

Calendar Intercalation – When and How?

by Bill and Karen Bishop

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Our Heavenly Father is awesome! When He provided our world, He built within it the perfect design to grow our food. Obviously, the growth of our vegetation is contingent on the amount and positioning of the sun's light and warmth. Inherent within this culture of crop growth is a cyclical pattern consisting of four seasons. It is referenced in Genesis 8:22 as seedtime, harvest, summer/heat, and winter/cold, and we are promised that they will not cease as long as the Earth remains. The proportion of sunlight and heat dictate the seasons that will occur as the year progresses. Psalms 74:17 tells us that Yah even established borders that are associated with these seasonal changes. These borders are the equinox and solstice markers that dictate when the sun will transition into the next season.

Exodus 12:2 makes it clear that the month of Passover is to be the first month of the year, and Exodus 13:4 calls it Abib, because the barley will ripen this month. If we begin this month right after Yah's established border marker of the Vernal Equinox, the sun will be properly positioned to ripen the barley crop so it is matured at just the right time. It must be ready so a sheaf can be waved later in the first month as instructed in Leviticus 23:11. There is no need to check for Abib barley. Barley maturity will be a natural result of the proper positioning of the sun IF the year is started within a week or so after the Vernal Equinox, an earmark of the proper configuration of the Zadokite calendar. Without the frequent one-month swings of the soli-lunar calendar flux, there will always be appropriate sunlight and heat for the proper growth cycle of barley so it will be ready for waving the sheaf at the appointed time.

We can easily see then that working with an agriculturally based calendar necessitates that the length of the year must conform to the reality of the seasons, as dictated by the sun. When the calendar year and the solar year are different in length, there must be periodic adjustments to the calendar to keep it in sync with the solar reality. That is the only way to ensure that our growing seasons remain intact. These adjustments typically result in days being added to the calendar. This is called intercalation, and this is why an entire month has to be added every 2-3 years on a soli-lunar calendar. The typical Zadokite year (as delineated in the DSS) is 364 days, just over a day shorter than the solar year. Therefore, intercalation is also a necessity when using this calendar. The question becomes how many days to add and when to add them. The means to implement this intercalation has been a

challenge with researching this calendar.

Unfortunately, the DSS simply do not address the method for accomplishing this intercalation. While we are not scholars in our own right, we have intensely studied many dissertations by scholars and Dead Sea Scroll (DSS) experts in academia in an effort to more fully understand the technique used by the authors of the DSS. The consensus seems to be that with having only the current scrolls at our disposal there is no way to document the specific method of intercalation they used. However, there is universal agreement that both the Sabbaths and the seasons were indeed kept intact, meaning that some form of intercalation WAS used.

This lack of DSS instruction regarding intercalation does NOT, however, give us the liberty to just determine any means of intercalation at our own whim. It appears though, that that is exactly what is happening. There are now many versions of the "Zadokite" calendar surfacing, and the lack of DSS instruction regarding intercalation is largely to blame for the variations. Unfortunately, all of this diversity is confusing the brethren. It seems that the natural tendency for individuals today is to try to put their own spin on something new, or make it conform to some preconceived box. (That may well be the way the enemy instills confusion – particularly when something of Truth is beginning to emerge.)

Nobody is perfect in that respect, as we all have preconceptions to some degree, and that includes us. However, we really did try to just study out the information available (from the Bible, the Dead Sea Scrolls, and other reliable historical sources) WITHOUT bias, and let the evidence speak for itself. Our findings led us to what we have published.

When considering the notable absence of any intercalation instructions in the DSS, we chose to let the LACK of information regarding this process speak for itself. It seems that IF there was a prescribed intricate system, it would have been spelled out. We have so far concluded that the lack of such detail indicates that the system was so elemental that no specifications were needed.

Before we can show how this would come together though, we need to pull the Biblical text into the picture. Over time we have come to realize the fundamental prerequisite of using BOTH the Biblical text AND the Dead Sea Scrolls (DSS) to determine the proper structure of this calendar and any adjustments to it. In a proper rendering, the Bible and the DSS will harmonize. Our book was designed to break all of this out for the reader, as there is not space in an article to do that. However, the failure to consider all the Bible has to say on the matter AND the implications of this written

Word to mankind is largely responsible for much of the misunderstanding today.

The Bible stresses repeatedly the seven-day flow ordained by Yah. Four times in Exodus and once in Leviticus, Torah stresses that we are to work for **six** days (not four or five or any such thing), THEN rest on the seventh. Seeing that this is firmly established by Yah in His Torah, we understand that it WILL remain consistent throughout time. We see that Scripture demands that the pattern of Yah's flow of sevens in His timing is paramount – even sacred. Actually, the DSS totally confirm this view. Without consulting the Bible, however, it is easy to miss the gravity that even the DSS writers placed on this critical element.

The 7-day week is the basis for time itself, and we firmly believe it was to be the very structure for and imprint of the calendar Yah gave to man. It was a creation Sabbath calendar! That being said, any calendar that would cause disruption to this sacred flow triggers an automatic rejection in our eyes. Unfortunately, this is the case with many versions surfacing today.

Using this cornerstone of the structure of sevens as put forth in Yah's Word and firmly established in the DSS, we have pulled together what we have deemed as the "default" method for intercalation. If new scrolls come to light that DO definitively reveal some other process, we will bow to the prescribed system without hesitation. In the meantime though, the default system would seem to fall together as follows:

The new year must begin on a weekday 4 (Wednesday) (DSS). Note – It is presumed that weekday 4 was used as the baseline for calendar year formation because time could not be tracked until the heavenly markers were put in place. The Bible says this was on weekday 4 (Genesis 1:14-19), so observable time tracking began on that day.

The Vernal Equinox is integral in the timing for the new year (DSS) (also seemingly confirmed by evidence of Equinoctial Temple structure revealed in historical text and alluded to in the Biblical text). The new year cannot begin until this Vernal Equinox marker has occurred.

Therefore, when calculating the start of the new year, we begin with the simple concept that the new year would begin on the first weekday 4 which follows the Vernal Equinox. However, there are shades of gray that must be worked out in order to form a repeatable and consistent application of that concept. The ones we use in our rendering of the default method are as follows:

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In any system, there has to be lines of demarcation. These aren't spelled out in the Dead Sea Scrolls, but we consider that sundown (the start of a new Hebrew day) in Jerusalem (the apple of Yah's eye) would be such a line of demarcation. Accordingly, sundown Jerusalem time would determine the precise timing for the beginning and the end of any given weekday 4, and the new year would be determined accordingly. (Note that though this may be viewed as subjective, it will only very rarely be a consideration.)

The calendar must ALWAYS be composed of complete weeks. There can be no extra days left at the end of the calendar year (DSS).

A series of 52 seven-day weeks (364 days) must ALWAYS elapse before a year can be considered complete (DSS). Per Yah's patterning, the new cannot begin until after the old has ended. Therefore, the new year can never begin prior to the completion of the 364th day of the old year. There can be no overlap.

Therefore, the new year is determined by the proximity of the Vernal Equinox to the conclusion of the old year. In various years, three different scenarios can occur. They are listed below, along with the way to determine the new year being spelled out for each one:

IF the Vernal Equinox occurs prior to the completion of the 364th day of the year, the new year cannot begin until the first weekday 4 after the equinox. (Due to the mathematical functioning of complete 7-day cycles, there is a phenomenon that is inherently embedded within this calendar. The last day of every calendar year falls on a weekday 3.) Since the 364th day of the Zadokite calendar is always a weekday 3 (Tuesday), the new year would begin the following day, which is always a weekday 4.

IF the equinox occurs prior to sundown Jerusalem time ON the weekday 4 that follows the 364th day of the old year, then that day would be the first day of the new year. This was likely the alignment that occurred in the actual week of creation to BEGIN the tracking of time.

IF the equinox has not yet occurred by the sundown that concludes the weekday 4 that follows the 364th day of the year, then an extra week is added to the year that is ending. (There must ALWAYS be complete weeks in a calendar year to uphold the sacred flow of sevens within any given year.) Accordingly, when the extra week is added, it will be a full 53-week year, and the first day of the new year will be the following weekday 4.

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In our article titled [Finding the Equinox and Jerusalem Time Data](#) we will simplify your search of this information to make the calendar a snap to pull together.

We hope you can see the overall simplicity in this calendar structure, and understand that the minute intricacies are simply to provide precise boundaries so the criteria can be easily determined from one year to the next. Once the calendar is constructed, the flow is like clockwork, and you will absolutely be amazed at how beautifully our Father above has orchestrated the timing for His Feast Days in this creation Sabbath calendar.