

## Introduction to Section 3: The Holy Days and the Enochian Calendar

As I begin to explain the use of element for the holy days, it is necessary to explain what is meant by the term “the intervention of agency” which is embedded in the Decrees of Creation. The word *intervene*, in this sense, means to interrupt some natural process or to redirect it. For example, if you have some severe disease or illness, then you will need medical intervention. In the Religion of Shabuwa, intervention has much the same meaning - only in a completely spiritual/religious sense. The spiritual intervention of agency goes much further than just intervening in another person’s life by praying for them to call the Lord’s blessings and help for them. While such sentiments are valid interventions, **when the intervention is applied to the Decrees of Creation, you, the Lord, the Most High Anokeesed, and all the Eerkodeshiy are all called upon to act together.** And mankind is an equal third party. Because this dynamic is so powerful, it is essential to understand how to actually be that third party.

Real spiritual intervention on this level requires a deep relationship with God and the spirits of life in creation, **always calling forth good blessings and requesting lovingkindness to a need.** So anyone who effectively intervenes with their agency must:

- Be “caught up” with their repentance
- Have put enough effort into their relationship with God so they can discern His will in the matter
- Have a witness by the Spirit in just how to approach the request and what to say.
- And know how to work with your elders

Intervening must be an informed and Spirit led decision. It must be viewed and squarely put in terms of the truth. *And it must be stated in terms the Eerkodeshiy can understand and respond to.* Almost always, intervention - on the Decrees of Creation level - is stated in such a way by the humans involved so as not to interfere with how the other two parties (God and the Eerkodeshiy) will respond. **We, as the image of God, make the request, but we do not identify the response. We leave that up to the Eerkodeshiy and Anokeesed.** Do not forget this and refuse to be influenced to do otherwise.

In each of the holy days, we found out from the teachings of Melchizedek<sup>84</sup> that there is intervention by both men and women. Real intervention always has the use of the element of righteousness because the Eerkodeshiy are so much a part of it. We have largely understood the men’s role in this, but these new teachings have now opened up to the women with their dynamic role in each holy day.

Mankind’s role in all the holy days of Anokeesed are **accomplished** through the intervention of agency. They are **undergirded** by the sanctity of marriage and are **sustained** by the Second Decree of Creation. There is a jubilee (50) of days between each holy day. Each holy day is a **purification day** for the whole year, and the 49 days preceding each day is time for preparation to formulate the intervention and prepare the elements of righteousness. So here is the rundown for the intervention of agency for the men and women for each holy day and what element they are to utilize the actual instructions for each holy day will follow this list.

- **Day of the New Year** *In this ceremony, all of our personal relationships with God are blessed for the year. Men* intervene to magnify righteousness and the feelings and meaning of crossing over into Eden in one’s feelings. Their *element* is a Beni Blossom spindle (sawtooth sunflower) fire and oil. *Women* intervene to bring the spirit of the love of Anokeesed to the villages and families. Their *element* is the bone needles, making clothing, and wool.
- **Day of the Measure of Miloo** *Our water is blessed for the year. Women bless the water for daily use; men bless the weather water. Men* intervene to teach about Motsah the Creator,

Who is the Living Water. Their *element* is water. **Women** intervene to address the completeness and effectiveness of Motsah fulfilling His vision as our Savior and Redeemer. Their *element* is also water and the personal baptism covenant. **Both** intervene to make giving one's life to the Lord real. It is done on behalf of all of the Lord's people everywhere.

- **Day of Instruction (Shabuwa)** *We bless the righteous for the year.* **Men** intervene to challenge the forces that are burdening their Savior. Their *element* is the trumps and sunrise. **Women** intervene to bring support to the righteous who are suffering because of the actions of the world. Their *element* is womanhood and motherhood.
- **Feast of Tranquility (Passover)** *Our righteousness is blessed for the year.* **Men** intervene to ask the Eerkodeshiy to identify and lay claim to their own. Their *element* is bread. **Women** intervene to set in place seven protections from harm, evil, fear, and false visions. Their *element* is the Song of the Dance.
- **Celebration of Ikar** *Our food and provision are blessed for the year.* **Men** intervene to join the people to Eerkodeshiy. Their *element* is plowing and hills. **Women** intervene to join people to the Father. Their *element* is love and compassion
- **Day of Remembrance** *Personal visions are blessed for the year.* **Men** intervene to bring the truth to remembrance. Their *element* is rocks of remembrance. **Women** intervene to recount the visions of the people. Their *element* is the people's names as they cite their meanings.
- **Celebration of New Oil** *Our oil is blessed for the year.* **Men** intervene to establish a clear pathway back to Eden and loving repentance. Their *element* is the Guidance Tablet. **Women** intervene to affirm the meaning of the four directions of Anokeesed. Their *element* is a 4-way spindle.
- **Day of Forgiveness** *We bless our happiness for the year.* **Men** intervene to empower repentance joined with forgiveness. Their *element* is peaches. **Women** intervene to build a bulwark against pride. Their *element* is bread and honey.

## **Our Holy Days**

### **The seven jubilee calendar**

#### **1<sup>st</sup> Holy Day: Miloo's Day of the Measure**

Anokeesed's burden: Enoch 13:108 Wicked and righteous together groping to find their way

Intervention: Edra named Aral Sea. **Miloo** persuading to covenant in baptism.

Time: 8<sup>th</sup> generation

Bless: water

*Since the council of heaven where Anokeesed declared that He would go into the temporal world Himself to rescue His children, the Great Holy One was anxious in His heart.*

*And He worried whether His children would love His Son and if they would respect Him and honor His words and His pleadings in their hearts*

*For He knew that His Son was their only way back to Him*

*And as the righteous and the wicked among men began to divide in the midst of the earth, this question was before His face.*

*And it seemed that all of the handiwork of His love was groping to find their way.*

*And in the midst of this perplexity of Anokeesed there came a wonderfully strong woman who relieved His anxiety to know whether His children would love His Son.*

#### **2<sup>nd</sup> Holy Day: The Day of Instruction (Shabuwa)**

Anokeesed's burden: Enoch 13:118 Decadarchiy and the wicked would press upon righteous who would not have adequate support

Intervention: **Enoch** divided the sons of men according to the measure of the holiness of marriage

Time: 8<sup>th</sup>-9<sup>th</sup> generation

Bless: creation

*I tell you these things, for in heaven where the abode of the Great Holy One is there was concern that the righteous children of Anokeesed would have adequate support to sustain them, seeing they were in the midst of the one-third who fell and who would not come to council with the call of Motsah the Lamb*

*And Anokeesed was burdened with the prospect that His lovely one,s who gave their lives to His Son, would come to be hard pressed by the corruptions of evil and that they would be left to feel alone and weak*

#### **3<sup>rd</sup> Holy Day: The Feast of Tranquility**

Anokeesed's burden: Enoch 13:125 Distressed and agonized over fear entering Eden

Intervention: **Motsah** caused the Eerkodeshiy to pass over to suppress evil

Time: before time in Eden

Bless: bread

*And the Lord rehearsed to him the memory of the agony and distress of heart of His Father Anokeesed when, in the midst of the peace and tranquility of Eden, there came a shriek of fear to penetrate the stillness.*

*And all of Elda and Eden and the hosts of the heavenly ones were filled with the dread and dismay of alarm.*

*And in that day Motsah the Lamb was able to come to intervene in the face of their fear  
And He caused the angels of heaven, who are called the Eerkodeshiy, to pass over*

#### **4<sup>th</sup> Holy Day: The Celebration of Ikar**

Anokeesed's burden: Enoch 13:130-131 Heart troubled children in the pains of hunger & distress of want.

Intervention: **Motsah** taught Ikar how to plow Day of first fruits (v. 132).

Time: 9<sup>th</sup> generation

Bless: storehouse

*And again Motsah the Lamb spoke to Enoch, and He told him another account of the troubled heart of Anokeesed when all of the people everywhere were in the pains of hunger*

*And Motsah told him*

*I saw my Father sorrowing as He traveled in the way*

*And I beheld Him bent over in His grief*

***And I intervened to come before Ikar and I taught him how to plow***

*And the presence of my Father rested in the plowed fields of the meadows and on the open plain*

#### **5<sup>th</sup> Holy Day: The Day of Remembrance**

Anokeesed's burden: Enoch 13:135 Youth pursued mischief and fathers of the corruption of Saycoo

Intervention: **Enoch** divided the waters so righteous could comfort Anokeesed by knowing right from wrong

Time: 7<sup>th</sup> generation

Bless: times

*And He also worried when He saw the righteous having wayward children*

*And He was afraid that the workmanship of His hands would be led astray from one generation to another*

*And Motsah intervened again to call Enoch to the encampment of Maceelah and to the barren waste places of the high plain in the east of Mahujah*

*And He brought Enoch dreams of instruction so he could divide the waters of Senir*

*And this was so that every man would be born into the world to have a conscience, to know right from wrong and good from evil*

### **6<sup>th</sup> Holy Day: The Celebration of New Oil**

Anokeesed's burden: Enoch 13:140 Weary and troubled of soul that His children would not find their way back to live with Him

Intervention: **Motsah** named Yaatsekawd *Gabriel* & covenanted with him that the righteous would return to Eden

Time: 8<sup>th</sup> generation

Bless: oil

*And it came to pass that Motsah the Lamb continued to instruct Enoch in how to divide the days of men*

*And He said that there was a time when Anokeesed was weary and He was troubled in His soul for it seemed sometimes that His children would not find their way to dwell with Him*

*And His desire to dwell with His children is that which is foremost on the mind of the Great Holy One*

*And Motsah the Lamb beheld the desires of His Father and He set a course to intervene to establish a sure pathway for man to walk in so they could fulfill the desires of His Father to dwell with His lovely ones*

### **7<sup>th</sup> Holy Day: The Day of Forgiveness**

Anokeesed's burden: Enoch 13:146-147 Yaatsekawd & Cavah still unhappy.

Intervention: **Motsah** called on the Eerkodeshiy to help Him and bring spirit of forgiveness

Time: 1<sup>st</sup> generation

Bless: our culture of happiness

*And in this way Motsah tried to prevent this sorrow*

*And He even slept with them to bring the comfort of a tender Father*

*But they were unhappy still*

*And the sorrow of Anokeesed remained to linger in His heart to burden Him down*

*He being a tender parent who wants His children to be happy*

### **NOTE:**

The sequence of the observations of these holy days is given by Motsah the Lamb. Note, however, the dates/sequence of the historical events are unknown. The first Passover, also known as the Feast of Tranquility, occurred before time began! We choose to observe the holy days in the sequence outlined by Motsah, within the framework of a seven-jubilee calendar.

## The Calendar found in MMT

### The calendar the Essenes recommended for the Gentiles

Season 1 Month 1	1st	2nd	3rd	4th	5th	6th	Sab.
				1	2	3	4
	5	6	7	8	9	10	11
Passover	12	13	Holy Day	15	16	17	18
	19	20	21	22	23	24	25
Waving of an Omer	Holy Day	27	28	29	30		

Month 2	1st	2nd	3rd	4th	5th	6th	Sab.
						1	2
	3	4	5	6	7	8	9
2 <sup>nd</sup> Passover	10	11	12	13	Holy Day	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

Month 3	1st	2nd	3rd	4th	5th	6th	Sab.
	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
Festival of Weeks	Holy Day	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	X				

Season 2 Month 4	1st	2nd	3rd	4th	5th	6th	Sab.
				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		

Month 5	1st	2nd	3rd	4th	5th	6th	Sab.
						1	2
Festival of New Wine	Holy Day	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

Month 6	1st	2nd	3rd	4th	5th	6th	Sab.
	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
Festival of New Oil / Offering of Wood	Holy Day	Holy Day	24	25	26	27	28
	29	30	X				

Season 3 Month 7	1st	2nd	3rd	4th	5th	6th	Sab.
Day of Remembrance				Holy Day	2	3	4
Day of Atonement	5	6	7	8	9	Holy Day	11
Festival of Booths	12	13	14	Holy Day	16	17	18
Gathering	19	20	21	Holy Day	23	24	25
	26	27	28	29	30		

Month 8	1st	2nd	3rd	4th	5th	6th	Sab.
						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

Month 9	1st	2nd	3rd	4th	5th	6th	Sab.
	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	X				

Season 4 Month 10	1st	2nd	3rd	4th	5th	6th	Sab.
				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		

Month 11	1st	2nd	3rd	4th	5th	6th	Sab.
						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

Month 12	1st	2nd	3rd	4th	5th	6th	Sab.
	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	X				

## Our Enochian Calendar

### Spring

	1st	2nd	3rd	4th	5th	6th	Sab.
New Years				<b>Holy Day</b>	2	3	4
	5	6	7	8	9	10	11
Miloo's Day Of the Measure	12	13	14	<b>Holy Day</b>	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	32
	33	34	35	36	37	38	39
	40	41	42	43	44	45	46
	47	48	49	50	51	52	53
	54	55	56	57	58	59	60
Day of Instruction Shabuwa	61	62	63	64	<b>Holy Day</b>	66	67
	68	69	70	71	72	73	74
	75	76	77	78	79	80	81
	82	83	84	85	86	87	88
	89	90	Puri Day				

### Summer

	1st	2nd	3rd	4th	5th	6th	Sab.
				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
Feast of Tranquility	19	20	21	22	23	<b>Holy Day</b>	25
	26	27	28	29	30	31	32
	33	34	35	36	37	38	39
	40	41	42	43	44	45	46
	47	48	49	50	51	52	53
	54	55	56	57	58	59	60
	61	62	63	64	65	66	67
Celebration of Ikar	68	69	70	71	72	73	<b>Holy Day</b>
	75	76	77	78	79	80	81
Ingathering starts	82	83	84	85	<b>Holy Day</b>	87	88
	89	90	Puri Day				

Autumn

	1st	2nd	3rd	4th	5th	6th	Sab.
				1	2	3	4
Ingathering ends	<b>Holy Day</b>	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	32
Day of Remembrance	<b>Holy Day</b>	34	35	36	37	38	39
	40	41	42	43	44	45	46
	47	48	49	50	51	52	53
	54	55	56	57	58	59	60
	61	62	63	64	65	66	67
	68	69	70	71	72	73	74
	75	76	77	78	79	80	81
Celebration of New Oil	82	<b>Holy Day</b>	84	85	86	87	88
	89	90	Puri Day				

Winter

	1st	2nd	3rd	4th	5th	6th	Sab.
				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	32
	33	34	35	36	37	38	39
Day of Forgiveness	40	41	<b>Holy Day</b>	43	44	45	46
	47	48	49	50	51	52	53
	54	55	56	57	58	59	60
	61	62	63	64	65	66	67
	68	69	70	71	72	73	74
	75	76	77	78	79	80	81
	82	83	84	85	86	87	88
	89	90	Puri Day	ANK day	MOT day (leap year)		



## Explanation of Enochian Calendar

We use the Enochian calendar. It is explained in many books. One of the simplest is in "The Dead Sea Scrolls Uncovered" by Eisenman and Wise, 1992, on page 192. The description written there is how the Essenes in Christ's day practiced it. The Book of Remembrance of Enoch has the older version which we practice.

What makes descriptions of the calendar confusing is all that is written about it by scholars is that they invariably say that the New Year's Day falls on a Wednesday which is the 4th day of the week in the Gregorian calendar that most of society today uses. The trouble is our New Year's Day seldom falls on a Wednesday, but it ALWAYS falls on the 4th day of the week in the Enochian calendar. To make this simple: the world's New Year's day always falls on a different day of their week, year by year - sometimes on a Monday, sometimes a Thursday, etc. But the Enochian calendar day of the New Year is always on the 4th day of our week which has no relationship to the "world's" day of the week since they are using a different (Gregorian) system.

Having said that, the rest is simple and straight forward. New Year's Day is on the day of the spring equinox. Always. And the equinox is always on the 4th day of our week. Our day begins at sunrise - not at midnight. In our area that is around 7 am at that time of year.

- New Year's Day is not a Sabbath
- three days after this (4th) day is a weekly Sabbath (7th day), and every seven days thereafter is a Sabbath until the last week of the year
- on the 15th day of spring (4th day of the week) is the **Day of the Measure of Miloo** (It was called "the Waving of an Omer" by the temple/Rabbinic Jews)
- 50 days after Miloo's Day comes the **Day of Instruction** on the 5th day of the week, also known as Shabuwa (called Pentecost by the early church)
- 50 days after the Day of Instruction comes the **Feast of Tranquility**, on the 6th day of the week (called Passover by temple/Rabbinic Jews)

- 50 days after the Feast of Tranquility comes the **Celebration of Ikar**, on the weekly Sabbath 7th day (this morphed into becoming a feast of weeks, but unrecognizable as a harvest festival)
- 50 days after the Celebration of Ikar is the **Day of Remembrance of Virtue**, on the 1st day of the week (I don't know how this day is viewed in Judaism)
- 50 days after the Day of Remembrance is the **Celebration of New Oil**, on the 2nd day of the week (again I don't think there is a Jewish equivalent)
- 50 days after the Celebration of New Oil is the **Day of Forgiveness**, on the 3rd day of the week (this is called the Day of Atonement in Judaism)

So you'll notice that each subsequent holy day is the "next" day of the week throughout the year. There are 2 holy days at the beginning that are on the 4th day of the week, and then each next one is on 5th day, then 6th day, then Sabbath, and so on. There are 7 holy days plus New Years. Except for New Years, each holy days is 50 days apart. 50 days = a Jubilee of days. We do not use months with a solar calendar. We have four seasons of 91 days each.  $4 \times 91 = 364$  days. Then during the week of New Year's there is a day that is a day of the year but not a numbered day of the week called Anokeesed's Day. Adding that day makes 365. So the last week of the year would look like this: 1st day of the week, 2nd day, 3rd day, Anokeesed's day, then 4th day which is the New Year's day.

These are the holy days of Anokeesed as established by Enoch, the seventh generation from Yaatsekawd. For a description of each holy day please see chapter 13 of the Book of Remembrance of Enoch.

On every fourth year there is a "leap year" which adds another day to the year that is not a numbered day. It is called "Motsah's Day". All this will keep your New Year's Day on the 4th day of the week and most importantly the Sabbaths of the Enochian calendar are always on the same exact day of the year that the Lord kept while He was on the earth, as well as all the holy people since Eden to this very day. This was a huge issue the Temple religion had against both the Essenes and Christ in His ministry.

## Days of Anokeesed

### *A Season*

1 <sup>st</sup> Day	2 <sup>nd</sup> Day	3 <sup>rd</sup> Day	4 <sup>th</sup> Day	5 <sup>th</sup> Day	Prep Day	Sabbath
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	32
33	34	35	36	37	38	39
40	41	42	43	44	45	46
47	48	49	50	51	52	53
54	55	56	57	58	59	60
61	62	63	64	65	66	67
68	69	70	71	72	73	74
75	76	77	78	79	80	81
82	83	84	85	86	87	88
89	90	91 Purification Day	Anokeesed's Day	Motsah's Day (leap year)		

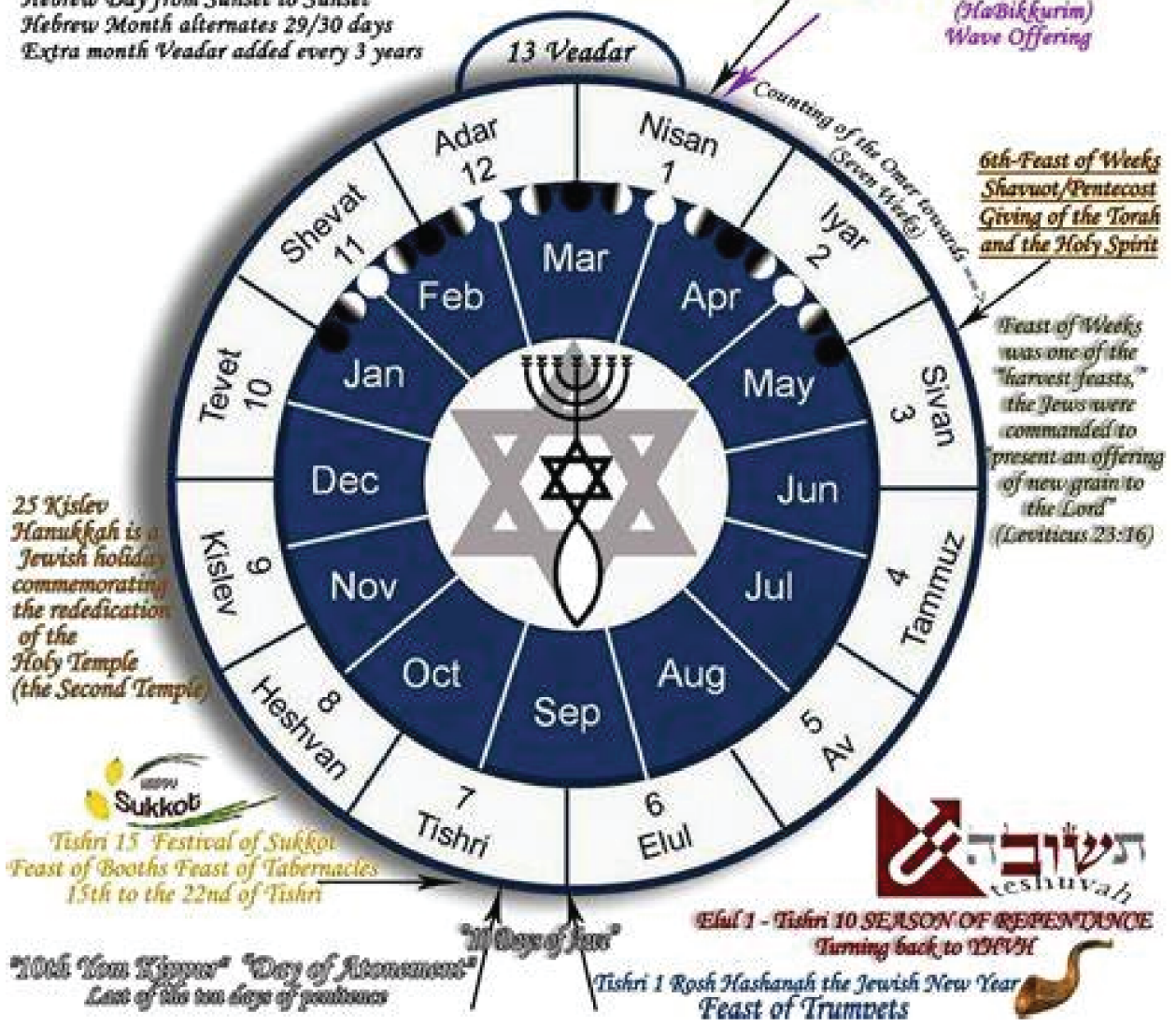
Holy Day	Season	Day of the Season	Day of the Week
New Year's Day	Spring	1	4
Miloo's Day of the Measure	Spring	15	4
Day of Instruction	Spring	65	5
Feast of Tranquility	Summer	24	Prep
Celebration of Ikar	Summer	74	Sabbath
Day of Remembrance	Fall	33	1
Celebration of New Oil	Fall	83	2
Day of Forgiveness	Winter	42	3

These are the holy days of Anokeesed as established by Enoch, the seventh generation from Yaatsekawd. For a description of each holy day please see chapter 13.

**7 Biblical Feasts**

Hebrew Day from Sunset to Sunset  
 Hebrew Month alternates 29/30 days  
 Extra month Veadar added every 3 years

14th-21st Pesach/Passover/Feast of Unleavened Bread  
 14th, Yeshua Dies- Rises on 17th First Fruits  
 (HaBikkurim)  
 Wave Offering



STUDIES IN BIBLICAL THEOLOGY No. 26

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Ten Years of Discovery  
in the  
Wilderness of Judaea

J. T. Milik

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us that James, 'the brother of the Lord' and first bishop of Jerusalem, was a Nazirite and therefore could not drink fermented wine.<sup>1</sup> It is accordingly permissible to suspect that 'sweet wine' was prescribed for use in Christian liturgical gatherings at Jerusalem. Support for this may be found in a passage in Acts. On the day of Pentecost, the apostles were accused of being 'full of new wine'. The Greek text has *gleikos*, 'sweet wine', which corresponds to the rabbinic term *metiqah*. The incident took place well before the vintage, and so the wine was probably from the preceding year, lightly fermented. Peter's answer does not concern the use of wine, but merely points to the time: 'They are not drunk, as you say, for behold it is only the third hour of the day' (2.15). The implication is that the Eucharist was celebrated in the evening and that 'sweet wine' was used at it.

The Essenes' sacred meals have another characteristic in common with those of the early Christians. One of the Qumran texts describes the eschatological banquet, and we can see that it is not essentially different from the normal sacred meal.<sup>2</sup> The latter, accordingly, was for the Essenes a foretaste of the banquet to be held in the Last Days. The words of Jesus at the Last Supper express a similar idea: 'I say unto you, I will not eat it (the Passover) again until it is fulfilled in the Kingdom of God . . . for I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God comes' (Luke 22.16-18).

A connexion with the banquets of the mystery religions, which were widespread at that time, or of contemporary pagan religions in general, is not impossible. But the Essenes' sacred meals are essentially a development of those that were held in connexion with the sacrifices prescribed in the Law, where the priest and the faithful who offered a victim entered somehow into intimate relation with God.<sup>3</sup>

On the other hand, there is a great difference between the Essene meal and the Christian Eucharist. The latter brings about a complete union with the Messiah, the Son of God, who gives his servants his body and blood for food. In this respect the

Christian is already living in the eschatological era, while the Essene merely has symbols and foretastes of it.

THE CALENDAR AND THE FEASTS

The importance that the Essenes ascribed to the calendar appears from texts like the *Rule* X. 3-8,<sup>1</sup> which alludes vaguely to the various feasts and holy periods and to the duty of observing them. After the discovery of the Qumran texts it was suggested that the peculiar calendar of Jubilees and I Enoch was followed by the Essenes. This calendar has been studied most recently by Mille A. Jaubert,<sup>2</sup> who adopted as the starting point of her inquiry a suggestion of D. Barthélemy<sup>3</sup> that the year in this calendar began on Wednesday, the fourth day of the Jewish week.

The year contains 'only 364 days' (Jub. 6.38), a figure divisible by seven; it has twelve months each of thirty days and four intercalary days, one in each period of three months. The three-month period or season contains exactly thirteen weeks (Jub. 6.29), and the days of the week are distributed symmetrically over each period. New Year's day and the first day of each three-month period (1/1, 1/IV, 1/VII, 1/X) always fall on a Wednesday. The dates of the feasts are likewise fixed: a particular day of any given month comes on the same day of the week every year. Here is their calendar schematically arranged:<sup>4</sup>

Day of the week	I, IV, VII, X	II, V, VIII, XI	III, VI, IX, XII
4th Wed.	1 8 15 22 29	6 13 20 27	4 11 18 25
5th Th.	2 9 16 23 30	7 14 21 28	5 12 19 26
6th Fri.	3 10 17 24	8 15 22 29	6 13 20 27
Sabbath	4 11 18 25	9 16 23 30	7 14 21 28
1st Sun.	5 12 19 26	10 17 24	8 15 22 29
2nd Mon.	6 13 20 27	11 18 25	9 16 23 30
3rd Tues.	7 14 21 28	12 19 26	10 17 24 31

This reconstruction of the Essene calendar has been substantiated by texts from Cave IV.<sup>5</sup> There is, as has been mentioned, a

<sup>1</sup>*Hist. Eccl.* II. xxiii, 5, quoting Hegesippus.

<sup>2</sup>Cf. the first appendix to the *Rule*, 1Q 28<sup>a</sup> II. 11-22 (*Discoveries* . . . 1, *Rule*, 1Q 28<sup>a</sup> II. 11-22, p. 110 f., 117 f.).

<sup>3</sup>Cf. 1 Cor. 10.18.

<sup>1</sup>Cf. also 1Q H. I. 15-20; 1Q S. I. 14 f.; CD VI. 18; XVI. 3 f.

<sup>2</sup>*V T III*, 1953, pp. 250-63; *La Date de la Cène*, Études Bibliques, Paris 1957.

<sup>3</sup>*RB LIX*, 1952, pp. 199-203.

<sup>4</sup>Cf. *V T III*, 1953, p. 253; J. Morgenstern's reconstruction of this calendar (*ibid.* V, 1955, p. 60), where the beginning of each three-month period falls on a Tuesday, is unequivocally excluded by Cave IV texts.

<sup>5</sup>See Additional Note 5.

group of manuscripts which deal with the rotation of duty for the priestly families in the Temple. The pattern of the work is simple; a typical sentence is as follows: 'The 16th of the same month, i.e. the second month of the first year) is the Sabbath of Melakiah.' This means that Melakiah would have begun his week of duty in the Temple on the Sabbath, the 16th of the second month. The priestly roster is spread over six years, and this sexennial cycle reflects a desire to synchronize the sect's religious calendar (of twelve months with thirty days each and four intercalated days, i.e. a solar reckoning) with the luni-solar calendar (of twelve months with alternately twenty-nine and thirty days and a month intercalated every three years). According to the calculations of the Qumran scribes, the two calendars synchronize every three years ( $364 \times 3 = 354 \times 3 + 30$ ). Six years are needed for a priestly family's turn to come round again in the same week of the year, since there were twenty-four families (cf. I Chron. 24.7-18) serving thirteen times in such a period ( $24 \times 13 = 312 \times 3$ ). A work from Qumrān, preserved in three copies, gives this triple synchronism of the religious calendar, the luni-solar calendar and the weekly roster of the priests. For example, 'Friday in Yehetzq'el, the 29th (day)—the 22nd of the eleventh month', is to be understood as follows: 'The 22nd day of the eleventh month (of the first year in the religious calendar) falling on the Friday in the week when Yehetzq'el is on duty, corresponds to the 29th (and last) day of the eleventh month (Šebt) in the luni-solar calendar.'<sup>1</sup>

The same work also gives a list of feasts, together with the priestly family on duty at that time. For instance, 'The first year, its feasts, Tuesday (i.e. the evening of the 14th day of the first month) in (the week of) Me'ozyah: Passover, Sunday (the 26th of the first month) in (the week of) Yeda'yah: Waving of the First Sheaf'. The Essene festival cycle contained seven principal feasts. It started with Passover on the evening of the 14th of the first month, and after this came the Octave of the Feast of Unleavened Bread. The Offering of the First Sheaf (also called the

<sup>1</sup>Other manuscripts from Cave IV attempt to synchronize the Essene six-year cycle with the biblical cycle of sabbatical and lunar periods. Further, they give dates according to the solar calendar for the experimentally observed phases of the moon.

Barley Festival), which was to be made on 'the morrow of the Sabbath' (Lev. 23.15 f.), was fixed for the 26th of the first month, or on the Sunday after the Sabbath following the Octave of Passover.<sup>1</sup> The Second Passover, prescribed in the Bible for those unable to keep the normal Passover in Jerusalem (Num. 9.9-12), fell before the Feast of Weeks, a month after the First Passover (on Thursday, the evening of the 14th day in the second month). In the Pharisaic calendar *Meḡillar Ta'ami*, it is called the Little Passover and falls likewise a month after the first. Fifty days after the Barley Festival, on the 15th of the third month, falls the Feast of Weeks (cf. Jub. 15.1; 16.12 f.; 44.1-5); as the Feast of the Renewal of the Covenant, this seems to have been the Essenes' most important festival (cf. the following section).

The cycle of autumnal feasts began with the New Year (1/VII). Interestingly, this is not only called *ro'š haššanah* ('the beginning of the year') but also *yom haḡrikaron* ('the Day of Commemoration'). On the tenth day of the same month, therefore a Friday, fell the Day of Atonement, and on Wednesday the 15th of the seventh month, the Feast of Tabernacles.

As well as these traditional feast-days and the regular series of Sabbaths and New-moons, there were some extra holidays. The day after each of the four intercalary days, i.e. the first of each new season, is called a 'Day of Commemoration' in Jub. 6.23. It is quite possible to see these feasts in the list in 1 O S X. 7: 'the Feast of Harvest, the Feast of Summer Fruits, the Feast of Sowing, the Feast of Spring Shoots'. These accordingly fell on 1/I, 1/IV, 1/VII, 1/X. A fragment from the fourth Cave also mentions the 'Feast of Oil', which fell on the 22nd day of the sixth month. As can be seen from the names, these feasts are connected with the agricultural year. Furthermore, in some of the calendars historical events are commemorated in the same

<sup>1</sup>The Pharisees held that by 'the morrow of the Sabbath' the day after Passover was meant (16th Nisan), Passover being reckoned as a Sabbath because it was a day of rest. But the Boethusians, traditionally identified with the Sadducees, and the Samaritans interpreted the scriptural phrase to mean the day after a 'real' Sabbath. The latter group takes this as the Sabbath inside the Passover Octave. It has been occasionally proposed to identify the Boethusians with the Essenes; so e.g. Azariah del Rossi (*Me'or Engayim*, sixteenth century), Kohut, Grätz (*Sinai* XVI, 1932, pp. 11-43) who interpret their name as *bet + 'Esayya (vel sim.)*, 'the school of the Essenes'.

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 way that we find them in I Maccabees and in the Tractate *Ta'anit*.<sup>1</sup>  
 The calendar used by the authors of Jubilees and I Enoch and by the settlers at Qumrân and by the camps of the Land of Damascus presents two problems: Where did it originate? How was it synchronized with the astronomical year?

The Qumrân texts give us no material for solving the second problem, viz., what was done about the extra one and a quarter days, the approximate difference between a year of 364 days and the astronomical year of 365.2422 days. Hypothetically, given the triennial and sexennial cycles mentioned above, a twenty-four year cycle would have to be established; after four sexennial cycles, a month of 29 (or to be more precise, 29.76) days would have to be intercalated. In this way, the 364-day year would be harmonized with the phases of the moon. But such an additional month would have required an additional turn of duty from four priestly families every twenty-four years. To make each of the 24 families take part in this duty, a cycle of 144 years (24 × 6) would be necessary.

The problem of the origins of this system is more obscure. Mlle Jaubert has made it highly probable that this calendar was used by the latest redactors of the Pentateuch, by Ezekiel, and by the Chronicler.<sup>2</sup> It is known, therefore, at least as far back as the Exile, although this does not prove that it was actually in use in the Temple at that time. Against such an assumption we should note that the twenty-four family service prescribed for the restored Temple presupposes a luni-solar calendar rather than a solar calendar of fifty-two weeks. But it may have been used at an earlier date—perhaps not as the only calendar but as the one regulative of cultic life. In Egypt, too, different calendars were followed for political and religious purposes. Indeed, this old religious Israelite calendar followed closely the Egyptian religious calendar where the year consisted of twelve months, each of thirty days, and five intercalated days. There is no reason why one should not suppose that it was borrowed from Egypt

<sup>1</sup>Cf. J. T. Milik, *V.T. Suppl.* IV, 1957, pp. 24-26.

<sup>2</sup>Some striking examples may be cited. The flood lasted exactly one solar year; Enoch lived 365 years. If we interpret the dates of the events in the Patriarchs' lives according to the Essene calendar, we attain the satisfactory result that they never go on a journey on the Sabbath—a result unlikely to be fortuitous.

through the Phoenicians at the beginning of the Israelite monarchy. Slightly changed from its Egyptian model after the Exile (e.g. the division into four seasons, whereas the Egyptians had only three, and the reduction of intercalary days from five to four), this calendar could have remained in use in the Temple until the Hellenistic period. In civil life, however, from the Persian period onward the lunisolar calendar (of Babylonian origin) was employed. It can be imagined that at some time an attempt was made to introduce this calendar (in the form known as 'Seleucid') into the Temple as well. The priesthood of Jerusalem would have supported or opposed this change according to their attitude towards Hellenism. The author of Daniel seems to allude to such a controversy when he accuses Antiochus IV Epiphanes of having sought to change 'the times and the law' (Dan. 7.25). The Book of Jubilees, with its polemic against the lunar calendar and its stubborn defence of the traditional one—attitudes found also in the Qumrân texts—may well have been composed shortly after the suppression of the traditional calendar in the Temple services. Might it not have been Jonathan himself, in his desire to integrate his country with the political and cultural life of the Hellenistic world, who took such a drastic step? And might not this have been one of the reasons, if not the main one, for the exodus of the Essenes?

Some observations, however, on this theory are not out of place. As far as concerns the actual use of this calendar in the First and Second Temples, the evidence of biblical texts only gives us a *non liquet*, with perhaps a slight tendency to favour its use. The calendar question, as we see from the Qumrân writings, provides a thoroughly satisfactory reason for the Essene schism. But only the fact that such a calendar *had been in use* before, and was later dropped, would have sufficed to cause a schism. Accordingly we must either extend our *non liquet* from this calendar's cultic use to its being the reason for the Essene schism, or else, accepting this reason, accept with it that the calendar was at some time actually followed in the Temple service. Such a calendar was certainly followed by the Essenes in their cultic life—and the *Miqvat* from Cave IV confirm thoroughly the Barthélemy-Jaubert reconstruction of its form. Its use and defence by the Essenes would be yet another instance of how their law and



practices were more conservative than those of the Pharisees. We may mention an interesting consequence that Mlle Jaubert proposes to derive from this calendar, namely, that the Last Supper was celebrated by Jesus as the Essene Passover on the Tuesday evening in Holy Week.<sup>1</sup> In this way she resolves the contradiction between the Synoptic Gospels, in which the Last Supper is a Passover meal, and the Gospel of St John, in which the Passover starts on the Friday evening, Jesus being crucified as the Passover Offering. This suggestion also provides a more leisurely sequence of events for the various trials of Jesus.

Our first observation about this suggestion concerns *method*. It is certain that in some early Christian groups the Last Supper was commemorated on a Tuesday evening; it is true also that Tuesday evening is the beginning of the Passover in the Essene calendar. But it does not follow that the Judaeo-Christian practice indicates a survival of the Essene calendar among them; other liturgical causes may likewise be suspected. To go further and to assume a historical cause in the life of Jesus for a late liturgical practice is even more questionable. The same is true of the attempt to reconcile one out of numerous discrepancies between two literary sources, the Synoptics and St John, by an appeal to conjectural historical fact.

But even on the basis of historical fact, objection can be raised. Mlle Jaubert's theory presupposes that the Essene Passover, on Wednesday of the solar calendar, fell also on the Wednesday preceding a Saturday Passover according to the official calendar. We have, therefore, to assume that the feast fell in the same week in the two calendars. Such a coincidence would happen about once in thirty years. Secondly, we cannot assume that Jesus and his disciples celebrated the Passover according to a sectarian calendar, without considering the consequences that this will have on our understanding of his reported observance of other Jewish festivals (e.g. Tabernacles, and especially Encainia which is not mentioned in Essene writings). Are not Christ and his disciples reported regularly as keeping the feasts according to the orthodox calendar, making pilgrimages to Jerusalem at the times prescribed in the Law, mingling and speaking with the vast

<sup>1</sup>Cf. A. Jaubert, *La Date de la Cène*, and E. Vogt, *Biblia XXXVI*, 1955, pp. 408 ff.

crowds who did likewise? And the evangelists often stress Jesus' respect for the Temple as it functioned, and acknowledgment of the validity of the priesthood of his day (Matt. 8:4; cf. 23:2-3). Since we cannot assume that Christ followed one calendar on one occasion and another on another (the use of a given calendar being a *desire* criterion of religious affiliation), this well attested observance of the common calendar and loyalty towards the constituted religious authorities, renders impossible a hypothesis which would make Jesus and his disciples for all practical purposes Essenes.

If these historical objections be neglected and the hypothesis be accepted, we have, it is true, economy of explanation—many perplexing phenomena of different orders are explained by one hypothesis. But while a historical event cannot be excluded *a priori* as a cause for liturgical and literary phenomena, it is often far from being the most plausible, especially if it leaves unexplained other facets of what we have hitherto regarded as the same literary or liturgical problem.<sup>1</sup>

#### THE TRUE ISRAEL AND THE NEW COVENANT

The Essenes' teachings on God, the world and Man do not differ substantially from the Old Testament doctrine; they merely develop it. The devoted long reflection to the key biblical idea that while many of the Chosen People fell by the wayside, God would continue to work his saving plan upon an ever-diminishing number of the people, until the last days when those left would be the 'Remnant of Israel' *par excellence*.<sup>2</sup> Stirred by the conviction that the end was at hand, and that they themselves were God's chosen 'Remnant', the followers of the Teacher united together to follow a common way of life and a strict rule. Their relations with God were founded on the 'New Covenant' which Jeremiah had proclaimed (31:31-4, cf. Ezek. 36:22-8). This phrase (*habberti b'habdakat*)<sup>3</sup> and similar ones run through the whole of the *Damascus Document*.

The renewed covenant was confirmed by a special revelation granted to the Teacher of Righteousness. He was given an under-

<sup>1</sup>For a similar critique, cf. P. Benoit's review of Mlle Jaubert's book in *BIBLIXV*, Oct. 1958.

<sup>2</sup>Cf. CD I-VIII, XIX-XX.

<sup>3</sup>CD VIII. 21 (=XIX. 33); XX. 12; perhaps IQ PHab II. 3.

standing of God's promises that exceeded even that of the inspired writers themselves. 'God told Habakkuk to write out all that would come to pass in the last generation, but he did not grant him to know the time when these things would come to pass . . . Its meaning refers to the Teacher of Righteousness, to whom God made known all the mysteries of the words (spoken by) his servants, the prophets' (pHab VII. 1-2, 4-5; cf. II. 5-10). The knowledge is, accordingly, apocalyptic, and the expectation of the End of Days' leaves its mark on every facet of the lives of members of the New Covenant. During this period which precedes the End of Times, the laws observed have only a provisional and temporary value (IQ S IX. 10 f.; CD XIV. 18 f.). Later on, they will be replaced by a new and final Law, proclaimed by the eschatological figure called 'the Interpreter of the Law'.

There is, however, one noteworthy difference between the teaching of the Old Testament and that of the sect. 'To belong to the Covenant the candidate must not only be a member of the Chosen People; a free act of choice is also necessary.<sup>1</sup> This is it is true, subject to certain limitations. In addition to the hierarchy's power of veto and its right to exclude candidates, certain physical or moral defects were considered diriment impediments. An unpublished manuscript of the *Damascus Document*, whose fragments were found in Cave IV (provisional abbreviation 4Q D<sup>b</sup>), enables us to fill in the lacunae in the corresponding section of the Cairo Manuscript (XV. 15-17): 'Fools, madmen (*m'sug*), simpletons and imbeciles (*m'sugb*), the blind (*hr*), those who, being weak of eye, cannot see), the maimed (*hgr*), the lame, the deaf, and minors, none of these may enter the midst of the community, for the holy angels (are in the midst of it).'

We find a similar list in the first appendix to the *Rule*, but there it occurs in connexion with the future 'congregation' and not with the present one on earth.<sup>2</sup> It is to be stressed that these lists of defects are expansions of the lists of priestly disqualifications found in the Pentateuch—another example of how the Essenes universalized regulations once proper to the priesthood alone.

For the expression, 'those who have volunteered for the Law' (IQ S V, 1 etc.), cf. I Macc. 2.42 (*pas ho hekousiazomenos to nomō* of the Addaans). Philo, too, notes that the system of application for membership implies the candidate's free decision (*Apologia pro Iudaeis* 2).

<sup>1</sup>IQ 28<sup>o</sup> II. 3-9 (*Discoversis* . . . I, pp. 110, 116); cf. also IQ M VII. 4-8.

One immediately thinks of the Gospel parable of the invitation to the banquet as St Luke records it. 'The poor, the maimed, the blind and the lame' are summoned to take the place of the original guests 'at the feast in the Kingdom of God' (14.15-21). Perhaps here, too, we have a polemical reference to Essene belief.

In any case, this exclusiveness helped to give the sect its closed and esoteric character. Josephus tells us that candidates for membership had to swear not to give away the secrets which they had been taught, even though they were tortured to death.<sup>1</sup> A further confirmation of this esoteric character comes in the use of cryptic devices for copying books considered to be particularly important. Two different alphabets have been found, where arbitrarily chosen signs are substituted for all the letters of the Hebrew alphabet. Even more naïve is the case in another manuscript where the writing runs from left to right and normal characters are occasionally replaced by their Greek or Phoenician equivalents. The use of cryptic alphabets seems to be found mainly in the earliest period of Essene copying activity, and perhaps their declining popularity can be associated with the slackening of sectarian consciousness that we have detected elsewhere.

In the Old Testament we see how God used mediators for concluding or renewing his Covenant. The Teacher of Righteousness is a sort of mediator of the New Covenant, but only in that he explained how the New Covenant would operate. As was said above, the Essenes were called basically to repeat the experience of their forefathers who had lived forty years in the desert, while overcoming the trials through which that generation had failed to come successfully. Once again, we find a parallel in the Gospel accounts of Jesus' temptations in the wilderness, of which Mark (1.13, cf. Luke 4.1-13) gives a schematized version and Matthew (4.1-11) a longer one. There Jesus is shown triumphing over temptations similar to those experienced after the Exodus (cf. Deut. 8.3; 6.13-16); he thus inaugurates the eschatological era which includes a return to the conditions of life that obtained at the beginning in Paradise. 'Jesus was with wild animals and angels served him' (Mark 1.13).

When the Essenes first established themselves in the Wilderness

<sup>1</sup>Ph<sup>o</sup> II. viii, 141; cf. IQ S IX. 17, 22; X. 24 (the uncorrected text) and also VIII. 18; CD XV. 10 f.

of Judaea, they predicted a forty years' period for their stay showing that they conceived this time as parallel to the Desert Sojourn of the Hebrews. In this light they interpreted Isa. 41.1 'The voice of one crying: In the wilderness prepare ye the way of the Lord, make straight in the desert a highway for our God' (cf. 1 Q S VIII. 15 f.; IX. 19 ff.), as commanding a separation from wicked men, and a life in the desert studying and practising the Law according to its true meaning which had been revealed to them. If their community were to live such a life, they would be preparing 'a highway for our God'. The *Damascus Document* also foresaw a period of forty years, which in this case is dated from the death of the Teacher of Righteousness. If during these forty years the whole community kept the Covenant, God would annihilate the impious ones of Israel. In contrast to the idea in the *Rule*, where their holy way of life almost automatically brought about God's coming at the end, the vision here is more diversified. There is emphasis on the judgement of the wicked; the Essenes by their holy lives condemn and bring judgement upon them, and this during the period of forty years, not merely at its end.

Jubilees

Thus in the early days of the Qumran settlement the importance of the holy living of the community for bringing judgement to pass was never obscured. But towards the end, as the idea of the Final War which would eliminate all iniquity gained in vividness, less attention was paid to this aspect. In the Final War (cf. 1 Q M II. 6 f.) which again would last for forty years, it is not enough that by their holy living they are preparing for the coming of the Kingdom of God. They must participate actively on the side of God and his angels, in the struggles as well as in the judgement.

XX. 13 ff.; cf. 4 Q Ps 37.10 (PEQ 1954, p. 69 ff.).

the place on Mount Gerizim and Mount Ebal (Deut. 27.11-26). At this festival, probably, Essenes from the most distant communities gathered together at the mother-house at Qumran; it is tempting to associate with this feast the abundant animal bones (of sheep, goats and cattle) which are certainly the remains of meals, and were found in association with a large number of vases during the excavations.

The date of this commemoration of the giving of the Covenant is of some significance. In the Old Testament, no precise date is given for the arrival at Sinai and Moses' ascent of the mountain. Ex. 19.1 only says: 'In the third month after their departure from the land of Egypt, on this day [sic!] the children of Israel came to the desert of Sinai . . . and Moses went up the mountain to God.' Later Jewish tradition was divided, some placing this event on the first of the month, but the majority on the Feast of Weeks.<sup>1</sup> My Samaritan informants tell me that they believe that the revelation on Mount Sinai took place at the Feast of Pentecost. As far as the Essenes are concerned the evidence is quite clear. Our oldest manuscript of the *Damascus Document* places the ceremony of the renewal of the Covenant in the third month of the year. The Book of Jubilees makes its dating on the fifteenth day of that month certain. Although the covenant with Noah is not dated formally, its connexion with Pentecost is explicit. As the author says (6.17 f.): 'For this reason it is ordained and written on the heavenly tablets that they should celebrate the Feast of Weeks in this month once a year to renew the Covenant once a year. And this whole festival was celebrated in heaven from the days of Creation till the days of Noah . . . and from the day of Noah's death, his sons did away with it till the days of Abraham . . . but Abraham observed it and Isaac and Jacob observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain.' The Covenant of Abraham is explicitly put at the middle, i.e. fifteenth, of the third month (14.14-20). Other important events took place on the same day of the year, such as the meeting of the three patriarchs in Beersheba (22.1-7), the covenant of Jacob and Laban (29.7), the vision of Jacob before his descent into Egypt (44.5), and most important (and linked by the author

<sup>1</sup>Exodus Rabba ad loc., b. Sab. 88a, b. Per. 68b.

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with the earlier covenants with Noah and Abraham) the Covenant at Sinai; this took place, it is implied, during the Feast (cf. Jub. 6.19 *supra*) and was followed by the forty days of instruction which began on the sixteenth day of the third month. For the early Christians, too, the New Covenant was confirmed on the same Day of Pentecost, although in this case it was no longer reserved to the twelve tribes but offered to all the languages of the world.

## THE TWO SPIRITS

Life in conformity with the New Covenant has a double character: on the one hand, there is a struggle for the coming of the Last Times; on the other, a foretaste of the enjoyment of the blessed life that these times inaugurate. The forces of Good and those of Evil are struggling with each other for power over the present world, and are in conflict even within the heart of man. On one side stands Belial, the *Angel of Darkness*, with his hosts, the *Spirits of Wickedness* or *Spirits of Darkness*. On the other is the *Prince of Light* with his forces, the *Spirits of Truth* or *Spirits of Light* (cf. 1Q S III. 13-IV. 1).<sup>1</sup> A psychological expression of this cosmic dualism is found in the catalogue of virtues and vices, in 1Q S IV. 2-14.<sup>2</sup>

The doctrine of the two spirits was, it is well known, one of the favourite themes of the Jewish-Christians. The section of the *Didache* called 'The Two Ways' seems to be almost a translation of part of the *Rule* (III. 13-IV. 1) and it was repeated almost verbatim by the *Epistle of Barnabas*.<sup>3</sup>

Although dualist, the Essenes' doctrine of the world and the human soul does not go beyond the limits of biblical monotheism; it is God who will bring about the final victory of Good over Evil. Although a Persian influence can be detected, orthodoxy remains safe.

<sup>1</sup>Cf. 'Spirit of Truth and Spirit of Error', I John 4:6 (and *Test. Judah* 20.1). 'The Spirit of Light' occurs in CD V. 18, in opposition to Belial; cf. 'the Angel of Light' in II Cor. 11:14 (opposed to Satan).

<sup>2</sup>On the Essenes' practice of virtue, cf. Philo, *Quod omnis probus liber sit* 83 f.; Josephus, *War* II. viii, 139-42. For catalogues of virtues in St Paul, cf. Gal. 5:19-23; Eph. 4:25-5:13; I Cor. 6:9 f.; Col. 3:5-9. The existence of a thoroughly Jewish source for these catalogues makes it unnecessary to assume direct borrowing from Hellenistic models.

<sup>3</sup>*Didache* I. 1 ff.; *Doctrina Apostolorum* I. 1-VI. 5; *Epistle of Barnabas* XVIII-XX. Cf. J. P. Aude, *RB* LIX, 1952, pp. 219-38.

A similar judgement has to be given on the doctrine of divine transcendence. The Essenes had a keen sense of this, even to the extent that their picture of the physical and spiritual world was coloured by a marked determinism.<sup>1</sup> Under the influence of certain astrological theories, current at the time, they held that human life and activity was strictly regulated by the movements of the heavenly bodies which themselves were ruled by angels, as the Book of Enoch insists. Furthermore, on the psychological level, man was the plaything of the opposed forces of Good and Evil, which were striving each to possess him. A work from Cave IV provides us with an interesting example of this double (physical and psychic) determinism. It teaches the physical characteristics of people born under a given sign of the Zodiac, and the exact proportion of their share in the world of the Spirits of Light, and in that of the Spirits of Darkness. When Josephus mentions their belief in *beirmarmene*,<sup>2</sup> he is translating this belief into Greek terms. However, with the insouciance for logical niceties characteristic of Semitic theologies, man will still be punished for his sinful acts.

## THE SPIRITUAL LIFE OF THE ESSENES

We should first note how certain passages of the Essene texts bear witness to a fine moral sense. For instance, in the section of the *Rule* which deals with the confession of sins (X. 16-25) we find words that are close to the spirit of the Sermon on the Mount: 'I render unto no man evil for evil: with good I try to reach him' (*ibid.* 17 f.). Charity is the basis of human relationships. The *Damascus Document* lays down that 'to the poor and the wretched, to the old and infirm, to the unfortunate, to those who are captives in a foreign land, spinsters (*lit.* 'virgins without a protector'), to orphaned children ('with none to take care of them') and to every one of the brethren whose house in one way or another is threatened with danger', the community should show sympathy and set aside for them part of its income (CD XIV. 14-17, corrected and supplemented on the basis of unpublished fragments from Qumrân IV).<sup>3</sup> It is interesting to note how

<sup>1</sup>Cf. e.g. 1Q H I. 23-5, 27-9; VII. 28 ff.; IX. 16 f.; X. 1 ff.; XII. 10 f.

<sup>2</sup>*Ant.* XIII. v, 172; XVIII. 1, 18.

<sup>3</sup>On the Essenes' private practice of charity, cf. *War* II. viii, 134. The sick and old were supported from the community chest (Philo, *Quod omnis probus liber sit* 87; *Apologia pro Iudaeis* 13).

the community's almsgiving, like their sharing of property, which, in Christianity, remained a voluntary personal practice, here became a communal institution; the Essenes were a much closer anticipation of the modern welfare state than the Christians.

Reference has been made to the lofty idea current among the Essenes concerning God's power and holiness. They realized, moreover, man's congenital inability to carry out his part in God's plan of salvation. A passage in the *Hymns* declares:

What then is this flesh, what is this creature of clay  
That he should show forth the greatness of thy marvels?  
He who lay in iniquity since his mother's womb,  
And until old age abides in sin and disobedience!  
I know that righteousness belongs not to man,  
Nor perfection of conduct to the son of man.  
To God most High belongs every righteous work,  
Man's conduct will not stand firm,  
Unless God fashion his spirit in him;  
He alone can make perfect the paths of the son of man,  
So that all creatures may know the might of his power,  
And the greatness of his mercy upon all his sons in whom he  
is well pleased . . .

I have said: 'Because of my faithlessness I was left out of  
thy Covenant';  
But then remembering the might of thy right hand, and the  
abundance of thy mercies,  
I *arose* and stood upright,  
And my spirit stood its ground in the face of ill-fortune.  
I have leaned on thy goodness, and on the abundance of thy  
mercies.  
Yea, thou pardonest iniquity,  
And in thy righteousness thou puriftest man from sin (1Q H  
IV. 29-33, 35-8).

The Essenes realized that they were living in a transitional period, that was dominated by the battle between Good and Evil. This did not, however, prevent them from experiencing real joy, based on the certainty that their way of life put them in a most intimate contact with God and the Spirits of Good. Another passage from the *Hymns* runs as follows:

I thank thee, O Lord,  
For thou hast redeemed my soul from the Pit,  
From Hell's perdition thou hast caused me to rise up to the  
everlasting heights,  
And I walk over an endless plain.

I have realised that for thy creature, whom thou hast formed  
out of clay,

There is hope that he will join in thy everlasting council.

The broken spirit thou hast cleansed of his great faithlessness,  
So that he should stand in thy service, in his rank in the army  
of the Holy Ones,

And should enter into fellowship with the company of the  
Sons of Heaven;

Thou hast cast the lot for him, that he should stand forever  
among the Spirits of Knowledge,

So that he should praise thy name amid the rejoicings of the  
congregation,

And tell forth thy wonders to all thy creatures (1Q H  
III. 19-23).

This motive of living in fellowship with the angels, is not merely a lyrical expression; it occurs also in legal texts as a reason for certain purity regulations—a development of the recurrent phrase in Leviticus: 'Ye shall be holy, for I Yahweh am holy.'<sup>1</sup>

#### THE ESCHATOLOGICAL WAR

Although each day's life was a struggle between the forces of good and evil, the Essenes kept their gaze fixed on the final battle, which would mark the crisis at the end of days. Their main interests were in the moral and human aspects of this conflict; in contrast with the author of the Book of Enoch, they did not become fascinated by its cosmic character. They knew of the belief that the universe would finally dissolve in a great conflagration (cf. 1Q H III. 28-36),<sup>2</sup> but they gave man a part to play in the pain and travail out of which a new world would be

<sup>1</sup>Cf. CD XV. 15-17 already cited; 1Q 28<sup>II</sup>. 8f. and also I Cor. 11. 10; Matt. 18. 10; and Strugnell's discussion of Josephus, *War* II. viii, 148, in *JBL* LXXVII, 1958, p. 113, n. 30.

<sup>2</sup>The belief of the Essenes in a universal conflagration is referred to by Hippolytus, *Elementus* IX. 27.

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Ten Years of Discovery  
in the  
Wilderness of Judaea

J. T. Milik

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us that James, 'the brother of the Lord' and first bishop of Jerusalem, was a Nazirite and therefore could not drink fermented wine.<sup>1</sup> It is accordingly permissible to suspect that 'sweet wine' was prescribed for use in Christian liturgical gatherings at Jerusalem. Support for this may be found in a passage in Acts. On the day of Pentecost, the apostles were accused of being 'full of new wine'. The Greek text has *gleikos*, 'sweet wine', which corresponds to the rabbinic term *metiqah*. The incident took place well before the vintage, and so the wine was probably from the preceding year, lightly fermented. Peter's answer does not concern the use of wine, but merely points to the time: 'They are not drunk, as you say, for behold it is only the third hour of the day' (2.15). The implication is that the Eucharist was celebrated in the evening and that 'sweet wine' was used at it.

The Essenes' sacred meals have another characteristic in common with those of the early Christians. One of the Qumran texts describes the eschatological banquet, and we can see that it is not essentially different from the normal sacred meal.<sup>2</sup> The latter, accordingly, was for the Essenes a foretaste of the banquet to be held in the Last Days. The words of Jesus at the Last Supper express a similar idea: 'I say unto you, I will not eat it (the Passover) again until it is fulfilled in the Kingdom of God . . . for I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God comes' (Luke 22.16-18).

A connexion with the banquets of the mystery religions, which were widespread at that time, or of contemporary pagan religions in general, is not impossible. But the Essenes' sacred meals are essentially a development of those that were held in connexion with the sacrifices prescribed in the Law, where the priest and the faithful who offered a victim entered somehow into intimate relation with God.<sup>3</sup>

On the other hand, there is a great difference between the Essene meal and the Christian Eucharist. The latter brings about a complete union with the Messiah, the Son of God, who gives his servants his body and blood for food. In this respect the

Christian is already living in the eschatological era, while the Essene merely has symbols and foretastes of it.

THE CALENDAR AND THE FEASTS

The importance that the Essenes ascribed to the calendar appears from texts like the *Rule* X. 3-8,<sup>1</sup> which alludes vaguely to the various feasts and holy periods and to the duty of observing them. After the discovery of the Qumran texts it was suggested that the peculiar calendar of Jubilees and I Enoch was followed by the Essenes. This calendar has been studied most recently by Mille A. Jaubert,<sup>2</sup> who adopted as the starting point of her inquiry a suggestion of D. Barthélemy<sup>3</sup> that the year in this calendar began on Wednesday, the fourth day of the Jewish week.

The year contains 'only 364 days' (Jub. 6.38), a figure divisible by seven; it has twelve months each of thirty days and four intercalary days, one in each period of three months. The three-month period or season contains exactly thirteen weeks (Jub. 6.29), and the days of the week are distributed symmetrically over each period. New Year's day and the first day of each three-month period (1/1, 1/IV, 1/VII, 1/X) always fall on a Wednesday. The dates of the feasts are likewise fixed: a particular day of any given month comes on the same day of the week every year. Here is their calendar schematically arranged:<sup>4</sup>

Day of the week	I, IV, VII, X	II, V, VIII, XI	III, VI, IX, XII
4th Wed.	1 8 15 22 29	6 13 20 27	4 11 18 25
5th Th.	2 9 16 23 30	7 14 21 28	5 12 19 26
6th Fri.	3 10 17 24	8 15 22 29	6 13 20 27
Sabbath	4 11 18 25	9 16 23 30	7 14 21 28
1st Sun.	5 12 19 26	10 17 24	8 15 22 29
2nd Mon.	6 13 20 27	11 18 25	9 16 23 30
3rd Tues.	7 14 21 28	12 19 26	10 17 24 31

This reconstruction of the Essene calendar has been substantiated by texts from Cave IV.<sup>5</sup> There is, as has been mentioned, a

<sup>1</sup> *Hist. Eccl.* II. xxiii, 5, quoting Hegesippus.

<sup>2</sup> Cf. the first appendix to the *Rule*, 1Q 28<sup>a</sup> II. 11-22 (*Discoveries* . . . I, *Rule*, 1Q 28<sup>a</sup> II. 11-22, p. 110 f., 117 f.).

<sup>3</sup> Cf. 1 Cor. 10.18.

<sup>1</sup> Cf. also 1Q H. I. 15-20; 1Q S. I. 14 f.; CD VI. 18; XVI. 3 f.

<sup>2</sup> *V T III*, 1953, pp. 250-63; *La Date de la Cène*, Études Bibliques, Paris 1957.

<sup>3</sup> *RB LIX*, 1952, pp. 199-203.

<sup>4</sup> Cf. *V T III*, 1953, p. 253; J. Morgenstern's reconstruction of this calendar (*ibid.* V, 1955, p. 60), where the beginning of each three-month period falls on a Tuesday, is unequivocally excluded by Cave IV texts.

<sup>5</sup> See Additional Note 5.

group of manuscripts which deal with the rotation of duty for the priestly families in the Temple. The pattern of the work is simple; a typical sentence is as follows: 'The 16th of the same month, i.e. the second month of the first year) is the Sabbath of Melakiah.' This means that Melakiah would have begun his week of duty in the Temple on the Sabbath, the 16th of the second month. The priestly roster is spread over six years, and this sexennial cycle reflects a desire to synchronize the sect's religious calendar (of twelve months with thirty days each and four intercalated days, i.e. a solar reckoning) with the luni-solar calendar (of twelve months with alternately twenty-nine and thirty days and a month intercalated every three years). According to the calculations of the Qumran scribes, the two calendars synchronize every three years ( $364 \times 3 = 354 \times 3 + 30$ ). Six years are needed for a priestly family's turn to come round again in the same week of the year, since there were twenty-four families (cf. I Chron. 24.7-18) serving thirteen times in such a period ( $24 \times 13 = 312 \times 3$ ). A work from Qumran, preserved in three copies, gives this triple synchronization of the religious calendar, the luni-solar calendar and the weekly roster of the priests. For example, 'Friday in Yehetzq'el, the 29th (day)—the 22nd of the eleventh month', is to be understood as follows: 'The 22nd day of the eleventh month (of the first year in the religious calendar) falling on the Friday in the week when Yehetzq'el is on duty, corresponds to the 29th (and last) day of the eleventh month (Šebt) in the luni-solar calendar.'<sup>1</sup>

The same work also gives a list of feasts, together with the priestly family on duty at that time. For instance, 'The first year, its feasts, Tuesday (i.e. the evening of the 14th day of the first month) in (the week of) Me'ozyah: Passover, Sunday (the 26th of the first month) in (the week of) Yeda'yah: Waving of the First Sheaf'. The Essene festival cycle contained seven principal feasts. It started with Passover on the evening of the 14th of the first month, and after this came the Octave of the Feast of Unleavened Bread. The Offering of the First Sheaf (also called the

<sup>1</sup>Other manuscripts from Cave IV attempt to synchronize the Essene six-year cycle with the biblical cycle of sabbatical and lunar periods. Further, they give dates according to the solar calendar for the experimentally observed phases of the moon.

Barley Festival), which was to be made on 'the morrow of the Sabbath' (Lev. 23.15 f.), was fixed for the 26th of the first month, or on the Sunday after the Sabbath following the Octave of Passover.<sup>1</sup> The Second Passover, prescribed in the Bible for those unable to keep the normal Passover in Jerusalem (Num. 9.9-12), fell before the Feast of Weeks, a month after the First Passover (on Thursday, the evening of the 14th day in the second month). In the Pharisaic calendar *Meḡillar Ta'ami*, it is called the Little Passover and falls likewise a month after the first. Fifty days after the Barley Festival, on the 15th of the third month, falls the Feast of Weeks (cf. Jub. 15.1; 16.12 f.; 44.1-5); as the Feast of the Renewal of the Covenant, this seems to have been the Essenes' most important festival (cf. the following section).

The cycle of autumnal feasts began with the New Year (1/VII). Interestingly, this is not only called *ro'š haššanah* ('the beginning of the year') but also *yom haḡrikaron* ('the Day of Commemoration'). On the tenth day of the same month, therefore a Friday, fell the Day of Atonement, and on Wednesday the 15th of the seventh month, the Feast of Tabernacles.

As well as these traditional feast-days and the regular series of Sabbaths and New-moons, there were some extra holidays. The day after each of the four intercalary days, i.e. the first of each new season, is called a 'Day of Commemoration' in Jub. 6.23. It is quite possible to see these feasts in the list in 1 O S X. 7: 'the Feast of Harvest, the Feast of Summer Fruits, the Feast of Sowing, the Feast of Spring Shoots'. These accordingly fell on 1/I, 1/IV, 1/VII, 1/X. A fragment from the fourth Cave also mentions the 'Feast of Oil', which fell on the 22nd day of the sixth month. As can be seen from the names, these feasts are connected with the agricultural year. Furthermore, in some of the calendars historical events are commemorated in the same

<sup>1</sup>The Pharisees held that by 'the morrow of the Sabbath' the day after Passover was meant (16th Nisan), Passover being reckoned as a Sabbath because it was a day of rest. But the Boethusians, traditionally identified with the Sadducees, and the Samaritans interpreted the scriptural phrase to mean the day after a 'real' Sabbath. The latter group takes this as the Sabbath inside the Passover Octave. It has been occasionally proposed to identify the Boethusians with the Essenes; so e.g. Azariah del Rossi (*Me'or Engolim*, sixteenth century), Kohut, Grätz (*Sinai* XVI, 1932, pp. 11-43) who interpret their name as *bet + 'Esveya* (*vel sim.*), 'the school of the Essenes'.



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 way that we find them in I Maccabees and in the Tractate *Ta'anit*.<sup>1</sup> The calendar used by the authors of Jubilees and I Enoch and by the settlers at Qumrân and by the camps of the Land of Damascus presents two problems: Where did it originate? How was it synchronized with the astronomical year?

The Qumrân texts give us no material for solving the second problem, viz., what was done about the extra one and a quarter days, the approximate difference between a year of 364 days and the astronomical year of 365.2422 days. Hypothetically, given the triennial and sexennial cycles mentioned above, a twenty-four year cycle would have to be established; after four sexennial cycles, a month of 29 (or to be more precise, 29.76) days would have to be intercalated. In this way, the 364-day year would be harmonized with the phases of the moon. But such an additional month would have required an additional turn of duty from four priestly families every twenty-four years. To make each of the 24 families take part in this duty, a cycle of 144 years ( $24 \times 6$ ) would be necessary.

The problem of the origins of this system is more obscure. Mlle Jaubert has made it highly probable that this calendar was used by the latest redactors of the Pentateuch, by Ezekiel, and by the Chronicler.<sup>2</sup> It is known, therefore, at least as far back as the Exile, although this does not prove that it was actually in use in the Temple at that time. Against such an assumption we should note that the twenty-four family service prescribed for the restored Temple presupposes a luni-solar calendar rather than a solar calendar of fifty-two weeks. But it may have been used at an earlier date—perhaps not as the only calendar but as the one regulative of cultic life. In Egypt, too, different calendars were followed for political and religious purposes. Indeed, this old religious Israelite calendar followed closely the Egyptian religious calendar where the year consisted of twelve months, each of thirty days, and five intercalated days. There is no reason why one should not suppose that it was borrowed from Egypt

<sup>1</sup>Cf. J. T. Milik, *VT Suppl. IV*, 1957, pp. 24-26.

<sup>2</sup>Some striking examples may be cited. The flood lasted exactly one solar year; Enoch lived 365 years. If we interpret the dates of the events in the Patriarchs' lives according to the Essene calendar, we attain the satisfactory result that they never go on a journey on the Sabbath—a result unlikely to be fortuitous.

through the Phoenicians at the beginning of the Israelite monarchy. Slightly changed from its Egyptian model after the Exile (e.g. the division into four seasons, whereas the Egyptians had only three, and the reduction of intercalary days from five to four), this calendar could have remained in use in the Temple until the Hellenistic period. In civil life, however, from the Persian period onward the lunisolar calendar (of Babylonian origin) was employed. It can be imagined that at some time an attempt was made to introduce this calendar (in the form known as 'Seleucid') into the Temple as well. The priesthood of Jerusalem would have supported or opposed this change according to their attitude towards Hellenism. The author of Daniel seems to allude to such a controversy when he accuses Antiochus IV Epiphanes of having sought to change 'the times and the law' (Dan. 7.25). The Book of Jubilees, with its polemic against the lunar calendar and its stubborn defence of the traditional one—attitudes found also in the Qumrân texts—may well have been composed shortly after the suppression of the traditional calendar in the Temple services. Might it not have been Jonathan himself, in his desire to integrate his country with the political and cultural life of the Hellenistic world, who took such a drastic step? And might not this have been one of the reasons, if not the main one, for the exodus of the Essenes?

Some observations, however, on this theory are not out of place. As far as concerns the actual use of this calendar in the First and Second Temples, the evidence of biblical texts only gives us a *non liquet*, with perhaps a slight tendency to favour its use. The calendar question, as we see from the Qumrân writings, provides a thoroughly satisfactory reason for the Essene schism. But only the fact that such a calendar *had been in use* before, and was later dropped, would have sufficed to cause a schism. Accordingly we must either extend our *non liquet* from this calendar's cultic use to its being the reason for the Essene schism, or else, accepting this reason, accept with it that the calendar was at some time actually followed in the Temple service. Such a calendar was certainly followed by the Essenes in their cultic life—and the *Mirrors* from Cave IV confirm thoroughly the Barthélemy-Jaubert reconstruction of its form. Its use and defence by the Essenes would be yet another instance of how their law and

practices were more conservative than those of the Pharisees.

We may mention an interesting consequence that Mlle Jaubert proposes to derive from this calendar, namely, that the Last Supper was celebrated by Jesus as the Essene Passover on the Tuesday evening in Holy Week.<sup>1</sup> In this way she resolves the contradiction between the Synoptic Gospels, in which the Last Supper is a Passover meal, and the Gospel of St John, in which the Passover starts on the Friday evening, Jesus being crucified as the Passover Offering. This suggestion also provides a more leisurely sequence of events for the various trials of Jesus.

Our first observation about this suggestion concerns *method*. It is certain that in some early Christian groups the Last Supper was commemorated on a Tuesday evening; it is true also that Tuesday evening is the beginning of the Passover in the Essene calendar. But it does not follow that the Judaeo-Christian practice indicates a survival of the Essene calendar among them; other liturgical causes may likewise be suspected. To go further and to assume a historical cause in the life of Jesus for a late liturgical practice is even more questionable. The same is true of the attempt to reconcile one out of numerous discrepancies between two literary sources, the Synoptics and St John, by an appeal to conjectural historical fact.

But even on the basis of historical fact, objection can be raised. Mlle Jaubert's theory presupposes that the Essene Passover, on Wednesday of the solar calendar, fell also on the Wednesday preceding a Saturday Passover according to the official calendar. We have, therefore, to assume that the feast fell in the same week in the two calendars. Such a coincidence would happen about once in thirty years. Secondly, we cannot assume that Jesus and his disciples celebrated the Passover according to a sectarian calendar, without considering the consequences that this will have on our understanding of his reported observance of other Jewish festivals (e.g. Tabernacles, and especially Encainia which is not mentioned in Essene writings). Are not Christ and his disciples reported regularly as keeping the feasts according to the orthodox calendar, making pilgrimages to Jerusalem at the times prescribed in the Law, mingling and speaking with the vast

<sup>1</sup>Cf. A. Jaubert, *La Date de la Cène*, and E. Vogt, *Biblia XXXVI*, 1955, pp. 408 ff.

crowds who did likewise? And the evangelists often stress Jesus' respect for the Temple as it functioned, and acknowledgment of the validity of the priesthood of his day (Matt. 8:4; cf. 23:2-3). Since we cannot assume that Christ followed one calendar on one occasion and another on another (the use of a given calendar being a *desire* criterion of religious affiliation), this well attested observance of the common calendar and loyalty towards the constituted religious authorities, renders impossible a hypothesis which would make Jesus and his disciples for all practical purposes Essenes.

If these historical objections be neglected and the hypothesis be accepted, we have, it is true, economy of explanation—many perplexing phenomena of different orders are explained by one hypothesis. But while a historical event cannot be excluded *a priori* as a cause for liturgical and literary phenomena, it is often far from being the most plausible, especially if it leaves unexplained other facets of what we have hitherto regarded as the same literary or liturgical problem.<sup>1</sup>

#### THE TRUE ISRAEL AND THE NEW COVENANT

The Essenes' teachings on God, the world and Man do not differ substantially from the Old Testament doctrine; they merely develop it. The devoted long reflection to the key biblical idea that while many of the Chosen People fell by the wayside, God would continue to work his saving plan upon an ever-diminishing number of the people, until the last days when those left would be the 'Remnant of Israel' *par excellence*.<sup>2</sup> Stirred by the conviction that the end was at hand, and that they themselves were God's chosen 'Remnant', the followers of the Teacher united together to follow a common way of life and a strict rule. Their relations with God were founded on the 'New Covenant' which Jeremiah had proclaimed (31:31-4, cf. Ezek. 36:22-8). This phrase (*habberti b'hadatani*)<sup>3</sup> and similar ones run through the whole of the *Damascus Document*.

The renewed covenant was confirmed by a special revelation granted to the Teacher of Righteousness. He was given an under-

<sup>1</sup>For a similar critique, cf. P. Benoit's review of Mlle Jaubert's book in *BIBLIXV*, Oct. 1958.

<sup>2</sup>Cf. CD I-VIII, XIX-XX.

<sup>3</sup>CD VIII, 21 (=XIX, 33); XX, 12; perhaps IQ PHab II, 3.