologist of truth as we dig into numbering days.

## WHO is ENOCH and WHY SHOULD WE CARE?

*Jude 1:14 And Enoch, the seventh from Adam...*

I find it curious that Enoch is only mentioned a few times throughout all scripture in the Christian Bible. This was a man who not only **WALKED WITH ELOAH** but was translated out of this realm without seeing death.

*Genesis 5:22 And Enoch walked with ELOAH ...*

*Genesis 5:23 And all the days of Enoch were three hundred and sixty-five years.*

How can someone literally WALK with ELOAH? Maybe it just means he walked in the **WAYS** of ELOAH or he was righteous in the **SIGHT** of ELOAH. But, then again...

*Hebrews 11:5 By faith Enoch was translated so as not to see death, and he was not found, because ELOAH had translated him; for before his translation he had this testimony, that he pleased ELOAH.*

It is through this testimony of Enoch that we will take our journey and learn much from this prophet whom the scriptures mysteriously neglect. Let's start off with taking a look at the word *testimony* to get a better understanding as to what Enoch may have had that pleased ELOAH so.

**Thayer Definition: Testimony** <sup>G3140</sup> martureō (Greek)

to be a witness, to bear witness, i.e., to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration

In order to have a testimony one must have witnessed an event by SEEING, HEARING, EXPERIENCING... OR- because it was TAUGHT by DIVINE REVELATION or INSPIRATION!

*Jubilees 4:16 And in the eleventh jubilee Jared took to himself a wife, and her name was Baraka, a daughter of Rasujel, a daughter of the sister of his father, in the fourth week of this jubilee; and she bore for him a son in the fifth week, in the fourth year, of this jubilee, and he called his name Enoch.*

*Jubilees 4:17 He was the first one from among the children of men that are born on the earth to learn writing and knowledge and wisdom.*

*Jubilees 4:18 And HE WROTE the SIGNS of HEAVEN ACCORDING to the ORDER of their MONTHS in a BOOK, that the sons of men might know the time of the year according to their separate months.*



*Jubilees 4:19 HE was the FIRST to WRITE A TESTIMONY, and he testified to the children of men concerning the generations of the earth, and explained the WEEKS of the JUBILEES, and made known to them the DAYS of the YEARS, and ARRANGED the MONTHS and explained the SABBATHS of the YEARS as we made them known to him.*

There we have it! Enoch's *Testimony* was ELOAH'S Division of Days, and he was given the task to teach to men what the angels had revealed to him.

*2 Enoch 1:1<sup>i</sup> There was a wise man, a great artificer, and ELOAH conceived love for him and received him, that he should behold the uppermost dwellings and BE AN EYE-WITNESS of the wise and great and inconceivable and immutable realm of JAH Almighty...*

*1 Enoch 1:2 And Enoch, the blessed and righteous man of JAH took up his parable while his eyes were open and he saw, and said, "This is a Holy- (Qodesh) vision from the heavens which the Angels showed me: and I heard from them everything and I understood. I look not for this generation but for the distant one that is coming. I speak about the elect ones and concerning them."*

Enoch was given information that was to transcend through time, in order to be revealed and understood at a time such as this- the distant generation.

Now you might be thinking that there is no way the Book of Enoch could have been written by Enoch, survived the Great Flood and be here now to guide our generation. Perhaps not, yet we see in 1 Enoch chapter 68:1 "After this he gave me the characteristic marks (Literally, "the signs") of all the secret things in **THE BOOK OF MY GREAT-GRANDFATHER ENOCH**, and in the parables which had been given to him; inserting them for me among the words of the book of parables."

Who would this great-grandson be? Noah of course! Noah knew his great-grandfather and was taught the sacred things of ELOAH by him. As it was Noah's task to carry this information over into the new world for our *End-Time* generation.

*2 Enoch 22:10 And ELOAH summoned one of his archangels by name Pravuil, whose knowledge was quicker in wisdom than the other archangels, who wrote all the deeds of ELOAH; and ELOAH said to Pravuil: Bring out the books from my storehouses, and a reed of quick-writing, and give it to Enoch, and deliver to him the choice and comforting books out of your hand.*

*2 Enoch 23:1 And he was telling me all the works of heaven, earth and sea, and all the elements, their passages and goings, and the thunderings of the thunders, the sun and moon, the goings and changes of the stars, the seasons, years, days, and hours...*

*2 Enoch 23:2 And Pravuil told me: All the things that I have told you, we have written...*



*2 Enoch 23:3 And all double thirty days and thirty nights, and I wrote out all things exactly, and wrote **three hundred and sixty-six books** ...*

Enoch wrote three hundred sixty-six books. One book for each possible day of the solar year, to instruct man in the **NUMBERING of DAYS**. Can you imagine the knowledge they must have held!

The books of Enoch and Jubilees were revered by early Jews and Christians alike. Words spoken by the Messiah and His Disciples find precedents in the Book of Enoch. It is also believed that the displaced sons of Zadok- known to some as the *Essenes*, wrote the book of Jubilees at the time of the Maccabean revolt. They were fearful that their people would forget the ancient way of numbering days because a vast number of Hebrews were falling into Hellenized ways. Thus, the Book of Jubilees was written so that the truth would be retained for their people.

But with time, these books eventually became unpopular with the church, and their leaders discouraged their congregations from reading them. Mostly because the church leaders did indeed change the way the temple numbered days- from a solar reckoning to a lunar one.

The Book of Enoch although now not part of the Christian bible, it is part of the biblical canon as used by **Ethiopian Hebrews**. Their Holy Scriptures called *Mäṣḥafä Kedus* is written in the ancient Ge'ez language, and is the only place we find a complete version of the Book of Enoch. And although there were several language versions of the Book of Enoch found in Qumran, none of them were a complete works within themselves.

The Book of Enoch was also considered as scripture in the Epistle of Barnabas (16:3-4) and by many of the early Church Fathers, such as Athenagoras, Clement of Alexandria, Irenaeus and Tertullian, who wrote that the Book of Enoch had been rejected by the Jews because it contained prophecies pertaining to the Messiah<sup>ii</sup>.

And finally, just an odd mention that the Church of Jesus Christ of Latter-day Saints (a.k.a. *the Mormons*) also believe that the original Book of Enoch was an inspired work.

We must allow all inspired word to guide us in learning the correct Biblical principles of numbering days, so that we may faithfully attend ELOAH'S appointments.

As we search out truth let us remember what Peter said in 2 Peter 1:20 *This first knowing, that every prophecy of scripture does not take place by its own explanation.* We must gather the all the inspired witnesses to have them support one another.



## 'THE SIGN'- 4<sup>th</sup> Day of Creation

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

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

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

***Genesis 1:14** And the **CREATOR** said; **Let there be** (let the lights <sup>H1961</sup> ha'jah- exist as) **lights** (<sup>H3974</sup> men'orah) **in the firmament** (Septuagint <sup>G4733</sup> ster-eh'-o-mah; **something established, that is confirmation; stability – steadfastness;**) **of the heaven...***

***Genesis 1:15** And let them be for Menorah in the expanse of the heavens, to give light on the earth. And it was so.*

It is interesting the concepts I hear about the “Firmament”... The word **Firm** means; **Securely fixed in place**. **Firm-ament** is nothing more than a *secure, unwavering, stable place* that holds the lights for confirmation of the Creator’s Set Times.

Like the word ‘Settlement’ – a place where people settle; the ‘Firmament’ is a place beyond the earth’s atmosphere where the lights securely- *Firmly* reside.

*...in order to divide the day from the night; and let them be for signs (<sup>H226</sup> o'th-sign, signal, evidence, mark ) and for seasons (<sup>H4150</sup> mo'ed- appointed times; set time) and for days, and years.*

First let’s not get confused with this word ‘seasons’ as it does not pertain to the four yearly changes we call spring, summer, fall and winter. This Hebrew word is *mo’ed* – meaning appointed and set times.

Thus, we are being told that the lights exist in the **unwavering steadfastness** of the heaven to ESTABLISH with a **SIGN**, a **MARK** as COMFIRMATION – the numbering of days in order to know the APPOINTED TIMES for meeting with JAHUAH.

***Genesis 1:16** And the **CREATOR** made the two great luminaries: the great luminary to rule the day, and the lesser luminary- and the stars to rule the night.*

***Genesis 1:19** And there was evening, and there was morning the fourth day. (Note: the 4<sup>th</sup> day ended at the rising of the light.)*



With the revealing of the lights on the 4<sup>th</sup> day- Our Creator gives us instruction to use them to count out and mark all of HIS APPOINTED TIMES- Which HE lists *in their order* in Leviticus twenty-three.

*Leviticus 23:2 Speak to the sons of Israel! And you shall say to them; The holiday feasts of the Creator which you shall call them for holy convocations (a Qodesh Miqra- set-a-side rehearsal) these are my holiday feasts:*

**Sabbath** 23:3

**Passover** 23:4-8

**Feast of First Fruits: Barley** 23:9-14

**Feast of Weeks/Oaths: Wheat, Wine & Oil (3 sets of 7 sevens)** 23:15-22

**Feast of Trumpets** 23:23-25

**Day of Atonement** 23:26-32

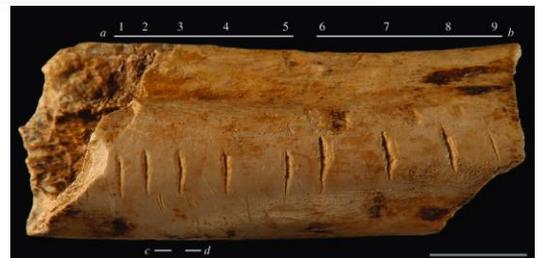
**Feast of Booths** 23:33-44

These are the SET TIMES for which our CREATOR is telling us we must learn to number our days correctly. HE declared the lights of heaven to not only be for a **MARK- TO SET APPOINTED TIMES- But also to be a beacon, for knowledge upon the earth.** What ‘exactly’ is the beacon marker sign given to sun on the fourth day of creation- what SIGN would be clear enough for even the lowliest shepherd boy in the fields to see and understand?

One of the oldest forms of counting was the ‘Tally Mark’. Tally marks, also called hash marks are a simplistic form of numeration used for counting. This practice is the method on which the Roman-numeral system is based.

{ I, II, III, IV, V, VI, VII, VIII, IX, X, XI, XII, XIII, XIV, XV, XVI, XVII, XVIII, XIX, XX, XXI, XXII, XXIII, XXIV, XXV, XXVI, XXVII, XXVIII, XXIX, XXX, XXXI, XXXII, XXXIII, XXXIV, XXXV, XXXVI, XXXVII, XXXVIII, XXXIX, XL, XLI, XLII, XLIII, XLIV, XLV, XLVI, XLVII, XLVIII, XLIX, L, LI, LII, LIII, LIV, LV, LVI, LVII, LVIII, LIX, LX, LXI, LXII, LXIII, LXIV, LXV, LXVI, LXVII, LXVIII, LXIX, LXX, LXXI, LXXII, LXXIII, LXXIV, LXXV, LXXVI, LXXVII, LXXVIII, LXXIX, LXXX, LXXXI, LXXXII, LXXXIII, LXXXIV, LXXXV, LXXXVI, LXXXVII, LXXXVIII,

Ancient man, made tally marks by carving notches in wood, bone, and stone. These tally marks were used not only for keeping records of quantities, such as numbers of animals or other valuable commodities but for counting time as well. These earliest depictions of numbers were so simple and direct, the correspondence to reality so obvious, that they were easily understood by people from many different cultures.



Our Creator's heavenly tally mark is the sign given to us on the fourth day of creation to start our priestly numbering of days. JAHUAH made the heavens move in such a way that one day only in the spring, and again one day in the autumn, our planet's equator aligns itself with the Greater Luminary the sun. This is the day called the equinox (equal night [nox] and day). The day the sun rises directly due east. This alignment causes all the shadows on earth to be straight for that day only. Once the sun moves off the equatorial (equal) line the shadows bend because of refraction caused by the earth's atmosphere.

*James 1:16 Do not be misled, my beloved brothers,*

*James 1:17 Every good portion and every perfect gift is from above, coming down from the FATHER of the LIGHTS, of whom there is no alteration or SHADOWED CIRCUIT.*

Here in James this word *circuit* is translated from the Greek word- <sup>G5157</sup> tropē defined by the Thayer's Lexicon Definition as *a turning of the heavenly bodies. A revolution.*

*Ecc 7:11 Wisdom is good with an allotment and abundance to the ONES VIEWING the SUN.*

*Ecc 7:12 For WISDOM in its SHADOW is as the Shadow of Silver [marks/signs]; and the advantage of the Knowledge of Wisdom will RESTORE to LIFE the One HAVING IT.*

The Hebrew word for *Silver* (קספ – KeSePh) evolved from a root word which means “to make *marks*.”

*Ecc 7:13 Look at the work of ELOAH; for who can make that straight which He has bent?*

**The 4<sup>th</sup> day sun sign of the straight line will be witnessed by a bent shadow line before and after the sign event.**

Solomon knew how to read the sun signs and understood the significance of that information. The Creator gave us this sign that is rich in knowledge so that we would NEVER lose the BLESSED first Sabbath of creation - for it is to be a memorial and the *Mark* of HIS PEOPLE.

Therefore, the straight-line shadow caused by the due east rising of the sun is the TALLY MARK given to the Greater Luminary on the 4<sup>th</sup> day of Creation. A simple straight-line shadow that any shepherd's staff could project. Three days later would be the first Sabbath of creation.

Our Creator's language is a visual one- and HE uses the visual aspects of the heavens as sign posts leading us to HIS appointments.



***Psalms 19:1** The heavens declare the Glory of Eloah, and the firmament (the stability of the heavens) announces the making of his hands.*

***Psalms 19:2** Day to day bubbles up a saying- (**Speaks out a Narration**); and night unto night announces knowledge.*

***Psalms 19:3** There are no speeches nor words which their voices are not heard.*

From shepherd boy to great king, it doesn't matter what language we speak- all tongues can understand the Creator's marks in the heavens.

By giving the sun this 4<sup>th</sup> day marker as a sign to assist us in our counting of days, we can easily count back three days to confirm the first day of creation and count forward to locate the **FIRST SABBATH** of Creation. Thus, being able to commune with our Creator on the days HE established!

### **Continuing with Psalm 19-**

***Psalms 19:4** Into all the earth went forth their **knell** (proclamation; utterance); and unto the ends of the inhabitable world their words. **He put His tent/tabernacle in the SUN.***

Isn't that an interesting statement? The Creator put His dwelling place in the sun. It is the **sun**, which is the **Greater Luminary** (Gen. 1:16), that marks HIS Appointed SET Times. It is these *Set Times* where our Creator waits for us to meet with Him.

***Psalms 19:5** And then [the sun] as a **GROOM** going forth from out of his **nuptial chamber**, shall exult as a strong man running a journey.*

The placement of the Tree of Life in the Garden gives us more insight to where this nuptial chamber that the sun-groom is coming forth from.

***Genesis 2:8** And the CREATOR planted a garden eastward in Eden (set times; a year); ...*

***Gen 2:9** ... The Tree of Life was also in the middle of the garden...*

***Rev 2:7** The one who has an ear, hear what the Spirit says to the assemblies. To the one overcoming, I will give to him to eat of the **Tree of Life which is in the middle of the Paradise of Eloah.***

**The word EDEN עֵדֵן** is derived from iddan meaning **time, a set time**; technically a year.<sup>iii</sup> Eden in Hebrew is spelled- Ayin dalet nun.

**Ayin** א hieroglyphically is an eye and means to see, know, **experience, understand**, to be seen. **Dalet** ד is a **door** or **pathway**, and can mean to **enter**; a **way of life**; and movement, especially into or out of. And the ancient pictograph of **Nun** נ is a picture of a seed sprout representing the idea of continuing to a new generation and life.



When Ayin & dalet are written together it establishes a very important root which hieroglyphically fosters the idea of **TIME**; a **periodic return of time**; a **thing constant by which one can give a testimony or witness.**<sup>iv</sup>

The **testimony** and **continual witness** of this actual Time Garden is set by the lights of heaven, where they record the way back to meeting with ELOAH.

*The Anchor Bible Dictionary*- Volume 2 states:

*... [the Garden] in Genesis 2-3 it is probably meant to be understood primarily as a dwelling place of the CREATOR rather than simply a place of human habitation.*

*The main feature of the Garden of G-d theme is the presence of the deity. The divine council meets there and decrees of cosmic importance are issued. Eloah's dwelling is also called phr m'd "Appointed Assembly."*

The Creator placed the bridegroom, (i.e.; the Messiah)- the Tree of Life in the middle of the GARDEN of APPOINTED TIME. HE also assigned the luminaries to keep track of HIS appointments in the middle of the creation week- where the 'Sun Groom' races out his bridal chambers from the middle of the viewable heavens.

*Psalms 19:6 Its rising is from one end of the heavens,  
and its circuit [tequfah] to the other end;  
And naught is hidden from its heat.*

### **What on Earth is Tequfah?**

The Dead Sea scrolls are a significant tool for biblical studies as they pushed back the date by a thousand years for the oldest known copies of many of the books found in the Bible.

With recent translations of some of the last scroll fragments, scroll 4Q324d has brought to the forefront the term **tequfah**. A notation of 'tequfah,' is found in four significant instances throughout the scroll. Out of all the scrolls found in Qumran, these scroll fragments are thus far the only ones where the word *tequfah* has been used.

Tequfah<sup>H8622</sup> is the general term for **circuit**; the circuit of time, a cycle, and may be applied to the term of a day, month, year, etc. or even a period of a pregnancy. As we see in 1Samuel 1:20.

*1Sa 1:20 And it happened when the time had come around [tequfah], Hannah conceived and bore a son. And she called his name Samuel, saying, Because I have asked him of Jahuah.*

The interesting thing about this scroll was that before they could determine what was on it, the researchers first had to solve a puzzle, as the scroll was written in a cipher.

Dr. Eshbal Ratzon and Professor Jonathan Ben-Dov of Haifa University<sup>v</sup> Department of Bible Studies stated in an article titled *Israeli Researchers Decipher One of Last Two Undecoded Dead Sea Scrolls;*<sup>vi</sup> states that it was not uncommon for documents to be



written in code. *“This practice is also found in many places outside the Land of Israel, where leaders write in secret code even when discussing universally-known matters as a reflection of their status.”* They further explained that the custom was to show that the author was familiar with the code while others were not.<sup>vii</sup>

Researchers of this latest scroll say that it was *‘the notations in the margins of the original text’* that helped them piece the fragments together. It appears that the original author had either forgotten or omitted some information that was added by a second author, which included dates celebrated by the group.

The researchers noted that the sect used a calendar that is ***almost based*** on a solar year, in that it comprised of 364 days. Dr. Ratzon adds, *“364 divides into 7, so every date falls on a specific day of the week and every holiday has a fixed date... This scroll details all dates on which Shabbat falls and all the days of the week on which holidays fall.”*<sup>viii</sup> The dates on this scroll agree with dates found on other scrolls, like the Temple scroll and Sabbath scroll.

Dr. Ratzon also explained that when significant events took place inside the Temple, such as the High Priest making a sacrifice on Yom Kippur, only one calendar could be used.

*“But this calendar was disputed, which may be one of the reasons this sect left the Temple and went to the desert. They had many disputes and this was one of them – they couldn’t celebrate holidays together...”*

History tells us that this separation from the temple happened during the time of the Maccabean revolt- and history also tells us the affect this calendar dispute had on the High Priest. As the ‘Lawful’ Zadokite Priests were ousted from the Temple- they took the Priestly calendar with them. Leaving behind the new “Woke Hellenized Priests” with their woke lunar calendar.

The ascension of Antiochus IV Epiphanes to the Seleucid throne in 175 BC marked the beginning of the end of true High Priesthood. Onias III, a descendant of Zadok, served as Kohen Gadol/High-Priest at the time. A victim of slanderous accusations, Onias was deposed and replaced by his Hellenized brother, Jason, who promised Antiochus higher tax revenues from the Hebrews. A few years later, Menaulus, a non-Kohen from the tribe of Benjamin, promised Antiochus a larger sum for the position of Kohen Gadol. His wish was granted with the assistance of the Seleucid army.

Thus began the practice of buying the High Priesthood from the government. This explains the extremely high number of High Priests during this era, since most died when they entered the Holy of Holies on Yom Kippur; the Day of Atonement.

The Gemara<sup>ix</sup> states that during the first Temple, only 18 High Priests served in it. But after the false priest with their false lunar calendar took over in the second temple era, the High Priests started dying on the Day of Atonement as they entered the Holy of Holies. They were in essence, offering up ‘strange fire’ to Eloah, and their fate was that of Nadab



and Abihu, the sons of Aaron. In other words, they came before JAHUAH at a time not appointed by him.

A small bit of math, along with recorded history, reveals a startling fact: From an article in

*The Jewish Press*:<sup>x</sup>

*"In the second Mikdash (temple), which abided for 420 years, more than 300 High Priests served. If you take off therefrom the 40 years which Shimeon the Righteous served, the 80 years which Yochanan the High Priest served, the 10 years which Yismael b. Fabi served or, as some say, the 11 years of Rabbi Eleazar b. Charsum, and then count the number of High Priests from then on -- you will find that none of them completed his year in office. They all died when they entered the Holy of Holies on Yom Kippur."*

The people were so accustomed to see the priests die that they tied a rope around them and, when they didn't walk out from the Holy of Holies, the people knew they had died and they were then pulled out, for no one else was allowed to enter the Holy of Holies.

This is why it is so important to number our days correctly. Remember what David said in **Psalm 90:11** *Who knows the power of your anger? AND HOW TO COUNT OUT HIS DAYS BECAUSE OF THE FEAR OF YOUR RAGE?*

Going back to this word **tequfah**- *post-Biblically*- (modern Hebrew), it commonly means 'equinox'. And yet, tequfah never has this meaning in the Tanach. In Biblical Hebrew, tequfah retains its literal meaning of "circuit" from the root meaning "to go around".

The author of the scroll appears to note the first day of months one, four, seven and ten as "tequfah". Let's take a look at the four excerpts from the scroll 4Q324d where the word tequfah is used starting with the first month.

3. [(The beginning of the) first (month) on (week)d]ay[ four. Tequfah. On the fourth] 4. [in it – Sabbath.] On the e[leventh in it – Sabbath. On the four-] 5. [teenth in it – the Passah, (week)day three]...

We see that on the fourth day of the week is the first day of month one- and *tequfah* is indicated as the beginning of a new cycle.

According to the Book of Enoch- it is on the 364<sup>th</sup> day of the priestly count where we will find the final End of the Quarter leader or what Enoch refers to as an 'Intercalary' day. An End of the Quarter leader because Enoch tells us to count a

CHODESH 1						
DAY 1	DAY 2	DAY 3	DAY 4	DAY 5	DAY 6	SHABBAT
Day 1 of Creation Light Called forth  MARCH 17	Day 2 of Creation Firmament & Water  MARCH 18	Day 3 of Creation Land & Plant  LAST FULL DAY & NIGHT OF WINTER- DAY 364 MARCH 19	Day 4 of Creation Time set in Motion  EQUINOX Exo 40:17; 4Chr 29:3,17 Gen 8:13; Eze 7:9; 10:17 Eze 29:17; Eze 45:18 MARCH 20	Day 5 of Creation Start Count for 360 Days  FIRST FULL DAY OF SPRING MARCH 21	Day 6 of Creation   3 MARCH 22	Day 7 of Creation   4 MARCH 23
5 MARCH 24	6 MARCH 25	7 MARCH 26 Eze 30:20	8 MARCH 27 2Chr 29:17	9 MARCH 28	10 MARCH 29 Select Lamb Exo 12:3 Gen 8:5 Jos 4:19	11 MARCH 30 2 <sup>nd</sup> Shabbat
12 MARCH 31 Eze 8:31	13 APRIL 1 Est 3:12	14 APRIL 2 Ezo 12:18 Lev 23:5 Num 9:5 Num 28:16 PASSOVER	15 APRIL 3 1 <sup>st</sup> Day of Unleavened Exo 12:18 ASSEMBLY DAY The Exodus - Num 33:3 Messiah Dies 33AD on Jewish Passover	16 APRIL 4 1 <sup>st</sup> Day & 2 <sup>nd</sup> Night in the grave 2Chr 29:17	17 APRIL 5 2 <sup>nd</sup> Day & 3 <sup>rd</sup> Night in the grave	18 APRIL 6 3 <sup>rd</sup> Shabbat Messiah Rises at Evening Oblation



quarter by counting three months as 30, 30, 30 and 1 days. This indicates that the ‘1’ is at the end of the quarter. Had he said that a quarter was counted as one and ninety days; we could then argue that this leader led in the quarter as the head instead of the tail. With this in mind we will for the rest of the study refer to the ninety first day of each quarter as the End of Quarter Leaders.

Enoch gives us instructions on dividing the years by quarters and again with seasons. Many people confuse these two days as being one and the same. However, if we looked only at the first month there could be an argument for tequfah to mean ‘equinox’ - as the equinox was used by the priests to start the new year- or new tequfah circuit.

But we can also see that the last quarter ended the day prior, then also lending to the argument that tequfah could simply mean the start of a new quarter cycle as Mar Samuel indicated. So then, let’s look at the next instance where tequfah is used in the scroll to see if it sheds light on the application of this word.

*(Week)day two – in it (falls) the thirtieth (day of the month).] 7. [(Week)d]ay [three is additional. (The beginning of the) fourth (month) is on (week)day four.] 8. **Tequffah.** On the fourth in] it – Sabbath.*

We see again that- the first month of the next circuit- in this case month four of the year- begins on the fourth day of the week- and is called tequfah. This first day of the fourth month is just one day before the sun event of the summer solstice- during a time when the sun appears to stand still- thus again an argument for tequfah as a seasonal turn distinction. But on the other side of the argument- it is the **actual** day of the new quarter as well.

DAY 1	DAY 2	DAY 3	DAY 4	DAY 5	DAY 6	SHABBAT
29 JUNE 16	30 JUNE 17	31 END of QUARTER MARKER JUNE 18	Head of Fourth Month ASSEMBLY DAY Memorial to Noah- Abysses Closed JUNE 19	SUMMER SOLSTICE 2 JUNE 20	3 JUNE 21	14 <sup>th</sup> Shabbat 4 JUNE 22

Also notice that the scroll is telling us that just prior to the first day of the fourth month, the thirtieth day of the third month falls on the second day of the week; and that on the third day of the week is the ADDITIONAL DAY- the day the Enoch tells us is the last day of the quarter (91<sup>st</sup> day). Tequfah indicating the start of a new quarter circuit.

*[(Week)day tw]o – in [it (falls) the th]irti[eth (day of the month). The] (beginning of the) sev[en]th (month) 9. [(is on) (week)d]ay fou[r]. Tequfah.*

The seventh month, being the first month of its quarter, begins on day four of the week. Typically, the Autumnal Equinox falls on September 22<sup>nd</sup>, that is five days after the day called tequfah in the scroll. Thus, is hard to argue here that the ancients believed the Autumnal Equinox happened four days prior to the obvious straight-line shadow of the sun.



I surmise that our ancient forefathers and even the ancient common folk knew the heavens much better than us common folk do today. They knew the solar signs of seasonal changes. The suns trek from north to south and back again is easy enough to track for even a lowly shepherd boy in the field with only his staff in hand. Then giving in to the argument that tequfah's application in this scroll was to indicate the beginning of a new quarter cycle- not the start of the Autumn 'season', which is witnessed in the heavens by the suns due east rising event.

Finally, the fourth quarter we read;

CHODESH 10						
DAY 1	DAY 2	DAY 3	DAY 4	DAY 5	DAY 6	SHABBAT
29 DEC 15	30 DEC 16	31 END of QUARTER MARKER DEC 17	Head of Tenth Month <b>ASSEMBLY DAY</b> Memorial to Noah- Mountains Seen Gen 8:5 Ezr. 10:16 DEC 18	2 DEC 19	3 DEC 20	4 40 <sup>th</sup> Shabbat WINTER SOLSTICE DEC 21

8. ... (Week)da[y t]wo – in it (falls) the thirti[eth (day of the month)]

9. (Week)day th[ree is additio]nal. On [the first (day) of ]the tenth (month)- **Tequfah**

10. (on) (week)**day four**. On the fourth in it – S[ab]bath.

Again, we can clearly see that the physical solar event of the winter solstice happens four days after the indicated *tequfah* on the first day of the tenth month.

The application of the word *tequfah* would then seem to be the authors indication that a new quarter cycle had begun. To claim that *tequfah* literally means *equinox and/or solstice*- rather than just a completed circuit of thirteen weeks- because it now has this understanding in modern Hebrew, is an anachronism. Meaning that we must keep terms within textual understanding for the time period.

It would be like saying that there were handguns in ancient Israel because the word ***Ekdach*** <sup>H688</sup> *meaning a fiery glow*- which appears in Isaiah 54:12 is the ***post-Biblical*** Hebrew word for handgun.

This scroll is certainly a witness to Enoch's breakdown of the yearly circuits, and supports what other scrolls have already brought forth in how this priestly Zadokite sect kept our Creators division of time as given to Enoch, Noah, David, Solomon and Moses.

The most interesting thing I find with this *tequfah* application, is that they also mark the memorials of Noah in the first, fourth, seventh and tenth months. Thus, perhaps their only designation- we cannot know for sure- but we do know that the Book of Jubilees was found among the scrolls.



*Jubilees 6:23-33 And on the first day of the **first month**, and on the first day of the **fourth month**, and on the first day of the **seventh month**, and on the first day of the **tenth month are the days of remembrance, and the days of the mo'edim in the four divisions of the year**. These are written and ordained as a testimony forever. And Noah ordained them for himself as feasts for the generations forever, so that they have become thereby a memorial unto him.*

*And on the head of the **first month**, he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened (the ark) and saw the earth. And on the head of the **fourth month** the mouths of the depths of the abyss beneath were closed. And on the head of the **seventh month** all the mouths of the abysses of the earth were opened, and the waters began to descend into them. And on the head of the **tenth month** the tops of the mountains were seen, and Noah was glad.*

*And on this account, he ordained them for himself as feasts for a memorial forever, and thus are they ordained. **And they placed them on the heavenly tablets, each had thirteen weeks; from one to another their memorial**, from the first to the second, and from the second to the third, and from the third to the fourth. (The quarters of the year).*

*And all the days of the commandment will be **two and fifty weeks of days**, and (these will make) the entire year complete.*

*Thus, it is engraven and ordained on the heavenly tablets. And there is no neglecting (this commandment) for a single year or from year to year. And command thou the children of Israel that they observe the years according to this reckoning— three hundred and sixty—four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts.*

With the discovery of the Dead Sea scrolls many calendrical questions have been answered as to how the early priests of the first temple kept track of days; affirming that our Creator's days are FIXED indeed. These dates are all counted and confirmed by a solar reckoning. Counting backwards from any one of these events leads us back to a fourth-day start of the year- associating it with the day that the luminaries were assigned to keep track of time.

Once the 4<sup>th</sup> day tally mark of the straight line, at the vernal equinox, was established; not only was it a three-day countdown to the *First Sabbath of Creation*- thus of the whole creation cycle's fifty-two Sabbaths; but the Priests elected of JAHUAH Himself, used this tally mark to begin the counting of the new *priestly year*.

Historians such as Philo tell us-

*“Moses puts down the beginning of the vernal equinox as marking the first month of the year, attributing the chief honour, not as some persons do, to the periodical*



*revolutions of the year in regard to time, but to the graces and beauties of nature which it has caused to shine upon men; ...” (Philo on Moses. 2:222)*

The vernal equinox was always considered the sign marking the fourth day of creation- thus the Sabbath would automatically be three days later, on the seventh day of creation.

### **‘THE NEW YEAR’- At the GREAT GATE**

**4<sup>th</sup> Day of Creation Count- 1<sup>st</sup> Day of Priestly Count- 1<sup>st</sup> Day of Solar Cycle**

*Mat 6:10 ... as it is in Heaven, also on the earth.*

Ezekiel mirrors the *Heavenly East Gate* with the *Earthly East Gate*- which only the Bridegroom Messiah may enter through.

*Eze 44:1 And he brought me back by the way of the gate of the outer sanctuary, facing east. And it was shut.*

*Eze 44:2 And Eloah said to me; **This gate shall be shut; it shall not be opened. And a man shall not enter by it, because JAHUAH, the Eloah of Israel, has entered by it; so it shall be shut.***

*Eze 44:3 As for the **PRINCE**, as prince **he shall sit in it to eat bread before JAHUAH. He shall enter by the way of the porch of the gate, and by his way shall go out.***

Here we see the prince Messiah entering through the *East Gate* to have communion with His Father, upon His return. Just as the sun-groom arrives at the heavenly *East Gate* to mark the return [tequfah] of the Priestly Year.

Rising due east the groom runs across the heaven **due west** until he sets that evening, casting throughout the day his “**Sun Sign**” of the straight-line shadow- giving us the tally mark for the new year. Just before his light vanishes that evening, we can witness that he has moved completely through the 4<sup>th</sup> Gate as his shadow marks (*the silver*) begin to move away from the center line. Thus, completing the sign of the new year on the **straight** and **sure path**.



*Exo 12:2 This month is to you the beginning of months. It is to you the first among the months of the year. (ABP)*

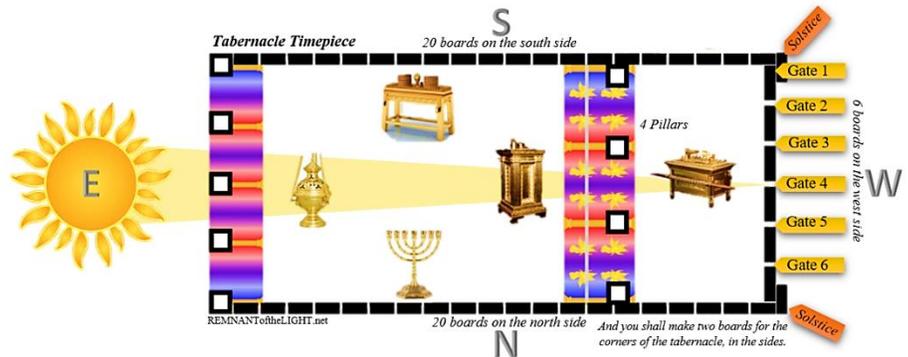
*Exo 40:2 On the first day of the month, on the first of the month, you shall raise up the tent of the tabernacle of the congregation.*



The Tabernacle was set up on the first day of the first month in order for the doors of the tabernacle to be aligned to the due east direction- for the rear of the tent was facing west thus the front is facing east.

*Exo 26:22 And by the rear of the tent by the part towards the west you shall make six posts.*

We also see that they were instructed to set six posts. Were these posts used to mark the months as the sun traveled through the SIX GATES? Did the first rays of light shine through the eastern door – marking time against the west facing wall; highlighting post after post as the sun traveled through its yearly trek?



We cannot know for sure- but according to

Hermanus Smeenk in his article '*Is Today's Jewish Calendar the One ELOAH Gave to Moses?*' he states that:

*In the pre-Exilic period (first temple era) it was held to be of imperative necessity that on two days of the year the sun shone directly through the eastern gate... through all the eastern gates of the Temple arranged in line, directly into the very heart of the Temple proper.*

*The eastern gate, also called "sun gate," served not only to check on the equinoxes, when the sun rises exactly in the east, but on the solstices as well: a device on the eastern gate was designed to reflect the first rays of the sun on the summer and winter solstices, when the sun rises in the southeast and the northeast, respectively.*

Smeenk further states that:

*"The eastern gate of the Temple of Jerusalem was no longer correctly oriented after the cardinal points had become displaced. On his accession to the throne following the death of Ahaz, Hezekiah "inaugurated a sweeping religious reformation."*

*II Chronicles 29:3 says: "He in the first year of his reign, in the first month, opened the doors of the house of ELOAH, and repaired them... Hezekiah therefore gathered the priests "into the east street" and spoke to them, saying "our fathers have trespassed" and "have shut up the doors of the porch."*

The design of the eastern temple gates appears to have been for the exact purpose of calculating the equinoxes and the solstices. It was only on the first day of the first month could the repairs be done correctly in order to align them with true east.



It is also confirmed in the Dead Sea scrolls that the priests observed Shavuot on the 15<sup>th</sup> day of the third month (*DSS 4Q320, 4Q321*). When we count backwards, we can see as well that the year began on the fourth day of the week with the straight-path sun sign.

Now that we have established that the new year began on the fourth day of the week- Enoch breaks down the creation cycle, instructing us on how it relates to the solar cycle. With directions on how to use the Greater Luminary's sign to determine where the new year is in the heavens, hence marking day four of the week which correlates with day four of creation.

Documents 4Q320 AND 4Q321

I. [On the sixteenth of it (of the second month): sabbath]  
I.5 On the twenty-third of it: sabbath  
On the thirtieth of it: sabbath  
I.10 [On] the seventh of the third month: sabbath  
On the fourteenth of it: sabbath  
I.15 On the fifteenth of it: Feast of Weeks  
On the twenty-(II.) [f]irs[t] of it: sabbath  
II.5 [On] the twenty-eighth of it: sabbath  
The first of the sabbath and the second day and the third are to be added  
II.10 And the season is complete: ninety-one days  
II.15 On the first of the fourth month: Memorial Day  
On the II. fourth III. of it: [sabbath]  
On the e[leventh] of it: sabbath  
III.5 On the eighteenth of it: sabbath

***Enoch 72:4*** *First, there goes out the great light whose name is the sun; its roundness is like the roundness of the sky; and it is totally filled with light and heat.*

***72:5*** *The chariot (of the sun groom) on which it ascends is driven by the blowing wind. The sun sets in the sky in the west and returns by the northeast in order to go to the east; it is guided so that it shall reach the eastern gate and shine in the face of the sky.*

***72:6*** *In this manner it rises [increases] in the first month through the GREAT GATE; it proceeds through this gate which is the fourth among those six openings which are located in the direction of the east.*

*'In this manner it rises in the first month'* - What manner would that be? The previous verse tells us that the sun will reach the eastern gate and *SHINES in the "FACE of the Sky,"* this is an idiom that means in the *center of the sky.*

This GREAT GATE that the sun moves through to enter the first month resides right in the middle of the heavens. This is the only place in the year where a Seasonal Leader and Quarterly Tequfah leaders come together. Jointly they mark the new year.

Great Gate in Hebrew is 'Gadol Dalet' – dalet is the fourth letter of the Hebrew aleph-bet with the numerical value of four as well. Hieroglyphically it, as mentioned earlier, is a ***door or passage way***- but it also conveys the concept of the force or energy which transports us from one state of being to another. The Gadol Dalet is the FOURTH GATE in the heavens- established on the FOURTH DAY of Creation- marked by the sun sign of the straight-line shadow- exemplified in its very name- '*Gadol Dalet*' Great 4<sup>th</sup> Gate.

***Enoch 72:7*** *By this fourth gate through which the sun rises during the first month there are twelve open windows from which a flame flows, when they are opened at the appropriate time.*



When the sun rises in the fourth gate- marking it as the first month- it ushers in the leaders of months with it. Which then manifest at their appropriate set times.

*72:8 When the sun rises in the east in the sky, it goes out through this fourth gate for thirty mornings and descends faithfully through the fourth gate in the western sky.*

The fourth gate is marked with the SUN'S due EAST RISING. Therefore, when the sun rises due east, we start counting thirty days.

*72:9 During those thirty days the day daily becomes longer and the night nightly shorter, for thirty days.*

This is the spring, the beginning of the year as per biblical instruction.

## 12 MONTHS of the YEAR- ROSH CHODESH

Each of these twelve windows are found within the Gates of the sun where there are six in east and six in the west. That is a total of twelve gates that the sun moves through to establish the twelve months of the solar year.

Therefore, the year consists of 12<sup>th</sup> months- never in scripture is a 13<sup>th</sup> month ever mentioned.

### Military Divisions

*1Ch 27:1 And the sons of Israel according to their number, the chief fathers and commanders of thousands and hundreds, and their officers who served the king in any matter of the divisions, who came in and went out **month by month for all the months of the year**, were twenty-four thousands of every division.*

*1Ch 27:15 The twelfth for the twelfth month was Heldai of Netopha, of Othniel...*

There are never men allotted to a 13<sup>th</sup> month!

*Rev 22:2 In the midst of its street and of the river, from here and from there, was a **Tree of Life producing twelve fruits**: according to **one month each** yielding its fruit. And the leaves of the tree were for healing of the nations.*

Month to month for only 12 months- Only yields twelve fruits never thirteen! It was only after the temple was commandeered by unlawful leaders during the Maccabean revolt that a thirteenth month emerged within Judaism with the introduction of the lunar/solar calendar. Thereby, doing away with the Priestly 364-day count given to the rightful priest and installing their false light- lunar start of the year.

By waiting for the new moon after the vernal equinox, this not only causes the number of days of the year to fluctuate; it gives way to the need of adding an intercalary MONTH every fourth year. Never is an extra month mentioned in scripture, by Enoch or in the Book of Jubilees.



*Exo 12:2 This month shall be the **beginning** <sup>H7218</sup> (Rosh) of **months** <sup>H2320</sup> (Chodesh) for you. It shall be the first of the months <sup>H2320</sup> (Chodesh) of the year for you.*

The Hebrew *Rosh Chodesh*; translated *Beginning of the Month*; literally means ‘HEAD (rosh) of the MONTH (chodesh). It is the assembly day on the first day of every month in the Hebrew calendar. This same phrase used throughout the Dead Sea Scrolls, which lay out the priestly solar calendar and its feasts.

Due to the corrupt scribal pen, the Hebrew phrase, *Rosh Chodesh*, has been incorrectly translated into ‘*New Moon*’ in many modern-day bible versions. We can thank Antiochus Epiphanes for this and his forcing the Hebrews to observe the ‘*Birthday of the Moon*’ at the start of the new lunar synodic month. His edict eventually crept into a permanent place in Judaism’s calendar and influenced scriptural translations.

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

Observing the new moon was not commanded in the Torah but rather something forced upon them in such a way that the truth got lost in history. We are warned though- in the book of Jubilees- to beware of this, as the moon falls ten days behind the sun and stars each year.

*Jubilees 6:34-37 And all the children of Israel will forget and will not find the path of the years and will forget the renewals (Chodesh) and the seasons (Mo'ed-appointed times the Feasts), and the Sabbaths and they will go wrong as to all the order of the years (Jubilees)...*

*...On the Heavenly Tablets the Division of Days is ORDAINED. Lest they forget the Feasts of the Covenant.*

*For there will be those who will assuredly make **OBSERVATIONS OF THE MOON** -how (it) disturbs the seasons and comes in from year to year **ten days too soon**. For this reason, the years will come upon them when they will disturb (the order), and make **an abominable** (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy;*

By using the phases of the moon (a synodic month) to determine the start of the year rather than the lunar sidereal cycle which align all the luminaries in the heavens, the days quickly fall out of place.

*Jubilees 6:38 for they will go wrong as to the months and Shabbats and feasts and jubilees.*

Enoch tells us that the year is completed in 364 stellar stations-



**Enoch 75:3** and the exactness of the year is accomplished through its separate *three hundred and sixty-four stations*...

## THE STAR LEADERS- ENOCH BREAKS it DOWN

The stars are one of the luminaries listed as a keeper of time in Genesis 1:16. In fact it is the stars according to Enoch, which are the framework of the division of time itself.

Enoch chapter eighty-two is where we find the breakdown of the leaders of time and vital information on numbering our days. As I mentioned earlier in this study; our understanding of this chapter progressed with the information found in scroll 4Q324d and the use of Tequfah. This didn't change the basic framework of the calendar- just enhanced our understanding of the placement of the leaders and brings further more proof that the year began at the spring equinox on the fourth day. So, let's take a look at what Enoch has to say.

We start out with Enoch speaking to his son Methuselah-

***Enoch 82:2** I have given wisdom to you, to your children, and to those who shall become your children in order that they may pass it in turn to their own children and to the generations that are discerning.*

***82:3** All the wise ones shall give praise, and wisdom shall dwell upon your consciousness; they shall not slumber but be thinking; they shall cause their ears to listen in order that they may learn **this wisdom**; and it shall please those who feast on it more than good food.*

Remember what king Solomon told us about the wisdom that restores to life the ones watching the shadows of the sun. (Ecc.7:11-13)- Enoch relays that this wisdom is better than feasting on good food!

***82:4** Blessed are all the righteous ones; blessed are those who walk in the street of righteousness and have no sin like the sinners in the computation of the days in which the sun goes its course in the sky. The sun comes in through a door and rises for thirty days together with the chiefs of the thousands of the orders of the stars, together with the four which are added to determine the intervals within the year (the intercalary days), that is, the intervals between the four seasons of the year; those that lead them along come in on four days.*

'The sun comes through a door and rises for thirty days' Enoch already conveyed in chapter seventy-two that this door is the 4<sup>th</sup> Gate the Gadol Dalet, and via the sun, comes all the days of the year in their individual set order, with particular focus on the *sets of four* that play their roles throughout the division of the year.



**“Together with the four which are added to determine the intervals [intercalary days] within the year, that is, the intervals between the four seasons of the year. Those that lead them come in on four days.”**

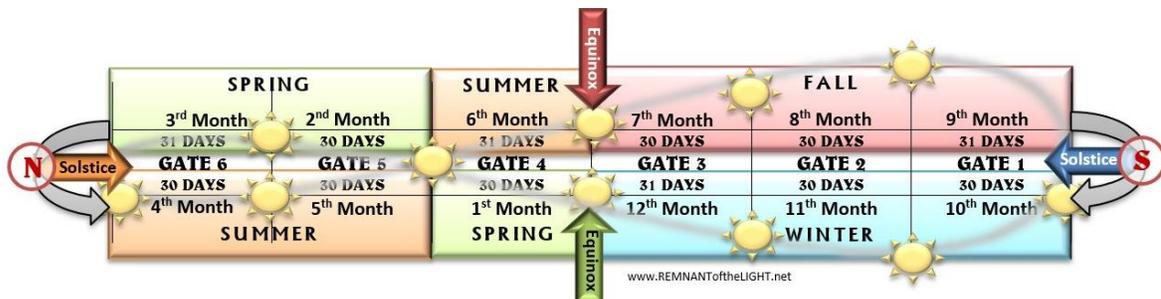
One set of four determine the intervals between the four seasons... Between the seasons, not at the turn on the season. Thus, these four are the four *Intercalary* days counted between each quarter -

*‘Those that lead them come in on four days’* - Four days come in first to lead the whole cycle of leaders- they distinguish the *mo’ed* seasons.

**82:5** *On this account there are people that err; they count them the four in the computation of the year: for the people make error and do not recognize them accurately; for they belong to the reckoning of the year.*

The two mistakes’ people make are *first*- thinking that the four *End of Quarter Leaders* are the *Seasonal Leaders*. *Second*, they presume that the intercalary days are the days not counted in the year- yet in chapter seventy-five we were told that the four intercalary days ARE RECKONED in the year.

**82:6** *Truly, they are recorded forever: one in the first gate, one in the third, one in the fourth, and one in the sixth. The year is completed in three hundred and sixty-four days.*



It is in these gates where we find the all of the *Seasonal Leaders*, *Tequfah Leaders*, and the *End of Quarter Leaders (Intercalary)*.

**82:9** *These are the orders of the stars which set in their respective places, seasons, festivals, and months.*

**82:10** *And these are the names of those which lead the ones that come out and go down in their appointed seasons, which lead them in their respective places, orders, times, months, authorities, and locations.*

Okay now Enoch is going to break it down for us-

**82:11** *Their four leaders who DISTINGUISH the four parts of the year enter first; after them the twelve leaders of the orders who divide the months; the three hundred and sixty*



***captains which divide the days; and the four epagomenal (intercalary) days which SUNDER the four parts of the year, and leaders which divide the four seasons.***

Verse eleven is a powerhouse- full of information on how we number days. Enoch says that FOUR leaders come in first and that their duty is to DISTINGUISH the four parts of the year. Keep in mind that quarters are evenly distributed- each having the same number of days between the leaders- whereas seasons do not.

The word ‘*distinguish*’ means to *recognize or treat something different; to perceive a difference; set a part.*

Thus, these four leaders come in to be set-a-part days in order to distinguish the four parts of the year.

These *first four leaders* also represent the *first four days of creation* when earth was being prepared to sustain life. They are the FOUNDATION to the division of time.



In addition, they are needed to complete the solar cycle and to bring the Priestly numbering to an end in one accord with the heavenly stations in 364 days. This is why they are set a part.

**Continuing with Enoch 82-**

‘*After them enter the twelve leaders of the orders which divide the months*’ – after the first four leaders are numbered, the leaders over the months come into play in their appointed times just as Enoch instructs.

Thus, they are not a block of days counted together- but are to be recognized at their set time throughout the year. The *first four* establishes the foundation, the twelve months are the structural supports then the rest of the days arrive in their assigned order to finish the Creator’s Timepiece.

A big portion of these days Enoch calls out as a block of ‘*three hundred and sixty captains which divide the days.*’ *Captains* represent ‘days’ whereas *Leaders* represent larger portions of time- like *months, quarters* and *seasons*. These 360 days are the heart of our Creator’s division of time.

A 360-day year is considered a “Prophetic Year” [also called an *Apocalyptic Year*-( ref. *Dan. & Rev. time, times, and half a time*)] and when we look at these 360 days, we see that ALL THE SABBATHS and FEAST are within this block of days- none are in the first four- or as we will see... the last two days of the cycle.

What we’ve been instructed thus far is that- Four Leaders come in as a Block of Days- they are ‘*Leaders*’ instead of *Captains* because they will lead in other days through the



year. They come in first to represent the *First Four* days of the Creation cycle. Then the *Leaders of Months* come in at their set time... next another block of 360 days-

DAY 1	DAY 2	DAY 3	DAY 4	DAY 5	DAY 6	SHABBAT
Day 1 of Creation Light Called forth <b>29</b> MARCH 17	Day 2 of Creation Firmament & Water <b>30</b> MARCH 18	Day 3 of Creation Land & Plant <b>31</b> LAST FULL DAY & NIGHT OF WINTER- Priestly DAY 364 Solar DAY 365 MARCH 19	Day 4 of Creation Time set in Motion <b>EQUINOX</b> Exo 40:17; 2Chr 29:3,17 Gen 8:13; Est 7:9; 10:17 Eze 29:17; Eze 45:18 MARCH 20	Day 5 of Creation Start Count for 360 Days <b>2</b> MARCH 21	Day 6 of Creation <b>3</b> MARCH 22	Day 7 of Creation First Shabbat <b>4</b> MARCH 23

Just as the first week of creation ends on the first Sabbath of creation- the 360 days also ends on the fifty-second Sabbath of the year, the last Sabbath of the creation cycle. Remember that Enoch told us that a year consisted of two and fifty weeks- Of course a week is seven days long which ends on the Sabbath day.

<b>22</b> MARCH 9	<b>23</b> MARCH 10	<b>24</b> MARCH 11	<b>25</b> Jer. 52:31 MARCH 12	<b>26</b> MARCH 13	<b>27</b> 2Ki 25:27 MARCH 14	<b>28</b> 52 <sup>nd</sup> Sabbat LAST ASSEMBLY DAY 360/360 Inner Wheel MARCH 15
<b>EQUILUX</b>  365 <sup>th</sup> Day from Day 1 of Creation The Day Out of Time  MARCH 16		 <a href="http://www.REMNANToftheLIGHT.net">www.REMNANToftheLIGHT.net</a>				

Within the counting period of 4+360 we are instructed about the FOUR intercalary days. Notice that the word ‘and’ is used which is inclusive and not the word ‘then or after’ which would indicate order.

*and the four epagomenal (intercalary) days which SUNDER the four parts of the year...*

The word ‘**sunder**’ means; *to break into two or more parts, to force or keep apart, to separate, and to form a barrier or border between.* These leaders are the FOUR which DIVIDE the year into QUARTERS. Remember in scroll 4Q324d this is the day that is called the *additional day* right before the ‘tequfah’- at the end of the quarter- or the ninety-first counted day as instructed by Enoch. When these arrive, we know that the tequfah of the new quarter begins on the following day, and that the seasonal leaders won’t be far behind.

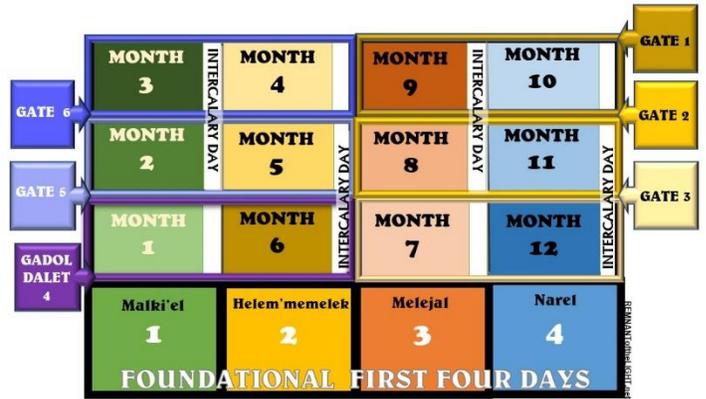
*...and leaders which divide the four seasons of the year.*

Finally, we have the FOUR Leaders that divide the four seasons. These would be of course the equinoxes and the solstices. These days which are marked by their solar event- fall within the quarters but are not the quarter leaders themselves. As I mentioned before, many people confuse these seasonal leaders with the intercalary leaders, but as we can see they are two different sets of leaders who have their own duties.



**82:12** *And these heads over thousands are intercalated between leader and leader, each behind a station, but their **HEADS** make the division. And these are the names of the **HEADS** who divide the four parts of the year which are ordained: Malki'el, Helem'memelek, and Melejal, and Narel.*

Enoch is verifying that the intercalary leaders mark the end of the quarter in his statement 'each behind a station'... But it is the *First Four* leaders that are the **HEADS** which allocate or distinguish the division- and their names are given as - Milkiel, Helemmelek, Melejal, and Narel.



**82:13** *The names of those who they lead are 'Adnar'El, 'Iyasua'el, 'Elum'el -these three follow the leaders of the orders, as well as the four which follow after the three leaders of the orders, which follow after those leaders of the stations that divide the four quarters of the year.*

Adnar'El, Iyasus'el and Elum'el follow the leaders of the orders- who are the leaders of the orders? Verse eleven told us that they are the months. So, these three leaders follow after the months; 'as well as the four which follow after the three leaders of the orders'. The three leaders of the orders are the three months within a quarter.

Then the four that follow after the three months (leaders of the orders) of the quarter are the *End of the Quarter Leaders*... Enoch says that these three follow AFTER the End of Quarter [intercalary day] Leaders. Thus, this would make these three leaders, three of the four *Seasonal Leaders*.

**Adnar'El - Summer Solstice**

**Iyasus'El - Autumnal Equinox**

**Elum'El - Winter Solstice**

Enoch then gives us the name of the **FIRST** Seasonal Leader as Tam'ayen for we can see that it is tied to Malki'el the first Tequfah Leader.

**82:15** *At the very beginning, Malki'el, whose name is called **Tam'ayen**, and the sun rises and rules; and all the days of his authority during which he reigns are **ninety-one days**.*

Malki'el is the **FIRST** leader of the **FOUR** parts of the year. We know that he is a *Tequfah* leader because his authority is ninety-one days. Tam'ayen is connected to Malki'el as the *Seasonal Leader* of spring- in other words- the spring equinox.

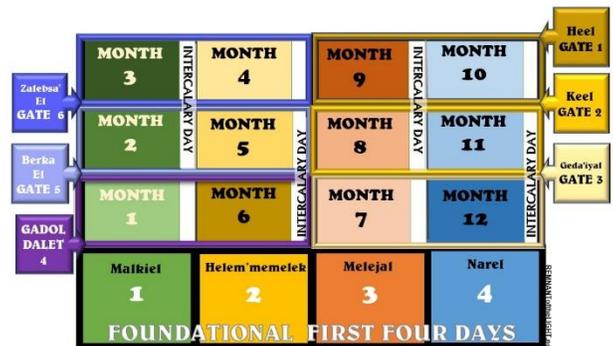


This is the only place in the year where a Tequfah Leader and a Seasonal Leader come together- and is why it is called the Great Gate.

**82:16** *And these are the signs of the days which become manifest during the period of his authority: sweat, heat, and dryness; all the trees bear fruit and leaves grow on all trees; there will be good harvest, rose flowers, and all the flowers which grow in the field; but the winter tree shall wither.*

**82:17** *And these are the names of the leaders which are their subordinates: Berka'el, Zalebsa'el, and another additional one, a captain of a thousand, named Helo'Jaseph - and the days of the dominion of this (captain) are at an end.*

Berka'el and Zalebsa'el are the next two gates that the sun travels through after the *Gadol Dalet* or 'Great Gate'. We will discuss Helo'Jaseph in further detail later in this study- for this Captain plays an important part of the Creator's division of days. For now though, let's understand that as a Captain it is only an additional day. It is not one of the first four nor one of the 360.



**82:18** *The next leader after him is **Helem'memelek**, whose name they call the **bright sun**; and all the days of his light are **ninety-one days**.*

**82:19** *And these are the days of signs upon signs upon the earth: scorching heat and drought; and trees will produce their glowing fruits and impart of their ripened ones; the sheep shall seek one another and become pregnant; and all the fruits of the earth are gathered in, and all that is in the fields as well as the wine press. These things shall take place in the days of his authority.*

Helem'memelek having ninety-one days is the tequfah leader over the second part of the year which resides in the season we call summer.

**82:20** *These are the names, the orders, and the subordinates of those captains over thousands: Geda'iyal, Keel, and Heel; and the name of the one that is added together with them is a captain over a thousand called 'Asfa'el -the days of his dominion are at an end.*

Geda'iyal, Keel, and Heel are the last of three gates which the sun travels through. All twelve months are contained within the six gates which Enoch describes in chapter seventy-two.

Let's recap what we've discussed in the building of our Creator's timepiece- We have four foundational days on which the whole thing is built. They come in first to represent the first four days of creation. The months follow- in their season. Then a count of 360 days where we find all the Sabbaths and Feast days ordained by our Creator. Enoch gives



us the placement and names of the Tequfah, Seasonal and End of Quarter leaders. The tequfah marks the beginning of the quarter and are memorialized through Noah.

Seasonal leaders come in after the new *tequfah* cycle beings to divide the seasons. Finally the End of Quarter leaders [intercalary days] that Enoch instructs us to count out as the ninety-first day of each quarter.

*3 Baruch 6:13 and while he was speaking, there was a thunderclap and the place where we stood was shaken. And I asked the angel, "Sir, what is this sound?" and the angel said to me, "The angels are opening **the 365 gates of heaven** now, and light is separating itself from darkness."*<sup>xi</sup>

### DAY OUT of TIME- DAY 365

*Genesis 5:23 And all the days of Enoch were three hundred and sixty-five years.*

*Genesis 5:24 And Enoch walked with JAHUAH, and then he was not, for JAHUAH took him.*

Finally, we are going to look at the two additional Captains named Helo'Jaseph and Asfa'el- who, as we are told- both of their dominions are at an end. The word 'dominion' means territory or region. Putting that understanding into context with what Enoch is telling us we can understand that the territory or placement of these two captains are at the end of the numbering of days.

When we just simply follow the words of Enoch- step by step laying out the division of days- we discover within these directions two additional Captains that equate to two additional days apart from the three-hundred sixty-four.

**Enoch 82:17 ...and another additional one, a captain of a thousand, named *Helo Jaseph* - and the days of the dominion of this (captain) are at an end.**

**Enoch 82:20 ... and the name of the captain of a thousand which is added to them, Asfa'el: and the days of his dominion are at an end.**

The first one that comes into play is *Helo Jaseph*. The meaning behind this Captain's name gives us clues to determine its job and placement. **Hê'** in Hebrew means lo! - **behold**. It is an exclamation to draw others attention to something; used to announce things that are considered startling or important. The word '**lo**' is a shortening of 'look'.

Jasef is from the root yasaf <sup>H3254</sup> - **to add or augment**: *add again, continue, increase, join, make longer, more (and more), proceed (further), prolong*. This is where we get the name Joseph- meaning '*let him add*'.

Thus, we are being told- "*Behold- Look! There is an added day*" whose dominion is at the end. This 'added' day cannot be one of the end of quarter intercalary day referred to in the scrolls as the 'additional day' as there are four intercalary days and we are only given two additional names.



In the 2<sup>nd</sup> Book of Enoch chapter 15 verse 3 it reads in the short version- “*And they showed me this **augmentation of the sun** and the gates by which he goes in and goes out; for these gate Eloah created to be an annual horologe.*”

Helo Jaseph entered with the first leaders in the spring and is manifested after the 360 are completed- which, come in before Helo Jaseph according the order Enoch gives us. Since Helo Jaseph is outside the four and three-hundred sixty days this make it a **Day Out of Time**.

The Mayan, who were master time keepers - also regarded day 365 as the **Day Out of Time**. They considered it to be a spiritual mark to start the *evolutionary process of humanity*. This day was not used for the calculation of their year- nor was it associated with any day of the month or any day of the week. For the Mayan’s this day was for sacred pause before *the creation cycle began anew*.

We need to keep in mind that *Genesis One* is all about the creation week- and the setting up of our Creator’s division of time- from day one. We find the CREATORS timepiece exemplified in the heavens as spoken of on day four of creation.

Counting creation days one through four- brings us to the day of *the SIGN*. The day the Greater Luminary received its sign- marking the fourth day of creation at the Gadol Dalet- Great 4<sup>th</sup> Gate. If we try to use this day as a pause day in order to absorb the 365<sup>th</sup> day of the solar cycle, as some people teach, then the creation week becomes eight days long, delaying the Sabbath and feasts by one day. Offering up a foreign fire, taking you out of the presence of the Creator.

After the *Day of the Sign* arrives, we then number the Prophetic Year of 360 days. Arriving at the 365<sup>th</sup> Day counted from day one of creation. This day is the natural divider set by our Creator to separate the creation cycles. It is— the day that is never counted the Day of Pause- the Day Out of Time-just like the Mayan’s understood it to be. And proves that the memorialized days of our Creator resets at the end of each creation cycle. Allowing the FIRST FOUR Leaders mentioned by Enoch to come in at their appointed time to start of creation cycle with the sign given on the 4<sup>th</sup> day so that we wouldn’t lose the sabbath of creation which is seven days after the pause.

22 <small>MARCH 9</small>	23 <small>MARCH 10</small>	24 <small>MARCH 11</small>	25 <small>Jer. 52:31 MARCH 12</small>	26 <small>MARCH 13</small>	27 <small>2Ki 25:27 MARCH 14</small>	52 <sup>nd</sup> Sabbat <b>LAST ASSEMBLY DAY</b> 360/360 Inner Wheel <small>MARCH 15</small>
EQUILUX 365 <sup>th</sup> Day from Day 1 of Creation The Day Out of Time <small>MARCH 16</small>	 <a href="http://www.REMNANToftheLIGHT.net">www.REMNANToftheLIGHT.net</a>					

My husband likens this 365<sup>th</sup> day as the time of the void - the time before day one of creation.

**Gen 1:1** *In the beginning Eloah created the heavens and the earth;*



*Gen 1:2 and the earth being without form and empty, and darkness on the face of the deep, and the Spirit of Eloah moving gently on the face of the waters,*

*Gen 1:3 then Eloah said, Let light be! And there was light.*

The real proof of the placement of this paused Day Out of Time- would be the command for the Sabbath- We are instructed to observe the Sabbath every seventh day *as a memorial* to the original Sabbath of creation.

*Gen 2:1 And the heavens and the earth were finished, and all their hosts.*

*Gen 2:2 And on the seventh day Eloah completed His work which He had made. And He rested on the seventh day from all His work which He had made.*

*Gen 2:3 And Eloah blessed the seventh day and sanctified it, because He rested from all His work on it, which Eloah had created to make.*

*Exo 31:13 And you speak to the sons of Israel, saying, Keeping you shall keep My sabbaths; for it is a sign between Me and you for your generations; to know that I am Jahuah your sanctifier.*

Isn't it interesting that Eloah says that the Sabbath is HIS sign and HE gives us a CLEAR SIGN in the middle of the heavens so we wouldn't lose track of it!

*Exo 31:14 And you shall keep the Sabbath, for it is holy for you; the profaners of it dying shall die; for everyone doing work in it, that soul shall be cut off from the midst of his people.*

*Exo 31:15 Work may be done six days, and on the seventh day is a sabbath of rest, holy to Jahuah; everyone doing work on the Sabbath day dying shall die.*

*Lev 23:2 Speak to the sons of Israel, and you shall say to them, The holy feasts of Jahuah which you shall call them, for **holy convocations**; These are My appointed seasons [mo'ed]:*

*Lev 23:3 Work is to be done six days, and in the seventh day shall be a sabbath of rest, a holy gathering; you shall do no work; it is a sabbath to Jahuah in all your dwellings.*

The word 'Convocation' [miqrâ' in Hebrew] is something that is *called out*- but it can also mean, a *rehearsal*.

'Rehearsal' means;

- 1- a session of exercise, drill, or practice, usually private, in preparation for a public performance, ceremony, etc.: *a play rehearsal; a wedding rehearsal.*
- 2- a repeating or relating:

Our Creator, through His spokespeople like Enoch and Moses- gave us the rehearsal instructions. Thus, repeating the original convocation cycle as memorials in accordance



with Leviticus 23. We then will be prepared with our oil lamps filled-for public ceremony- at the *Wedding Feast* of our Messiah.

Scripture instructs that we are to observe the original sabbath every seventh day of the convocation cycle; which ends on the 52<sup>nd</sup> sabbath of creation. When day 365 is placed after the 4+360 days, as the *Day Out of Time*, the convocation cycle of the creation Sabbath never gets disrupted.

It is only when we try to carry the sabbath day over into the new cycle in an effort to keep the ‘six days of work, rest the seventh’ beyond the memorialized cycle- that we cause the Sabbath day to fall out of its creation sequence.

Day 365 was never part of the original creation but happened due to sin when the waters of the deep prepared to rise and the earth tilted in the days of Enoch and Noah.

**Enoch 65:1** And in those days, Noah SAW the EARTH HAD TILTED and that its destruction was near.

Thus Eloah never assigned a place for it in the calculation of the year and yet taught Enoch how to include it in the circuit of days.

Therefore, by resetting the cycle of creation on the Day Out of Time- on day 365- the day after the last sabbath of the year - the cycle does **NOT** break the creation weekly sabbath cycle. This is the **ONLY** intercalation method that produces harmony with CREATION, the Sabbath cycle of seven and the perfect 364-day priestly cycle.

The Priest, after reaching the fifty-second Sabbath of the year, knew that the pause day followed. This day interestingly coincides with what we call the equinox day- for Israel. This is the day where man’s *hours* are as equal as they can be from sunrise to sunset (*the equinox is dependent on your location*). We find that the DAY of the SIGN- the day of equal light (Eloah’s creation) and the DAY OUT of TIME -the day of equal hours (man’s creation)- stand as the sentries like Jachin and Boaz on either side of the 360 days of the Prophetic Year...

Then the rehearsal begins again with the first day of creation.

Thinking about this ‘rehearsal’ put a picture in my mind of the movies I would watch on television as a child – and the first four foundation days are the orchestra in the pit- playing the background music (*what is a movie without musical influence?*) and the 360 are the star actors. I guess that would make days 365 and 366 the back-stage hands.

In 2Enoch chapter 16 he is speaking of the moon’s yearly movements through the gates with the sun and he states... “*And thus she goes, and completes the solar year 365 and 1/4 of one day... It passes by the quarters for three years, and the fourth completes it exactly. For this reason they are taken away, outside heaven, for three years; and they are not added to the number of days, for they exceed the duration of a year...”*

Enoch confirms that days 365 and 366 are indeed not counted within the year- that they are the Days Out of Time. He also informs us that the solar cycle is 365 and ¼ days- this



¼ part of the day is the reason the luminaries mark another full day every fourth year as we will see.

### **DAY 366- a LEAP OUT of TIME**

While doing the study on ‘the Moon and the Priestly Order’ – I discovered that according to the Dead Sea scrolls, the sons of Zadok aligned the new moon at the vernal equinox with the family of Gamul, and the family of Shecaniah was forth in the succession. They used this numbering system which aligned the family of Shecaniah with the leap day every twelve years- (every 3 leaps). Which the sons of Zadok used as a sign post in the numbering of Sabbatical and Jubilee years.

[The Moon and the Priestly Oder' video link](#)

*Asfa'El* is the leap day that is added every four years. The name *Asfa* also comes from same root as *Jasef* – meaning “Added/Augmented”. Hence, *Asfa'El* means “*Added or Augmented by El*”.

A typical year is 365 sunrises- regardless if you count it from Day One of Creation or from the Day One of the Year at the Vernal Equinox- there are still 365 sunrises until the 4<sup>th</sup> year when there are 366. Interesting again that the lights in the 4<sup>th</sup> year tell us that the extra day is coming in.

How do we know when the Leap-Year occurs? Let’s take a close look at Enoch 82:18-20.

*82:18 The next leader after him is Helem'memelek, whose name they call the bright sun; and all the days of his light are ninety-one days.*

Remember that Helem'memelek is the tequfah leader over the second quarter where the summer season resides.

*82:20 These are the names, the orders, and the subordinates of those captains over thousands: Geda'iyal, Helya'el, and Ki'el; and the name of the one that is added together with them is a **captain** over a thousand called 'Asfa'el -the days of the authority of this one are at an end .*

*Asfa'el* is coming in with the last three Gate leaders who arrive in the second quarter. At the end of the of the second quarter we note the day of the End of Quarter leader- then keep counting until we see the straight-line shadow of the Fall Seasonal leaders’ arrival.

In a regular year the number of days between the two leaders is always **FIVE-** BUT, in a leap year the number of days between the two will be **SIX**. This is how the Creator’s clock tells us that it is a leap year- and why it is so important to understand that the counted 91<sup>st</sup> days of the quarters of the year ARE NOT the solstices and equinoxes.

Because of the placement of this day- it pushes one additional day outside the inner 360 days- at the end of the cycle. There can only be 4+360, anything else would be considered Days Out of Time- days not in the calculation of the Priestly year but are



needed to finish out the solar cycle. This *leap day* out of time is added to Gregorian calendar the following February after the summer sign, which is tied to nothing. Verses the natural pause after all counting is done.

The Creator's timepiece is so perfect that it allows for a buffer of days to happen due to changes in the rotation of our planet. Even in modern times large earthquakes have caused changes in time. By always aligning the sign of the sun coming into the Gadol Dalet with the fourth day of creation, the rehearsal feast days will never fall out of sync with creation.

The lights that our Creator placed in the heavens in Genesis 1:14 are a precision timepiece set to keep HIS Appointments at their perfectly pre-arranged time; as listed in Leviticus 23, starting with the Sabbath through to Sukkot.

Now that the creation cycle is over there are still some days left over to complete the Priestly and Solar cycles, as they end together on the last day of winter. These are the days that wrap around like the ouroboros.

**'LAST DAY of WINTER'- Completion of the Circuit  
3rd Day of Creation Count- 364th Day of Priestly Count- 365th Day of Solar Cycle**

From heaven Enoch viewed the face of the earth and divided it into 18-parts- this is equivalent to the 180 degrees of half the spherical planet. Enoch uses those parts (or degrees) to give us a fractional description of how light and darkness is positioned across our planet on the last day of each month.

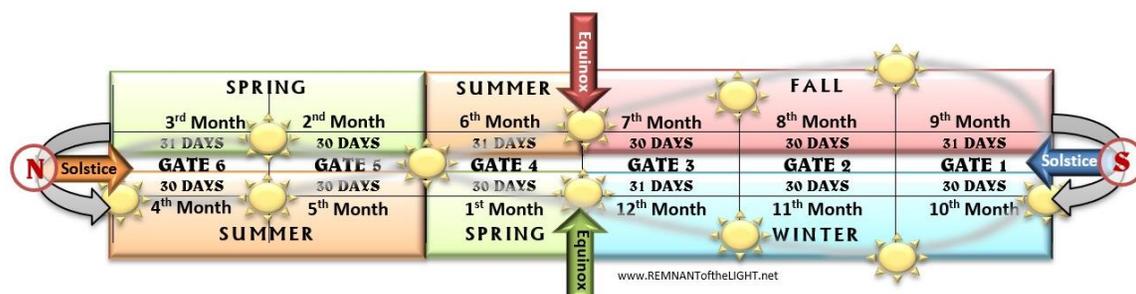
The vernal equinox marking the beginning of the spring season, typically falls on the Gregorian date of March 20<sup>th</sup>, thus making March 19<sup>th</sup> the last celestial day of winter according to Enoch. This is the day where the priestly counting of days and the solar cycle are concluded. Therefore, allowing all of ELOAH'S people to start numbering their days in one accord at the Gadol Dalet.

Both the books of Enoch and Jubilees tells us that the last night of winter falls on the 364<sup>th</sup> day of the *priestly count cycle*.

***Enoch 72:31** And on that day the sun rises from that portal, and sets in the west, and returns to the east, and rises in the **third portal for one-and-thirty mornings**, and sets in the west of the heaven.*



Enoch is informing us that this is the end of the 4<sup>th</sup> quarter as there is a count of thirty-one sunrises to this month and the sun is in the third portal. The sun is in the third portal in the 7<sup>th</sup> and 12<sup>th</sup> months- but it is only 12<sup>th</sup> month that has thirty-one days.



Next, let's look at what Enoch has to say about how the sun is moving on the **last night** of this quarter.

*Enoch 72:32 On that day [31<sup>st</sup> day of 12<sup>th</sup> month] **THE NIGHT** shortens and becomes nine parts and the day nine parts. Then the night becomes equalized with the day...*

*AND THE YEAR IS EXACTLY AS TO ITS DAYS THREE HUNDRED AND SIXTY-FOUR.*

*And the length of the day and of the night, and the shortness of the day and of the night arise-through the course of the sun these distinctions are made. So it comes that its course becomes daily longer, and its course nightly shorter.*

We can see in this verse that Enoch is aware of first - 'A Day' encompasses both the day light and night time hours as there are 364 complete days (daylight/nighttime each days) in a year. Second- that the day light comes before the night in his statement that "the length of the *day and of the night*, and the shortness of *the day and of the night* arise-through the course of the sun these distinctions are made."

We can also discern that Enoch is telling us to look at the **nighttime** portion of the 364<sup>th</sup> day, because the **NIGHT** is mentioned first as being nine parts – THEN the day is nine parts. The day light part of the 364<sup>th</sup> day had already passed when the sun moved into the nine parts position that night.

The nighttime portion of a biblical day does not end at midnight like it would on the Gregorian calendar but continues until the sunrise. During those last few hours of darkness on this last day of winter, the sun aligns with the center East/West equator line just like Enoch tells us. It is now ready to generate the sign of the straight-line tally mark with its first rays of light- marking the fourth day creation and the Priestly New Year.



Using software like *Stellarium*<sup>©xii</sup> we can see exactly what the sun is doing from day to day and moment to moment. These two pictures illustrate that the sun is moving just as Enoch described on the last night of winter which is also the last night of the fourth quarter, day 364 according to the priestly count and day 365 of the solar cycle.

During the *NIGHTTIME* hours of day 364 the sun has indeed made itself ready to present the straight line at the dawn of the new priestly count cycle, at the Great Gate. By the end of the day the sun has moved completely over the equatorial line – completing the sign for the fourth day new year.

This 364<sup>th</sup> day is when the 13 lunar sidereal stations re-align with the solar/sidereal cycle. A sidereal lunar month is defined according to the moon's orbit with respect to the celestial sphere. It is the length of time for the moon to return to the same position with respect to the fixed stars.

The length of the sidereal month is 27 days.

Using this type of month, the sky can be divided into 28 lunar stations by averaging between the lunar synodic month of 29 days and lunar sidereal month of 27 days.  $29+27=56/2=28$  days.

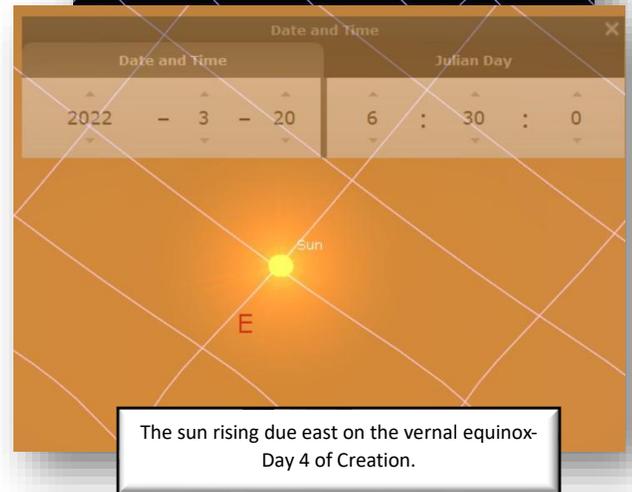
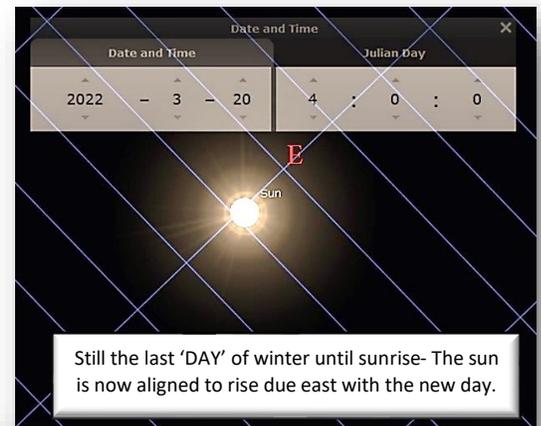
Therefore, every twenty-eight days the moon moves through one of its thirteen stellar mazzaroth stations. Thirteen stations times twenty-eight days brings us to a 364-day completion of the year with all the luminaries- just as Enoch instructs.

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

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

**Enoch 74:17** The year then becomes truly complete according to the station of the moon, and the station of the sun; ...

The year is complete with BOTH the *stations* of the moon and the *stations* of the sun in 364 days- marking the end of the Priestly year and the end of the solar cycle.



## **CONCLUSION-**

Knowing all these things about the leaders of the year- and their names- is fascinating information. But in all simplicity the one thing we need to keep in mind when numbering our days is to not lose track of the understanding that it all needs to be tied to the creation and convocation cycles of our Creator.

A day begins at sunrise, the Sabbath is the seventh day of the creation cycle and the new year enters through the Gadol Dalet in the middle of the heavens with the mark given to greater luminary on the fourth day. Scripture leads the way in the numbering of days.

Count ten days then choose a lamb- count four more days then prepare the lamb- count fifty-days after the waving of the sheaf- etc. These are the rehearsal days. When we are obedient in our numbering, JAHUAH will bless us by allowing us to come into HIS PRESENCE at HIS Set Times!



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<sup>i</sup> The Book of the Secrets of Enoch-also referred to as "Slavonic Enoch" or "2 Enoch"

<sup>ii</sup> Book of Enoch from Wikipedia

<sup>iii</sup> Strong's Concordance

<sup>iv</sup> *The Hebraic Tongue Restored* by Fabre d'Olivet

<sup>v</sup> Located on Mount Carmel in Haifa, Israel.

<sup>vi</sup> **Haaretz** | **Archaeology**

<sup>vii</sup> ONE OF LAST REMAINING DEAD SEA SCROLLS DECIPHERED Steve Law & Kari Rohde | February 2, 2018

<sup>viii</sup> <https://www.ancient-origins.net/news-history-archaeology/one-last-two-known-dead-sea-scrolls-deciphered-009485>

<sup>ix</sup> *Yoma 9a*

<sup>x</sup> Rabbi Sholom Klass, *The Jewish Press*, p. 5, May 9, 1997

<sup>xi</sup> Greek version

<sup>xii</sup> Stellarium.org

