

Which Is YHWH's Calendar?

Introduction

The correct calendar for observing YHWH's moedim (festivals) is probably the most controversial issue within our faith. That different opinions exist is proof that the Scriptures we have do not provide sufficient information concerning YHWH's calendar. It is incredible that an issue of such prominence is left in the realm of ambiguity. Yet the apostle says all Scripture is of divine origin and YHWH is not the father of confusion. This being the case we have to ask exactly what constituted Scripture in the eyes of the apostle. By his definition and the confusion existing today he could not have been confining his definition to the canon of Scripture. We know from the discoveries in the twentieth century that the ancients referred to literature extraneous to what the Church considered suitable for canon and considering some of this literature is from a source equally as credible as Scripture itself we must challenge the reason for its exclusion?

If we are to resolve the question to hand we are forced to investigate beyond the Scriptural canon. Generally this other information is termed Apocryphal but such a term or classification did not exist in the time of the apostle or when the information was written and to attach such a title is inherently anachronistic.

A good starting point is to remember Mashiach's instruction for us walk in His footsteps (Matt.10:38), if we can emulate His lifestyle we will not be too far from the truth. So let us consider one of the salient events of His life; His last Pesach with His disciples.

Mashiach's Pesach

Consider the following questions,

- I. Why did Mashiach follow a different calendar to that of the Pharisees and temple priests?
- II. Which calendar was He following?

There is no question Mashiach followed a different calendar to that followed by the temple priests of His day because Mashiach had His Pesach a day earlier than those following the priests. Let us examine what we are told about Mashiach's Pesach,

And on the first (Gk: Protos) day of unleavened bread in which the Jews slaughtered the Pesach lamb, His disciples were saying to Him, "where do you want that we should go to prepare for you the Pesach that you may eat?" And He said of two of His disciples, "Go into the city and behold you will meet a man bearing a vessel of water, go after him and in that place he enters say to the master of the house, 'Our Master says, where is the house chamber were I may eat with My disciples the Pesach?' And behold He will show to you a great upper room which is laid out and prepared, there make ready for us." (Mark 14:12-15)

Mashiach's words are clear: He ate the Pesach with His Talmidim (Disciples); it was not some celebration meal or as the Church call it 'a last supper.' Mark says on the first day of unleavened bread the Jews slaughtered the Pesach lamb but this is not what the Torah commands,

In the fourteenth day of the first month between evenings is YHWH's Pesach. On the fifteenth day of the month is the feast of unleavened bread to YHWH: eat unleavened bread for seven days. In the first day you shall have a holy convocation (Sabbath): you shall do no servile work therein. (Lev.23:5-7).

Leviticus says the Pesach is to be slaughtered the day before the first day of unleavened bread, whereas Mark says it was slaughtered on the first day of unleavened bread which, according to Leviticus, is to be a Sabbath on which no work is to be done, therefore you could not slaughter an animal. The confusion arises from the translation of the Gk 'Protos.' Whilst 'Protos' can mean 'first' it also has the meaning 'before.' which would have been a more appropriate translation.

The fourteenth was the day the Jews emptied their houses of leaven in preparation for the Pesach meal and the start of the feast of unleavened bread. The Pesach lamb was killed between the evenings, (3:00 – 6:00PM) and eaten with unleavened bread. The meal ended the fourteenth day and heralded the start of the seven day feast of unleavened bread on the fifteenth. Removing the leaven on the fourteenth it became customary albeit incorrect; to call the fourteenth the first day of unleavened bread and the verse in Mark is acknowledging this custom. Probably because of the activity undertaken on the fourteenth this day is also referred to as preparation day,

Since it was preparation day, that is the day before the Sabbath (15th), as evening approached Yoseph of Ramatayim a prominent council member who himself was looking forward to the Kingdom of YHWH went boldly to Pilate and asked for Mashiach's body. (Mark 15:42-43).

The Jews therefore, because it was the preparation, that the bodies should not remain upon the stake on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. (John 19:31)

These verses tell us that Mashiach's body was taken down from the stake 'on preparation day (14th) before the Sabbath (15th) as evening approached.' Mashiach was taken down from the stake simultaneously with the slaughtering of the Pesach lambs. So his body was taken down when the people were preparing their Pesach meal but Mashiach and His disciples had already eaten the Pesach meal. Clearly Mashiach was abiding by a different calendar to that followed by the populace. So which calendar was the correct calendar? Obviously it was the calendar Mashiach followed because Scripture tells us He was without sin (1Pet.2:22) and sin is a transgression of YHWH's commands (1 John 3:4). Thus, the calendar Mashiach was abiding by must have been YHWH's calendar. Conversely, all other calendars must lead to transgression.

So which calendar is YHWH's calendar? As said in the Introduction, for the answer we need search beyond the Scriptures: we need to study information that is outside the canon of Scripture.

What Non-Canonical Literature Says

Whilst the reality of some of the non-canonical literature available is questionable, it is not only short-sighted but detrimental to consider all such information in this vein. When Scripture is unclear it makes no sense to ignore other credible sources of information and we must not throw the baby out with the bath water. The information we will be using was given by a divine source so its credibility is beyond reproach.

The extra-canonical information we will be considering is from; the Dead Sea scrolls and the books of Enoch and Jubilees. Oftentimes these books are looked at with a jaundiced eye merely because they were never canonised. Yet as stated below, in the case of Enoch and Jubilees there is a compelling argument for them to be considered in the same vein as Scripture. It is probable that man's decision to exclude this literature was not so much because it lacked credibility but more because it obstructed a particular agenda/philosophy.

The three sources; Dead Sea Scrolls, Enoch and Jubilees share a common theme concerning sacred worship: a perception of heaven and earth as a unity that is, the synchronisation of heavenly worship and earthly worship. The authors understood there to be a mutual relationship between the cosmic divine realm and the terrestrial realm. A relationship based on the eternal cyclicity inherent with the rules of sacred worship. To them the temple was the earthly embodiment of cosmic/divine order (sacred service) and cyclicity (sacred time). Thus earthly worship was to be a reflection of the heavenly divine order determined by the

cycles of Sabbaths, moedim (festivals) and the four seasons of nature, all preordained and set on heavenly tablets. Remember the tabernacle itself was a reflection of the heavenly. This being the case it is not surprising the contents of the books of Jubilees and Enoch were, in both cases, recited to the recipient by a malak; a heavenly messenger of YHWH. This makes it all the more astonishing that lower man could award himself the authority to reject information from such an unquestionable source. These two books were given in the same manner as was the Torah at Sinai. Coming from the same source as the Torah itself, should not both Enoch and Jubilees be described as holy? Certainly the Church Father; Tertullian (160-230 CE) thought so, classifying the book of Enoch as 'Holy Scripture'. In the early years these books were considered Scripture by many early Messianic Assemblies: even today there are some facets of faith for who these books are an integral part of Scripture. Henceforth this article will refer to both books in terms of holy. As said above, the most probable reason for exclusion was borne of personal agenda. The whole concept of an earthy/heavenly synchronisation based on divine authority was opposed by both the Sages and the Church. Both preferred the concept of human sovereignty (man in control) where sacred order, time and calendar were concerned, a preference that has led us to where we are today with exclusive control by the Rabbis on the one hand and the Papacy on the other hand, each enforcing its own rules for worship.

The holy book of Enoch is considered by many scholars to be more Messianic in its theology than Jewish, containing much content about Mashiach, sufficient reason for the Sages and their successors to reject it. We must remember that the Scriptures have been compiled by man and many notables in the faith believe what has been bound into Scripture has been purposely selected by self-serving people in authority, with the effect that essential information is omitted. Our aim should be for a complete understanding of our Father which we will only achieve by study, if we confine our learning to what is an incomplete and manipulated source, we will fall short of a complete understanding and our walk will be stunted. YHWH is not responsible for what is the canon, the Church is responsible for the canonisation of the Scriptural information that was and is available. Even the Tanakh (Old Testament) is suspect (Jer.8:8). The apostle says all Scripture is divinely given, I wonder what he meant by Scripture - there was no canon in his day. As said above, some of the apocryphal literature is from a source just as credible as the information contained in the Scriptures, so how can we ignore it? But first we will consider the Dead Sea Scrolls - the authors and the community itself.

The Dead Sea Scrolls

The Dead Sea Scrolls were written by a separatist community based in Qumran. Although it is believed that some of the literature discovered was possibly written externally by like-minded people and deposited with the Qumran community. The scrolls explain the authors understanding of sacred time, sacred place and sacred ritual, all of which feature prominently in their writing.

Examination of the early scrolls showed a community culture paralleling with how the historians had described Essene culture and quickly led to the allegation that Essenes were the authors of the scrolls. Subsequent examination of later scrolls has challenged this belief. Whatever title we want to affix to the authors we cannot ignore how they describe themselves: when they are definitive, they refer to themselves as Zadokites; usually in terms of 'sons of Zadok.' This fact alone should make us sit up and take notice because we are told in Ezek.44:15, 48:11 the Zadokites were the only priestly line declared righteous by YHWH: the caveat to Ezekiel is we ignore the Zadokites to our peril. It could be argued that the house of Zadok subsequently erred after YHWH's words to Ezekiel but this is to ignore YHWH's omniscience. Would YHWH speak so favourably of people knowing that they would subsequently prove Him wrong?

What Caused the Secession of the Zadokites?

What caused the secessionist priestly community? From the information contained within the scrolls it was the defilement of the temple that caused the formation of this Zadokite community. This defilement occurred in two ways: the usurping of the priestly line from Zadok and the Hellenizing of the temple itself.

Only from the descendants of Pinchas and later specifically the line of Zadok was the temple priestly line to come. However, under the Hasmoneans and later the Pharisees the position of temple priest became a lottery and was offered for a price. These illegitimate and apostate priests encouraged the Hellenizing of the temple and the adoption of the lunar calendar for temple worship.

Whilst the reasons for separation given in the Qumran literature; ‘*Damascus Document*’ and ‘*Miqsat Maase HaTorah*’ (MMT), concern the cultic calendar and matters of legal observance rather than the legitimacy of the high priest: we know from Josephus that the Zadokite priests opposed the Hellenistic Hasmonean priesthood. The community position is summed up in one of the Qumran parchments known as the ‘*Damascus Document*’ in which the community is described as those who – ‘*shall separate from the congregation of the men of deceit, in order to become a community with law and property, under the authority of the sons of Zadok, the priests who keep the covenant.*’ According to scroll items 4Q256/258 one who enters the covenant of the community did so with a binding oath to return to the Torah of Moshe according to all that he commanded, with whole heart and with whole soul,

"Everyone who is admitted to the formal organization (Council) of the fellow volunteers in the cause and to commit himself by a binding oath to return with all his heart and soul to the commandments of the Law of Moses, as that Law is revealed to B'nai-Zadok (the sons of Zadok) -that is, to the priests who still keep the Covenant and seek God's will -and to a majority of their co-covenanters who have volunteered together to adhere to the truth of God and to walk according to His pleasure." – ‘Community Rule’

This oath must have resulted because of a common trend away from the Torah of YHWH which the Zadokites were not prepared to follow. Just as YHWH confirmed to Ezekiel the house of Zadok never erred, therefore they must have observed the correct calendar.

Mark 14 tells that Mashiach had His Pesach at the premises of the water carrier and that the room was prepared: it was ceremonially clean in readiness for a Pesach meal a day earlier than that of the temple priests. Obviously this man also followed a different calendar to that of the lunar following Pharisees. The water carrier was almost certainly a Zadokite priest, a descendant of the Qumran community.

The Calendar of the Qumran Community (The Measurement of Sacred Time)

In their book, ‘A New Translation of the Dead Sea Scrolls’ Messrs. Wise, Abegg Jnr. and Cook say the ancient priests saw the measurement of time as sacred. For them the astronomical bodies by which time was measured had been created by YHWH consequently, its measurement was a sacred priestly task. To quote these authors,

‘Adherence to a particular calendar is the thread that runs through hundreds of the Dead Sea Scrolls. More than any other single element, the calendar binds these works together. It is the calendar that makes the scrolls a collection.’

The authors and readers of the scrolls differed from most Jews of their day in the importance they ascribed to the sun. The sun’s annual journey through the heavens was the basis for their calendar. Most Jews, in contrast, embraced a lunar calendar that was the primitive ancestor of the modern Jewish calendar.

The calendar of the scrolls proposed a 364 day solar year. The moon, as a secondary body, was sometimes considered and when it was, its movements were described in terms of the sun.

That the movement of the moon is described in terms of the sun correlates with what is given in the holy book of Enoch. Another point of reference is Rachel Ellior. In her book on the Dead Sea Scrolls titled ‘The Three Temples,’ Ellior explains how the scrolls describe the interaction between the malakim and the

temple priests with the malakim coming down and joining in earthly worship of YHWH. Whilst this may appear far-fetched to some, such integration is confirmed in the book of Jubilees; Jub.3:21 says, '*They (earthly humanity) should keep Sabbath with us (Heavenly host).*' All creation belongs to YHWH and all creation pays homage to Him; it makes sense that all worship of Him would have been synchronised sufficient reason for us to take what is said in Jubilees, literally.

This integration of worship would require earthly observance of the heavenly calendar and the calendar observed by the Zadokite community was a solar calendar of 12 months totalling 364 days. But the Zadokites did not inaugurate the solar calendar for purposes of worship, they just adhered to what they read in the holy books of Enoch and Jubilees, material that was given much earlier and which affirms the solar calendar.

Characteristics of the Solar Calendar

The holy books of Enoch and Jubilees confirm a solar calendar having a 364 day year comprising 12 months of 30 days, with four additional days added at each quarter. The year was divided into four segments of 91 days each. These segments were separated by the two equinoxes and the two solstices with the vernal equinox being the start of the year. The yearly rotation was - vernal equinox + 91 days= solstice: + 91 days= equinox: + 91 days= solstice: + 91 days= vernal equinox. Concerning the four additional days, the holy book of Enoch says,

Respecting these men greatly err and do not calculate them in the calculation of every age; for they greatly err respecting them; nor do men know accurately that they are in the calculation of the year. (En.8:6).

Archaeology proves the accuracy of this prediction revealing the ancients adhered to a 360 day year. The truth of this is readily available and readers can research for themselves.

The solar calendar acknowledges the creation record where time was introduced on the fourth day of creation, (not Wednesday there was no Wednesday), when the luminaires were placed in the sky. The start of the calendar is the vernal equinox¹ thus, the vernal equinox represented day 4 of creation. This being the case the weekly Sabbath being on the seventh day of creation (not Saturday) was always three days after the vernal equinox.

But a solar year of 364 days does not align with what we have today, we have a 365+ day year, what is more the solar calendar has a separation of 182 days, exactly half a year between the two equinoxes, which is not the situation today. So how can modern man possibly adhere to this calendar?

We must remember YHWH is omniscient, He foreknew how sacred time would become corrupted through sin and that humanity would be unable to adhere to His calendar. Yet, He commanded for all to observe His Sabbaths and festivals: we will see that this command included the heavenly host, a pertinent point for this study. YHWH foreknew corruption was coming and so provided humanity with the means of overcoming the effect of this corruption. His festivals all fall within two particular months of His calendar; the first and seventh months and YHWH has provided two signs; the vernal and autumn equinoxes for us to identify the start of these particular months. That the equinoxes mark the start of these two salient months is not coincidence or accident, YHWH is not an Elohim of coincidence or accident He is specific.

Insofar as worship of YHWH is concerned the Gregorian calendar is immaterial, the two equinoxes are YHWH's signs enabling us to identify His festival months and maintain His holy days. That these signs were given by YHWH, adherence to them probably enables humanity to regain synchronisation with heavenly worship as was the original intent (see later).

¹ 'Wheel of the Stars' by Andrew Roth is recommended reading on this subject.

The True Festival of Shavuot Proves the Legitimacy of the Solar Calendar.

Whilst the Festival of Shavuot is the subject of a separate article we can show that the correct timing of this festival can only be achieved using the solar calendar with the vernal equinox starting the year.

The timing of Shavuot is governed by the Count of the Omer and the first point to note is that this period starts and ends on the day after a Sabbath. We are instructed to count seven Sabbaths and to celebrate on the day following the last of these Sabbaths being the 50th day. In the separate article 'The Festival of Shavuot' it is explained how Shavuot **must fall exactly in the middle of the third month** which is the 15th of the month and the 75th day of the year.

As the solar calendar always starts on the same day of creation; Day 4 in correlation with the creation record, the Sabbaths and moedim (festivals) are always on the same days of the week (1 through 7: not Sunday through Saturday). Remember only one day of the week was given a name by YHWH; Sabbath, the names for the days of the week as we know them today came much later and are of Babylonian (pagan) origin. For Shavuot to fall on the 75th day of the year the start of the Count of the Omer must be the 26th day of the year (inclusive counting). That means both of these days must be the day after a Sabbath. **Only on the solar calendar starting with the vernal equinox do the 26th and 75th days of the year fall immediately after the weekly Sabbath.** Also of note is that the start of the Count of the Omer, that is the 26th day of the year, falls outside the week of unleavened bread proving the teaching of the orthodox Jews with respect to the Count of the Omer to be incorrect.

The Moon's Role in YHWH's Calendar

From the holy books of Enoch and Jubilees it is clear that the new moon was not to be ignored insofar as YHWH's calendar was concerned. The book of Jubilees expresses the beginning of each month in terms of the moon: '*And on the new moon of the month.*' Also Enoch 77:14 referring to the moon says, '*And on the first day it is called the new moon, for on that day light is received into it.*' So why should we not continue this practice today? To adequately answer this question we must remain with the non-canonical sources of information. The eleven chapters 71 through 81 of Enoch detail how the sun, moon and stars via their set courses controlled the calendar and chapter 79 details the subsequent corruption of the moon,

In the days of sinners the years shall be shortened, their seed shall be backward in their prolific soil and everything done on earth shall be subverted and disappear in its season. The rain shall be restrained and heaven shall stand still. In those days the fruits of the earth shall be late and not flourish in their season and in their season the fruits of the trees shall be withheld. The moon shall change its laws and not be seen at its proper period.....It shall shine more than the orders of light and many chiefs among the stars of authority shall err, perverting their ways and works. Those shall not appear in their season who commanded them and all the classes of the stars shall be shut up against sinners. (En.79:3-7)

The holy book of Jubilees describes humanity's error in adhering to the phases of the moon after its corruption,

For there will be those who will assuredly make observation of the moon, how it disturbs the seasons and comes in year to year ten days too soon. For this reason the years will come upon them when they disturb the order and make an abominable day a day of testimony and an unclean day a feast day and they will confound all the days, the holy with the unclean and the unclean day with the holy, for they will go wrong as to the months and Shabbathot and feasts and Jubilees. (Jub.6:36-37).

Let us add a passage from Jeremiah,

“But this people has a backsliding and rebellious heart, they have turned aside and gone away. ‘And they do not say in their heart, ‘Let us now fear YHWH our Elohim, who gives rain, both the former and the latter, in its season. He guards for us the appointed weeks of the harvest.’ Your inequities have turned these away, and your sins have kept the good from you.” (Jer.5:23-25).

In Jeremiah YHWH is saying that the harvests will become corrupted and will no longer be synchronised with the appointed times and Jubilees confirms that by trying to correlate harvest with the calendar, humanity will simply err all the more. Is this not proven with Judaism’s introduction of a thirteen month year when they deem this necessary to align with the barley crop?

When we consider all of the information available, the imprecise lunar calendar, the start of which is governed by a corrupted event, cannot be the calendar of a very precise, very organized Elohim. Those who set their calendar using a corrupted source can only result with a corrupted calendar.

It is very evident from the holy books of Enoch and Jubilees that YHWH’s calendar relied on complete synchronisation between the sun, moon and stars. It is also clear that every single component of the universe had its own specific course set by YHWH. Unfortunately sin caused the ruination of the synchronisation between these luminaires causing the stars and the moon to wander from their designated courses: just as the earth has been polluted by sin so also were the heavenly host polluted.

Pesach 2016: Proves the Inadequacy of Reliance On the Moon.

The following declaration was issued by the Karaite, Nehemia Gordon, concerning Pesach 2016,

New Moon Not Sighted (So Far)

So far no one has sighted the new moon on Friday April 8, 2016. It should have been an easy sighting, but there was significant haze over Israel. We have reports of the moon NOT being sighted from Jerusalem, Kiryat Ata, Poriyya, Tiberias, and Arad. There are still other observers who need to report in. Some of these reports might not come in until Sunday, so at this point we have to wait to hear what people saw or didn't see on Friday night. I will post more reports as I receive them on my Facebook page: Earlier today we went down to the Jordan Valley and found that the barley was Aviv. Much was already harvest ripe as expected based on what we saw a couple of weeks ago in the Northern Negev. If it turns out no one saw the new moon on April 8, 2016, then Passover (Unleavened Bread) will begin Saturday night April 23, 2016. If we receive reliable reports that the new moon was sighted on April 8, 2016, then Passover will begin Friday night April 22. We still need to wait to hear from other observers at this point. The photo (excluded) at the top of this image is of the sun setting over Jerusalem, partially obscured by haze, on April 8, 2016.

*Nehemia Gordon
Jerusalem, Israel*

Note the possibility for Pesach to begin on a Friday night and for the evening to evening advocates, Friday evening is the start of the weekly Sabbath on which there is to be no cooking. Consequently to keep Pesach that is, to cook the Pesach, these people have to break Torah thus they break Torah to keep Torah!! If however, Pesach is Saturday evening the same situation applies for the morning to morning adherents.

YHWH is an exact Elohim when He set sacred time and sacred worship in motion, all was synchronized to perfection there were no clashes of his Sabbaths. Clashes such as this are impossible with a solar calendar which acknowledges the equinoxes, thus proving its validity. Whilst not everyone follows the Karaites, the clashes of Sabbaths described above are inherent with all lunar calendars.

Reliance on the Ripening of the Barley Crop

It is incredulous that anyone could accept the timing of YHWH's holy days to be reliant on such uncertainty as the timing of the ripening of a barley crop. I would like to ask of these people what happens in the event of drought and famine or are such events never likely to be repeated in the Land? When we consider for example, the famines during the time of Abraham and Joseph it is clear that the pre-Mosaic calendar was not reliant on any agricultural crop. Neither is it mentioned in the Scriptures that YHWH will subsequently change His calendar. True, Sinai introduced the waving of the first fruits following Pesach and this requires a ripened barley crop but what calendar was Moshe following? Consider the following comment from Philo,

*“Moses puts down the beginning of the vernal equinox as the first month of the year, attributing the chief honour, not as some persons do, to the periodical revolutions of the year in regard to time, but to the graces and beauties of **nature** which it has caused to shine upon men; for it is through the bounty of nature that the seeds which are sown to produce the necessary food of mankind are brought to perfection. And the fruit trees in their prime, which is second in importance only to the necessary crops, is engendered by the same power; for we always find in nature that those things which are not very necessary are second to those which are indispensable” (Philo on Moses. 2:222)*

According to Philo Moshe attached importance to the vernal equinox. Josephus also confirms the calendar of the ancients recognised the equinoxes,

“The last of the annual festivals is that which is called the feast of tabernacles, which is fixed for the season of the autumnal equinox” (Antiquities 1:31)

Together these statements point to the equinoxes marking the beginning of the 1st and 7th months.

The Weekly Sabbath on the Solar Calendar

There is no Scriptural basis to fix the Sabbath to the same day of the week year after year, this is Pharisaic and is reliant on the Gregorian calendar. Do you really think the ruler of this kingdom and adversary of YHWH is going to arrange his calendar so conveniently as to provide a weekend Sabbath thereby enabling man to observe YHWH's commandment? Think about it!

As stated earlier if the vernal equinox represents day 4 of creation then the seventh day Sabbath has to be three days after the vernal equinox. Because YHWH does not consider the Gregorian calendar the equinoxes move around the week, consequently the weekly Sabbath does likewise oftentimes not falling on a weekend. So where does this leave people who are in employment and working five days a week? I would like to quote a verse from Zephaniah,

And I will gather those who grieve about the solemn assembly, who are among you, to whom its reproach ^{H2781} is a burden. (Zeph.3:18)

Strong H2781: from [H2778](#); contumely, disgrace, the pudenda: **rebuke**, reproach (-fully), shame.

What YHWH is saying here, is that He will collect together all those who are grieving because of the rebuke of the appointed times which, is a burden to them because it is preventing them from observing them. I feel this verse is very applicable today with many being unable to keep the proper Sabbath due to its rebuke as a result of five day working week. Whilst we should not be of this world we do have to live in it. Another verse of note can be found in 1Samuel,

“YHWH doesn't see the way humans see – humans look at the outward appearance but YHWH looks at the heart.” (1Sam.16:7).

YHWH is always looking for a genuine heart. If those who cannot keep the correct day and keep a weekend Sabbath come before YHWH with a contrite heart and in repentance for making a common day a holy day and vice versa, my belief is their situation will be accepted. But they need to acknowledge their transgression.

Conclusion

The Dead Sea Scrolls were written by the one priestly family to have continually followed the right covenant and by others thought to be of similar persuasion. They refused to follow the lunar calendar introduced by illegitimate priests but instead adhered to the solar calendar. The house of Zadok never erred so they could not have followed the wrong calendar. From what is written in the scrolls the Zadokite priests had knowledge of the heavenly requirement for the synchronization of terrestrial worship with heavenly worship, a fact substantiated in the holy books of Enoch and Jubilees. In other words all creation worshiped YHWH in unison. This being the case, how could sacred time be governed by human observance of the moon or by the state of an earthly food crop? Since when has the earthly ruled the heavenly?

The problem today is that we are trying to align YHWH's original calendar with a corrupted time line – trying to put a square peg into a round hole. We need to realise that aligning true worship with the days of the week and the Gregorian calendar is incorrect, as confirmed from another passage in Jubilees,

*“And all the children of Israel will forget and not find the path of years, and will forget the new months, and seasons, and Sabbaths, and they will go wrong as to all the order of the years.”
(Jub.6:34).*

What was foretold has eventuated.

The civilised world uses the Gregorian calendar which is a derivative of the earlier Julian calendar. Whilst Christianity quite happily aligns its rules of faith with the Gregorian calendar, Orthodox Judaism adheres to a lunar calendar. Yet historical records and an open-minded examination of Scripture proves that neither of these calendars is YHWH's calendar. It is a masterful deceit by HaSatan introducing two incorrect calendars - in effect two lies and has people argue over which lie is truth, thereby keeping the real truth completely hidden.

Incredibly the followers of the lunar calendar cannot even agree on which moon is the start the year. Acceptance of such a state of confusion undermines the character of YHWH. He is not an Elohim of confusion but an Elohim of precision. The same point is made when reliance is placed on the unpredictability of a barley crop. The latter often necessitating the introduction of a thirteenth month for the year which is clearly against Scripture;

- 1Chro.24:1-19 provides the instruction for twenty-four courses for the Aharonic priests to follow with respect to their temple duties. There is not provision for a thirteenth month. This same order of service is actually mentioned in the Talmud: Taanit 4:1.
- Rev.22:2 talks of the tree of life standing on the banks of the river flowing from the throne which bore twelve fruits, each tree yielding its fruit every month. Again there is no provision for a thirteenth month.

By way of a final comment, throughout the Torah the Hebrew 'Chodesh' is translated month and never translated moon. Are we going to abide by the rule of first and second mention? Doesn't Torah govern all?