

QUMRAN AND MISHNEH TORAH

by Bill and Karen Bishop

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In this writing, we wish to address an issue that has been brought to our attention regarding authority over calendar issues. When we first found that another calendar had been discovered, we saw that it was very different than the one we had been using – the typical Hebrew rabbinical calendar. Researching this topic led to our book [The Biblical Calendar Then and Now](#).

What we soon learned was that archaeologists and other academic professionals had long ago determined the existence of the calendar system in the scrolls which we would be writing about. It had already been well researched and documented by scholars. Information about this calendar had been well established and published in numerous peer reviewed journals and articles for several years before we even began researching it.

Academic research had verified that this calendar was authentic, and it had been used from ancient times on into the second temple period. History recorded in the scrolls and other sources also describe how the Zadok priesthood had maintained this calendar, and that they were exiled from the Temple over a serious dispute about the calendar. This all took place during the last 150 years BCE – just prior to Y'shua's birth.

So – the discoveries of the Dead Sea Scrolls (henceforth DSS) have brought to us clear evidence for establishing a new understanding as follows:

1 - Archaeological evidence reveals that there was a calendar system that existed in ancient Biblical times that is radically different from the luni-solar calendar that is in use today.

2 - Historical documentation shows that this ancient calendar was THE calendar that was used before AND after the Babylonian captivity, in both 1<sup>st</sup> and 2<sup>nd</sup> Temple periods by the High Priests of the line of Zadok. These high priests were exiled to Qumran where they preserved this ancient calendar in the caves.

This historical and archaeological evidence clearly spells out an authentic validity for this ancient calendar system, but what does all this mean to us today?

We all react differently when we are faced with something that is new to us – something that is unknown and strange to us, so it is understandable that it can be upsetting when we consider a switch to something that seems so foreign. Our

natural reaction is to resist something that is so different. However, archaeologically and historically, this calendar that we call the Zadokite Sabbath Calendar (henceforth ZSC) was the official calendar for official liturgical usage in the Temple and Judaism in general. It has been scrutinized and reviewed within academic circles for the last 20 years. Its authenticity has been recognized and become well established within DSS scholarship.

Now if this ancient calendar was so important for religious observance, did something change that made the Babylonian-based calendar MORE valid for liturgical use in the second Temple period and on into the present day?

In our study of this unfolding calendar issue, we learned much about the intertestamental period. We became aware of a huge dispute or disagreement over these two calendars and how the Babylonian-based version became the authorized calendar system. Where does the proper authority lie to establish this kind of validity? That is what we want to address in this writing.

As the cover of our book indicates, we were diligent to compare and contrast the information contained in the Dead Sea Scrolls to the Holy Scriptures. By saying the Holy Scriptures, we mean the 66-book canon that the average Believer today would agree is sacred, with extra emphasis on the first five books – the Torah. We wanted to be sure to verify that the calendar as presented in the DSS did not conflict in any way with the Bible that we highly revere as our filter of Truth. The result of our intense studies and research has shown us that the DSS calendar fits Scripture in a much more accurate manner than current methods.

This information is understandably upsetting to many who are following some version of luni-solar calendar keeping, and some of our beloved brethren really take issue here, saying that Jewish law does in fact, dictate a luni-solar calendar system, and we do acknowledge that a renowned rabbinical writing called the Mishneh Torah does provide specific rules (which are considered to be laws) regarding a luni-solar calendar system. Rabbinic authorities over the years have developed a very detailed systematic approach for keeping their calendar, and we understand that there are leaders in Messianic circles today who feel strongly that these “laws” of the Mishneh Torah should still be followed.

However, the Mishneh Torah is not a part of our Biblical canon, and we do not share their conviction. It may be an area where we just have to agree to disagree. In order to illustrate why we do not adhere to this, we need to explore the roots of the Mishneh Torah – from midrash to the Mishnah, to the Jerusalem Talmud, to the Babylonian Talmud, and eventually to what we now know as the Mishneh Torah.

By piecing together information from The Jewish Virtual Library, Chabad.org,

Britannica, and The Jewish Encyclopedia, we can see the development and evolution began with midrashic exploration among early rabbis and Jewish scholars. Midrashes were a normal function of maintaining oral law. It was the interactive expression of their opinions about Jewish law. Through the process of debating, they strove to come to consensus on these Jewish legal matters, as well as other theological and lifestyle issues.

Eventually a written version of such consensus of this oral law emerged. To see this, we need to look into the Hillel dynasty. As we mentioned in our calendar book, the records regarding the Hillel dynasty are somewhat obscure, but multiple generations of this dynasty continued in prominence until 365 AD when the dynasty ended. Often each of these generations is simply referred to as Hillel, so who is who may be difficult to discern.

However, the first of the Hillel dynasty, "Hillel the Elder" was born in Babylon, and his teaching carried forward the influence of the Babylonian culture. The school of thought carried down through the generations was consistent, and the "House of Hillel" represented this school of thought – brought forward in academic studies of the rabbis.

During the latter days of BC and the first days of AD, this "house" (academy) of Hillel along with the "house" (academy) of a second prominent sage named Shammai were highly revered. The two schools of thought routinely clashed, bringing about many discussions on matters of halakhah (Jewish law). At that time, continuous attempts were made in the academies of Hillel and Shammai to consolidate numerous fragmentary Midrashic materials, and the thoughts of Hillel typically prevailed. Together their discussions played a large role in the shaping of the oral law that was brought forward in Judaism. Finally about 200 AD the material was compiled and recorded by Rabbi Judah in sixty-three tractates of oral law called the Mishnah.

Midrashic discussions regarding the Mishnah were common, and about 400 AD some of the rabbis began to record them into what became known as the Palestinian or Jerusalem Talmud. Then about some 100 years later, another compilation of mishnah discussions was recorded by Babylonian rabbis into the Babylonian Talmud. This latter Babylonian version was much more extensive and comprehensive than the Jerusalem version, because the Jerusalem version lacked the **Babylonian interpretations** that were **a part of the Babylonian Talmud**. The Babylonian version was therefore considered to be the most authoritative compilation of the oral law. When people today refer to "the Talmud", they are typically referring to this Babylonian version.

An extensive commentary on the Talmud then followed, which is called the **Mishneh Torah**. It was composed around 1160-1170 AD by the renowned

Jewish philosopher and scholar Moses ben Maimon – Maimonides, or Rambam. It laid out halakhah (legal matters) in a manner to be followed through one's life including specific instructions regarding the luni-solar calendar system, which had been developed into a calculated version by Hillel II in 359 AD – even before the Talmuds were compiled. The lunar references in the Mishneh Torah make perfect sense when we realize how instrumental Hillel was in the formation of the contents of the Mishnah which ultimately led to the Mishneh Torah.

The Babylonian influence, interpretations, and the ensuing traditions of men brought forward through the Hillel dynasty were carried over into what is now perceived to be rabbinic law as it is recorded in Mishneh Torah. The luni-solar calendar then became embedded into Jewish law throughout its evolution, that grew out of midrashic thought and the Mishnah.

When speaking of the mishnah, Britannica.com uses the following phrasing:

<https://www.britannica.com/biography/Judah-ha-Nasi>

*It presents **various interpretations** of selective **legal traditions** that had been preserved **orally** since at least the time of Ezra (c. 450 bc).*

The sources continue to suggest that even in its earliest forms, the midrashic writings for these manuscripts were intended to **supplement** the written Torah of our canonized Scripture. According to multiple sources, the end result is that these various **interpretations** of the written Scripture, are then **presented as "law"**.

So – the mishnah is to SUPPLEMENT the written Torah. We should bear in mind that whatever "supplements" something adds to it. The written Torah cautions us not to do that very thing:

Deuteronomy 12:32

(32) What thing soever I command you, observe to do it: **thou shalt not add thereto**, nor diminish from it.

These Babylonian interpretations and traditions that **add to the written Torah** were later incorporated into the Mishneh Torah. Thus these traditions became entrenched in the compilation of "laws" to abide by, which are commonly accepted by the Jewish people. They are a part of the rabbinic "legal code", and still considered as valid today. Paul spoke rather directly against the additions to Yah's Law by the Pharisees, and Y'shua even had something to say about this as well. Speaking of the Pharisees, Y'shua said:

Mark 7:9

(9) ... Full well ye **reject the commandment of God**, that ye may **keep your own tradition**.

Matthew 16:6, 11-12

(6) Then Jesus said unto them, Take heed and beware of the **leaven** of the Pharisees and of the Sadducees.

(11) How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

(12) Then understood they how that he bade them not beware of the **leaven** of bread, but of the **doctrine** of the Pharisees and of the Sadducees.

Let's take a moment here to recap this information. Prior to Y'shua's birth, the Temple priesthood and the calendar being used in the Temple had already changed to the Babylonian luni-solar system under the authority of the Sadducees. Also prior to Y'shua's birth, the School of Hillel and the associated Pharisaical movement was well underway, and the luni-solar calendar was being used outside the Temple in the synagogues as well.

The doctrine or the leaven of the Pharisees and Sadducees became traditions that revolved around the luni-solar calendar. This all preceded even the earliest writings of oral law, the Mishnah. Yet this leavened doctrine was passed forward into the Mishneh Torah, which is still honored as "law" by rabbinical Judaism today, including the observance of the calendar that was embedded within it. If Y'shua criticized this "leaven" (doctrine, traditions) that would become written into "law" by the rabbis who espoused these teachings, would He not object as well to the later written versions?

We see that this is somewhat like our Christian church fathers, theologians and scholars supporting a similar "derailment" into Sunday worship, Christmas, Easter and ham dinners. They had also adopted different calendars – first the Julian and then the Gregorian calendar instituted by Pope Gregory XIII in 1582.

We suspect that Y'shua will have something to say about these additions when He returns. If one holds a conviction to follow the halakhic writings of Mishneh Torah over and above the written Torah of Scripture, then that is their choice; however, we simply do not share in that conviction. Rather, we maintain a resistance to following these supplemental teachings in favor of learning to keep the truth and purity of the Written Torah of Scripture as best we can.

Now with that said, we also want to point out that these halakhic writings are extremely valuable as Jewish traditions, and theology based on the oral law has served to preserve Yah's Word through hundreds of years of persecution, displacement and even genocide of His people. These writings are significantly

important for historical reference and for understanding the Hebrew mindset. The writings of the apostle Paul become more easily understood when we see that he wrote with a very midrashic style; he was always posing a midrash (debate) in comparing and contrasting one element of belief with another. However, his juxtaposing midrashic style was always an attempt to maintain the exact purity of the Torah in a greater expression of spiritual truth. He was not trying to change anything, cancel anything or add anything to the Torah.

Paul may actually have been addressing this type of divergence **from** the purity of the original Word **to** the numerous rabbinical traditions being carried forward in his day. We find in 1 Corinthians 1:25-31 his indication that baser things (the original writings) may ultimately confound what is construed to be wise (the supplemental interpretations and midrashic thoughts of the sages added later to these original writings).

Likewise simpler minds with a firm grasp of the Holy Writ may be able to see that supposedly more advanced, educated minds have embraced assumptions which actually veer away from the purity of the original Scriptures.

The ZSC is sometimes viewed as a NEW and divisive intrusion into the Messianic realm of calendar keeping. It is considered by some to be a fringe teaching which is promoted by those who are unstudied and lack proper credentials. As it relates to us personally, that is a rather valid observation. Though we **are** somewhat well educated, we have no prestigious trail of letters behind our names. Yet from a Scriptural standpoint we have read through the entire Bible numerous times, making voluminous study notes as we compare the parallel passages, typologies, and the relative patterning from one portion of text to another - delving into the original languages, lexicons, and commentaries for further clarity. Relative to the calendar, we have detailed and documented scores of peer reviewed journal entries from Academia through our research on this subject. Likewise, we have accessed three different translations of the Qumran texts, utilized a vast array of books on this subject from the shelves of our personal library, and researched our numerous lexical sources and reference books to check our findings. We have also personally consulted with Hebrew linguistic experts to confirm our understanding, and compiled a multitude of writings from encyclopedic and other authoritative sources. This work was not undertaken casually. It has been our pleasure and joy to bring it all together in a somewhat understandable manner to share with our fellow Believers today.

However, during this undertaking, some have come to see this "NEW" ZSC as usurping the "ORIGINAL" calendar. Ironically, it is precisely the other way around. Based on the studies we have done, we firmly believe that this DSS calendar would have been used by the Hebrew people from antiquity until after the exile. We see that it was almost assuredly shown to Enoch, and that it was

known and used by Noah at the time of the flood. For more on the ancient status of this calendar, please see our writing [Ancient Origins of the Zadokite Calendar](#). Being the creation calendar that it is, we believe it was likely put in place by Yah on the 4<sup>th</sup> day of His creation, even before man was shown to use it. So we must ask: Which calendar was really the "NEW" calendar – the ancient DSS calendar, or the subsequent Babylonian luni-solar version?

Throughout history, many pagan cultures observed the phases of the moon and used these observations in the worship of their gods and in the calendars they kept. The influence of this type of cultural impact was a continual threat to derail the hearts and minds of the Hebraic people. Yet the concept of "new moon" in reference to the liturgical calendar - for the timing of the feasts, was not used among those of the Hebrew nation until after the Babylonian exile.

Keep in mind that the actual Hebrew word for "new moon" as it has been brought forward in our English Bible versions today was simply "chodesh" in the original Hebrew manuscripts for our Old Testament, and it would not have been seen as being a "new moon" prior to the exile. We have explained in our calendar book how the "new moon" translation is an improper linguistic choice for "chodesh" in our Bibles. It does become obvious though how this might have come to pass. Since the earliest KJV Bible was from 1611 and our Strong's concordance was from the 1800's, both of these were composed long after the Mishneh Torah was brought forth in the 1100's. The use of the Mishneh Torah could then easily have contributed to the use of "new moon" in the Strong's entries, AND that same translation in the KJV Bible.

The Hebrew manuscripts from which our Bibles were drawn would simply say "chodesh"; and this original Hebrew would have indicated the Zadokite understanding of "chodesh". The calendar in use during the Zadok priesthood in the days of King David would be the calendar the scrolls bring forth. This would have been way before a Babylonian luni-solar calendar system was adopted in the land.

However, there are those who believe that the Zadok priesthood should have bowed to the powers in authority at the time of the calendar dispute in 2<sup>nd</sup> Temple days, just as the apostle Paul tells us to obey our authorities. We realize though that when our authorities tell us we must take the mark of the beast, we must refuse to do so and seek solace away from them as needed to be able to live according to Yah's ways. In like manner, the Zadokite priests retreated to Qumran to live according to Yah's ways.

Some might even question the validity of the Zadok priesthood after they retreated to Qumran, simply because they could no longer operate or sacrifice in the Temple. We have to recall that they were going to a place where they could

be free to keep holy the days they KNEW were Yah's Holy Days. It was a matter of obedience to them to not bow down in compromise to the Babylonian and Greek ways being forced on the priesthood at the Temple.

This brings 1 Samuel chapter 15 to mind. Yah had given King Saul a mandate, but he thought he could adjust the mandate to do things his way. It cost him his kingdom. The Zadokite priests adamantly refused to adjust the mandate they clearly understood to be from Yah. They knew that Yah would prefer their obedience instead of compromising in order to operate from and sacrifice in the Temple in Jerusalem.

This brings us to a BIG topic of the day – unity. Constantine wanted the unity of Christians and pagans in the “church” of his day. In order to unite all of them, he started celebrating the birth of Y'shua on the day of the birth of the pagan figure Mithra - on December 25.

Even though Y'shua was known to be born in the fall, the people went along. Now Christendom has all types of pagan festivities associated with the birth of our Savior, which is celebrated at the wrong time. Likewise, Christendom has now turned from the correct days of Yah's festival mandates to celebrate Easter instead of Passover, and they do so on what the Torah would consider to be common days - as dictated by the Roman Gregorian calendar. It was the same type of thing in the days when the Zadok priests retreated, BUT they were strong, and resisted. They refused to compromise and be united under what they knew was the wrong calendar.

Historically, we don't find any Hebraic confusion in calendar keeping until the luni-solar version was forced upon the priesthood and the people. Some will say that the Hillel calendar unifies us. However, in our calendar book, we show all of the disunity, turmoil, and confusion that is rampant within the ranks of luni-solar calendar keeping. That is because it is so SUBJECTIVE in nature. Subjectivity breeds confusion and division. The Zadokite calendar is virtually totally OBJECTIVE. It is this objectivity that breeds unity.

Not only is rabbinic Judaism attempting to unify people under a Babylonian system, there are other issues! The Hillel system uses complex formulas to calculate its dating. So - what happens if the internet goes down and people no longer have access to it? How will their “unity” be maintained? How will they determine the proper Holy Days? On the other hand, because the Zadokite calendar is OBJECTIVE, it will go on without a hitch, and those who have access to what we provide in the appendices of our calendar book can move forward seamlessly through the year 2100. The templates in the book allow the reader to make his own calendar for any given year. However, even without all that, all you basically need to know is when the vernal equinox occurs, then maintain a proper



counting of days.

Yah wants to meet with us on His Holy Days, and He specifies the annual feast days as Sabbaths, even as He does the weekly Sabbaths. We are to keep Yah's Sabbath days HOLY. How can we do this properly if we are meeting with Him on the wrong days? We would be well advised to know how to determine the correct timing for His Holy Days!

This brings up ANOTHER issue! - Those who are choosing to follow the Hillel calendar for the sake of unity must also deal with "compounded Sabbaths". What we mean by this is the doubling up of some of Yah's Holy Days onto His weekly Sabbaths, and celebrating both together on the same day. For instance, Yom Kippur will fall on the weekly Sabbath this year (2024), just as it has periodically in other years. We simply do not see that there is any proper way to observe the joy of the weekly Sabbath at the same time one is afflicting the soul.

Actually, the DSS seem to indicate that Yah never wants His weekly and annual Sabbaths to collide. They show that each of the annual and weekly Sabbaths are to be celebrated separately with Yah. Even in Leviticus 23, the weekly Sabbath is a feast in its own right – on par with the annual Sabbaths.

Leviticus 23:1-4

- (1) And the LORD spake unto Moses, saying,
- (2) Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even **these are my feasts.**
- (3) Six days shall work be done: but **the seventh day** is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.
- (4) These are the feasts of the LORD, even **holy convocations, which ye shall proclaim in their seasons.**

Combining any annual Sabbath with a weekly Sabbath in effect steals some of the days from Yah which He has appointed for His time with us. So - unity under the Hillel calendar might be seen as a unity under traditions of men rather than unity under Yah's carefully patterned plan for our observance of His Holy Days!

The writer of The Book of Jubilees was certainly aware of this problem. After he emphasized that the feasts were ordained, he said:

The Researchers Library of Ancient Texts by Defender - The Book of Jubilees - 6:36-37

*For there will be those who will assuredly **make observations of the moon***

*-how (it) **disturbs the seasons** and comes in from year to year ten days too soon. For this reason the years will come upon them when **they will disturb (the order), and make an abominable (day) the 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.***

We acknowledge that any change – even restoration to what was once known to be right – must unavoidably involve what seems like division. Yet once we understand the validity of this ancient calendar, are we to justify this unity at the expense of what the DSS reveal to us? We have no desire to disrupt or divide, but restoration to that which was proven to be the ancient calendar will include a certain amount of upheaval.

There will be some who do not want to acknowledge this need for change, so the information we bring forward will be viewed as being divisive. However, the real disruption occurred when the Zadokite priesthood was exiled so many years ago. We only pray for a peaceful return to the originally ordained system which was in place before that happened.

Implications have even surfaced that if we reject the “laws” as they are revealed in the Mishneh Torah, then we are somehow antisemitic (have a hatred toward the Semitic people). We adamantly oppose this supposition. How can we fail to appreciate all they have done for the faith? As we previously stated, their writings, their traditions, their religion and their culture have preserved so much that we've needed to develop our faith. However, addressing issues which plague rabbinic teaching is not a hatred for any group of people whatsoever. To offer needed clarification is an act of love.

Recall that Y'shua Himself criticized the doctrine of the Pharisees. Was He being antisemitic? Actually, we must recall that the Zadokite priests who were exiled to Qumran were also Semitic, and the records they leave behind are Semitic as well. The Zadokite priesthood was of the tribe of Levi – not Judah, and yet they were as Jewish as Judah due to their culture and geographical locale. The difference lies in the understandings and practices of these two groups, each of which is Semitic. So how can favoring the teachings of one Semitic group over the other be antisemitic?

It is actually a question of authority. Should we observe the rabbinical Pharisaic-based writings of the Mishneh Torah and their Babylonian-based calendar, or should we instead honor the Zadokite writings that were carefully preserved in the caves of Qumran with the calendar they present to us? Both are derived from the Hebraic culture. We simply have a choice to make - whether to adhere to the solar-based DSS calendar that was preserved from antiquity in the caves of

Qumran, or the Babylonian-based luni-solar system that is upheld by the human rendering of the oral law.

We love all of our Jewish brothers and sisters. They are the cultivated olive tree that we are grafted into through faith in Y'shua. We gratefully adhere to the root and fatness of their tree (the written Torah of Scripture). However, we cannot adhere to the rabbinic midrashic interpretations or their writings that supplement (add to) Torah. We desire to see corrective restoration to Yah's calendar to be broadly accepted by both those of the Jewish faith AND those who have come into their Torah-keeping belief after finding Y'shua as their Messiah.

We will now quote from an article by a friend and ministry associate, Barb Klika that has appeared in the Wisconsin Christian News. Though she was not speaking of the calendar issue at the time, it would most certainly apply to the calendar issue at hand. She stated:

*Least or Great – Your Choice, by Barbara L. Klika, MSW, Undershepard, [www.set-apart-ministries.org](http://www.set-apart-ministries.org):*

*Just because errors have been perpetuated for 2,000 years does NOT make them become acceptable to our Father. We have truly been living in His grace and mercy for some time....but now it is drawing near to the time of Messiah's return. The call to return to the ancient paths is found in the Scriptures and has been heard and taken up by many, many people around the world today.*

Such a 2000 year old error might well include the rabbinical transitions, including the Babylonian calendar that proliferated just before the days of Y'shua; and the ancient paths would almost certainly include the ancient calendar used by the Hebraic people prior to the usurpation that occurred around 150 BC.

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:

As a brother in the faith, Eddie Chumney, has so astutely presented, there is much to be seen in the books of Deuteronomy and Ezekiel regarding authority in calendar issues. The book of Deuteronomy first addresses this issue of authority by showing us that the Levitical priests were to bring determinations in matters of controversy.

Deuteronomy 17:8-9

(8) **If there arise** a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being **matters of controversy** within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

(9) And thou shalt **come unto the priests the Levites**, and unto the judge that shall be in those days, and enquire; **and they shall shew thee the sentence of judgment:**

However, Ezekiel is more specific about which priests. Ezekiel 44 begins a lengthy passage that continues into chapter 48. Here are some key references:

Ezekiel 44:15, 23-24

(15) But the priests the Levites, **the sons of Zadok**, that kept the charge of my sanctuary when the children of Israel went astray from me, ...

(23) ... shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

(24) And **in controversy they shall stand in judgment**; and they shall judge it **according to MY judgments**: and they **shall keep MY laws and MY statutes** in all mine assemblies; and they **shall hallow my sabbaths**.

According to WHOSE judgments? According to YAH'S judgments – not the judgments of the oral law brought forward in rabbinical books. These Zadok priests would stand in judgment regarding matters of controversy, such as the calendar issue. They would also hallow YAH'S Sabbaths. They would be hallowed because they would fall on the proper days! They would also teach the difference between the holy and profane, and bring discernment between the unclean and the clean.

This could almost have been taken right out of The Book of Jubilees chapter 6 that we have looked at, and it is relative to the proper keeping of the calendar:

The Researchers Library of Ancient Texts by Defender - The Book of Jubilees – 6:36-37

*For there will be those who will assuredly make observations of the moon -how (it) disturbs the seasons and comes in from year to year ten days too soon. For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the 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.*

Then in Ezeikel 48, we see that this role was not for just any of the Zadok priests..

Ezekiel 48:11

(11) It shall be for **the priests that are sanctified OF the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.**

Here Ezekiel specifies those priests who were OF the sons of Zadok who were SANCTIFIED. This would mean there were some OF the sons of Zadok who would NOT be SANCTIFIED for this honor. It further indicates that those who are of this line who WOULD be sanctified were those who had not gone astray.

There is a speculation surfacing today that some of the priests who remained in Temple service after the relocating of the faithful Zadokite remnant might have been descendants of Zadok as well, and thus they would be qualified to determine such matters. However, even if such lineage could be substantiated, we see in this verse that not ALL of the sons of Zadok were chosen for this honor, but only certain of these sons were SANCTIFIED for this role WHO HAD NOT GONE ASTRAY. They would be those of this line who had remained faithful to the ancient paths established by Yah's creation calendar rather than bowing down to the calendar that brought forward the traditions of men.

We see then that it was these faithful few OF the Zadok priesthood who were given the authority to decide in these matters. So then, which calendar has the approval of Yah's authority? Is it the calendar of the Mishneh Torah gleaned from Babylonian interpretations and additions to the written Torah of Scripture, or is it the calendar from the ancient paths that was preserved in the caves of Qumran by the sanctified Zadok priests who had not gone astray?

While all this sounds harsh, the things about the calendar being questioned now deserve direct answers. While we try not to be unnecessarily controversial, the type of direct answers needed at this time may seem that way. Please understand that we actually do have a great deal of respect and appreciation for our brethren of all branches of the Judeo-Christian faith, and we wish that bringing out this information regarding the ancient calendar was not troublesome.

However, when we studied it out and compared what the scrolls and the scholars of the scrolls had to offer, we were astonished; and we have been called to share this information with the body of Messiah. To do so means that we might need to step on toes, but we have felt called to this calendar work, so we must be faithful to see it through. We pray you will find it in your heart to accept our genuine pursuit for Truth and reconciliation. We have great admiration for all who wish to serve Yah to the best of their understanding – even when we view things differently and our calendars do not match! A clash of calendar beliefs should not be grounds for strife in the body. Yah hates strife.

We are presenting what we have come to see and why we see it as we do, and we hope it will help others to make an informed choice. Making the transition to this calendar was a very important decision for us, and it was not handled casually. Our beliefs may not always match with others, but we are still brethren in Messiah's body. We always encourage proper respect and love toward one another. It is not our purpose to undermine or to be critical of our Jewish brothers and sisters. We are not trying to change their religion. We only want to be pleasing to YHWH the best we know how according to His Instruction in Spirit and Truth. We hope that we will all strive to abide together, having tolerance with one another for our different views.