

School Meeting Minutes – 14 December 2025

*It was a blessing to be able to meet as an Ekklesia on 29th day of the 9th month in the priest course of Immer to celebrate Hanukkah, and in preparation for the new month (chôdesh). May to the Most High be all the glory for gathering us from the 4 corners of the world for our corporate assembly!

*This week we are entering the 10th month on the Enoch Calendar. We talked about the significance of the first week of the 10th month.

- The 8th day of Hanukkah falls on the 1st day of the 10th month beginning another 7-day נח feast found in Esther 2:16.
- Est 2:16 KJV So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. 18 Then the king made a great feast unto all his princes and his servants, even Esther's נח feast; and he made a release to the provinces, and gave gifts, according to the state of the king.
- Est 2:18 ABP And the king made a banquet for all his friends, and the powerful ones, for seven days. And he exalted the wedding feasts (γάμος gámos) of Esther; and he made a release (ἀφεισις áphesis) to the ones under his kingdom.
- The word γάμος gámos (g1062) means marriage, wedding. The same word is used for the Wedding Supper of the Lamb in Rev 19.
- This is the cheerful Feast of the 10th month we see in Zech 8:19.
- Zech 8:19 KJV The fast of the 4th month, and the fast of the 5th, and the fast of the 7th, and the fast of the 10th, shall be to the house of Judah joy and gladness, and cheerful feasts (τυῖνι mō'êd); therefore love the truth and peace.
- The Council of 72 that meets 5 times a year takes place during the first week of the 10th month as well.

*We were led by Leeland in Communion.

- But first, we discussed the Shabbat offering and the New Month offering that we see in Lev 24 and Num 28.
- Lev 24:7 KJV And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. 8 Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. 9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute.
- Num 28:9 KJV And on the sabbath day...two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: 10 This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering. 11 And in the beginnings of your months ye shall offer a burnt offering unto the Lord.
- Num 28:9 ABP And in the day of the Sabbaths...two tenths of fine flour being prepared in olive oil for a sacrifice offering and its libation; 10 a whole burnt-offering of the Sabbaths on the Sabbaths, besides the continual whole burnt-offering and its libation. 11 And in the new moons you shall lead a whole burnt-offering to the Lord.
- The word "sacrifice" in Greek is thysia (g2378). Apostle Paul uses this word in Hebrews 13 when he talks about the sacrifice of praise.
- Heb 13:15 ABP By him then we should offer a sacrifice (thysia g2378) of praise at all times to God, that is to say, fruit of the lips of acknowledging to his name. 16. But of the well-doing and fellowship do not forget!
- When we look at the word "fellowship" in Greek, it is koinōnía (g2842), which is also translated as "communion." We see this word used in 1 Cor 10:16 where Apostle Paul talks about the Communion.
- 1 Cor 10:16 KJV The cup of blessing which we bless, is it not the communion (koinōnía g2842) of the blood of Christ? The bread which we break, is it not the communion (koinōnía g2842) of the body of Christ?
- We see the Sacrifice of Praise being mentioned also in Lev 7.
- Lev 7:11 ABP This is the law of the sacrifice of deliverance (sōtérion salvation) which they shall bring to the Lord. 12. If indeed for praise a man should offer it, then he shall bring upon the sacrifice of praise unleavened breads made of fine flour, being prepared in olive oil.
- This is what we did by partaking of the Communion during our assembly. We also sang the "Sacrifice of Praise" song written by Leeland.

*This week we continued to discuss the New Jerusalem Scroll. In Rev 21:22 John says, "I saw no temple therein for YHWH El Shaddai and the Lamb are the temple of it." Yet, a structure or a house is mentioned in the New Jerusalem Dead Sea Scroll, so we looked at this "House."

- Enoch describes this "House" in Chapter 14. We are suggesting that the first "House" he talks about is representing the Ezekiel Temple. The Second House Enoch sees is the Father's House. It is the New Jerusalem, which is the eternal Heaven.
- 1 Enoch 14:8 And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven. 9 And I went in till I drew nigh to a WALL which is built of crystals and surrounded by tongues of fire: and it began to affright me. 10 And I went into the tongues of fire and drew nigh to a large HOUSE which was built of crystals: and the walls of the house were like a tessellated floor (made) of crystals, and its groundwork was of crystal. 11 Its ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and their heaven was (clear as) water. 12 A flaming fire surrounded the walls, and its portals blazed with fire. 13 And I entered into that house, and it was hot as fire and cold as ice: there were no delights of life therein: fear covered me, and trembling got hold upon me.
- 1 Enoch 14:15 And I beheld a vision, And lo! there was a second HOUSE, greater than the former, and the entire portal/Gate stood open before me, and it was built of flames of fire. 16 And in every respect it so excelled in splendour and magnificence and extent that I cannot describe to you its splendour and its extent. 17 And its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire. 18 And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. 19 And from underneath the throne came streams of flaming fire so that I could not look thereon. 20 And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow. 21 None of the angels could enter and could behold His face by reason of the magnificence and glory and no flesh could behold Him. 22 The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ten thousand (stood) before Him, yet He needed no counsellor. 23 And the most holy ones who were nigh to Him did not leave by night nor depart from Him. 24 And until then I had been prostrate on my face, trembling.
- We see no sun in New Jerusalem, as the One sitting on the Throne is the Light!
- Rev 21:23 KJV And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

*The King's House.

- The New Jerusalem Scroll describes a Great Hall, which is very similar to the King's House in the Ezekiel Temple.
- Ezk 41:12 KJV Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick.
- Ezk 41:15 KJV And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple הֵיכֹל hēkōl, and the porches of the court.
- The King's House has an inner hall of 40 x 40 cubits and a 5-cubit wall. The Great Hall is 42 x 42 cubits with the Upper rooms that are 7 cubits high. The King's House has Upper floors of 10 cubits, so the measurements are similar.
- The Great Hall has two doors and 7 columns, and the King's House has double doors and two rows of 6 columns within the two side porches.
- Below is the preserved text of the New Jerusalem Scroll describing the Great Hall.
- Column 8
- 1. Fo[ur ... around and] around the upper hall th[at...] and the two doors
- 2. [...] cubits seven columns [... and the w]idth of the upper hall
- 3. [...] their length and their w]idth are six by six (42 cu) [its height] one rod width
- 4. and he mea[sured ...] and he built a building upon it [...] and likewise
- 5. [...] buil]ding and all these buildings that [...] the stairs
- 6. And [...] temple [...]
- 7. and he sh[owed meand he measured from this gate up to]
- 8. the corner [...]
- 9. and [you] saw [...on the ri]ght
- 10. [...] its length and its w]idth measured the same
- 11. [cubits ... the sa]me from here
- 12. [and from here ... the sa]me from there
- 13. [and from there ... the ho]rn [of the alta]r
- 14. [...] its height and its width

- 15. [he measured the same cubits ...] for every
- 16. [direction of the wind...]

*The Great Hall in the New Jerusalem Scroll.

- The purpose of the Great Hall is described in the book “The New Jerusalem Scroll from Qumran” by Michael Chyutin.
- There are ceremonies held in the Great Hall on every Sabbath and on the 1st of the Month. Below are direct quotations from the book describing the ceremonies.
- **The ‘Throne’ Ceremony**
- “The fragment at the top of col. 4 apparently relates to two subjects, as appears from the verse that concludes line 4. The first section (4.1-4) describes the conclusion of a ceremony that centers around a throne, kûrsiyâ. The ceremony is held in the Great Hall on Sabbaths and New Months. At the end of the ceremony, which is probably conducted by the High Priest, the latter calls out in a loud voice and also places his hand on the seven-branched candelabrum.”
- “From the descriptions of the revelations to Isaiah and Ezekiel it may be understood that the image of the throne was borrowed for the Holy of Holies. In my opinion, the kûrsiyâ which appears in the ceremony described in the New Jerusalem Scroll is a real throne that served as a seat for the High Priest during ceremonies. The throne stood beside a gate, a door, the entrance to the Great Hall, opposite the Holy of Holies. It is possible that the High Priest, after being crowned with the seven crowns, sat on the throne that symbolized his rule, reading from a book, as described in the next ceremony.”
- “The New Jerusalem Scroll exposes fragments of such descriptions for the first time, according to traditions that are unknown to us. In the ceremony held inside the Great Hall, the priest is dressed in his father’s vestments, crowned with the seven diadems, and is then seated on the throne of the high priests which stands in the Great Hall. The High Priest and the lay ruler read from the Book of the Teaching. In the course of the ceremony, the priests receive gifts, and a ceremony of the changing of the priestly shifts takes place. At the end of the ceremony, it appears, the High Priest enters the Holy of Holies as a final confirmation of his receiving the sacred post, and all the priests prostrate themselves.”
- We see many similarities between the “Throne Ceremony” and what’s described in the Book of Revelation. In Revelation 1, Christ appears standing in the midst of the seven candlesticks without a crown. We see the Book in Revelation 5. It is the Book that no one was worthy to open, but the Lamb. Later, we see Christ being celebrated as the King and being seated on the Throne. Once we get to Revelation 19, we see Christ with many crowns. John also describes the 24 elders casting their crowns and falling down before the Throne.
- **The Ceremony of the Showbread**
- “Following the description of the ceremony of the coronation of the High Priest, there appears a description of the ceremony of the showbread, which is conducted in the Great Hall and in the court of the Temple (10.18-11.14). The instructions for the showbread offering appear in Leviticus (24.5-9): ‘You shall take choice flour and bake of it twelve loaves, two-tenths of a measure for each loaf. Place them on the pure table before the Lord in two rows, six to a row. With each row you shall place pure frankincense, which is to be a token offering for the bread, as an offering by fire to the Lord. He shall arrange them before the Lord regularly every sabbath day—it is a commitment for all time on the part of the Israelites. They shall belong to Aaron and his sons, who shall eat them in the sacred precinct; for they are his as most holy things from the Lord’s offerings by fire, a due for all time.’ The description in the New Jerusalem Scroll follows the instructions given in Leviticus, step by step. The ceremony is conducted inside the Great Hall (10.18). For the 12 loaves, 24 tenths of choice flour are required, which come to eight seahs, as noted (10.19), for the seah is three-tenths of an ephah. The bread is taken from the place where it is baked and placed in two rows in front of the altar on a pure table, which is the table of the showbread (10.20-21)...There is no doubt that the altar is inside the Great Hall, and is not the sacrificial altar in the court. Afterwards, over the two rows of bread they place pure frankincense, perhaps with an addition of salt, according to the Septuagint version, and it becomes the bread of remembrance (10.21-22). The bread is replaced every seventh day, and the remembrance incense (the frankincense) is burned on the incense altar in the Great Hall (11.1)...Up to this point the description follows the instructions in Leviticus, but the detailed division of the old bread among the priests is an innovation which appears for the first time in the New Jerusalem Scroll. The bread is taken from the Great Hall to some place in the south of the western part of the inner court, the Priests’ Court, and is divided among the priests (11.2-4). This place, where the priests eat, is mentioned explicitly in Ezekiel (46.19-20).”

- “Several details of the description of the Temple are mentioned further on in the Scroll. The Great Hall (hikāl) (4.1, 3,6; 10.18; 11.2) is also called ‘**My House**’ (6.14). There is possibly also a reference to the Sanctuary (d’bir) (4.3); its doors (4.1), and the Holy of Holies (5.5), are mentioned in various contexts, but it is not possible to reconstruct any clear picture of the form or measurements of the entire temple. A detailed description of the outer appearance of the temple building probably appeared on col. 8, which makes mention of an Upper Hall with two gates to it, columns, and stairs leading up to it (8.1-6). The name migdās (Temple) appears explicitly in this fragment (8.6).”
- The Ceremony of the Showbread is showing us that the Showbread offering is continuing in New Jerusalem.
- Lev 24:9 KJV And it shall be **Aaron's and his sons'**; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute.
- Lev 24:9 ABP And it will be for **Aaron and to his sons**. And they shall eat them in the holy place, for this is a holy of holies to him from the things being sacrificed to the Lord - an eternal law.
- “Aron and his sons” deal with the Sons of Zadok. They are distinguished from the Levites. The Book of Ezekiel makes it clear.
- **The Temple Courts**
- “We learn of the existence of a court that encompasses the Temple from the explicit mention of the name ezrata (6.10), and from the descriptions in cols. 6-8 of the Scroll. In the First Temple, according to Ezekiel’s vision, the Temple building is encompassed by two courts, an oblong inner court and a square outer court (fig. 2). According to the Tractate Middot, the Temple had four courts: one for the priests, one for Israel, one for women and one for gentiles. The outer court is square, with the same measurements as the court in Ezekiel’s description. Josephus, too, writes that the Temple had four courts. In the description of the Temple in the Temple Scroll there also appear to be four courts: an oblong inner court of the priests, and three square encompassing courts. From the surviving fragments of the New Jerusalem Scroll it is difficult to reconstruct the number of courts and their description. A description of the inner court probably appears in cols. 6-8, and a description of the outer courts in cols. 14-15. The identification of the inner court relies upon the description of the ceremonial installations that appear there, especially the altar (6.16). The court is surrounded by a wall built of white stone (6.6). The wall contains twelve gates (6.3), and probably also a roofed and gold-coated colonnade of columns which connects the gates to each other (7.6-8). The number of gates, twelve, recurs in the Scroll and in other literary sources, and will be referred to further on.”

*What have we learned?

- From the New Jerusalem Scroll we are getting more details relating to New Jerusalem that we do not see in the Book of Revelation. It is all about the Lamb. He is showing us New Jerusalem, the eternal Heaven! Apostle Paul says in Col 3:1, “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” That’s why this is so exciting to us! And we hope to be accounted worthy to obtain it!

*Below is a summary of visions received during our heavenly praise and worship time:

- She saw a bright light and was told YHWH is light and in Him is no darkness at all. She was taken into the sky, where she could see everyone in their own yards/gardens working. All at once, everyone stopped what they were doing and started praising YHWH. Then she was shown written on each person's heart the name, YHWH. The next scene was a mountain where blood started dripping down from the top to the bottom. As she saw the blood dripping down, she was told it was the blood that paid for the sin of the whole world. Next, she was taken to a beautiful, large, wooded area with a pasture, a mountain, and a tall waterfall. All the colors were vibrant. As she was looking around, she saw animals slowly start to come out of the woods to the pasture and waterfall area. Then she saw many people in the pasture and waterfall area, along with the animals, and the people were dressed in white linen. Afterward, she was sitting at a table with Yeshua and was telling Him that she didn't want to be selfish with His glory and asked Him to share His glory with others. Immediately, Yeshua took her to a graveyard and said, "these will not inherit the Kingdom of Heaven." At that moment, a rainbow appeared in front of her that looked like a walkway going from where she was up to the heavens.
- Saw Christ as a Shepherd walking on a narrow dirt road. He was holding a staff in His hand. As soon as she saw Him, she started to follow Him. Then the scene changed, and she saw a structure made out of stones with no roof on top. It was a square structure with a narrow opening on the East side of the wall. Christ sat in the opening guarding the entrance to this “sheepfold.” She saw sheep there, all gathered in by the Good Shepherd. Then the structure

turned into a Throne Room with Christ sitting on the Throne. The sheep became people. They were holding harps and began praising the King. She saw the word "blood" floating in the air. Her understanding was that those before the Throne were all redeemed by the "blood" of the Lamb. As they started to worship the King, the worship started to spread all around the Throne and beyond. She saw a garden area with animals coming out and joining in. The trees and flowers started to praise as well. It seemed like the whole creation was praising the Lamb sitting on the Throne.

We will meet again during our regular 4 time zone assemblies on December 21st. Have a blessed week as we continue to watch and pray, and obey the voice that came out of the Throne, saying Praise our God, all you His servants, both small and great!