



The 364-day-calendar according to the 28-year cycle

Date	Weekday	Day	Month	Biblical Feast
25.08.24	Sunday	1.	6.	New Month
15.09.24	Sunday	22.	6.	Feast of the First Olive Oil
16.09.24	Monday	23.	6.	Feast of the Offerings of Wood: 6 Days
25.09.24	Wednesday	1.	7.	New Month - Start of the Third Quarter
04.10.24	Friday	10.	7.	Day of Atonement
09.10.24	Wednesday	15.	7.	Feast of Booths: 7 Days
25.10.24	Friday	1.	8.	New Month
24.11.24	Sunday	1.	9.	New Month
25.12.24	Wednesday	1.	10.	New Month - Start of the Fourth Quarter
24.01.25	Friday	1.	11.	New Month
23.02.25	Sunday	1.	12.	New Month
26.03.25	Wednesday	1.	1.	New Month - Start of the First Quarter
02.04.25	Wednesday	8.	1.	Feast of the Priests' Investiture: Leviticus 8 - 9, Ezekiel 43
08.04.25	Tuesday	14.	1.	Passover - the real story: a small group of Egyptian priests
09.04.25	Wednesday	15.	1.	Feast of the Unleavened Bread: 7 Days
20.04.25	Sunday	26.	1.	Feast of the First Barley
25.04.25	Friday	1.	2.	New Month
08.05.25	Thursday	14.	2.	Second Passover
25.05.25	Sunday	1.	3.	New Month
08.06.25	Sunday	15.	3.	Feast of the First Wheat - Shavuot
25.06.25	Wednesday	1.	4.	New Month - Start of the Second Quarter
25.07.25	Friday	1.	5.	New Month

27.07.25	Sunday	3.	5.	Feast of the First Wine
24.08.25	Sunday	1.	6.	New Month
14.09.25	Sunday	22.	6.	Feast of the First Olive Oil
15.09.25	Monday	23.	6.	Feast of the Offerings of Wood: 6 Days
24.09.25	Wednesday	1.	7.	New Month - Start of the Third Quarter
03.10.25	Friday	10.	7.	Day of Atonement
08.10.25	Wednesday	15.	7.	Feast of Booths: 7 Days
24.10.25	Friday	1.	8.	New Month
23.11.25	Sunday	1.	9.	New Month
24.12.25	Wednesday	1.	10.	New Month - Start of the Fourth Quarter
23.01.26	Friday	1.	11.	New Month
22.02.26	Sunday	1.	12.	New Month
25.03.26	Wednesday	1.	1.	New Month - Start of the First Quarter - See table! -

The year starts on **Wednesday, the lights were created**, after the vernal equinox day. Each quarter is built of 30 day month + 30 day month + 31 day month, that way each quarter starts on Wednesday. Months 1,4,7,10 start on Wednesday, 2,5,8,11 start on Friday, 3,6,9,12 always start on Sunday:

Weekday	Months 1,4,7,10				Months 2,5,8,11				Months 3,6,9,12						
Sunday		5	12	19	26		3	10	17	24	1	8	15	22	29
Monday		6	13	20	27		4	11	18	25	2	9	16	23	30
Tuesday		7	14	21	28		5	12	19	26	3	10	17	24	31
Wednesday	1	8	15	22	29		6	13	20	27	4	11	18	25	
Thursday	2	9	16	23	30		7	14	21	28	5	12	19	26	
Friday	3	10	17	24		1	8	15	22	29	6	13	20	27	
Saturday	4	11	18	25		2	9	16	23	30	7	14	21	28	
Shabbat No.	I	II	III	IV		V	VI	VII	VIII	IX	X	XI	XII	XIII	

In the Sabbatical Year, one week is added after the seventh month, and every 28 years, 2 weeks are added: Page 8

"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 seasons in the four divisions of the year. These are written and ordained as a testimony for ever. And Noah ordained them for himself as feasts for the generations for ever, so that they have become thereby a memorial unto him. And on this account he ordained them for himself as feasts for a memorial for ever, and thus are they ordained. And they placed them on the heavenly tablets, each had thirteen weeks. 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 engraved 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. But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years will be dislodged] and they will neglect their ordinances. **And all the children of Israel will forget and will not find the path of the years, and will forget the new months, and seasons, and sabbaths and they will go wrong as to all the order of the years. For I know and from henceforth will I declare it unto thee, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance. For there will be those who will assuredly make observations of the moon - how (it) disturbs the seasons and comes in from year to year ten days too soon. For this reason the years will come upon them when they will disturb (the order), **and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy;** for they will go wrong as to the months and sabbaths and feasts and jubilees. For this reason I command and testify to thee that thou mayst testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new months and seasons and sabbaths and festivals." Book of Jubilees 6**

Dead Sea Scrolls - Who Wrote the Dead Sea Scrolls and Why Were They Forgotten?

The Sacred Solar Calendar

All these manifestations of the controversy may be summarized as follows. On the one hand was a deterministic perception of time, of heavenly origin, bound up with the cyclic laws of nature as reflected in a fixed solar calendar whose festivals fell not only on fixed dates of the month but also on fixed days of the week, a calendar maintained unchanged by angels and priests who attested to its divine origin, recording its heavenly character in their written documents and declaring, as it were, **"It is in the heavens"**. On the other was a perception of time dependent on variable, human decisions, governed by observations made by ordinary mortals, as reflected in a changeable, lunar calendar, maintained by leaders who derived their authority from the people as a whole, by a court which heard testimony from any witness, took terrestrial interests and the good of the Community into considerations, and invoked, as a crucial principle, **"It is not in the heavens"**. (Page 41)

The affinity between the holy angels, the heavenly guardians of the Covenant, and the earthly guardians of the Covenant in the Community is conditional upon strict observance of the sabbath, as we learn from Jubilees, which lays emphasis on the sacred seven-based pattern; and on strict observance of the commandments and the festivals - appointed times - all of which are closely bound up with sanctity, purity, cessation of routine activity, and the maintenance of the sacred service as dictated by the calendar of weeks, that is, the solar calendar. These conditions are essential for the Community to be defined as *yahad*, a 'togetherness' or commonalty of priests and angels, joint guardians of the Covenant of sabbaths and appointed times, of sacred lore, and of a cultic and liturgical order common to heavenly and earthly beings, set out in an eternal sequence based on the weeks, sabbaths, and festivals of the solar calendar. (Rachel Elior: "The Three Temples", Page 182)

11QPs, XXVII, 2 - 11:

David son of Jesse was wise and brilliant like the light of the sun; (he was) a scribe, intelligent and perfect in all his ways before God and men. And YHWH gave him an intelligent and brilliant spirit, and he wrote 3,600 psalms [ten psalms each day, the number of days being the number of months in a year times the number of days in a month, $12 \times 30 = 360$] and 364 songs to sing before the altar for the daily perpetual sacrifice, for all the days of the [solar] year; and 52 songs for the Sabbath offerings [364 divided by 7 gives 52, the number of weeks or sabbaths in a year, which are divided into four seasons of thirteen sabbaths each, for which the Songs of the Sabbath Sacrifice were composed]; and 30 songs for the offerings for the beginnings of months, for all the festivals and for the Day of Atonement [12 first

days of months plus 18 days of the seven festivals or appointed times, according to the list of festivals in Leviticus]. In all, the songs which he uttered were 446, and 4 songs to make music on the intercalary days [Heb. *peguim*, designating the four 'extra' days added to the 360 to mark the changes of season and to make up the full solar year]. In all, they were 4,050. All these he uttered through prophecy which was given him from before the Most High. (Rachel Elijor: "The Three Temples", Page 261)

Sabbath Observance Morning to Morning:

Shemaryahu Talmon here proposes to further buttress his hitherto published theory that, in accordance with the 364-day solar calendar year to which they adhered, the Covenanters observed the Sabbath from Saturday morning to Sunday morning. Like in biblical literature and Jubilees (chaps. 2 and 50), in documents from Qumran the Sabbath is exclusively referred to by the terms, **ערב שבת**, **יום (ה)שבת**, **שבת**, **יום שבת**, and so on, without any mention whatsoever of, **ערב שבת** 'the eve of the Sabbath'. It is shown that this 'extension of the Sabbath' was presumably geared to the introduction of the lunar calendar in Israel after the return from the Babylonian Exile, no later than the second half of the fifth century BCE. The discussion culminates with comparison of the term **למשכים** (CD 10:19), which defines the ending of the Sabbath as 'the next morning', found in a proscription in the Sabbath Pericope, preserved only in the Cairo Genizah version of CD, with the term, **למחשיך** 'at nightfall', in almost identical statutes of rabbinic halakhah. The conclusion that the Covenanters observed the Sabbath from morning to morning is further supported by the partly restored term **[אחר השבת]** in an adjacent statute in the Sabbath Pericope (end of 1. 20), which is a prominent designation of Sunday in calendrical works from Qumran. These findings buttress an earlier suggestion that the medieval scribe 'emended' the original reading of the superscription of the Sabbath Pericope from **אל יעש איש מלאכה ביום ששי** to **ביום השבת**

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