

The Priestly Order & The Six Year Mishmarot And The Otot

The priestly order is found in 1 Chronicles chapter 24, as shown below. The order was established as follows.

1st Chronicles 24:1 And the divisions of the sons of Aaron: The sons of Aaron were Nadab and Abihu, Eleazar and Ithamar.

1st Chronicles 24:2 But Nadab and Abihu died before their father and had no children, so Eliazar and Ithamar served as priests.

1st Chronicles 24:3 *And David, with Tsadok of the sons of Eliazar, and Ahimelech of the sons of Ithamar, divided them according to their offices in their service.*

1st Chronicles 24:4 And there were more leaders found of the sons of Eliazar than of the sons of Ithamar. So they divided the sons of Eleazar into sixteen heads of their fathers' houses and the sons of Ithamar into eight heads of their fathers' houses.

1st Chronicles 24:5 *And they were divided by lot, one group as another, for there were officials of the set-apart place and officials of Elohim, from the sons of Eliazar and the sons of Ithamar.*

1st Chronicles 24:6 And the scribe, Shemayah son of Nethanel, one of the Levites, wrote them down before the sovereign, and the rulers, and Zadok the priest, and Ahimelech son of Ebyathar, and the heads of the fathers' houses of the priests and Levites, one father's house taken for Eliazar and one for Ithamar.

Above, I highlighted who was responsible for establishing the priestly order and how the order was decided. I have studied the Qumran Zadok priestly calendar and listened to many people's ideas about how it should be kept since 2018. I noticed that the priestly order is the least talked about facet of the calendar by most. This creation calendar has been withheld from Elohim's people for some 2,150 years. It needs to be administered by a Zadok High Priest. Unfortunately, we do not have any now, and our High Priest in the Heavenlies is not saying anything, so we are on our own.

What are the basic tenets that the Qumran Priestly order calendar must conform to?

Tenet #1 is that the basic structure of the calendar is based on a 52-week, 364-day year. This same structure is used in the calendar described in the books of Enoch.

Tenet #2 is that 24 priests tend to all the operations of the temple. As said above, these priests come through the line of Aaron. The High Priests' line was narrowed to the descendants of Elizar and Ithamar, then further narrowed to the line of Phinchas because of his zeal in protecting the Tabernacle. Later, in the time of King David and Solomon, the line of the High Priests was narrowed down to the line of Zadok for his loyalty to King David. The line of Ithamar was excluded from the High Priestly line at the time of Solomon because he was not loyal to King David and Solomon. It was prophesied many years earlier that Ithamar's line would be excluded because of the sins of Eli, who did not discipline his sons for their many evils.

Tenet #3 is that by the time the community known as Qumran was established, all High Priests had to be from the line of Zadok. It is witnessed in Ezekiel chapter 44, that the only priests that will be able to serve in the sanctuary before Yahushua in the Millennial Temple, are the Zadok priests, who never went astray from YHWH.

Tenet #4 is that each priest serves 7 days, twice a year. This is 48 weeks, which leaves 4 weeks to the end of the year. This causes each priest's services to rotate 4 weeks a year. Something that seems to be ignored or overlooked about the priestly services is that the priest who is serving when the year starts has already served 3 days in the previous year. This is because the year starts on the 4th day of the week, as a memorial of the creation of the sun, moon, and the stars, and the priestly cycle is the same as the Shabbat cycle, which begins at sunset Shabbat.

Tenet #5 Moses was told that when Israel left Egypt, the month of Aviv (ripe grain) would be the first month of the year from then forward.

Tenet #6 Aviv begins the day after the vernal equinox, which is known as the spring equinox. Some use what is called the Equilux, which is when the day and night are equal. It is based on sunrise being defined by the top edge of the sun crossing the horizon. The vernal equinox is when the center of the sun crosses the horizon. The differences between the two are that the equilux is latitude sensitive, meaning it changes in the northern and southern latitudes. Interestingly, the average of the changes in time is very close to the vernal equinox. The next difference is that the vernal equinox is the only day in the spring when the sun is perpendicular to the equator. What this means is that it is following the equator on this particular day, and anyone anywhere on earth, except the extreme northern and southern latitudes, can track the sun through following the shadow of a perpendicular pole, marking the end of that shadow as the sun travels from horizon to horizon, and the line formed by the markers will be straight. This happens on the Autumn equinox also. My choice to follow the vernal for the last day of the year is the fact it can be determined by anyone. They do not have to be an astronomer. All Israel, both Houses, were driven to the ends of the earth. At this time in history, information has become available through the calendar found at Qumran, which shows the calendar being kept by the last righteous High Priest to serve in the Second Temple. There was no other righteous High Priest to serve in the Second Temple from the time that the last righteous High Priest was driven out of Jerusalem till its destruction in 70 AD. The prophet Daniel was told, as follows, what the signs would be for identifying the latter days, as follows.

Daniel 12:7 And I heard the man dressed in linen, who was above the waters of the river, and he held up his right hand and his left hand to the heavens, and swore by Him who lives forever, that it would be for an appointed time, appointed times, and half a time. And when they have ended scattering the power of the set-apart people, then all these shall be completed.

Daniel 12:8 And I heard, but I did not understand, so I said, “My master, what is the latter end of these matters?”

Daniel 12:9 And he said, “Go, Daniel, for the words are hidden and sealed till the time of the end.”

At this point the reader needs to look back and Daniel 12:3-4 for a full understanding of what is going on, which I will insert here.

Daniel 12:3 “And those who have insight shall shine like the brightness of the expanse, and those who lead many to righteousness like the stars forever and ever (Matthew 13:43).

Dan 12:4 “But you, Daniel, hide the words, and seal the book until the time of the end. Many shall diligently search, and knowledge shall increase.

Daniel 12:10 “Many shall be cleansed and made white and refined. **But the wrong increase. wrong – and none of the wrong shall understand, but those who have insight shall understand.** (They will understand what is going on the 1290 and 1335 days).

Daniel 12:11 “And from the time that which is continual is taken away, and the abomination that lays waste is set up, is 1290 days.

Daniel 12:12 “Blessed is he who is waiting earnestly and comes to the 1335th day.

Daniel 12:13 “But you, go your way till the end. And rest and arise to your lot at the end of the days.”

Daniel chapter 12 and Revelation chapters 11 and 12 are happening at the same time. It can be seen that the 1260 days that the two witnesses are serving in Jerusalem are just before the 1290 days and 1335 days revealed in Daniel chapter 12 as seen above. Through the calendar found in the Qumran scrolls and observation of certain prophetic events the return of Yahushua can be determined, even the day and hour. But the lost sheep of Israel must be able to discern the week that the year begins in, without being astronomers. Daniel is told that

those who have insight will understand the 1290 and the 1335 days, and blessed are those who come to the 1335th day. The 1335th day is Shavuot, the day that the dandel-tares are removed (Matthew 13:24-43). It is when the descendants of Adam who are alive and are resurrected (Daniel 12:1-2) will be made back to the image of Elohim that Adam was in when he was created in the garden. There are articles on this website that explain in detail what has just been said.

Tenet #7 is that the first Wednesday after the spring equinox would be the beginning of the year for Israel from that point forward. This command to Moses indicates that this was not how they had been beginning the calendar year. Both the calendars of Enoch and Qumran are based on a 52-week, 364-day year. What is known as the tropical year, which is the time it takes the earth to complete one full cycle (tekufa) of the seasons in the year, from one spring equinox to the next spring equinox, is also known as a solar year. They say the year is 365.2422 mean solar days. This is very misleading. Civil time, called sidereal time, is based on distant stars that do not move, but actually do move, but very little. It is not based solely on the Earth's relationship with the sun. Notice the statement, mean solar days. Earth to sun time is based on solar noon when the sun is at its highest point of the day. Solar noon has slight changes through the year because of gravitational influences from the moon and sun. To compensate for these changes, they (NASA) takes an average of the movements of solar noon. Sidereal time increases by 3minutes-57seconds in relation to a 24-hour day, which makes the sidereal time for a day 24hours-3minutes-57seconds. To make clocks work with this extra 3 minutes and 57 seconds, it is removed from time each day at about the 180-degree longitude, which is opposite the 0 meridian at Greenwich, England. This is done so clocks work for one sidereal day. Real time is based on the relationship of the sun and earth, which is 365.25 days in a tropical year. This information about time is the tip of the iceberg of the multiple times that are being kept on the earth today.

All this information above is to bring the readers to the point of recognizing that the length of a tropical year according to the Qumran calendar or the Enoch calendar is not the length of a tropical year at this present time. The Qumran scrolls record moon phases and relate them to the priests who are serving through long periods of time, which can and have been found to happen, but you cannot connect with them when starting the year, according to the information about how to begin the year when the year has 1.25 extra days in the present solar tropical year. This is because the tropical year has changed. Large earthquakes change the relationship of the sun crossing the equator, but it is a very small amount. When the lower waters of the earth blew out of the ground during the flood of Noah. It is possible that this change could have occurred before the flood of Noah. Without going into a lot of detail, I believe with the information we have now that the change came between Genesis 1:1 and 1:2.

Tenet #8 is the significance of this difference between the 364-day year and the present 365.25-day tropical year, which is that time must be intercalated into the year at certain times to keep the year in the season of ripe grain in the spring. The rest of the year is just a count according to Leviticus chapter 23, because on the Qumran-Zadok calendar, all the moedim each year are on the same annual count. How and when to do this intercalation has caused much confusion on when to start the year and keep it in the tropical year we have now, and preserve the priestly cycle, which is the same as the Shabbat cycle.

Tenet #9 is for the calendar to be used appropriately; it has to be calculated from Adam's creation. This requires a correct genealogy from the creation of Adam to now. After approximately 5 years of studying biblical genealogies, I will put forth a genealogy I have settled on that proves itself to be correct. Reading what I have discovered, you will understand why I consider the priestly order the most essential part of validating this calendar as Elohim's creation. There is no chaos in His calendar as there is in the lunar-solar Babylonian calendar in use today by the multitudes of Torah followers.

What I am going to show from here forward is a method that works to keep the calendar in sync with all the tenants shown above. I need to mention that the word Ot, which you will see quite frequently in this article, in

Hebrew means, sign, in English. It is where we get the English word Oath. When the word Ot is doubled, Otot it means the plural, signs, in English.

12 fragmentary pieces were found in cave four at Qumran. Put together, they are called by the scholars the Mishmarot, scrolls, meaning duties. They describe priestly duties for each of the 6 years. These 6-year periods begin the first year with priest #22, Gamul, which means recompense (rewarded) weaned, complete. Gamul's Order is the 22nd in the order of 24 orders and is the order that was serving when Adam was created.

There are also Otot (Signs). These are the Calendric Signs listed in 4Q319. I have taken this translation from Geza Vermes. The Complete Dead Sea Scrolls in English (pp. 465-470). Penguin Books Ltd. Kindle Edition. These signs fall every 4th year of the six-year Mishmarot cycles. The first Otot cycle at creation fell on Priest #10, Shecaniah, meaning, dwells with Yahuah. Because there is a 4-week change of the priest each year, the Otot alternates between Shecaniah and Gamul. These are considered signs of creation as often as they appear. I list Otot cycles after the list coming next, with much more explanation of what they are about.

The significance of the priest who serves in Yom Teruah each year is that the OT (sign which is the Autumn equinox) must stay within the seven-day duty of the priest serving on Yom Teruah. When the OT gets to Friday, it signals that an intercalation of one week (7 days) will have to be put in after the annual day 273, which is the winter solstice. If you follow this, your intercalations will be five years, six years, over and over. **The following lists of the priestly orders show the intercalation years that are triggered when the OT falls on Friday at Yom Teruah, in red, and the Mishmarot years in blue. I also included the Otot years, which are explained in detail later, in purple.**

The purpose of this list is to be able to see how the priestly order, the Mishmarot, and the Otot (signs) all work together with the intercalary days to form a calendar that keeps the priests who serve on the moedim weeks of any 364-day year, in those weeks. Every other system of intercalation I tested would work for a few years, and then it would get out of sync with the seasons. I began this list one Sabbatical-Shemitah cycle before the 120th Yovel-Jubilee cycle. Since each 294-year cycle from the creation of Adam is identical, there was no need for me to go back to the creation of Adam, but if you do, it will work perfectly. 1878 began a 294-year cycle, which is the 21st-294-year cycle from the creation of Adam. The year 2025 is the exact center of the 294-year cycle we are in now. The year 1877, which is the last year of the 20th 294-year cycle, which is 5881 years from the creation of Adam, is also the end of the 84th generation (70-year cycles) from Adam. What is interesting is that the next generation ends 5951 years from the creation of Adam, which is the year 1948 AD. The next generation ends 6021 years from the creation of Adam, which is the year 2018 AD. I could go on with this, but for now I just want to show how significant the genealogy I am using is.

1871-22 Gamul	recompense (rewarded) weaned, complete. Otot year
1872-2 Yedaiah	Yahuah has known.
1873-6 Miyamin	right hand.
1874-10 Shecaniah	dwells with Yahuah. Otot year
1876-14 Yeshebeab	dwelling of Yahuah.
1877-18 Aphses	to break. Sabbatical-Shemitah year.
1878-22 Gamul	recompense (rewarded) weaned, complete. 120th Yovel year. Otot year, 1st day of 21st-294-year cycle.
1879-2 Yedaiah	Yahuah has known.
1880-6 Miyamin	right hand. 1 st day Mar. 26 th , FM 14th
1881-10 Shecaniah	dwells with Yahuah. Otot year
1882-14 Yeshebeab	dwelling of Yahuah.
1883-18 Aphses	to break.
1884-22 Gamul	recompense (rewarded) weaned, complete. Otot year

1885-2 Yedaiah Yahuah has known.
 1886-6 Miyamin right hand.
 1887-10 Shecaniah dwells with Yahuah. Otot year
 1888-14 Yeshebeab dwelling of Yahuah.
 1889-18 Aphses to break.
 1890-22 Gamul recompense (rewarded) weaned, complete. Otot year
 1891-2 Yedaiah Yahuah has known.
 1892-6 Miyamin right hand.
 1893-10 Shecaniah dwells with Yahuah. Otot year
 1894-14 Yeshebeab dwelling of Yahuah.
 1895-18 Aphses to break.
 1896-22 Gamul recompense (rewarded) weaned, complete. Otot year
 1897-2 Yedaiah Yahuah has known.
 1898-6 Miyamin right hand.
 1899-10 Shecaniah dwells with Yahuah. Otot year
 1900-14 Yeshebeab dwelling of Yahuah.
 1901-18 Aphses to break.
 1902-22 Gamul recompense (rewarded) weaned, complete. Otot year
 1903-2 Yedaiah Yahuah has known.
 1904-6 Miyamin right hand.
 1905-10 Shecaniah dwells with Yahuah. Otot year
 1906-14 Yeshebeab dwelling of Yahuah.
 1907-18 Aphses to break.
 1908-22 Gamul recompense (rewarded) weaned, complete. Otot year
 1909-2 Yedaiah Yahuah has known.
 1910-6 Miyamin right hand.
 1911-10 Shecaniah dwells with Yahuah. Otot year
 1912-14 Yeshebeab dwelling of Yahuah.
 1913-18 Aphses to break.
 1914-22 Gamul recompense (rewarded) weaned, complete. Otot year
 1915-2 Yedaiah Yahuah has known.
 1916-6 Miyamin right hand.
 1917-10 Shecaniah dwells with Yahuah. Otot year
 1918-14 Yeshebeab dwelling of Yahuah.
 1919-18 Aphses to break.
 1920-22 Gamul recompense (rewarded) weaned, complete. Otot year
 1921-2 Yedaiah Yahuah has known.
 1922-6 Miyamin right hand.
 1923-10 Shecaniah dwells with Yahuah. Otot year
 1924-14 Yeshebeab dwelling of Yahuah.
 1925-18 Aphses to break.
 1926-22 Gamul recompense (rewarded) weaned, complete. Otot year
 1927-2 Yedaiah Yahuah has known.
 1928-6 Miyamin right hand.
 1929-10 Shecaniah dwells with Yahuah. Otot year
 1930-14 Yeshebeab dwelling of Yahuah.
 1931-18 Aphses to break.
 1932-22 Gamul recompense (rewarded) weaned, complete. Otot year
 1933-2 Yedaiah Yahuah has known.
 1934-6 Miyamin right hand.

1935-10 Shecaniah dwells with Yahuah. Otot year
 1936-14 Yeshebeab dwelling of Yahuah.
 1937-18 Aphses to break.
 1938-22 Gamul recompense (rewarded) weaned, complete. Otot year
 1939-2 Yedaiah Yahuah has known.
 1940-6 Miyamin right hand.
 1941-10 Shecaniah dwells with Yahuah. Otot year
 1942-14 Yeshebeab dwelling of Yahuah.
 1943-18 Aphses to break.
 1944-22 Gamul recompense (rewarded) weaned, complete. Otot year
 1945-2 Yedaiah Yahuah has known.
 1946-6 Miyamin right hand.
 1947-10 Shecaniah dwells with Yahuah. Otot year
 1948-14 Yeshebeab dwelling of Yahuah.
 1949-18 Aphses to break.
 1950-22 Gamul recompense (rewarded) weaned, complete. Otot year
 1951-2 Yedaiah Yahuah has known.
 1952-6 Miyamin right hand.
 1953-10 Shecaniah dwells with Yahuah. Otot year
 1954-14 Yeshebeab dwelling of Yahuah.
 1955-18 Aphses to break.
 1956-22 Gamul recompense (rewarded) weaned, complete. Otot year
 1957-2 Yedaiah Yahuah has known.
 1958-6 Miyamin right hand.
 1959-10 Shecaniah dwells with Yahuah. Otot year
 1960-14 Yeshebeab dwelling of Yahuah.
 1961-18 Aphses to break.
 1962-22 Gamul recompense (rewarded) weaned, complete. Otot year
 1963-2 Yedaiah Yahuah has known.
 1964-6 Miyamin right hand.
 1965-10 Shecaniah dwells with Yahuah. Otot year
 1966-14 Yeshebeab dwelling of Yahuah.
 1967-18 Aphses to break.
 1968-22 Gamul recompense (rewarded) weaned, complete. Otot year
 1969-2 Yedaiah Yahuah has known.
 1970-6 Miyamin right hand.
 1971-10 Shecaniah dwells with Yahuah. Otot year
 1972-14 Yeshebeab dwelling of Yahuah.
 1973-18 Aphses to break.
 1974-22 Gamul recompense (rewarded) weaned, complete. Otot year
 1975-2 Yedaiah Yahuah has known.
 1976-6 Miyamin right hand.
 1977-10 Shecaniah dwells with Yahuah. Otot year
 1978-14 Yeshebeab dwelling of Yahuah.
 1979-18 Aphses to break.
 1980-22 Gamul recompense (rewarded) weaned. Otot year
 1981-2 Yedaiah Yahuah has known.
 1982-6 Miyamin right hand.
 1983-10 Shecaniah dwells with Yahuah. Otot year
 1984-14 Yeshebeab dwelling of Yahuah.

1985-18 Aphses to break.
 1986-22 Gamul recompense (rewarded) weaned. Otot year
 1987-2 Yedaiah Yahuah has known.
 1988-6 Miyamin right hand.
 1989-10 Shecaniah dwells with Yahuah. Otot year
 1990-14 Yeshebeab dwelling of Yahuah.
 1991-18 Aphses to break.
 1992-22 Gamul recompense (rewarded) weaned. Otot year
 1993-2 Yedaiah Yahuah has known.
 1994-6 Miyamin right hand.
 1995-10 Shecaniah dwells with Yahuah. Otot year
 1996-14 Yeshebeab dwelling of Yahuah.
 1997-18 Aphses to break.
 1998-22 Gamul recompense (rewarded) weaned. Otot year
 1999-2 Yedaiah Yahuah has known.
 2000-6 Miyamin right hand.
 2001-10 Shecaniah dwells with Yahuah. Otot year
 2002-14 Yeshebeab dwelling of Yahuah.
 2003-18 Aphses to break.
 2004-22 Gamul recompense (rewarded) weaned. Otot year
 2005-2 Yedaiah Yahuah has known.
 2006-6 Miyamin right hand.
 2007-10 Shecaniah dwells with Yahuah. Otot year
 2008-14 Yeshebeab dwelling of Yahuah.
 2009-18 Aphses to break.
 2010-22 Gamul recompense (rewarded) weaned. Otot year
 2011-2 Yedaiah Yahuah has known.
 2012-6 Miyamin right hand.
 2013-10 Shecaniah dwells with Yahuah. 3-27 Otot year
 2014-14 Yeshebeab dwelling of Yahuah.
 2015-18 Aphses to break.
 2016-22 Gamul recompense (rewarded) weaned. 3-23 Otot year
 2017-2 Yedaiah Yahuah has known.
 2018-6 Miyamin right hand.
 2019-10 Shecaniah dwells with Yahuah. Otot year
 2020-14 Yeshebeab dwelling of Yahuah.
 2021-18 Aphses to break.
 2022-22 Gamul recompense (rewarded) weaned. Otot year
 2023-2 Yedaiah Yahuah has known.
 2024- 6 Miyamin right hand.
 2025-10 Shecaniah dwells with Yahuah. Otot year
 2026-14 Yeshebeab dwelling of Yahuah.
 2027-18 Aphses to break.
 2028-22 Gamul recompense (rewarded) weaned. Otot year
 2029-2 Yedaiah Yahuah has known.
 2030-6 Miyamin right hand.
 2031-10 Shecaniah dwells with Yahuah. Otot year
 2032-14 Yeshebeab dwelling of Yahuah.
 2033-18 Aphses to break.
 2034-22 Gamul recompense (rewarded) weaned. Otot year

2035-2 Yedaiah Yahuah has known.
 2036-6 Miyamin right hand.
 2037-10 Shecaniah dwells with Yahuah. Otot year
 2038-14 Yeshebeab dwelling of Yahuah.
 2039-18 Aphses to break.
 2040-22 Gamul recompense (rewarded) weaned. 3-28 Otot year
 2041-2 Yedaiah Yahuah has known.
 2042-6 Miyamin right hand.
 2043-10 Shecaniah dwells with Yahuah. Otot year
 2044-14 Yeshebeab dwelling of Yahuah.
 2045-18 Aphses to break.
 2046-22 Gamul recompense (rewarded) weaned. Otot year
 2047-2 Yedaiah Yahuah has known.
 2048-6 Miyamin right hand.
 2049-10 Shecaniah dwells with Yahuah. Otot year
 2050-14 Yeshebeab dwelling of Yahuah.
 2051-18 Aphses to break.
 2052-22 Gamul recompense (rewarded) weaned. Otot year
 2053-2 Yedaiah Yahuah has known.
 2054-6 Miyamin right hand.
 2055-10 Shecaniah dwells with Yahuah. Otot year
 2056-14 Yeshebeab dwelling of Yahuah.
 2057-18 Aphses to break.
 2058-22 Gamul recompense (rewarded) weaned. Otot year
 2059-2 Yedaiah Yahuah has known.
 2060-6 Miyamin right hand.
 2061-10 Shecaniah dwells with Yahuah. Otot year
 2062-14 Yeshebeab dwelling of Yahuah.
 2063-18 Aphses to break.
 2064-22 Gamul recompense (rewarded) weaned. Otot year
 2065-2 Yedaiah Yahuah has known.
 2066-6 Miyamin right hand.
 2067-10 Shecaniah dwells with Yahuah. Otot year
 2068-14 Yeshebeab dwelling of Yahuah.
 2069-18 Aphses to break.
 2070-22 Gamul recompense (rewarded) weaned. Otot year
 2071-2 Yedaiah Yahuah has known.
 2072-6 Miyamin right hand.
 2073-10 Shecaniah dwells with Yahuah. Otot year
 2074-14 Yeshebeab dwelling of Yahuah.
 2075-18 Aphses to break.
 2076-22 Gamul recompense (rewarded) weaned. Otot year
 2077-2 Yedaiah Yahuah has known.
 2078-6 Miyamin right hand.
 2079-10 Shecaniah dwells with Yahuah. Otot year
 2080-14 Yeshebeab dwelling of Yahuah.
 2081-18 Aphses to break.
 2082-22 Gamul recompense (rewarded) weaned. Otot year
 2083-2 Yedaiah Yahuah has known.
 2084-6 Miyamin right hand.

2085-10 Shecaniah dwells with Yahuah. Otot year
 2086-14 Yeshebeab dwelling of Yahuah.
 2087-18 Aphses to break.
 2088-22 Gamul recompense (rewarded) weaned. Otot year
 2089-2 Yedaiah Yahuah has known.
 2090-6 Miyamin right hand.
 2091-10 Shecaniah dwells with Yahuah. Otot year
 2092-14 Yeshebeab dwelling of Yahuah.
 2093-18 Aphses to break.
 2094-22 Gamul recompense (rewarded) weaned. Otot year
 2095-2 Yedaiah Yahuah has known.
 2097-6 Miyamin right hand.
 2098-10 Shecaniah dwells with Yahuah. Otot year
 2099-14 Yeshebeab dwelling of Yahuah.
 2100-18 Aphses to break.
 2101-22 Gamul recompense (rewarded) weaned. Otot year

Perfectly Synchronized Intercalations

Notice the synchronicity and predictability of this list. When the intercalations fall on Gamul's service, there are six years, and the intercalation falls on Gamul again. The next time the intercalation falls on Gamul is 60 years later, then six years later again. The sixty years is divisible evenly by 10, and the second six years later, which is 66 years, is divisible evenly by 11. Also, this pattern is the same for any priests who are serving on an intercalation year. This kind of synchronicity between the priestly order, the intercalations, Mishmarot, and Otot, all given in the Qumran scrolls, is what I was looking for. I could not find this in any other method I tried. They would always violate one of the tenets listed above eventually. It seemed to me to begin with that a five-year-six-year intercalation, which is eleven years, would never synchronize with the Mishmarot six-year cycles and Otot three-year cycles, but it works perfectly. Five is the number of the Hebrew letter hey, and six is the number for the letter vav. Put together five-hey, six-vav, five-hey creates the Hebrew word for "Passion". The letter Hey means "behold" and Vav represents a connector (like a tent stake or the curtain hangers in the Mishkon.) Behold our Connector! Who, through His giving of Himself, redeemed us from death by paying our penalty. If you add the first letter of the Hebrew alphabet, which is Aleph-one, in front of this, you get the Name Moses was told when he asked the name of who was in the burning bush. This is mostly translated "I Am who I Am" or "I Will be Who I Will Be". YHWH represents the English letters for the Father's Name, which He gave to His Son, which is the Hebrew letters Yod Hey Vav Hey. The Yod is the number ten. So, His Name is Yod-ten Hey-five, Vav-six, Hey-five. There are exactly ten six-year cycles from when Gamul (Mishmarot) is on an intercalary year to the next time it appears. So, there are groups of ten-year cycles alternating with five-year, six-year cycles of the intercalation years. The Yod Hey Vav Hey does not appear in that order. It appears as ten six-year cycles, six years, five years. But, interestingly, this intercalation method includes all the letters that create the word for passion and all the letters for both names, Moses was given, and no other letters of the Hebrew alphabet.

1878 AD was the 5881st year after Adam's creation. It was the 120th Yovel and the first year of the 21st 294-year cycle. The year 2025 is the 123rd Yovel year after Adam's creation and the 147th year of the 294-year cycle we are in now, which is exactly halfway through the 21st 294-year cycle we are in now. 147 years is 49 Otot cycles and 24.5 Mishmarot cycles.

The Otot-signs of creation

What follows is the Otot (Signs). These are the Calendric Signs listed in 4Q319. I have taken this translation from Geza Vermes. The Complete Dead Sea Scrolls in English (pp. 465-470). Penguin Books Ltd. Kindle Edition. It is really hard to keep up with in its raw translated form, so I added spaces and other emphases to

make it easier to follow. I have used the same colors for reoccurrences of the same thing. I have used bold purple for my explanations of what is said. This list lists the signs in each seven-year period, referred to as weeks of years (Sabbatical-Shemitah cycles). There are seven weeks of years (49 years) in each Yovel-Jubilee cycle. These signs are the weekly duties of Gamul, priest #22, which means recompense, weaned, and complete, and Shecaniah, priest #10, which means dwells with YHWH. The year Adam was created begins the year with Gamul, then follows through the six Yovel-Jubilee cycles of 49 years, which is 294 years total. The year 295 is exactly the same as the year Adam was created. It is a new beginning of a set of cycles that perfectly repeat the first 294 years. For this reason, it was only necessary to describe one 294-year cycle. This continues eternally or as long as the priestly order is needed, just as the Mishmarot listed above. On the list above I have noted the Mishmarot (Duties), Otot (signs, which are all the years that begin with either Gamul, priest #22 and Shecaniah, priest #10. When Gamul is the priestly cycle of the year that begins a Sabbatical-Shecaniah cycle, Shecaniah is always the cycle that begins the fourth year. Gamul then serves again in the first week of the seventh year, which is the Sabbatical-Shemitah year and is referred to as a sign of creation. All those years that begin with Gamul or Shecaniah that are on years of release (Sabbatical-Shemitah years) are referred to as signs of creation. The reverse is when Shecaniah is the priestly order that of the first year of a Sabbatical-Shemitah cycle Gamul will always be the priestly cycle that begins the fourth year, and Shecaniah will be the order serving on the first week of the seventh year. You need to be looking at the first Yovel-Jubilee that begins with the creation of Adam. Then you can see what I am describing.

These scrolls are fragmented, so there are missing pieces. It is not hard to fill in the missing pieces once you see the order of it all. I explain an anomaly in the second Yovel-Jubilee cycle in bold purple. At the beginning of each cycle, on most of the Yovel-Jubilee cycles, it tells how many signs there are in all and how many of them are on the release years (Sabbatical-Shemitah years), which are called signs of the beginning because they are the same as the first Yovel-Jubilee cycle as described above. In some places, they are called signs of creation as said above.

I use three red asterisks to set apart Yovel-Jubilee years, two red asterisks in front of Sabbatical cycles, and one red asterisk in front of the Otot (signs). The Sabbatical cycles are light green. The Yovel-Jubilee cycles are bold black. My exclamations are in bold purple.

Giza Vermes' translation of the Otot is as follows.

Calendric Signs (Otot) (4Q319) The so-called Otot or 'Signs' document was copied as the continuation of 4QSe (4Q259). Whether it was part of the original composition is as debatable as the attachment of a calendar to MMT at 4Q394 1–2 (cf. above, pp. 222–3). 4Q319 represents a calendrical system based on the weekly rotation of the twenty-four priestly courses during a six-year period and constructed into six consecutive Jubilees, i.e., 294 years. The 'sign' which recurs every three years probably identifies the years in which the shorter lunar year of 354 days is supplemented by means of the intercalation of an extra month of 30 days ($3 \times 354 + 30 = 1,092$) to equal the length of three 'solar' years of 364 days each ($3 \times 364 = 1,092$). Palaeographically, the manuscript dates back to the first half of the first century BCE. For the edition wprinceps, see J. Ben-Dov, DJD, XXI, 199–244. Frs. 1–3 IV

***** (The First Yovel-Jubilee cycle)**

**** (The First Sabbatical cycle)** *on the fourth (day) of the week ... [10] it is light on the fourth (day) of the week of the creation in (the week of) Gamul. *The sign of Shecaniah: in the fourth (year). *The sign of Gamul: in the (year) of Release (i.e., the first sabbatical year).

**** (Second sabbatical cycle):** *The sign of Shecaniah: in the third (year). *The sign of Gamul: in the sixth (year).

****(Third sabbatical cycle):** *The sign of Shecaniah: in the second (year). *The sign of Gamul: in the fifth (year).

****(Fourth sabbatical cycle):** *The sign of Shecaniah: after the (year of) Release. *The sign of Gamul: in the fourth (year). The sign of Shecaniah: in the (year of) Release.

****(Fifth sabbatical cycle):** *The sign of Gamul: in the third (year). *The sign of Shecaniah: in the sixth (year).

****(Sixth sabbatical cycle):** [15] *The sign of Gamul: in the second (year). *The sign of Shecaniah: in the fifth (year).

****(Seventh sabbatical cycle):** *The sign of Gamul: after the (year of) Release. *The sign of Shecaniah: in the fourth (year). *The sign of Gamul: in the (year of) Release (which is) the sign of the end of the Jubilee. ` Of this in the (year of) Release: [2] signs. ... of the creation **These two signs being Gamul at the end of the first Sabbatical cycle and Gamul at the end of the seventh Sabbatical, which are both years of release. This last year of release being the end of the forty-ninth year Yovel-Jubilee cycle. You have to keep in mind the first year of the next forty-year cycle is when the Yovel-Jubilee is celebrated.**

***** (The Second Yovel-Jubilee cycle). There is an anomaly in this Yovel-Jubilee cycle. It deviates from all the other Yovel-Jubilee cycles. They all follow the duties of Gamul and Shecaniah through the first days of each year, but in the second Yovel-Jubilee cycle the order given only fits the first days of the 5th week of the year (which is the First Fruits week). I have no idea why unless they just started wrong then followed through with the order, or possibly it is intentional to bring attention on this week for some reason. If anyone has an idea I would love to hear it.**

****(The First Sabbatical cycle)** *The sign of Shecaniah: in the second (year). *The sign of Gamul: in the fifth (year).

****(The Second Sabbatical cycle)** *The sign of Shecaniah: after the (year of) Release. *The sign of Gamul: Frs. 2–5, 9, 23 V in the fourth (year). *The sign of Shecaniah: in the (year of) Release.

****(The Third Sabbatical cycle)** *The sign of Gamul: in the third (year). *The sign of Shecaniah: in the sixth.

****(The Fourth Sabbatical cycle)** (year). *The sign of Gamul: in the second (year). *The sign of Shecaniah: in the fifth (year).

****(The Fifth Sabbatical cycle)** *The sign of Gamul: after the (year of) Release *The sign of Shecaniah: in the fourth (year). *The sign of Gamul: in the (year of) Release.

****(The Sixth Sabbatical cycle)** *The sign of Shecaniah: in the third (year). *The sign of Gamul: in the sixth (year)

****(The Seventh Sabbatical)** **This should say *Shecaniah in the second year and *Gamul in the fifth. Missing fragments.**

***** (The Third Yovel-Jubilee cycle)** The sign of Shecaniah [5] the sign of the end of the third Jubilee. [the signs of the third Jubilee: 17 signs]. Of this in the (year of) Release: 2 signs.

**** (The First Sabbatical cycle)** * [The sign] of Shecaniah: in the second year. *The sign of Gamul: in the fifth (year).

* * (The Second Sabbatical cycle) *The sign of Shecaniah: after the (year of) Release. *The sign of Gamul: in the fourth (year). *The sign of Shecaniah: in the (year of) Release.

* * (The Third Sabbatical cycle) *The sign of Gamul: in the third (year). *The sign of Shecaniah: in the sixth (year).

* * (The Fourth Sabbatical cycle) *The sign of Gamul: in the second (year). *The sign of Shecaniah: in the fifth (year).

* * (The Fifth Sabbatical cycle) *The sign of Gamul: after the (year of) Release. *[10] The sign of Shecaniah: in the fourth (year). *The sign of Gamul: in the (year of) Release.

* * (The Sixth Sabbatical cycle) *The sign] of Shecaniah: in the third (year). *The sign of Gamul: in the sixth (year).

* * (The Seventh Sabbatical cycle) *The sign of Shecaniah: in the second (year). *The sign of Gamul: in the fifth (year).

* * * (The Fourth Yovel-Jubilee cycle) *The sign of Shecaniah: after the (year of) Release (which is) the sign of the end of the Jubilee. The signs of the fourth Jubilee: 17 signs. Of this in the (year of) Release: 2 signs.

* * (The First Sabbatical cycle) *The sign of Gamul: in the fourth year. *The sign of Shecaniah: in the (year of) Release.

* * (The Second Sabbatical cycle) *The sign of Gamul: in the third (year). *The sign of Shecaniah: in the sixth (year).

* * (The Third Sabbatical cycle) *[15] The sign of Gamul: in the second (year). *The sign of Shecaniah: in the fifth (year).

* * (The Fourth Sabbatical cycle) *The sign of Gamul: after the (year of) Release. *The sign of Shecaniah: in the fourth (year). *The sign of [Gamul]: in the (year of) Release.

* * (The Fifth Sabbatical cycle) **The fifth cycle was missing, it should be as follows. *The sign of Shecaniah in the second year; *The sign of Gamul in the sixth year.**

* * (The Sixth Sabbatical cycle) *The sign of Shecaniah: in the second (year). The sign of Gamul: in the fifth (year).

* * (The Seventh Sabbatical cycle) *The sign of Shecaniah: after the (year of) Release. *The sign of Gamul: in the fourth (year). *The sign of Shecaniah: in the (year of) Release

* * * (The Fifth Yovel-Jubilee cycle) The sign of the end of the fifth Jubilee in Jeshebab. The signs of the fifth Jubilee: 16 signs. Of this in the (two signs year of) Release: Frs. 5–8 VI 3 signs.

* * (The First Sabbatical cycle) *The sign of Gamul: in the third year. *The sign of Shecaniah: in the sixth (year).

**** (The Second Sabbatical cycle)** *The sign of Gamul: in the second (year). *The sign of Shecaniah: in [the fifth year].

**** (The Third Sabbatical cycle)** *The sign of Gamul: after the (year of) Release. *The sign of Shecaniah: in the fourth (year). *The sign of Gamul: in the (year of) Release.

**** (The Fourth Sabbatical cycle)** *The sign of Shecaniah: in the third (year). *The sign of Gamul: in the sixth (year).

**** (The Fifth Sabbatical cycle)** *The sign of Shecaniah: in the second (year). [5] *The sign of Gamul: in the fifth (year).

**** (The Sixth Sabbatical cycle)** *The sign of Shecaniah: after the (year of) Release. *The sign of Gamul: in the fourth (year). *The sign of Shecaniah: in the (year of) Release.

**** (The Seventh Sabbatical cycle)** The sign of *Gamul: in the third (year). *The sign of Shecaniah: in the sixth (year)

**** (The Sixth Yovel-Jubilee)** The sign of the end of the sixth Jubilee. The signs of the sixth Jubilee: 1[6 signs]. Of this in the (year of) Release: 2 signs. [10] ... and for the Jubilee.

**** (The First Sabbatical cycle)** *The sign of Gamul: in the second (year). *The sign of Shecaniah: in the fifth (year).

**** (The Second Sabbatical cycle)** *The sign of Gamul: after the (year of) Release. *The sign of Shecaniah: in the fourth (year). *The sign of Gamul: in the (year of) Release.

**** (The Third Sabbatical cycle)** *The sign of Shecaniah: in the third (year). *The sign of Gamul: in the sixth (year).

**** (The Fourth Sabbatical cycle)** *The sign of Shecaniah: in the second (year). *The sign of Gamul: in the fifth (year).

**** (The Fifth Sabbatical cycle)** *The sign of Shecaniah: [after] the (year of) Release. *The sign of Gamul: in the fourth (year). *The sign of Shecaniah: in the (year of) Release. [15]

**** (The Sixth Sabbatical cycle)** *The sign of Gamul: in the third (year). *The sign of Shecaniah: in the sixth (year).

(The Seventh Sabbatical cycle) *The sign [of Gamul]: in the second (year). *The sign of Shecaniah: in the fifth (year) (which is) the sign of the end of the Jubilee. **The 16 signs with 2 of them being release years are in the Sixth Yovel-Jubilee cycle.**

(The Seventh Yovel-Jubilee) The signs of the seventh 16 signs. Of this in the (year of) Release: [2 signs].. **The 17 signs and 3 of them are release years are in this first Yovel-Jubilee cycle that begins with Sixth Yovel-Jubilee from the creation of Adam, that is the 295th year from the creation of Adam. This year begins another 294-year cycle that is exactly the same as the 294-year cycle that ended at the last year of the Seventh Sabbatical cycle of the Sixth Yovel-Jubilee cycle. That is a tongue twister!**

Sign of the Jubilees, year of Jubilees according to [holy] day[s]. In Gamul the first (Jubilee), in Jedaiah the second, in Mijamin the third, [in Shecaniah the fourth].

Vermes, Geza. The Complete Dead Sea Scrolls in English (pp. 465-470). Penguin Books Ltd. Kindle Edition.

Explanation of the accompanying Excel spreadsheets

Following the format of a friend in Oklahoma, my cousin and I have created Excel spreadsheets with priestly cycles for 49 years on each sheet. I will attach them to this article. You will need to print the first seven of them to follow these Otot. The Otot (signs) weeks are yellow for easy identification.

These Excel spreadsheets show 52 weeks with a priest number on each square. The Moedim weeks are labeled and also colored differently.

One aspect of the sheets that you must know to be able to go to exact days in the year is that the first service of every year has three days of the previous year in that priest's service. This is because the year begins on the fourth day of the week, but the priestly services are from sunset Shabbat to sunset Shabbat. The sheets are about the priestly order and their relationship to the moedim for each year. This is the simplest way I could figure out how to deal with this issue. These three days in the previous year are derived from the Otot scrolls.

These spreadsheets are very good for looking at genealogical and historical years. You will see what I mean in the article "Events that occur on Years that Begin with the same Priestly Order." These Yovel-Jubilee sheets are PDF sheets and can be printed individually or all at once. They can be downloaded in Microsoft Excel format and be viewed that way and printed that way also. They were created to be on 11"x17" sheets but can be printed on legal or letter sheets also.

We have also created a chart in Excel, which is a calendar. It shows the days of the year, the monthly days, and the Gregorian dates. It shows Moedim and the four intercalary days. It shows how to intercalate weeks properly to keep the 364th day from running past the Ot. You can see how it works in the list above, which shows the Mishmarot cycles and the intercalary weeks. *The system is known as the 5-6-5-6 system*, but it varies from all I have seen using this method in that the intercalation week is inserted between the 273rd day and the 274th day, the winter solstice, instead of the first of the year. The reason, as said, is to keep the 364th day from being past or on the Ot. I am putting this information out to be tested. If you can find fault with it or have another way you feel is as good or better, I would love to see it.

After I came to believe that the calendar found at Qumran was the true calendar given to Israel by YHWH, I found people who seemed to be respected and followed them. The way they were following worked perfectly from 2013 to 2016, so I felt good about it. But after we created the Excel sheets and I discovered events on this calendar that were prophetic using a 364-day year back to creation, I realized there had to be intercalation to keep the beginning of the year in the tropical year of 365.25 days, as Moshe was told to do when Israel left Egypt. The intercalation must be seven days to avoid disturbing the priestly cycle, which is also the Shabbat cycle. The annual cycle begins on the fourth day of the week, so to stay in season and keep the Shabbat and priestly cycles correct, the end of the year cannot go past the vernal equinox (the Ot-sign), and the new year cannot start before it. When the extra week is put in after the fall solstice, which is the 273rd day of the year, there will always be 273 days to the fall solstice, and 91 days to the end of the year, which will always be before the vernal equinox. Also, the first day of the year will always be the Wednesday after the vernal equinox. The first day of the year will always be in the first seven days after the vernal equinox, keeping it within three days either side of the beginning of the year. This method keeps the calendar in the tropical season. Any other method I tried eventually required two weeks to be entered, which moves you out of the tropical year. When I began to read about all the ways people used to accomplish the intercalation week, the one thing that never occurred to me that makes this method synchronized, is placing the intercalary week at the winter solstice. I owe this understanding to a Lady in Oklahoma who has studied the Scrolls and Enoch since the Eighties. This is a witness that we all need each other. None of us has it all, but together, we can get a lot closer.

People who are already familiar with the calendar will have no trouble following the calendar chart, which goes from 2016 to 2042. You do not have to make a traditional calendar because the chart has Gregorian dates. Still, I have a traditional Gregorian-style calendar with the Zadok dates, the Gregorian dates, and all the moedim in this site.

Everything I have touched on in this article has an article on “zadokcalendar.org”. You can contact me and I will direct you to the article for whatever you would like to go into more depth.

Shalom.

Conner Stevens

7moedim@gmail.com