

ANCIENT ORIGINS OF THE ZADOKITE CALENDAR

by Bill and Karen Bishop

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Was the Hillel calendar being used today the same calendar that the Hebrew people had always used, or was the one they used something entirely different? We think this writing will show that the "something entirely different" is the correct answer to this question! So – let's start checking into history.

### **Noah:**

We can start way back in the opening chapters of Genesis with the account of Noah and the ark:

First we find in this story that it was the 17<sup>th</sup> day of the second month when the water surged onto the earth with a mighty force – the fountains of the great deep breaking up, and the windows of heaven being opened:

Genesis 7:11

(11) In the six hundredth year of Noah's life, **in the second month, the seventeenth day of the month**, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

Then we hear that the waters prevailed upon the earth

Genesis 7:24

(24) And the waters prevailed upon the earth an hundred and fifty days.

Now the Hebrew word for "prevailed" is Strong's H1396 (gabar) - *have strength, be strong, be powerful, be mighty, be great.*

Then in the next chapter we see that 150 days after the waters began their rampage upon the earth, the fountains of the deep and the windows of heaven were stopped. The rampage was over, so it would no longer be deemed that the waters "prevailed". Their might was quenched:

Genesis 8:2-3

(2) The fountains also of the deep and the windows of heaven were

stopped, and the rain from heaven was restrained;

(3) And the waters returned from off the earth continually: and **after** the end of the hundred and fifty days the waters were abated.

(4) And the ark rested in **the seventh month, on the seventeenth day of the month**, upon the mountains of Ararat.

Then we see that **after** the quenching of the powers of the water on day 150, the waters were abated, and the ark came to rest on the 17<sup>th</sup> day of the seventh month.

Here then is our challenge. The 17<sup>th</sup> day of the second month to the 17<sup>th</sup> day of the seventh month would be five months. Applying the luni-solar calendar in use today, the months fluctuate between 29 and 30 days each, and never more than 30. The challenge then is how to come to a 150 day period that equals 5 months when using this calendar. Over a five month period, there will always be some 29 day months, meaning that there would ALWAYS be LESS than 150 days in any given five month period. This 150 days strongly implies 5 30-day months.

When using the Dead Sea Scrolls (henceforth DSS) calendar, this particular 5-month period would be 5 30-day months plus 2 days because we would have a seasonal marker day after month 3, and another one after month 6. The waters being abated "**AFTER the end**" of the 150 days per verse 3 would allow for these two extra days before the ark came to rest on the 17<sup>th</sup> day.

We can see, therefore that the DSS calendar could rather easily fit snugly within this story, but the luni-solar calendar does not fit at all.

### **The Wilderness Journey:**

Moving on from the flood, we come to a fabulous correlation discovered by our beloved brother in the faith, Eddie Chumney. He provides evidence that the calendar of the scrolls was being used during the wilderness travels of Moses with Israel. Exodus 1-26 provides this evidence, but we will use an abbreviated account that hits only the highlights needed.

So, we will break down the timing of this to see a nugget of information that is embedded in this passage. Verse 1 tells us they arrived in the wilderness

of Sin the **second month**. Then the days become important. It was **day 15**.

Exodus 16:1

(1) And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the **fifteenth day of the second month** after their departing out of the land of Egypt.

Then in verse 7, Moses tells them they will see the glory of the Lord "in the morning" (which would be **day 16**), and verse 10 confirms that the glory of the Lord was seen that day.

Exodus 16:7 & 10

(7) And **in the morning, then ye shall see the glory of the LORD**; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us?

(10) And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, **the glory of the LORD appeared in the cloud**.

Then verse 13-15 tell us of the manna that appeared the next morning, which would be **day 17**:

Exodus 16:13-15

(13) And it came to pass, that at even the quails came up, and covered the camp: and **in the morning** the dew lay round about the host.

(14) And when the dew that lay was gone up, behold, upon the face of the wilderness **there lay a small round thing**, as small as the hoar frost on the ground.

(15) And when the children of Israel saw it, they said one to another, It is **manna**: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

Then verses 22-23 say that on the sixth day of the manna they were to gather twice as much because the next day would be the day of rest and they would eat the surplus gathered the day before. This is reiterated in verse 26.

Exodus 16:22-23 & 26

(22) And it came to pass, that **on the sixth day** they gathered twice as much bread, two omers for one man: and all the rulers of the congregation

came and told Moses.

(23) And he said unto them, This is that which the LORD hath said, **To morrow is the rest of the holy sabbath unto the LORD**: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

(26) **Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.**

So - if day 17 was when the manna first appeared, it would be day 1 of the six day count for collecting the manna. The 1<sup>st</sup> day of the count then would be day 17; the 2<sup>nd</sup> day = day 18; the 3<sup>rd</sup> = day 19; the 4<sup>th</sup> = day 20; the 5<sup>th</sup> = day 21, the 6<sup>th</sup> = day 22, and the 7<sup>th</sup> (Sabbath) = day 23. So what does that mean to us?

Due to the awesomely designed flow of Yah's divine DSS calendar, the days of the year are consistent from one year to the next throughout time. That means that we know in advance when each of the Sabbaths during the year will fall. One such Sabbath each year on this calendar is the 23<sup>rd</sup> day of the second month, which matches the Sabbath in this Exodus passage. Further research by brother Chumney to check the past 200 years or so confirmed that the Sabbath has never occurred on the 23<sup>rd</sup> day of the second month on the Hillel version of the calendar. This would seem to provide a strong indication that the DSS calendar was the calendar in use during the wilderness days with Moses!

### **Jonathan, David, and Saul:**

Then in the days of Solomon, we might look at a story in 1 Samuel to see another application that points to the DSS calendar. It is a long passage, so again, we will abbreviate it for you. In a plot between David and Jonathan, arrangements were made to let David know if Saul would be angry with him. The plan includes a **three day interval** which our English translations refer to as the "new moon". However, we show in our book [The Biblical Calendar Then and Now](#) that this term is misapplied. The Hebrew word is "chodesh", and the book also explains how this can apply to the three day memorial event that occurs between one season and the next on the DSS calendar. Here is the passage:

1 Samuel 20:5-42

(5) And David said unto Jonathan, Behold, **to morrow is the new moon**, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field **unto the third day at even.**

(18) Then Jonathan said to David, **To morrow is the new moon: and thou shalt be missed, because thy seat will be empty.**

(24) So David hid himself in the field: and **when the new moon was come**, the king sat him down to eat meat.

(25) And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and **David's place was empty.**

(27) **And it came to pass on the morrow, which was the SECOND day of the month, that David's place was empty: ...**

First we should note that they knew which day this event would begin. It was not necessary to wait until the moon was sighted. David would be hiding for the full three days of this "chodesh" period. Then verse 18 reiterates that they knew which day this event would begin. In verse 27 we see that it was the second day of the "month". This word "month" is also "chodesh" - the same Hebrew word that was translated as "new moon" in verse 5. It was the second day of this 3-day "chodesh" memorial celebration for a seasonal transition.

The luni-solar calendar simply does not fit the details of this passage, but the DSS calendar fits it like a glove.

### **The Plaques:**

Archaeological findings have uncovered ancient bone plaques which were undoubtedly used to mark time according to the calendar of the scrolls. These findings were dated back to 7<sup>th</sup> century BC, about 700 years before Y'shua's arrival. These plaques had holes for each of the 30 days plus a hole for the "tekufah" day that ends the season, and one version also had 12 holes to track the months. Our article titled [Artifacts Reveal an Ancient Calendar System](#) provides a picture of two such artifacts for your reference.

### **Y'shua and on into the New Testament:**

Then moving on to the days of Y'shua, we provide proof in our book that Y'shua and His disciples were observing the DSS calendar in contrast to the rabbinic calendar being used by the authorities of His day. Not only did He and His disciples use this calendar, but there is evidence that Paul, John, and other key new Testament figures were using the DSS calendar as well.

## Question:

Now here is the question of the day. Which calendar came first – the Hillel or that of the DSS? If people are saying that the “**new**” DSS calendar is dividing the body of Messiah, is this correct? If the DSS calendar is the ancient calendar, then wouldn't it be the “**new**” Hillel calendar that caused division in the body – even causing the exile of the Zadok priesthood to Qumran? Our book lays out this history to show this emphatically. Once we become aware of the true calendar of antiquity – the calendar Yah provided for His people from the beginning – should we not return to it? Yes, anytime reformation back to that which is right occurs, there will be resistance to the transition that will cause some upheaval in the body, and this will be viewed as divisiveness. It is an unfortunate, yet necessary byproduct of bringing restoration to Yah's ways. We pray that it will be minimal, but returning to the ancient paths is much needed today:

Jeremiah 18:15

(15) Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to **stumble in their ways from the ancient paths**, to walk in paths, in a way not cast up;

Jeremiah 6:16

(16) Thus saith the LORD, Stand ye in the ways, and see, and **ask for the old paths**, where is **the good way**, and **walk therein**, and ye shall find rest for your souls. ... .

The book of Acts drives home the need for this:

Acts 17:30

(30) And the times of this ignorance God winked at; but now commandeth all men every where to repent: