

## ZADOK PRIESTHOOD & EZEKIEL

*by Bill and Karen Bishop*

~~~~~

Questions arise regarding the authority of the priesthood to make decisions about which calendar to use and when to proclaim Holy Days. It is for this reason that many people are uneasy about transitioning to the calendar found in the Dead Sea Scrolls (henceforth DSS). We call this calendar the Zadokite Sabbath Calendar (henceforth ZSC). We know that historically, Zadok and the sons of Zadok had a key role, but does the priesthood of the sons of Zadok play a role in current and future considerations?

We believe the ZSC was the calendar Yah ordained, and He had the lineage of Zadok bring it forward. The scrolls that reveal it were discovered just as Israel was birthed as being a nation. Yet we believe it to be the calendar given by Yah as His time-keeping system from the ancient building blocks of creation. Plaques have been found from 7<sup>th</sup> century BCE which indicate that the ZSC was used way back then. Please see our article titled [Artifacts Reveal an Ancient Calendar System](#) for pictures and more information.

Not only does this evidence validate its use in antiquity, but we know that Zadok was the priest to David, so this ancient calendar would almost certainly have been used in his day. As we presented in the book [The Biblical Calendar Then and Now](#), it is also evident that Y'shua Himself was keeping it, offering more validation that it was His Father's approved calendar. For more about this calendar's use in antiquity, please read [Ancient Origins of the Zadokite Calendar](#). What changed?

As Eddie Chumney of Hebraic Heritage Ministries so beautifully illustrates, the mandate in Deuteronomy is what the Rabbinical priests use to justify their authority in calendar matters:

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**:

Yes, it says to look to the Levitical priests to settle a judgment in matters of controversy. Based on this, the Sanhedrin of Judaica today has maintained its

mandate for the use of the Hillel calendar, and the people have fallen in line to that voice. However, does the Sanhedrin fulfill the Levitical authority of this Deuteronomy passage? Brother Chumney continues to point out that the prophet Ezekiel has clarified this a bit more, telling us WHICH Levitical priests this was to be:

Ezekiel 44:15 & 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, ...**:

(24) And **in controversy they** [the line of Zadokite priests] **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**.

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.**

The calendar has certainly been controversial from the days of the Second Temple period forward, and we suggest that their judgment on this matter yet stands.

We would note that 48:11 breaks it down even further. In case some of the sons of Zadok might have possibly gone astray, verse 11 shows that they would NOT be eligible for this role. Only the faithful who would adhere to the ancient paths can be **sanctified** for this task.

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;

It is often taught, and we concur that these ancient "paths" can be and are synonymous with cycles of time. Walking the ancient paths in the way of Yah directly correlates to this ancient calendar.

Some suggest that the Hasmonean Priesthood lineage can be traced back to Zadok, thereby claiming that the Hasmonean Priests were worthy of the priestly title and have the authority to dictate calendar observances. However, even if they could be proven to be of the Zadok line, Ezekiel was careful to specify that the particular sons of Zadok he was referencing were **those who had NOT gone astray** (verse 11). No priest who had veered away from the "ancient paths" to embrace the Babylonian traditions would be among the sons of Zadok who were counted as pure to stand in judgment on these matters.

Notice in verse 24 that they will hallow Yah's Sabbaths. If the calendar brought forward by the seed of Zadok is properly applied, both the annual and weekly Sabbaths will be hallowed in their proper places – even as Ezekiel 44:24 indicates. Never will an annual Sabbath obscure a weekly Sabbath. Each will be properly hallowed! The mastery of the sacred seven cycling in the ZSC is what secures this feature. This is the only Hebrew calendar that keeps each of Yah's annual and weekly Sabbaths properly hallowed independently throughout the year, each and every year.

Secondly, is it a valid assumption that the “**place**” (Deuteronomy 17:8 above) “which the LORD thy God shall choose” is necessarily required to be the Temple? The Hebrew word for “place” here is Strong's H4725 (maqom). The Blue Letter Bible's Outline of Biblical Usage lists some interesting options to define such a “place”. The options include **station, office, region**.

Ezekiel confirms that the **station** or **office** of Yah's chosen priests is to be of the line of Zadok. There was no Temple in the days Deuteronomy was written, and Moses could have stated “Tabernacle”, but he did not. There has been no Temple in the holy land since 70 AD, yet the rabbinical priests still claim this privilege of authority. Might the “place” where Yah chooses (as referenced in Deuteronomy) be where his loyal priests are located? Since these are prophetic words of the future, might Qumran have been such a **region** (place)? We cannot deny the possibility that Qumran may have been a “chosen place” by Yah!

Note that Ezekiel does not mention a “place” at all, but rather a sanctified body of Zadokite priests, who had departed from that which was defiled and established a purified setting. We need to ask ourselves to rationalize a bit here. Would the “place” Yah would choose be a place where a defiled Babylonian system was entrenched, or one which had been purified - one that had retained the ancient paths?

There is a blatant parallel here to that of the authority claimed by the Pope to proclaim Sunday as the Sabbath. The Pope's authority is said to be drawn from Scripture too. Should we go back to Sunday as the Sabbath? Falling in line with their Catholic roots, the mainline “church” of our day has uprooted the Holy Days and replaced them with pagan festivities such as Christmas with Santa and Easter with the bunny and chocolate eggs. Might it not be the same type of thing when the rabbinic authorities mandate a Babylonian calendar that puts the Holy Days on profane (common) days, and profane days on the days that are Holy in Yah's eyes?

Finally, Y'shua did and said only that which He heard from the Father. He had a clear and unobstructed channel to hear what Yah deemed as right. So - if Y'shua

recognized and acknowledged the rabbinical priesthood of his day as being the authorized decision makers chosen by His Father, why did He observe the calendar of the scrolls instead of the Babylonian version imposed by rabbinic Judaism? We conclusively show on pages 66-71 of our book that Y'shua kept the scroll calendar with his disciples rather than the rabbinic calendar that was being used by others in His day. It should be obvious then, that the Father's choice for a sanctified "place" would be that of Qumran where the Zadokite priests who had departed from the Temple settled to provide a pure abode.

Regarding questions of authority, it has been asked why Y'shua did not criticize the Jews of His day for keeping a luni-solar calendar. John was clear that MUCH of what Y'shua said and did was never recorded.

John 21:25

(25) And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

John even accentuated this proclamation with an Amen. Accordingly, we cannot conclude that the mere absence of a record of Y'shua's direct condemnation in our present Biblical text is proof that such direct condemnation never happened.

While our Bible does not record Y'shua directly condemning the Rabbinical calendar, we CAN Biblically substantiate that He did openly criticize the doctrine of the Pharisees and the Sadducees.

Matthew 16:6&12

(6) Then Jesus said unto them, Take heed and 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.

They had carried forward the Babylonian traditions, which included the luni-solar calendar, and Y'shua admonished them for it:

Matthew 15:3

(3) But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

Yah had commanded them to keep certain Holy Days holy, and this was not being done with their apostate calendar of Babylonian heritage and tradition.

Actually, the Pharisees and the Sadducees worked together to mandate the luni-solar calendar in use at that time, and the Mishneh Torah indicates that their

doctrine was built around this Babylonian construct. So, indeed Y'shua may have been openly critical of their calendar, along with their traditions!

However, Y'shua came first to be the suffering servant, so His role at His first coming would not have included tackling that type of thing head-on. When he returns as king, it may be a different matter!