

Yah's Calendar

Introduction

The correct calendar for observing YHWH's moedim (festivals) is probably the most controversial issue of our faith. That different opinions exist is proof that the cannon of Scripture itself is inadequate insofar as the calendar is concerned. Yet YHWH would never leave an issue of such prominence in the realm of ambiguity. There is only one true calendar which means some are going astray and that has very severe ramifications. If we are following a wrong calendar, we are guilty of mixing the holy with the profane,

Her priests have violated my law and have profaned my holy things: they have put no difference between the holy and profane, they have not distinguished between the holy and profane nor have shown difference between the unclean and the clean, and hidden their eyes from my Sabbaths, and I am profaned among them. (Ezek.22:26).

If we are following a wrong calendar, we will be celebrating the festivals and for some even the weekly Sabbath, at the wrong time. So, nothing could be more critical than to establish YHWH's calendar. One thing we can be certain of is, the lunar calendar advocated today by Orthodox Judaism is not the correct calendar: the Gospel account of Mashiach's Pesach proves this point. According to the Gospel record Mashiach had His Pesach a day earlier than the temple priests who followed a lunar calendar (the same calendar adopted by Rabbinical Judaism: see quotes from the Jewish Encyclopaedia), ¹ therefore it was not the calendar Mashiach followed.

Mashiach's Pesach

Consider the following questions,

1. Why did Mashiach follow a different calendar to that of the Pharisees and temple priests?
2. 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 the temple priests. Let us examine the Gospel account,

And on the first day of Unleavened Bread the disciples came to Yahusha, saying to Him, "Where do you wish us to prepare for you to eat the Pesach?" And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near. I am to observe the Pesach at your house with My taught ones.' And the disciples did as Yahusha had ordered them and prepared the Pesach. And when evening came, He sat down with the twelve. (Matt.26:17-20).

And He sent out two of His taught ones and said to them, "Go into the city, and there a man bearing a jar of water shall meet you, follow him. And wherever he enters, say to the master of the house, 'The Teacher says, "Where is the quest room in which I am to eat the Pesach with My taught ones?" And he shall show you a large upper room, furnished, ready. Prepare for us there." And His taught ones went out and came into the city, and found it as He said to them, and they prepared the Pesach. (Mark 14:13-16).

¹ With the destruction of the Temple (70 AD) the Sadducees disappeared altogether, leaving the regulation of all Jewish affairs in the hands of the Pharisees. Henceforth, Jewish life was regulated by the Pharisees; the whole history of Judaism was reconstructed from the Pharisaic point of view, and a new aspect was given to the Sanhedrin of the past. A new train of tradition supplanted the older priestly tradition (Abot.1:1). Pharisaism shaped the character of Judaism and the life and thought of the Jew for all the future, (JE 1905 Ed).

The Jewish religion as it is today traces its descent, with out a break, through all the centuries, from the Pharisees. Their leading ideas and methods found expression in a literature of enormous extent, of which a very great deal is still in existence. The Talmud is the largest and most important single piece of that literature ... and the study of it is essential for any real understanding of Pharisaism, (JE 1943 Ed).

The Gospel of Kailedy chapter 23 is even clearer,

Now, the house belonged to Obed, who was nigh four score years of age, whose brother was Barnabas the Elder. In an upper room, the disciples prepared the Pesach meal. And when it was evening, Yahusha came with the twelve envoys and three others, but only thirteen ate with Him. After He had taken His place at the table and all were seated, Yahusha said, "I have very much wanted to keep this Pesach with you because it is the last before My ordeal. And I tell you, I will not share another with you until My purpose is fulfilled."

The Gospel accounts are unambiguous, in Mashiach's own words He sat down with the twelve and ate the Pesach; it was not some celebration meal or as the Church call it 'a last supper.' It was immediately after He had completed His Pesach that Yahusha was taken before the high priest, subsequently handed over to Pilot and crucified. All this occurred the day after Mashiach had completed Pesach ² and before the Pesach of the temple priests. We are told Mashiach never transgressed Torah, therefore He must have observed the correct date for Pesach, so which calendar was He following, which calendar is YHWH's calendar? As said in the Introduction, the cannon of Scripture does not provide the answer and we are forced to examine other extra canonical literature such as the apocrypha and the Dead Sea Scrolls. Indeed, the Scrolls leave us in no doubt that two different calendars were operating during their lifetime.

Non-Canonical Literature

Whilst some of the information contained in the apocrypha is questionable, we should not consider all the information in this vein. Neither should we reject what is credible merely because it is not included in the cannon of Scripture. After all, the cannon is the product of man not YHWH and many notables in the faith believe what has been bound into the cannon 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 (Jer.8:8), we will fall short of a complete understanding and our walk will be stunted. The apostle says all Scripture is divinely given; we must wonder what he meant by Scripture, there was no canon in his day.

The extra-canonical literature we will be considering is: the Dead Sea scrolls and the books of Enoch and Jubilees. These two books are of divine origin; Enoch was taken up to heaven and given the information, whilst the book of Jubilees was dictated to Moshe by a messenger (angel) of YHWH. Mashiach himself described the book of Enoch as 'Scripture' and quoted from the book of Jubilees, surely this is sufficient accreditation. There is no escaping that these two books are equally as credible as Scripture itself and worthy of the same reverence. 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 as Holy Scripture by many and still are in some Churches. The most probable reason these two books are excluded from the cannon of Scripture is personal agenda. The whole concept of an earthly/heavenly synchronisation as prescribed in this literature and 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. It is this 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 of worship.

The three sources; Dead Sea Scrolls, Enoch and Jubilees share a common theme concerning sacred worship, that is, the perception of heaven and earth as a unity and the synchronisation of heavenly worship with earthly worship. The authors of the Scrolls 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 reflect 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.

² It can be proved that in AD30 (the year of the crucifixion) there was a 1-day variance between the solar and lunar calendars: research 'Starry Night Pro.' Furthermore, from the records of the 'U.S. Naval Observatory Astronomical Applications Department.' we can establish the phases of the moon for the year AD30. These records show that, for this year the sighting of the new moon put Preparation Day (14th of the first month, the day the Passover lambs were killed and the day of the crucifixion) on Wednesday 25th April. A Wednesday crucifixion concurs with the chronology given in the Scriptures concerning Mashiach's death and resurrection.

And they shall not bring in nor take out from house to house on that day; for that day is more holy and blessed than any jubilee day of the Jubilees; on this we kept Shabbat in the heavens before it was made known to any flesh to guard the Sabbath thereon on the earth. (Jub.2:31).

YHWH has always had a calendar and set sacred time on earth in accordance with His calendar. Now let us consider the literature mentioned above. 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. What must not be overlooked is that YHWH gave this affirmation sometime between the first and second temple period, when the line of Zadok was the only official temple administrator. Thus, YHWH had to be referring to how they conducted the temple services, which must have been on the correct holy days.

We should ask, why did the scrolls remain hidden for millennia only to be discovered now at the end of this age, why this time and why the records of these priests? Is it because their records were the only correct record in YHWH's eyes? YHWH does not reveal things for us to ignore, there is a reason for this discovery and its timing. If we want to learn YHWH's truth, we cannot ignore the information He provides: to confine ourselves to the cannon alone is to deny that YHWH is continually moving, revealing, setting the direction for us to follow, and working within our midst. Our quest is to be obedient and for this we must have eyes that see and ears that hear. The words in Hosea come to mind,

"My people have perished for lack of knowledge. Because you have rejected knowledge, I reject you from being priest for Me. (Hos.4:6).

It is very evident that the scrolls have several authors and it is believed that some scrolls were written by people not living within the Qumran community but were the work of like-minded people living in isolated pockets throughout the Land. This has led to some inconsistencies within the scrolls which, it is alleged, lessens the value of the information. However, as far as the calendar itself is concerned there is no inconsistency. The basics of the calendar; a 364-day year with day one being the fourth day of the week, and a Saturday Sabbath, is congruent throughout all the scrolls. The inconsistency applies to the feasts with some scrolls listing more feasts than others, however, where the same feasts are mentioned, they are on the same dates and days. This inconsistency merely proves that the different authors followed different customs and not a different calendar: there is only one calendar described in the scrolls. To quote Wise, Abegg Jr. and Cook who, commenting on the scrolls say, *"The manuscripts do, in some sense, form a library because they all embrace one particular type of solar calendar and its ancillary developments"*³ Incidentally, the subject of which feasts were to be observed was an issue even in the Apostle Paul's day (Rom.14:5).

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 separate Zadokite community. This defilement occurred in three ways: the usurping of the priestly line from Zadok, the Hellenizing of the temple itself and the adoption of a lunar calendar.

Only from the descendants of Pinchas and later specifically from the line of Zadok was the temple priestly line to come. However, under the Hasmoneans and later the Pharisees and Sadducees the position of temple priest became a lottery

³ 'The Dead Sea Scrolls Translated and with Commentary' by Michael Wise, Martin Abegg Jr. and Edward Cook,' pp.380

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, specifically the '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 scrolls 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. As YHWH exclaimed to Ezekiel, the house of Zadok never erred, therefore they must have observed YHWH's Torah. The scrolls also reveal a strong disagreement over the calendar, with the illegitimate priests adopting a lunar calendar which according to the Zadok priests precluded the correct operation of the temple rites and feast days.

The Calendar of the Zadok 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 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 a synchronisation between heavenly worship and terrestrial worship, a point also confirmed in the book of Jubilees: Jub.2:22 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 for the synchronisation of all worship of Him. The integration of worship would require earthly observance of a heavenly calendar, a point of note.

The calendar observed by the Zadokite community was a solar calendar of 12 months totalling 364 days. But the Zadokites did not inaugurate this calendar, they followed what they read in the books of Enoch and Jubilees, material that was given much earlier and which affirms a 364-day solar calendar and as we will see it was the calendar observed by Noah, the Patriarchs Abraham, Yitzchak and Ya'akov and by Moshe. Thus, you cannot be following Torah if you are not observing the same calendar as these people.

What the Books of Enoch and Jubilees Say about the Heavenly Solar Calendar

The 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 the head of each quarter/season. The year is divided into four equal segments of 91 days.

These segments were separated by the two equinoxes and the two solstices: the vernal equinox being the sign for the start of a new year (but not day 1 of the year). The yearly rotation was - vernal equinox + 91 days = solstice: + 91 days = fall equinox: + 91 days = solstice: + 91 days = vernal equinox.

Enoch measures the year in terms of the movements of the sun and the moon between six gates and the exact ratios of day to night because of their movements between these gates. The course of the sun through the heavenly gates given in Enoch is Gates 4, 5, 6 (summer solstice), Gates 6, 5, 4 (fall equinox), Gates 3, 2, 1 (winter solstice) and Gates 1, 2, 3 (vernal equinox). The sun travels through each gate for exactly one month of 30 days and it is the gates that determine the seasons of the year. The moon on the other hand has a different course and travels through all six gates every month.

Characteristics of the Enoch/Zadok Solar Calendar

The calendar given to Enoch was of divine origin, it was YHWH's heavenly calendar which is perfect. It reflected the creation record where time was introduced on the fourth day of creation. Although we know it today as Wednesday, the fourth day of the week existed well before the days of the week were named. Time requires movement and it was on the fourth day of creation that YHWH gave the luminaries to mark rotation and establish His calendar on earth. Before the fourth day, the terrestrial realm was outside of time as we know it. Thus, with the solar calendar the fourth day of the week is always day 1 of the year but the fourth day of which week? A further anomaly we must resolve is how did the ancients align a 364-day calendar with a 365+ day earthly year? What is important to understand is that YHWH's heavenly calendar recognised the moon's importance for maintaining the correct synchronisation of the solar calendar vis-a-vis the seasons of the year as confirmed by Gen.1:14-17. However, as we will see, within the terrestrial realm, the moon corrupted its course and became unreliable for the measurement of sacred time.

Whilst Enoch gives details of the timing and position of the luminaries for YHWH's calendar, the information given is insufficient for us to establish every aspect of YHWH's calendar and that is where the Dead Sea Scrolls help. The Zadok priests, performed their priestly duties observing a 364-day heavenly calendar. From Ezek.44:15, 48:11, we know these priests must have got it right and they were the priests of the first and early second temple periods. To perform the temple administration correctly, the procedures had to align with YHWH's calendar. So, what do the scrolls tell us?

Whilst there are many calendrical scrolls, some of which plot time using different benchmarks, the primary cycle against which YHWH's holy days were observed and which the temple operation relied upon had the following consistency,

- A 364-day year comprising 12 months of 30 days with four additional days separating the four quarter/seasons of the year.
- Day 1 of the year was the first fourth day of the week closest to the vernal equinox, today that is the first Wednesday closest the vernal equinox and can be either side of the vernal equinox. The only exclusion to this rule is when an intercalation is required.
- Saturday is always the seventh day Sabbath.

The Zadokite priests adhered to these criteria believing them to be essential for alignment with the calendar described by Enoch, i.e., YHWH's heavenly calendar.

YHWH's 364 Day Calendar is Eternal

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 Sabbaths and feasts and Jubilees. (Jub.6:36-37).

The phrase 'They will go wrong as to the months and Sabbaths and feasts and Jubilees' confirms YHWH's heavenly calendar was not affected by corruption and asserts YHWH's calendar must be eternal as further confirmed by the following passage from Enoch,

The book of the revolutions of the luminaries of heaven, according to their respective classes, their respective powers, their respective periods, their respective names, the places where they commence their progress and their respective months, which Ury'el the holy angel who was with me, explained to me he

who conducted them. The whole account of them, according to every year of the world forever, until a new work shall be effected, which will be eternal. (En.71:1).

Here we are told that YHWH's 364-day calendar will apply until the creation of the new heaven and new earth, in other words, YHWH's calendar will remain until the 'Eighth Day.' Jeremiah also confirms the permanence of YHWH's calendar,

Thus said YHWH, "If you could break My covenant with the day and My covenant with the night, so that there be not day and night in their season, then My covenant could also be broken with David My servant – so that he shall not have a son to reign upon his throne – and with the Levites, the priests, My attendants. (Jer.33:20-21).

Clearly any other calendar is a profane calendar.

Intercalation

The corruption only affected the earthly realm resulting in an earthly year of 365¼ days and causing YHWH's calendar to slip behind the earthly calendar 1¼ days per year. Unchecked this anomaly would cause the seasons to slide along the calendar and become out of synch with the equinoxes and solstices: in effect a seasonal drift would result. YHWH overcame this problem by providing the earthly realm with a predefined intercalation adjustment to the calendar. By signalling when an intercalation is to take place and what it is, YHWH enables a correction of the earthly situation ensuring alignment with His heavenly calendar and all worship: heavenly and earthly can continue in unison.

Intercalation takes place only when the spring equinox falls on the first weekly Sabbath and the full moon (not the new moon due to the corruption of the luminaries) appears on one of the intercalation days. This intercalation takes the form of skipping over a week at the beginning of certain years defined by cycles of 3, 5 and 8, as stated in Enoch,

The moon (full moon) brings on all the years exactly, that their stations may come neither too forwards nor too backwards a single day but that the years may be changed with correct precision in three hundred and sixty-four days. In three years the days are one thousand and ninety-two; in five years they are one thousand eight hundred and twenty and in eight years two thousand nine hundred and twelve. (En.73:13).

From Enoch we can understand that between intercalations there will be either 1820 days (5 years), 2184 days (2 X 1092 for 6 years) or rarely 2912 days (8 years). The following is an example of the intercalation that was required in 2016,

Gregorian 2016 Latest Intercalation Year						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
Month 12 : 2015						
Day 363						
14-Mar		Intercalation of 1 week				
		A	ID	ID	ID	ID
		15-Mar	16-Mar	17-Mar	18-Mar	19-Mar
ID	ID	ID				
20-Mar	21-Mar	22-Mar	23-Mar			
		48 Hr day				
		Yah's Leap Year				

ID = Intercalation Day
19 Mar: Vernal equinox
A = Intercalary Day 1 = day 364, 2015
1 = New Year's Day, 2016
23 Mar. Full moon

Note: In most tables the vernal equinox is on 20 March for 2016 but we must recognise that these tables use the Roman day, midnight to midnight and not dawn to dawn.

- For intercalation the seven ID days are subtracted, they do not exist on YHWH's solar calendar.
- YHWH's calendar has occasional leap years when the sun remains on the same course for a second day; normally the sun changes its orbit slightly each day. This results in a 'stretched' day of 48 hours.
- YHWH's calendar is cyclic and there is a definitive pattern to His 'leap years.'

The Timing of the Festival of Shavuot Proves the Legitimacy of the Enoch/Zadok 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 if following YHWH's solar calendar.

And in the fifth year of the fourth week of this jubilee in the third month, in the middle of the month, Abram celebrated the first fruits of the grain harvest. (Jub.15:1).

And He gave to Noach and his sons a sign that there should not again be a flood upon the earth. He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth. For this reason, it is ordained and written on the heavenly tablets, that they should celebrate the Feast of Shavuot in this month once a year. And this whole festival was celebrated in heaven from the day of creation till the days of Noach – twenty-six jubilees and five weeks of years and Noach and his sons observed it for seven jubilees and one week of years, till the day of Noach's death, and from the day of Noach's death his sons did away with it until the days of Abraham, and they ate blood. But Abraham observed it, and Yitzchak and Ya'akov observed it until your days, and in your days the children of Israel forgot it until you celebrated it anew on this mountain. (Jub.6:15-19).

The passage says that Shavuot is celebrated in heaven on the middle (15th) of the third month.

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. 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 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 days must be the day after a Sabbath. **Only on the solar calendar 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 and the Karaite Jews is incorrect.

A Different/Wrong Solar Calendar

There are those who advocate a different solar calendar in which the vernal equinox is always day 1 of the New Year. Whilst some of these advocates argue, incorrectly, that Enoch supports this philosophy, the others allege that the Enoch and Zadokite calendars cannot apply today because we are in 'Egypt.' Such a comment is a complete 'red herring.' The Zadokite priests operated a 364-day heavenly calendar against a 365+ day earthly calendar, which is exactly the dilemma we have today: Egypt or not. This calendar, which is totally at variance with Enoch, Jubilees and the Zadokites, relies on,

- A misinterpretation of what is said in the book of Enoch.
- Affixing the vernal equinox to day 1 of the New Year

The Misinterpretation of Enoch

As said earlier, Enoch describes the sun's yearly course through heavenly gates in the following order: Gates 4, 5, 6 (summer solstice), Gates 6, 5, 4 (fall equinox), Gates 3, 2, 1 (winter solstice) and Gates 1, 2, 3 (vernal equinox). After describing this sequence Enoch states, 'the year is precisely 364 days.'

Some have taken this comment to mean that the vernal equinox is always day 1 of the calendar, that is, the vernal equinox is New Year's Day. But this interpretation ignores what is said elsewhere in Enoch,

The moon brings on all the years exactly, that their stations may come neither too forward nor too backwards a single day, but that the years may be changed with correct precision in three hundred and sixty-four days. (En.73:13).

This verse is discussing the year end/start in which the moon has influence. However, a lot of unpacking is necessary to fully understand this comment; it must also be understood in terms of what is said elsewhere in the book of Enoch. But let us concentrate on the phrase ‘May come neither too backward nor too forward,’ neither too backward nor too forward from what? It is discussing the year end/start and must be referring to YHWH’s heavenly sign: the vernal equinox. In this verse Enoch is alluding to the possibility of day 1 of the calendar falling either side of the vernal equinox but not by too much, a real situation on YHWH’s calendar. Thus, this comment precludes Enoch permanently affixing day 1 of the calendar to the vernal equinox.

The error of affixing day 1 of the calendar to the vernal equinox

The problem with allocating day 1 of the calendar to the vernal equinox is that it violates the fourth commandment because the weekly seventh day rotation is broken at the start of each year. The vernal equinox occurs on different days of the week in different years, thus day 1 of the year can be on any weekday, consequently the Sabbath, being three days later, is also a different day in different years. We are not at liberty to break the continuity of the weekly cycle and start a new cycle of Sabbaths every year and violate the seven-day cycle He instituted at the beginning of creation. This cycle is so sacrosanct it is the only Sabbath cycle included in the Ten Commandments and Jub.2:31 says that the weekly Sabbath is the most holy of all YHW’s Sabbaths – a point to note. What is more there is no historical precedent for breaking YHWH’s seven-day Sabbath cycle; it is a modern-day innovation.

The continuity of the seven-day rotation is confirmed in the Dead Sea Scrolls, this continuity was integral to the operation of the temple which relied on the order of the priestly courses. So important was this aspect of the calendar to these priests that the calendar is generally described in terms of the priestly rotation. Each course would serve in the temple for one week starting on the Sabbath as shown,

Sun	Mon	Tue	Wed	Thu	Fri	Sat	
1	2	3	4	5	6	7	
							Gamul
							Delaiah
							Maaziah
							Jehoiarib
							Jedaiah

Thus, if the Sabbath was to move it would disrupt the sequence of priestly service and confound the operation of the temple. Such a calendar is unsuitable for the administration of the temple which was the primary purpose of the calendar. Remember the festivals were conducted at the temple by the priests.

Although the priestly order is of no effect today, it enables us to establish beyond any doubt that the seventh day rotation was never affected by the calendar and is independent of the calendar. As said earlier, the Zadok priests served during the first and early second temple periods, they observed an unchanging Saturday Sabbath and YHWH said they were the only priests that ‘got it right.’

We said earlier that all worship, heavenly and earthly was/is synchronised, a fact confirmed in Enoch, Jubilees, and the Dead Sea Scrolls. Let us reiterate what is said specifically concerning the weekly Sabbath and synchronisation,

And thus, He created therein a sign in accordance with which they should guard the Sabbath with us (the heavenly host) on the seventh day, to eat and to drink and to bless Him who has created all things as He has blessed and sanctified unto Himself a peculiar people above all peoples and they should guard the Sabbath with us. (Jub.2:22).

And they shall not bring in nor take out from house to house on the day; for that day is more holy than any Jubilee day of the Jubilees; on this we kept Sabbath in the heavens before it was made known to any flesh to guard the Sabbath thereon on the earth. (Jub.2:31).

YHWH’s 364-day calendar together with His Sabbaths was established in the heavenly realm before they were introduced into the terrestrial realm. There can be no corruption around YHWH’s heavenly throne, (hence HaSatan being thrown down to earth) the corruption is confined to the terrestrial realm. This being the case, the seventh day

rotation has been maintained in the heavenly realm - without disruption and will continue until the 'Eighth Day.' The Zadok priests fully understood this premise which is why they observed a 364-day calendar but considered the continuity of the weekly Sabbath sacrosanct and independent of the calendar as confirmed in 4Q216,

He gave us a great sign, the Sabbath day on which He ceased....and that we should keep Sabbath on the seventh day from all work for we all, the angels of the Countenance and all the angels of holiness.... these two kinds.... He told us to keep Sabbath with Him in heaven and on earth,..... (4Q216)

YHWH's heavenly calendar has never changed, it has never suffered any corruption and therefore the seven-day rotation has never changed from when it was first sanctified before creation. Resetting the weekly Sabbath on an annual basis is a gross error and in so doing, those following this philosophy are unable to worship in unison with the heavenly host but more significantly, they are making a holy day profane and a profane day holy. Other problems arising with this incorrect solar calendar are,

1. No intercalation is required, which is unique to this calendar. Realignment between the earthly and heavenly calendar is essential for correct worship (unison between the heavenly and earthly) and this can only be achieved via an intercalation exercise. There has never been a calendar without intercalation.
2. Having a 365 or 366 day year, it ignores Enoch's confirmation that YHWH's 364-day calendar will exist until the 'Eighth Day.'

Finally, we can add a quote 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 of time... (Philo on Moses: Vol ii - 222).

Philo is saying that Moshe recognised the vernal equinox signalled month 1 of the calendar but not the revolution of the years i.e., Moshe did not consider the vernal equinox to be day 1 of the year.

To summarise, this calendar transgresses the fourth commandment, is unsuitable for maintaining the priestly order making it unsuitable for the temple administration and it ignores divine commentary: is it not surprising that no historical evidence can be found to support it, a very telling point.

The Moon's Role in YHWH's Calendar

And Elohim said, "Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years, and let them be for lights in the expanse of the heavens to give light on the earth." And it came to be so. And Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night, and the stars. And Elohim set them in the expanse of the heavens to give light on the earth. (Gen.1:14-17).

It is clear from the above passage that of all the luminaries created the sun is the primary luminaire and the moon the secondary luminaire. Enoch expounds on the relationship between the sun and the moon explaining the yearly progression of night and day via the ratio the one is to the other. From Enoch we learn that YHWH divided a twenty four hour period into 18 parts of light and darkness, to be controlled by the sun and the moon.

Whilst the cannon of Scripture does not explain the mechanics governing YHWH's time machine, both Enoch and Jubilees explain how the new moon was to mark the beginning of each month '*And on the new moon of the month*' is a common phrase within Jubilees. Similarly, Enoch 77:14 states, '*And on the first day it is called the new moon, for on that day light is received into it.*' We must remember that Enoch and Jubilees were describing the heavenly calendar. The eleven chapters 71 through 81 of Enoch describe YHWH's perfect calendar, explaining how the rotation of all the luminaires was perfectly synchronised to provide 12 x 30-day months. However, as explained below, this perfect symmetry did not last, and chapter 79 of Enoch tells us what went wrong in the terrestrial realm.

The Fallibility of Jewish Lunar Calendar

The calendar of Judaism is not the innovation of today's Rabbis, it is the same calendar as that used by the Pharisees. We have shown how Mashiach rejected this calendar, and His rejection should be sufficient for everyone. After all, He commanded that we follow the lifestyle He set,

And He said to them all, "If anyone wishes to come after Me, let him deny himself, and take up his stake daily, and follow Me. (Luke.9:23).

'Take up his stake daily and follow Me' is idiomatic for follow My lifestyle and that means observing the same calendar; the solar calendar (refer to footnote 2). For the Pharisaic/Rabbinical calendar the new moon marks the start of each month. This aligns with what is said in Enoch and Jubilees but there is a major problem prophesied in both Enoch and Jubilees,

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).

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 Sabbaths and feasts and Jubilees. (Jub.6:36-37).

These two passages confirm the moon embarking on a corrupt path and no longer able to fulfil its calendrical duties for which it was created. Furthermore, Enoch confirms the ripening of the crops (the seasons) will be changed. This questions the accuracy of aligning the start of the year with the ripening of the barley. Together these passages destroy the foundational basis of the lunar calendar.

The reliance on the ripening of the barley is a consequence of YHWH's instruction for the priest to wave the first fruits of the harvest described in Leviticus,

Speak to the children of Israel, and you shall say to them, 'When you come into the land which I give you, and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest.' (Lev.23:10).

"And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths. Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to YHWH." (Lev.23:15-16)

Barley was the first crop to ripen in the spring in Canaan, thus there can be no argument that it is the first fruits of the barley harvest that is to be waved and for this the barley must have ripened. However, there is a contention within Judaism about when to wave this first fruits. Orthodox Judaism says it is the second day of unleavened bread (the first day being a high Sabbath). Whereas the Karaite Jews argue it is the Sunday after the Sabbath occurring within the week of unleavened bread. Both rules dictate that the barley must be ripe before Pesach which is on the 14th of the first month. Hence, for Judaism, the first new moon after the ripening of the barley crop is always the start of the lunar year.

Enoch, Jubilees, and the authors of the Dead Sea Scrolls all deny the lunar calendar is the correct calendar and Jeremiah confirms the error of placing dependence on the ripening of a food crop,

"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).

Setting the calendar by the ripening of the barley is beyond the parameters of Gen.1:14-17 where YHWH expressly states that the luminaries are to be the signs for appointed times, days, and years: the instruction is to look up not down.

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 by 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? What is more it is impossible to synchronize this calendar with YHWH's 364-day calendar.

Pesach 2016 Proves the Fallibility of the Lunar Calendar,

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, according to Judaism, there is to be no cooking. Consequently, to keep Pesach that is, to cook the Pesach, these people must break Torah to keep Torah. If Pesach is Saturday evening the same situation applies for the morning-to-morning adherents. This situation repeated itself in 2022. 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 Enoch/Zadok solar calendar.

The 360 Day Year

When we consider the books of Daniel and Revelation, we find references to years having 360 days, in conflict with YHWH's 364-day heavenly calendar? The basis of YHWH's calendar is 12 x 30-day months and this is how years (plural) are measured. Concerning the extra four days Enoch says,

These are the four which are added and never separate from the place allotted them, according to the complete calculation of the year. And these serve four days which are not calculated in the calculation of the year. (En.74:1-2).

These four intercalary days are additional and are not included in the reckoning of the year but they are to be considered with respect to the yearly rotation. Thus, these days are not included when counting the days of the months or the months of the year, hence when calculating periods of years these days are excluded. The record of the flood is another substantiation of this fact: Gen.8:3 tells us that the waters abated after 150 days, this was after 5 X 30-day months, the intercalary day occurring within these months is excluded.

There is the alternative interpretation for En.74:1-2 which understands the passage merely to state that men will ignore the extra four intercalary days when calculating time. Another passage from Enoch explaining how men will err in the calculation of time tends to support this alternative,

With respect to the progress of the sun in heaven, it enters and goes out of gate thirty days with the leaders of the thousand classes of stars; with four which are added and appertain to the four quarters of the year; which conduct them and accompany them at four periods. 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. But indeed, these are marked down forever; one in the first gate, one in the third gate, one in the fourth gate and one in the sixth. So that the year is complete in three hundred and sixty four days. (En.81:5-7).

The Festivals of New Wine, Oil and Wood

The Zadokite calendar included the additional festivals of wine, oil, and wood. Although these festivals are not listed in Leviticus 23 several texts within the Tanakh (OT) specifically reference a tithe on grain, wine, and the ingathering of the wood for the temple services,

“All the best of the oil, and all the best of the new wine and the grain – their first-fruits which they give to YHWH I have given them to you. (Num.18:12).

And we cast lots among the priests, and the Levites, and the people, for bringing the wood offering into the House of our Elohim, according to our fathers’ houses, at the appointed times year by year, to burn on the altar of YHWH our Elohim as it is written in the Torah. (Neh.10:34).

Thus, I cleansed them from all that is foreign. And I appointed duties to the priests and the Levites, each in his task, and for the wood offering and the first-fruits at appointed times. Remember me, O my Elohim, for good! (Neh.13:30-31).

The tithes of wine, oil and grain are all first fruits tithes commanded by Torah; however, we are not told to hold a holy convocation as with the grain offerings,

You shall tithe without fail all the yield of your grain that the field brings forth year by year. And you shall eat before YHWH your Elohim, in the place where He chooses to make His Name dwell, the tithe of your grain and your new wine and your oil, and of the firstlings of your herds and your sheep, so that you learn to fear YHWH your Elohim always.(Deut.14:22-23).

Obviously, these tithes would be at different times of the year according to when the crops were ripe, and no dates are mentioned in the Scriptures. However, the Zadokites counted seven Sabbaths between each of these festivals starting from Shavuot with the festival falling on the day after the seventh Sabbath. Thus, we have Shavuot + 50days = wine offering + 50 days = oil offering. The ingathering of the wood for the temple service commenced immediately after the oil offering and lasted for six days.

Conclusion

The books of Enoch and Jubilees together with the Zadokite priests, all affirm that YHWH’s calendar is ordained and written on heavenly tablets and tell us that YHWH requires the synchronization of worship: earthly with the heavenly. Hence, if you are following an incorrect calendar, your worship is out of synch with that of the heavenly host and you are making a holy day a common day and vice versa.