

Instructions for Building Your Zadokite Calendar

Vero Essene Yahad, Tuesday, March 26, 2024, 8 PM

Jackson Snyder / Norman Gray / Gregory Smith

<http://theYAHAD.com>

Conducted by the Nazorean Essenes / Netzari of Messianic Israel

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2024 Calendar,

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Notes from the Maskil, Mevaqqre, Bacher: Rules:

- ✦ To participate, **download and print the required materials before the exposition.**
- ✦ The Maskil is Dr. Snyder. The Mevaqqre is Prof. Gregory Smith. The Bachar is Mr. Norman Gray.
- ✦ You will not interrupt the Maskil for anything. If you have an important question of comment, or you think the Maskil has missed or misrepresented something, “raise your hand” and the Mevaqqre in charge of the Meeting (Professor Smith probably) will get to you when appropriate.
- ✦ The argumentative person or the antagonist will find himself / herself promptly dismissed from the meeting.
- ✦ Anyone playing the fool will be out the ZOOM door. Neither the Maskil or the Mevaqqre have any sense of humor tonight.
- ✦ After the meeting, if any *lashon hara* is discovered in comments on the Web, the slanderer will be hunted down by a particularly nasty demonic entity sent by YHWH. Father doesn't care for pejorative words being published against his *bacharim*, and surely you would not want to get on Father's bad side.
- ✦ Use chat as frequently as you want, but not for levity or comments off the subject. Chat is a powerful tool that is used by the Yahad to evaluate the meeting. If you have constructive criticism, that is permitted and coveted.
- ✦ If you are a puppet of Rabbinical Judaism, change your ways and follow YHWH instead of G-d the Lucky.

Thank you.

Preliminary Calendar Notes:

There are three calendars described in the Qumran-related literature: the Jubilees Calendar, the Enoch Calendar and the Yahad Calendar. These are very similar; they vary mainly in the number of festivals included. To conform strictly with the festival schedule in Leviticus 23, I'll be describing the *Yahad Calendar* of seven festivals.

The moon has nothing to do with any of these calendars, although 1 Enoch does show how the moon might *imperfectly* follow the solar calendar as an alternate way of finding the festivals.

Purim, Hanukkah, Gedalia and other feasts of the Rabbinicals were not celebrated by the Essenes / Nazoreans, and were probably repugnant to them. Hanukkah - the Maccabees executed and exiled the Zadokite Hasideans during the Maccabean War, which started in 167 BC. The Maccabees also usurped the legitimate Zadokite priesthood with pretenders, then replaced the Kohen haGadol with family members.

Other Essene Feasts - The Feast of Wood, of Oil, etc. are not used on our calendar because we don't know enough about them, as instruction on them are missing from the Scrolls.

Instructions:

On your calendar template, mark the next vernal equinox for the Northern Hemisphere with an E. (FYI - Jerusalem is located in the Northern Hemisphere, if you want to observe in accordance with that city.) The Equinox will probably be March 19, 20 or 21. According to weather.gov, the upcoming vernal equinoxes will occur

2023: 5:24 PM, Monday, March 20

2024: 11:06 PM, Tuesday, March 19

In the Northern Hemisphere, the spring equinox takes place on March 20, 2024, at 03:07 GMT (*March 19, 11:07 p.m. EST*). In the Southern Hemisphere, the spring equinox takes place on September 22, 2024, at 12:44 GMT (07:44 a.m. EDT).

2025: 5:01 AM, Thursday, March 20

2026: 10:45 AM, Friday, March 20.

The First Day of the Year

The first day of the new year is always on Wednesday, which is the fourth day of the week according to the 4QMMT. Why Wednesday? Because the sun, moon and stars were created on the 4th day, theorizing that Wednesday was the beginning of all earthly time, thus the beginning of EACH year.

Note - the first day of the week and first day of the year are on different days, though with one method of construction, the *majority opinion* (below), they could occasionally be on the same day.

Note - to avoid *intercalation* (adding extra days later, as the Jewish Calendar does), *EACH new year's first day must be calculated* by one of the following two methods:

First Day Alternative One, the *majority opinion* (60%): Mark the Wednesday after the equinox with a 1. This is the first day of the new year. Norman Gray and others use this method.

First Day Alternative Two, the minority opinion (33%): Find the first day of the week, Sunday, after the equinox. Go to the next Wednesday and mark it with a 1. This is the first day of the year. I prefer this method; in *any* week, one needs to have a first day to have a fourth day. Jackson Snyder uses this method.

Not an alternative, but sometimes used (7%): The first day of the new year starts on the day of the equinox or the day after the equinox. In my opinion, this cannot stand as it does not properly coordinate with the 4QMMT and the other calendar documents in the Dead Sea Scrolls. Yet this method is still used by some. In 2024, and in some places, the equinox fell on Wednesday.

Days: They are 12 hours long, from sun-up to sundown. The dark hours are nights. Days do not start at sundown. Days are usually bright, the same as days in our culture.

John 11:7 . . . Yahshua said to the disciples, "Let us go back to Judea." 8 "Rabbi," they replied, "the Jews just tried to stone You, and You are going back there?" 9 Yahshua answered, "***Are there not twelve hours in the day? If anyone walks in the daytime, he will not stumble, because he sees by the light of this***

world.”

The English Bible speaks of “new moons” but the word “yereach” (“moon”) *doesn't occur in the text!* The Qumran manuscripts teach us that the text originally said “new months” or just “new.” Many of the informed believe that the scribes of the Pharisees (called Masoretes) greatly corrupted the readings of Leviticus since their calendar, originating in Parthia, was based on the phases of the moon. Perhaps they even removed the word “months” entirely. But the Qumran documents, which the Pharisees prohibited others from reading, admit that the moon’s “movements” are too unstable to base the feasts on.

Seasons: There are four seasons in the Yahad year. Each season consists of three months. The months are not named, but simply numbered. The Essenes / Nazoreans didn't use pagan names for days, they simply employed the day's number.

The three months of each season / quarter are composed of the same number of days.

Month 1: 30 days

Month 2: 30 days

Month 3: 31 days = 91 days per season / quarter.

Thus, Yahad year consists of 364 days, which is divisible by 7 as in 7 days in a week.

Oodeshim / Months: (Lev 23:23) Now we go back to the first day of the year to find the beginnings of the first seven months. Remember that months run in the pattern 30-30-31. Mark the beginning of each month.

The first month is 30 days long

The second month is 30 days long

The third month is 31 days long = Quarter / Season 1

The fourth month is 30 days long

The fifth month is 30 days long

The sixth month is 31 days long = Quarter / Season 2

The seventh month is 30 days long = Quarter / Season 3

and that's all the farther you really need to go as *there are no Levitical holidays* after the 7th month..

Start on the first day of the year, the Wednesday in March, and start counting, marking the first day of each month on your calendar template while the leader speaks on the next topic.

Length of Year: Now the exciting question comes: How do you reconcile a 364-day sacred year with a 365.25 solar year? The answer is actually so very simple that it's often misunderstood.

What is the time period between vernal equinoxes? Answer that question and you have the clue to the reconciliation.

Vernal equinoxes are 365.25 days apart. Each year the sacred calendar's opening day is coordinated with the vernal equinox.

After the seventh month, there are no sacred days, according to Leviticus 23.

Therefore, the sacred calendar is not needed after the seventh month, and in antiquity, it wasn't used. The sacred calendar is put away. The upshot is that the beginning of the next year is not tied to the end of the former year! The next year like the last, IS tied instead to the equinox.

As long as the new year is tied to the equinox, and tied to the equinox every new year, we need not be concerned about the year's ending. We need never add or subtract days. We need never to intercalate. We need never add a 13th month (as with the moon calendars). We only need to use the same process of

finding the beginning of the year, connected it with the equinox.

Let me remind you: there are 365.25 days between equinoxes, the same length of time as the solar year! Equinox to equinox = 365.25 years = the solar year. Anchor each new year's day on the equinox and adding days will *never* be necessary. This may be a revelation.

Levitical (Yahwist) festivals: Now that we have our start of year and know the scheme of seasons and months, we take out Leviticus chapter 23. This text informs us: YHWH said to Moses, 2 “Speak to the people of Israel and say to them, These are the appointed feasts of YHWH that you shall proclaim as holy convocations; they are my appointed feasts.” (Whose feasts?)

(Make sure if you are using a template to mark the start of each month before popping in the Feast dates. Some Bible versions use confusing language in the descriptions of feasts. If you can't find the right date for a yom tov by counting days, you can still find them using month markers.)

The Sabbath / Shabbat

3 “Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work. It is a Sabbath to YHWH in all your dwelling places.

Shabbat reoccurs every seventh day - the day we know as Saturday. How do we know Saturday is the seventh day? By at least two methods: the linguistic history of the word “Shabbat,” and the fact that the Hebrews / Jews have kept immaculate records of the days of the week since they were last revealed in the holding back of manna in the wilderness journey (Exo 16). There are two Shabbat requirements: “It is a day when people meet together for **worship**. You must not work in any place where you live. It is the Sabbath to YHWH, a day of **rest**” (Lev 23:3).

Every Sabbath is a *yom tov* and *always occurs* on Saturday, day 7 of the week, all year, never varying. (“Yom tov” or “high day” means *no working*. Instead, the believer must attend a worship meeting.)

The Day of Passover / Pascha / Pesach / the Preparation

5 “**In the first month, on the fourteenth day of the month at twilight,**[a] is YHWH's Passover.

Pesach / Passover (Lev 23:5): From the first day of the first month, a Wednesday, **count 14 days**. This brings us to Passover, a **Tuesday**, a preparation day for Matzah, but *not a yom tov*. Some follow the biblical suggestion of cleaning all leaven / yeast out of the home, including beer! The Pesach meal is to be eaten in the early evening (April 2nd, 2024 by the first alternative, April 9th by the second.) It appears that the Zadokites did permit the second Passover for those who missed the first. How many weeks is the second Passover from the First? Answer, The Pesach Sheni is four weeks after the first.

The Yahad offers a free Passover Haggadah, *i.e.* the Story, and Order and liturgy for those celebrating Passover at home. Ask for it here and do the holiday at home with family and friends.

The Feast of Unleavened Bread / Matzah

6 “**And on the fifteenth day of the same month is the Feast of Unleavened Bread to YHWH; for seven days you shall eat unleavened bread.** 7 **On the first day you shall have a holy convocation;** you shall not do any ordinary work. . . . 9 **On the seventh day is a holy convocation;** you shall not do any ordinary work.”

Matzah / Unleavened Bread: (Lev 23:6): From the first day of the first month, **count 15 days**, or

mark the day after Passover as Matzah day 1. Matzah festival starts on Wednesday and continues for **(count) 7 days**. The first day of Matzah is a high day (*yom tov*), as is the 7th day of Matzah, and don't forget the Shabbat in-between. **From the first day of Matzah, count 7 days** to the end of the festival. Mark the week of Matzah, the interim Shabbat, and the last day, a *yom tov*.

The Firstfruits / Bikkurim

10 “When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest, 11 and he shall wave the sheaf before YHWH, so that you may be accepted. **On the day after the Sabbath** the priest shall wave it.”

Wave Sheaf / First Fruits: (Lev 23:11) Go to the Sabbath after Matzah and **count 1 day** to Sunday, the first day of the week. “Wave Sheaf” is on the first day of the week (Sunday) after the 7th day of Matzah. (If we are going to get lost in this calendar-creation, it will probably be at this point. One “expert” writes this about it: “In ancient times, **Bikkurim** was the **3rd day of Passover**, the **2nd day of the Matzah Feast**, a Thursday. Modern Rabbinical Judaism celebrates Bikkurim 50 days after Passover. Where shall we put the Bikkurim today? The major obligation to bring Bikkurim to the Temple begins at Shavuot and continues until the festival of Sukkot. The book of Leviticus provides instruction for the institution of the Feast of Bikkurim, which occurs on the first day of the week.” And in addition: “According to Leviticus 23:9, the wave sheaf offering occurs on the day after the Sabbath. In biblical times, the people of Israel would bring the first and best of their year’s produce to Jerusalem on **the first day of the week following Passover**, which is when Bikkurim (Firstfruits) takes place. The priests would then wave a representative sheaf of green barley before the YHWH, and the nation would not eat or sell any of the new crops until this happened.”)

The Feast of Weeks / Shavuot / Pentecost

15 “**You shall count seven full weeks from the day after the Sabbath, the day that you brought the sheaf of the wave offering.** 16 **You shall count fifty days to the day after the seventh Sabbath.**”

Shavuot / Pentecost: (Lev 23:15) Start back to the Wave Sheaf and **count 49 days (7 weeks) + 1 day**. You should arrive on a first day, Sunday, in June. This is the grain harvest *yom tov*, called Shavuot (or Sevens) and occurs on the first day of the week.

Did not Moses also take the people into the Wilderness temporarily to establish the Torah?

Days of Awe / Yom Teruah / Ten Days

The Feast of Trumpets / Yom Teruah / Day of Blasting

23 And YHWH spoke to Moses, saying, 24 “Speak to the people of Israel, saying, **In the seventh month, on the first day of the month, you shall observe a day of solemn rest,** a memorial proclaimed with blast of trumpets, a holy convocation. 25 You shall not do any ordinary work, and you shall present a food offering to YHWH.”

The Feast of Trumpets (Leviticus 23:23) is an anchor-point for if you get messed up in the count of 50 from wave sheaf. You might have an error in between these feasts, but you will always be able to find Trumpets and thus be accurate on the final feasts of the festival year. Just go to the beginning of the 7th month you marked earlier. The first day of that Zadokite-month is a Wednesday, and it is that day that you may blast the trumpet 100 times.

Shofarim / Trumpets / Days of Awe: (Lev 23:24) **The first day of the seventh month** is the **Feast of Trumpets** and the beginning of **The Days of Awe**. ([Here's my song that teaches the shofar](#))

[blasts](#). We have original music for the other feasts, as well.) This festival is a *yom tov* - resting - and a meeting of like-minded believers. Note again that it falls on a Wednesday. Why is this season full of horn blasting and awe-inspiring events?

The Day of Atonement / Yom Kippur / Covering

26 And YHWH spoke to Moses, saying, 27 “Now on the tenth day of this seventh month is the Day of Atonement.”

Yom Kippur / Atonement: (Lev 23:26) **Count 9 days beginning the day after Trumpets.** Mark where you land as the Day of Affliction. Yom Kippur is a *yom tov*. The scripture says to afflict yourself, [a lesson about what this affliction consists of is here](#). Most think it is fasting, but that's not all . . . **Yom Kippur begins at sundown** and continues to sundown the next day. The Scripture reveals a dire warning:

Lev 23:29 You must punish any person who eats any food on that day. Send them away from my people. 30 I will kill any person who works on that day. 31 Nobody must work on that day. This rule is for now and for all time to come. You must obey it in any place where you are living.

It's surprising that this *yom tov* is still valid for those who are justified, since Yahshua's blood atonement has the power to free from the sin and curse without the need of animal sacrifices. Since there is presently no Temple or legitimate priesthood, it would follow that all the Torah pertaining to the priesthood and the Temple would be suspended for a time until such were replaced.

However, some see that some commands, especially those pertaining to priests, would continue since they are now pertaining to the ministers of Yahshua / Yahweh. An example might be the tithe, which, if collected, should go to the chief minister rather than to the lay leaders of the assembly, to be divvied up for paying the less conspicuous minister of the assembly (like chaplains and worship leaders).

The Feast of Booths / Tabernacles

33 And YHWH spoke to Moses, saying, 34 “Speak to the people of Israel, saying, **On the fifteenth day of this seventh month and for seven days is the Feast of Booths to YHWH.** 35 **On the first day shall be a holy convocation; . . . 36b On the eighth day you shall hold a holy convocation . . .**” 39 “On the fifteenth day of the seventh month, . . . you shall celebrate the feast of YHWH seven days. **On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. . . 42 You shall dwell in booths for seven days.** So that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am YHWH your Elohim.” 44 Thus Moses declared to the people of Israel the appointed feasts of YHWH.

Sukkot / Tabernacles / Ingathering: (Lev 23:33) **Start at the first day of the seventh month** (Trumpets, *Yom Teruah*) and **count 15 days** to a Wednesday. Sukkot is seven days long, Wednesday and Saturday are *yom tov*. There is a list of requirements in various portion of the Torah, but primarily, it's the time to physically get with your kin, the like-minded, the congregation - and All Israel - in booths, huts, tents or *sukkot*. This is why so many folks that adhere to the Torah go away for this seven-day period.

Since our way of worshiping is primarily conducted online, we find it imperative to gather somewhere in the United States for this holy time. Thus these days are often called *Ingathering*. In 1621 AD or so the religious Separatists celebrated Sukkot in the location known as Plymouth Colony USA. Their practice served as the origin of the present secular holiday “Thanksgiving.” They also gathered the local Amerinds (this being their time of Harvest Festival) to celebrate, worship, and feast with them in community, at the time not knowing the extent of each group's suffering and extinction that this *yom tov* would bring them in the future. Thanksgiving of the

“Pilgrims” and Harvest Feast of the Amerinds shared several common practices as set down by the Heavenly Father of all.

The Eighth Day or Last Great Day

Leviticus 23:36. On the eighth day you are to hold a sacred assembly and present a food offering to the Lord. It is a solemn assembly; you are not to do any daily work.

NLT New Living Translation (for what it's worth) **For seven days (Sukkot)** you must present special gifts to YHWH. **The eighth day** is another holy day on which you present your special gifts to the YHWH. Thus the “Great Day”

Count one day after Sukkot - a Wednesday. *The Last Great Day* (as it is called) is a *yom tov*; it is defined as the day to rest from the rigors of the last seven days. Tradition calls for a “water libation” on this day. The Yahad, when able to *ingather*, performs a “Baptismal Remembrance” service, in which water is shared among participants. The Eight Day also prepares us spiritually for the *future First Day in the new Kingdom, the New Jerusalem, which we all long for.*

The Last Great Day may be referring to Millennium, and is (supposedly) spoken of in these passages: Revelation 20:4; Daniel 7:27; D&C 88:87-110; Revelation 20:1-3; D&C 101:22-31; Isaiah 11:1-9; D&C 43:31; Revelation 20:7-10.

The Millennium (χίλια / χιλιετηρίδα, chilia / chilietērida / kee-lee-tay-ree-dah)

It's a thousand-year period to begin a completed world of peace, love, and joy that will begin when Messiah Yahshua ben YHWH returns to reign on Earth; all things truth and information will be revealed. The Elect of those who've “died” will have, in part, gained a remarkable new body made to do miraculous ministry, destroy the dibble's works, and eliminate all demonic oppression from ancient to modern times (1 Thessalonians 4:17, *et al*). These years will usher in mercy and equitable justice for all worthy individuals, congregations, and secular organizations. Evil will be exiled. The People of YHWH will be fully engaged in winning the world, they will have remarkable successes among the indigenous people of all countries, customs, and traditions. In that thousand-year day, people living will experience their first taste of universal peace and harmony, and Yahshua-YHWH will assume the earth's throne as potentate until the earth is handed over to the Father / the Provider of Creation.

In anticipation of those future days, on the eighth day you are to hold a solemn and sacred assembly as described in the Torah. Work is not permitted!



And this ends the directions for composing your own Zadokite / Yahad Solar 364-day calendar. When March comes along the next year, it will be time to compose a new calendar with these instructions. Remember that the first day of each new year has to be chosen by one of the above methods in order to avoid intercalation later. How did you do?

I hope this has been an enlightening journey through the *Yomin Tov*! Let me know how you came out on your calendar! Write me at www.yahad.me.

Jackson Snyder, Vero Essene Yahad

