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MINISTRIES

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Testing the Enoch & Zadok 364-Day Solar Calendars

In the Torah, YHWH commands us to order our lives around a specific calendar—one that depends on the observable interaction of the sun, moon, and stars. This calendar governs the timing of the biblical *mo'edim*, the appointed times that mark YHWH's redemptive plan. Over the past several years, however, a 364-day system—which includes the “Zadok” or “Enochian” calendars—has gained a following. Because that model comes from books such as 1 Enoch and Jubilees, rather than from the written Torah, prophets, or writings, we see value in testing its claims openly and carefully. Our aim in this teaching is to weigh that 364-day proposal against the plain testimony of Scripture and the witnesses of creation, so that we may “hold fast what is good” (1 Thessalonians 5:21).

Our goal here is not to attack or belittle anyone who may currently hold to this calendar, but to test its claims in light of the authority of Scripture. We are instructed in 1 Thessalonians 5:21 to “[test everything; hold fast what is good.](#)” So let us begin doing just that.

What Is the 364-Day Enoch/Zadok Calendar?

The Enochian and Zadok calendars are fixed 364-day calendars that divide the year into four equal quarters. Each quarter contains exactly 91 days—or 13 weeks—totaling 52 weeks per year. The year, therefore, never changes. It does not shift or move. According to this system, every year is precisely 364 days.

The calendar begins every year on the fourth day of the week—what we would call Wednesday—based on the interpretation of Genesis 1:14–19, which states that the sun, moon, and stars were created on the fourth day. Because of this, proponents of the calendar claim that the first day of the year must always be on the fourth day of the week.

In this system, every feast always falls on the same day of the week every year. For example, Passover would always fall on a Tuesday, Unleavened Bread would always begin on a Wednesday, and so forth.

Sounds consistent, right? Well, it is. That is actually part of the appeal for many. But as we will explore later, consistency alone does not equal truth. If a clock is off by a few minutes, it might still be

consistent. But over time, it will mislead you.

There are subtle distinctions between the Enoch and Zadok calendars. While these differences are often minor, when these differences become relevant to this teaching, we will clearly point them out. Otherwise, for the sake of simplicity and consistency, we will refer to both collectively as the 364-day calendars.

Now, where do these calendars come from?

The 364-day calendars are not found in the Torah. They are found in the Book of Enoch, the Book of Jubilees, and the Dead Sea Scrolls. These writings reflect the beliefs of a community often associated with the Essenes—an isolated Jewish sect who separated themselves from the mainstream Temple worship in Jerusalem.

This is important. The 364-day calendars were never practiced by the wider nation of Israel, nor by the Temple priests in Jerusalem, nor by the prophets, nor by the apostles. It was a sectarian calendar promoted by a group that had separated from the broader Jewish community.

Now to be fair, just because something is not popular or mainstream does not automatically mean that it is wrong. But it does mean we need to be especially cautious and test it thoroughly.

Key Features of the 364-Day Calendars

Core assertions of the 364-day calendar scheme:

The year length is 364 days. The system counts twelve months of thirty days each ($30 \times 12 = 360$) and then inserts one “season marker” day after months 1, 4, 7, and 10. Those four days produce a total of 52 exact weeks ($4 \times 91 = 364$). Jubilees 6:23-38 describes this structure, and 1 Enoch 72–82 echoes it.

There are four equal quarters. Because each quarter is fixed at 91 days (13 weeks), the weekly cycle never drifts.

New-year is an anchor. In the majority view, day 1 of every year is always the fourth day of creation (Wednesday), the day YHWH appointed the great lights (Genesis 1:14-19).

There are fixed weekdays for the *mo'edim*. Feasts such as Passover, Shavuot, and Sukkot fall on the same weekday every year, since the quarter-structure never varies.

The calendar is solar only. The moon is excluded from calendrical calculation; months are purely schematic and solar-based.

Polemic is against “lunar” Israel. The Dead Sea Scrolls present this calendar as the correct priestly order of time, in deliberate contrast to the Temple calendar that used lunar observation or conjunction.

That last point is crucial.

Genesis 1:14 says:

And God said, ‘Let there be **lights** in the expanse of the heavens to separate the day from the

night. And let **them** be for signs and for **seasons**, and for days and years.’

Genesis tells us that “God said, ‘Let there be lights in the expanse of the heavens ... and let them be for signs and for seasons [*mo’edim*] and for days and years’” (Genesis 1:14). The word lights is plural, encompassing the sun, the moon, and the stars. The 364-day scheme accepts the sun and the stars but dismisses the moon as a timekeeper. Yet Scripture repeatedly assigns calendrical authority to the moon. Most explicit is Psalm 104:19 — “He made the moon to mark the seasons [*mo’edim*]; the sun knows its time for setting.” In other words, the inspired text singles out the moon as the very instrument for appointing YHWH’s festival seasons. By contrast, the Enoch calendar in Jubilees 6:36-38 condemns those who “*observe the moon*” for festival calculation, calling such practice a serious error. The Zadok calendar also rejects using the moon for determining the calendar, and this understanding is primarily gained from the Dead Sea Scrolls, especially texts found at Qumran associated with the Zadokite priesthood. The 364-day calendars therefore conflict not only with Genesis 1:14 but also with the psalmist’s plain affirmation that YHWH himself ordained the moon for this purpose.

Scholarly comments support this reading:

“The statement of the verse is first of all about the moon, in its function of regulating the times for cultic festivals.”

Frank-Lothar Hossfeld and Erich Zenger, Psalms 3: A Commentary on Psalms 101-150 (Minneapolis: Fortress Press, 2011), 53.

That is a major red flag. We should be very cautious about accepting a calendar that removes one of the very tools YHWH gave us to mark his appointed times. Psalm 90:37 calls the moon “a faithful witness in the skies.”

Where Does the Calendar Come From?

Psalm 90:37 calls the moon “a faithful witness in the skies.” Jubilees says it is a bad witness that shouldn’t be considered. Some believers sincerely believe that the books of Enoch and Jubilees are inspired Scripture, or at least contain useful insight. But let us be clear:

- The Book of Enoch is not part of the Hebrew Bible.
- The Book of Jubilees is not part of the Hebrew Bible either and is not quoted nor endorsed by Yeshua or any New Testament author.
- Neither of these books are found in the Torah, Prophets, or Writings—which is the canon that Yeshua affirmed.

For more on these books please consider our respective teachings:

- [Testing the Book of Jubilees](#)
- [Testing the Book of Enoch](#)
- [The Son of Man in the Book of Enoch](#)

So if a calendar depends on these books for its foundation, we are already on shaky ground. As we will explore in a future section, building a doctrine from these books adds to Scripture, something that is explicitly forbidden in Deuteronomy 4:2 and 12:32.

The 364-day calendar system may sound attractive with its perfect structure and mathematical precision. But as we begin this study, we want to remind ourselves of something:

Our standard must always be the written Word of YHWH. Not extrabiblical books. Not novelty. Not ancient mystique. The Word. We are warned not to add to or take away from his commandments.

Before we move forward into testing the 364-day system against the commands of the Torah, we believe it's important to fairly examine what the ancient sources themselves actually claim. While our standard is always the written Word of YHWH, we want to represent the historical record truthfully and avoid overstating critiques. The following section provides a concise overview of what scholars and the Qumran scrolls say about this calendar—followed by a return to the only true anchor: the Scriptures.

Intermission: A Scholarly Evaluation of the 364-Day Calendar

While we believe the 364-day calendar model does not align with the Torah or with the observable witnesses YHWH placed in the heavens and the land, we also want to represent the historical and textual record with fairness. We aim to avoid overstating critiques and to reflect the facts as accurately as possible, even when they come from sources outside of the biblical canon.

1. Uniformity in Ancient Sources

The 364-day calendar preserved among the Dead Sea Scrolls appears to be internally consistent. Scholars like John P. Pratt and others have noted that the ancient Zadokite model consistently begins on the fourth day of the week (Wednesday), is solar-based, and often uses the spring equinox as a reference point. The less common modern variations we see today—such as Sunday-start versions or lunar-adjusted “Enoch” models—are recent innovations. These later developments appear to be modern attempts to reconcile the ancient 364-day system with the actual solar year of approximately 365.24 days. Such adjustments are not found in the ancient texts themselves.

2. Intercalation and the 364-Day Limit

The calendar described in the books of Jubilees and 1 Enoch is explicit: the year is to consist of exactly 364 days—no more, no less.

Jubilees 6:32 commands:

“And command the children of Israel that they observe the year according to this reckoning—three hundred and sixty-four days...”

1 Enoch 74:13 adds:

“The year is precisely three hundred and sixty-four days long. That is the complete number of days in the year as ordered by the sun.”

Because of these statements, many have rightly concluded that adding a leap week every few years—something necessary to keep the seasons in sync—would violate the system's own stated boundaries.

And yet, without such correction, the calendar quickly drifts from the actual solar year. The drift of 1.24 days per year means that in just six years, the feasts would be a full week off. Over time, they would

continue to slide further and further out of alignment with the agricultural seasons that YHWH commands us to observe.

Some scholars, including Uwe Glessmer and Roger Beckwith, have cautiously suggested that some form of intercalation might have been implied, though not stated. For example, scrolls like 4Q319 (Otot) and 4Q320–321 include multi-year priestly cycles that remain synchronized. Some interpret this as requiring occasional adjustment, even though the texts themselves never describe how such a correction would be made.

This has led to the suggestion that the 364-day system may have served as a schematic or symbolic framework, rather than a functioning civil calendar. However, this interpretation directly conflicts with the textual insistence that 364 days is the exact, divinely ordained count for a year. Jubilees even warns against following years of 365 or 360 days (Jubilees 6:35–38), reinforcing the rigidity of the model.

This creates a real tension. Either the authors of these texts believed the heavens themselves once operated on a perfect 364-day cycle, or they viewed this system as an idealized structure for liturgical or theological purposes. Either way, the system cannot be sustained without eventually breaking from reality—a problem the Torah-centered calendar avoids through observation and realignment.

3. Misrepresentations and Overstatements

We also want to be cautious not to misstate the claims of the 364-day system. For example, it's often said that "the moon is entirely rejected." In practice, that may be mostly true—since the moon is not used to set months or festivals. But some scrolls, such as 4Q317, still track lunar phases, likely for reasons such as ritual purity or internal reckoning.

Similarly, some have claimed that the 364-day calendar required 26 priestly courses, each serving two weeks to match the 52-week year. While this arrangement is found in texts like The War Scroll, not all versions reflect that structure. For example, 4Q320 retains the biblical 24-course system from 1 Chronicles 24, using a six-year cycle in which the courses rotate naturally. This shows that even among ancient sectarians, approaches varied, and we should be careful not to project one version onto all.

4. Theological Concerns vs. Calendar Data

Some reject the 364-day calendar outright because it is tied to books like Enoch and Jubilees, which include problematic teachings—such as the exclusion of Gentiles from Sabbath-keeping, angelic intermediaries, or messianic claims about Enoch. These are serious issues and deserve scrutiny. But we also want to avoid dismissing every detail of a calendar system solely based on where it comes from.

For example, flawed theology does not always mean flawed mathematical structure. A calendar model can still be internally consistent, even if the theology surrounding it is deeply flawed. That said, a calendar based on unsound texts must be tested with special care—and not treated as equal to YHWH's instructions in the Torah.

The 364-day calendar is intellectually impressive. It is ordered, elegant, and synchronized. But it is also rigid, and ultimately incompatible with both the commands of Torah and the witnesses in creation. It cannot accommodate the agricultural signs YHWH tells us to observe (Deuteronomy 16:1; Leviticus

23:39), and it cannot stay aligned to the seasons without contradicting its own rule: “364 days, and not one more.”

That is a serious flaw—one that no amount of clever speculation can resolve. For those who desire a calendar that reflects both the heavens and the Torah, the 364-day model, while fascinating, simply cannot endure.

As we’ve seen, even though the 364-day system may appear consistent and structured, it cannot maintain alignment with the seasons without violating its own internal rules. And while scholars still debate its function, the true test must always be Scripture. So now, we return to what YHWH says in his Word—to test every claim by what is written.

Now we are going to contrast that system with what Scripture actually teaches. We will explore the calendar revealed in the Torah, the only calendar we are commanded to follow.

Let us begin with the foundation of all biblical timekeeping.

Genesis 1:14 – The Creator’s Timepieces

As we mentioned earlier, both Genesis 1:14 and Psalm 104:19 state that God gave us the lights in the sky to determine the dates of the *mo’edim*, the appointed festivals. In contrast to the Book of Jubilees, Psalm 104:19 explicitly states that God gave the moon as a tool to mark these times.

The timing of these feasts does not follow a strict mathematical calculation. They are tied to the actual movement and relationship between the sun, the moon, and the agricultural seasons.

Yet the 364-day calendar removes the moon entirely from the equation. That stands in direct contradiction to Genesis 1:14 and Psalm 104:19.

Exodus 12:2 – The Beginning of the Year

Exodus 12:2

This month shall be for you the beginning of months. It shall be the first month of the year for you.

YHWH is now addressing the nation of Israel in Egypt. He does not introduce a calculated year, or tell them to count 364 days. Instead, he gives them a starting point, the first month, later identified as the month of *abib* (Exodus 13:4), which refers to the state of ripening barley.

This means that determining the biblical year is not determined by a fixed number of days, but rather it is at least connected or correlated with three observable witnesses in creation: the sun, moon, and stars (Genesis 1:14-18) as the Heavenly witnesses, and the presence of *abib* barley in the land as the Earthly witnesses. This ensures that the first month remains aligned with the agricultural spring, as required by the Torah. We also affirm that the sun, moon, and stars each serve roles in determining days, months, and years according to YHWH’s design.

In this teaching, we will not be covering the full methodology for calculating the biblical calendar—that

is a broader and more complex discussion, and we do that as part of our [Time: Our Creator's Calendar series](#). However, in this teaching we will present several foundational elements that are plainly revealed in Scripture, which are sufficient to expose the critical flaws of the Enochian or Zadokite calendar systems.

The key point is this: the biblical calendar is determined by observing the “[lights in the sky](#),” just as Genesis 1:14 states. And the moon, in particular, is relevant to knowing when a month begins. Moreover, as Exodus 12 states, the biblical calendar that is determined by the heavens is also validated by the additional witness observing certain signs on earth, namely the ripening barley. In both of these aspects, the biblical calendar is based on observation, not rigid calculation.

Leviticus 23 – The Appointed Times

When we arrive at Leviticus 23, YHWH provides detailed instructions for his appointed times:

- Passover on the 14th day of the first month
- Unleavened Bread beginning on the 15th
- The Day of Trumpets on the first day of the seventh month

And so forth...

That first day of the seventh month—commonly known as Yom Teruah or the Day of Trumpets—is determined by the beginning of the month, which is tied directly to the moon. All throughout Scripture, months are governed by the moon. This is not debated among biblical scholars or within ancient Israel.

To remove the moon from the calendar—as the 364-day calendric system does—is to remove one of the primary timekeepers YHWH established for his people.

Psalm 104:19

[He made the moon to mark the seasons; the sun knows its time for setting.](#)

Again, as we discussed earlier, the Hebrew word for “seasons” here is *mo'edim*—his appointed times.

Deuteronomy 16:1 – Observe the Month of Abib

Deuteronomy 16:1

[Observe the month of Abib and keep the Passover to the LORD \[YHWH\] your God, for in the month of Abib the LORD \[YHWH\] your God brought you out of Egypt by night.](#)

The Hebrew word translated “observe” is *shamar*, which means to guard, keep, or watch attentively. The context makes it clear that this month must begin at the proper time, and if it is observed at the proper time, then we will also observe when the barley is in its *abib* stage, ready to ripen.

This agricultural condition must align with the first month, in particular the barley must be *abib* by first fruits, or else the calendar will become disconnected from the very signs YHWH told us to follow. The Zadok/Enochian calendar does not—and cannot—adjust for this. It cannot realign itself to ensure that the first month remains in spring. There is no mechanism for intercalation or for synchronizing with the

actual seasons.

That is a serious problem.

The Need for Intercalation

Since the observable lunar cycle is roughly 29.5 days, and twelve lunar months add up to about 354 days, a thirteenth month is sometimes added to ensure that the spring feasts remain in the spring, and that the first month aligns with the season of ripened barley.

This is not arbitrary. It is not Rabbinic tradition. It is a direct result of applying the commands of Torah:

- The beginning of the year is correlated with *abib* barley (Exodus 12:2)
- The feasts must fall in their appointed seasons (Exodus 23:15; Numbers 28:16)
- The calendar must use the sun and moon (Genesis 1:14, Psalm 104:19)

None of this is possible on a rigid 364-day cycle that ignores both the moon and the state of the crops.

Because the 364-day calendar never intercalates an extra month, its 364-day year falls behind the true solar year by about $1\frac{1}{4}$ days every solar cycle ($365.24 - 364 \approx 1.24$). The slippage seems small, but it compounds quickly: in just thirty years the calendar drifts more than one full month. Eventually the appointed times detach from the agricultural realities that the Torah requires. Sukkot must be kept “[after you have gathered in the produce of the land](#)” — Leviticus 23:39, yet on a drifting 364-day count Sukkot would arrive earlier and earlier until it lands in late summer, then in midsummer, and, given enough time, in the spring when no harvest is in hand at all. The same drift would slide Passover into autumn, severing its symbolic link with the barley ripening. YHWH’s extra intercalary month in the observable calendar is therefore not arbitrary; it synchronizes the lights in the heavens with the signs on the earth so that we may celebrate each *mo’ed* at the season he appointed.

Analogy: Factory Clock vs. Farmer’s Calendar

Think of it this way:

The biblical calendar is like a farmer’s calendar—it listens to YHWH’s creation. It waits. It watches. It responds.

The 364-day Enochian calendar is like a factory clock—it counts perfect intervals regardless of the real-world conditions around it. It does not respond. It assumes.

Which system do you think YHWH built into creation?

The Torah never gives us a day-count for the year. It never commands a 364-day cycle. Instead, it commands us to watch for the signs in the heavens and on the land, to mark time by the lights he created and the seasons he set.

The biblical calendar is observational and agricultural. It uses the moon to determine the beginning of months. It uses the sun to regulate the seasons. It uses the land to affirm the proper timing of the feasts.

It does not rely on rigid calculations. It relies on YHWH's design.

The 364-Day Calendar vs. the Priestly Courses

Now we will examine how this 364-day calendar system directly conflicts with another divinely established structure: the priestly courses found in 1 Chronicles 24.

This section is especially important, because it reveals a built-in contradiction in the 364-Day Calendars, a contradiction that cannot be resolved without setting aside clear instructions found in the Torah and the Writings.

The Priestly Divisions in 1 Chronicles 24

1 Chronicles 24:1–5

The divisions of the sons of Aaron were these... They were divided by lot, all alike, for there were sacred officers and officers of God among both the sons of Eleazar and the sons of Ithamar.

Scripture is clear: YHWH, through King David, ordained a priestly system of 24 divisions, each serving for one week at a time in the Temple. This wasn't a later rabbinic invention or a sectarian custom—it was commanded by YHWH (1 Chronicles 28:11–13, 19).

Josephus affirms that this system was still honored in the first century:

"He divided them also into courses... and he found of these priests twenty-four courses, and he ordained that one course should minister to God eight days, from Sabbath to Sabbath; and thus were the courses distributed by lot... and this practice has continued unto our time."—Antiquities of the Jews 7.14.7

With 24 courses serving one week each, a full priestly cycle would last 24 weeks, after which the rotation restarted. This means that over the course of a full year (approximately 52 weeks), each course would serve more than once—not in a fixed pattern, but in a naturally shifting rhythm due to the difference between a 24-week cycle and a 52-week year.

This is key: Scripture does not explicitly say the rotation floats, but it must. There is no way to align 24 divisions evenly across a 52-week year without overlap and drift. Some years would even require an added 13th month (intercalation) to keep the feasts in their proper agricultural seasons (Deuteronomy 16:1, 9–13). This further confirms that the rotation would shift year by year.

In other words, the biblical calendar is designed to float, not lock into artificial loops. This ensures no single priestly course is permanently aligned with any given feast—a point consistent with the observable creation and Torah.

The Problem with the 364-Day Calendar

The 364-day calendar, promoted in books like Jubilees and 1 Enoch, removes that natural drift. In that system:

- Passover always falls on a Tuesday.
- Unleavened Bread always begins on a Wednesday.
- Yom Kippur always falls on a Friday.

It may appear clean and consistent—but by fixing feast days to specific weekdays every year, it locks the priestly divisions into a permanent loop. The variation that YHWH's system allows is completely erased.

This results in:

- The same priestly division always serving at Passover.
- The same division always serving at Shavuot.
- The same division always serving at Yom Kippur.

This is not what Scripture prescribes. The Torah does not link priestly divisions to the *mo'edim*. It links the *mo'edim* to observable creation—sun, moon, and stars—not to a fixed man-made pattern.

Sectarian Reengineering: 26 Priestly Courses

The Dead Sea Scrolls reveal an even deeper departure. In one scroll, The War Scroll (1QM, column 2, line 2), a Qumran sect reorganized the priesthood into 26 divisions, with each course serving two weeks:

$26 \text{ courses} \times 2 \text{ weeks} = 52 \text{ weeks}$

$52 \text{ weeks} \times 7 \text{ days} = 364 \text{ days}$

Instead of adapting their calendar to match the priesthood YHWH established, they altered the priesthood to fit their calendar. This isn't submission to Torah. It's calendar-based theology that bends Scripture to match a system.

What looks like “perfect alignment” in their model—feasts falling on the same day, priestly cycles never drifting—is actually a result of human manipulation, not divine design.

Connecting Jubilees and the Qumran Calendar

The 364-day calendar found in the Dead Sea Scrolls aligns closely with that of Jubilees (see Jubilees 6:32–38), which divides the year into four perfect quarters of 91 days. Though the authors of Jubilees, 1 Enoch, and the Qumran scrolls may not have been part of the exact same community, they were clearly part of the same ideological stream—sectarian, apocalyptic, and calendar-driven.

Just as rabbinic Judaism developed from the Pharisees but did not mirror them exactly, so too the Qumran calendar reflects a broader movement rooted in human innovation rather than Torah.

A 24-week rotation cannot be stretched into a 52-week rigid structure without breaking the system YHWH ordained. The natural float of the priestly divisions shows that the biblical calendar is observational, not mechanical.

Next, we'll examine the texts that promote the 364-day calendar—especially Jubilees and 1 Enoch—and test their claims against the written Word of YHWH.

1. Introduction: Why This Matters

Understanding the biblical calendar is not a peripheral issue. It directly impacts how we interpret prophecy, observe the appointed times, and discern the signs YHWH has placed in the heavens. Because of this, we spent years testing various calendar systems—including the 364-day Zadok/Enoch calendars found in the Dead Sea Scrolls and referenced in the books of Jubilees and Enoch. What we discovered was deeply concerning.

2. Historical Foundations of the 364-Day Calendar

Most of the Dead Sea Scrolls were written or copied by a sectarian group commonly associated with the Essenes. This group introduced multiple innovations that broke from Torah—including the adoption of a rigid 364-day solar calendar.

It is important to note, however, that while texts like Jubilees and 1 Enoch were found among the Dead Sea Scrolls and clearly influenced the Qumran community, there is no conclusive evidence that the Qumran sect authored these books. Instead, they likely emerged from the same broader apocalyptic and priestly reform movement that shaped Qumran thought. In that sense, the community at Qumran did not originate the 364-day calendar tradition but inherited and amplified it.

Unlike the biblical calendar established in Genesis 1:14–18, which is based on the sun, moon, and stars, the Qumran calendar—as seen in their sectarian documents—rejects lunar observation entirely, replacing it with a fixed, mathematical system of 52 weeks and 364 days. This calendar was upheld in documents like the Temple Scroll and 4QMMT, and echoes the timekeeping logic found in Jubilees 6:32–38.

3. Evidence of Sectarian Alteration: 26 Priestly Courses

The solar-only, 364-day calendar preserved in the Dead Sea Scrolls does not originate in the Torah. It is a direct outgrowth of the schematic year described in Jubilees 6:23–38, a text written centuries after Moses. Jubilees divides the year into four equal quarters of ninety-one days (thirty, thirty, and thirty-one), giving exactly fifty-two weeks and ensuring that the first day of every year always lands on the fourth day of the week—the day on which YHWH appointed the great lights (Genesis 1:14–19).

The Qumran community adopted that framework and then re-engineered the biblical priestly rotation to make the mathematics fit:

Scripture establishes twenty-four priestly courses that cycle through the year in order (1 Chronicles 24:1–19).

In contrast, The War Scroll (1QM 2.2) and some related calendars from Qumran expand the roster to twenty-six courses.

Each course is assigned two consecutive weeks of service:

26 courses × 2 weeks = 52 weeks
52 weeks × 7 days = 364 days

By forcing the priesthood into this artificial grid, the sect could lock every appointed time to the same weekday each year and dispense entirely with the observable new moons and the intercalary month that keep the harvest festivals in their proper seasons. This maneuver is a sectarian innovation; neither Moses nor David sanctioned a twenty-six-course priesthood, and the Torah nowhere authorizes a calendar that ignores the moon.

Scholars have noted that the Essene alteration was “a deliberate reform to force priestly duty into a schematic year rather than the observational year of Scripture.”¹ In other words, the Qumran calendar grafts later human calculations onto YHWH’s instructions, adding to and reshaping the priestly order that David, “by the Spirit,” set in place (1 Chronicles 28:12-13, 19).

4. What Scripture Says: 24 Courses, Not 26

1 Chronicles 24:7–19 records David’s appointment of 24 priestly divisions under divine instruction. This pattern continued after the exile, as recorded in Nehemiah 12, and was still recognized in the first century, as Josephus confirmed in *Antiquities of the Jews* (Book 7, Chapter 14, Verse 7), saying that the 24-course system endured “even unto his days.”

The Essene addition of two extra courses stands as a clear departure from the established priestly order in the Bible.

5. The Book of Jubilees: A False Authority

The 364-day calendar is directly linked to teachings in the Book of Jubilees—a text that must be tested against the Torah.

Jubilees fails this test in multiple ways:

- It introduces additional Sabbath prohibitions not found in the Torah (Jubilees 50:8–13), such as forbidding the drawing of water and marital intimacy—restrictions that go beyond what Scripture commands.
- It rewrites Passover regulations, allowing it to be eaten until the evening of the 15th (Jubilees 49:1), contrary to Exodus 12:10, which commands the lamb to be eaten before morning.
- It excludes Gentiles from keeping the Sabbath (Jubilees 2:31; 22:16), directly opposing Isaiah 56:6–7.
- It forbids marital intimacy on the Sabbath (Jubilees 50:8), though no such restriction exists in the Torah. The Sabbath is described as a day of rest and joy, not burden and fear.
- It prohibits fasting on the Sabbath (Jubilees 50:12–13), which would accuse Yeshua of breaking the Sabbath, since he fasted for forty days, including multiple Sabbaths (Matthew 4:2; Luke 4:1–2). Jubilees 50:12-13 forbids any fasting on the Sabbath. If that rule were binding, then both Yeshua—who fasted forty consecutive days and thus crossed at least five Sabbaths (Matthew 4:2; Luke 4:1-2)—and Moses, who “was there with YHWH forty days and forty nights; he neither ate bread nor drank water” (Exodus 34:28, immediately after the golden-calf crisis), would stand condemned. Scripture, however, presents their extended fasts as acts of covenant faithfulness, not Sabbath transgression, showing that the Jubilees restriction is an extra-Torah addition.

- It condemns all descendants of Lot to destruction (Jubilees 16:9), but this contradicts the Torah, which explicitly commands Israel not to harm Lot's descendants (Deuteronomy 2:9, 19). Moreover, since Ruth was a Moabite, Jubilees' condemnation of Lot's descendants would extend to her, to her grandson King David, and even to the Messiah himself (Matthew 1:5). Jubilees condemns the Messiah Yeshua to destruction!

While the Book of Jubilees claims to be divine revelation delivered through Moses, these contradictions demonstrate that it is no such thing.

6. The Book of 1 Enoch: Further Concerns

Like Jubilees, 1 Enoch promotes the 364-day calendar.

1 Enoch 71:13–14 appears to exalt Enoch in a role that closely mirrors the Messiah.

For example, 1 Enoch 71:13-14 unveils Enoch as the exalted “[Son of Man](#).” Earlier sections of the book describe this figure as sitting on a throne of glory, dispensing salvation to the righteous, executing judgment on the wicked, and receiving worship (45:3-6; 48:5, 7; 51:1-3; 62:1-5). In other words, Enoch is cast in the very roles that the New Testament assigns exclusively to Messiah Yeshua—the One who “[will sit on his glorious throne](#)” (Matthew 19:28), “[saves to the uttermost](#)” (Hebrews 7:25), “[judges the living and the dead](#)” (2 Timothy 4:1), and is rightly worshiped (Revelation 5:12-14). By transferring these messianic honors to Enoch, the book directly competes with—and therefore obscures—the identity and uniqueness of Yeshua. Such a theological move is not benign; it betrays the sect's attempt to rewrite prophetic authority around its own hero and, in doing so, undermines the Gospel witness.

This portrayal blurs or even displaces the identity and uniqueness of Yeshua as the true Messiah. This confusion is not accidental. The theology in 1 Enoch reflects the efforts of a sectarian community seeking to bolster their own authority.

Nowhere in Scripture is Enoch given messianic status. His inclusion in Genesis and Hebrews serves as a witness to his faith—not a reason to recast him as a heavenly king.

7. A Torah-Centered Warning

Deuteronomy 4:2

[You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD \[YHWH\] your God that I command you.](#)

The Torah forbids us from adding to or altering the instructions given through Moses. Jubilees is especially culpable, because it claims to be revelation dictated to Moses on Sinai yet inserts laws Moses never recorded—extra Sabbath taboos (Jubilees 50), a solar-only calendar that rejects the moon (Jubilees 6), and more. By speaking in Moses' name while altering Moses' words, Jubilees breaks the very command it pretends to extend. 1 Enoch likewise introduces doctrines unknown to the Torah, but Jubilees crosses an additional line by presenting its additions as Mosaic covenant law. Elevating either book—whether as Scripture or as the basis for a calendar—puts us at odds with the plain warning of Deuteronomy 4:2.

Psalms 104:19

[He made the moon to mark the seasons \[*mo'edim*\]; the sun knows its time for setting.](#)

The 364-day calendar openly condemns using the moon to set the months, yet the Torah commands us to do exactly that (e.g., Genesis 1:14; Deuteronomy 16:1). Because the 364-day scheme has no intercalation, it slips about a day and a quarter each year. Over time the feasts drift out of their harvest seasons—Sukkot would arrive before any ingathering, and Passover would slide into autumn—so the *mo'edim* would no longer occur at the times YHWH appointed. Holding to that calendar therefore conflicts both with the written Torah and with the created signs YHWH placed in the heavens.

8. Conclusion: Scripture Alone Is Our Standard

Jubilees and Enoch may provide some historical insight into Second Temple sectarianism, but their erroneous theology, historical errors, and contradiction with Torah disqualify them as reliable sources of instruction.

As Scripture warns us:

Revelation 22:18-19

If anyone adds to them, God will add to him the plagues described in this book... and if anyone takes away... God will take away his share in the tree of life.

We are not here to build doctrine, especially prophetic timelines or calendars, on extrabiblical writings. We are to uphold the Torah, the Prophets, the Writings, and the Testimony of Yeshua as our only standard.

Let us remain faithful to what is written. Let us walk in the calendar YHWH established from the beginning—a calendar that uses the sun, moon, and stars to guide our appointed times.

Yeshua and the Apostles Did Not Use a 364-Day Calendar

When trying to discern the right calendar, shouldn't we begin with the example of the one we claim to follow? If Yeshua is our perfect teacher—never sinning, never deviating from the will of the Father—then the calendar he observed must hold serious weight. Did he follow the same system that some now claim is corrupted? Or did he affirm the one recognized at the time?

The Gospels clearly show that Yeshua observed the appointed feasts in unity with the rest of Israel (Luke 2:41–42; John 7:2–10), following the calendar upheld by the Temple authorities—who, during his earthly ministry, were primarily from the Sadducean priesthood. There is no record of Yeshua ever rebuking or correcting the calendar in use at the Temple. On the contrary, He affirms it by fulfilling it: He was crucified on the very day the Passover lambs were being slaughtered (Luke 22:7), becoming our Passover Lamb, just as Paul later confirms (1 Corinthians 5:7).

If the 364-day calendar were the true biblical calendar, then:

- Yeshua would have corrected the mainstream calendar used in his day, not followed it.
- The apostles would have kept feasts on different days than the Temple.
- The New Testament would contain clear instruction about the correct year length and feast timing.

But instead, the record is silent.

That silence is instructive. After all, Yeshua had no problem correcting the Jewish leaders of his day on all sorts of matters—everything from purity instructions and Sabbath regulations. If those same leaders kept the “wrong” calendar, it stands to reason that Yeshua would have said something about it.

The evidence indicates that Yeshua and his disciples were using the calendar that aligned with the Torah—one that used the sun and moon, not a fixed 364-day solar-only model.

The Torah’s Calendar Is Observational, Not Fixed

As we saw in earlier sections:

- Genesis 1:14-18 establishes the sun, moon, and stars as YHWH’s timekeeping tools.
- Exodus 12:2 and Deuteronomy 16:1 requires that the first month contains abib barley determined by agricultural conditions.
- Feasts are tied to lunar cycles, not weekdays.
- No Scripture commands a fixed-day calendar or an exact number of days per year.

Instead, the biblical calendar is observational—it requires humility, attention, and submission to YHWH’s signs in the heavens and in the land.

A 364-day calendar cannot be reconciled with this system. It is inflexible, mechanical, and detached from both the natural world and the biblical pattern.

Attempts to Justify the 364-Day Year Misuse Prophecy

Some advocates of the 364-day calendar will point to prophetic time periods in Daniel and Revelation as proof of a 360- or 364-day year.

For example:

- Daniel 7:25 and Revelation 13:5 speak of a period of 3½ years, or 42 months, or 1,260 days.
- Based on that, some assume a prophetic year must always be 360 days.

But these passages are not calendar prescriptions—they are symbolic periods tied to end-time judgment. They do not command a new calendar or redefine how months or years are to be measured in everyday observance.

We must be careful not to extract a doctrinal calendar from prophetic symbolism. Doing so goes beyond the intent of the text and leads to confusion.

Deuteronomy 4:2 — Our Boundary Line

Deuteronomy 4:2

You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD [YHWH] your God that I command you.

To uphold a 364-day calendar, one must add new laws (not given in the Torah), remove parts of YHWH’s calendar system (such as the moon), and rely on extra-biblical books that blatantly violate the

Torah to justify the changes.

That is exactly what YHWH warned us not to do.

Summary: What the Bible Actually Teaches

- The sun, moon, and stars are all required for keeping time (Genesis 1:14; Psalm 104:19).
- There is no passage in all of Scripture that commands or describes a 364-day calendar.

So again, can the 364-day calendar be taught using the Bible alone?

No. It cannot.

The 364-day calendar is not found in the Bible. It cannot be justified by the Torah. It is not supported by the Prophets, nor confirmed by the example of Yeshua or the apostles. It requires outside texts and human reasoning to make its case.

And if something cannot be taught using Scripture alone, then it must be rejected.

The biblical calendar remains what it has always been: an observational and divinely appointed system based on the sun, moon, and stars.

Analogies and Illustrations — Why This Matters Over Time

Now we will use illustrations to show why this issue matters over time, and we will also examine how a 364-day calendar advocates attempt to solve one of their biggest problems: the calendar's inherent drift.

Let us begin with the problem itself.

1. The Core Problem: 364 Days Is Too Short

A 364-day calendar is 1.25 days shorter than the actual solar year of approximately 365.25 days.

This means the 364-day calendar drifts out of alignment with the seasons at a rate of about 1.25 days per year. That may not seem like much at first, but it adds up quickly:

After 4 years, it is 5 days off. After 12 years, it is nearly two weeks off. After 30 years, it is off by nearly a full month.

So how do supporters of this calendar deal with this?

2. Proponents' Attempted Solutions

Ignore the Drift

Some simply run the calendar in a perpetual 364-day cycle, even as it drifts further out of alignment with the seasons. This approach eventually results in Passover falling in the winter, and Sukkot drifting into the summer.

That directly violates Deuteronomy 16:1, which requires that Passover fall in the month of Abib, when barley ripens in the spring.

Leap Week Insertion

Others propose inserting a leap week—seven extra days—every 5 or 6 years to “reset” the drift.

This idea originates in part from specific Dead Sea Scroll texts—most notably the 1 Enoch astronomical book (1 Enoch 72–82), the Book of Jubilees (particularly Jubilees 6), and calendrical scrolls such as 4Q319 (Otot), 4Q320–330 (Calendrical Texts), and 4Q394 (The Yahad Calendar Document). These writings reflect the sectarian community’s effort to construct and defend a solar calendar system—often a 364-day model—sometimes including intercalation to reconcile the solar year. However, the scrolls themselves lack uniformity, and no single text outlines a clear, functioning intercalation method.

Instead, what we see is a fragmented, sometimes contradictory effort to “fix” a rigid 364-day calendar to the observable seasons—suggesting that even among the Qumran sectarians, calendrical stability was more aspiration than reality.

The math goes like this:

$$1.25 \times 4 \text{ years} = 5 \text{ days of drift}$$

Add a leap week every 5 or 6 years to reset alignment.

But this introduces a major contradiction:

- The calendar is no longer 364 days every year.
- The supposedly perfect 52-week “divine structure” that the system is built on gets broken.
- It is a man-made solution to a man-made problem.

Claim the Year Was Once 364 Days

Some argue that creation originally had a 364-day year and that it only drifted later due to the flood (Genesis 6-8) or cosmological judgment (Joshua 10:12-14; 2 Kings 20:11). They believe we should still follow the 364-day model in faith, expecting that the calendar will align again in the future kingdom.

But this is purely speculative. There is no biblical verse that teaches this. Meanwhile, the Torah tells us to use what we can observe now—the sun, moon, and stars—to mark time (Genesis 1:14–18).

YHWH gave us tools, not a fixed number.

3. Analogies to Help Us Understand

The Broken Watch

A watch that is off by 5 minutes per day will mislead you worse the longer you wear it. The 364-day calendar is like a broken watch—off by 1.25 days every year, it becomes completely misaligned over time.

The Clock with No Minute Hand

Removing the moon from the calendar is like removing the minute hand from a clock. You can guess the general time, but you will never be precise. The moon defines months, just as minutes define the finer measurement of time.

Psalm 104:19

He made the moon to mark the seasons; the sun knows its time for setting.

The 364-day calendar is a factory system—predictable, rigid, unresponsive to real-world signs. The biblical calendar is a farmer’s calendar—it listens to the land, the sky, and the Creator’s patterns.

The 364-day calendar system cannot function as designed. Its advocates either ignore the problem, invent unbiblical fixes, or speculate about a cosmological change Scripture never describes. All of these are red flags.

YHWH’s calendar does not need adjustment—it just needs observation. It responds to the world he made and the Word he gave.

Additional Criticisms of the 364-Day Calendar

Here are a few nuanced areas or claims that proponents might raise, and how we would respond:

1. “But Enoch and Jubilees were found among the Dead Sea Scrolls. Doesn’t that mean they were authoritative?”

Many different texts were found among the Dead Sea Scrolls, ranging from biblical books to sectarian commentaries, community rules, calendars, apocalyptic writings, and even Greek philosophy. Presence in the scrolls does not equal divine authority. The scrolls reflect what a specific sect valued, not what the whole nation of Israel accepted as Scripture. Even within the scrolls, the Torah is treated distinctly. Furthermore, Yeshua and the apostles never quote or validate Enoch or Jubilees as Scripture.

2. “Why would a 364-day calendar be used if it clearly drifts?”

Some propose that the 364-day system was idealized or symbolic—a “perfect year” model used for liturgical or prophetic calculations, not actual agricultural reckoning.

Even if some argue the 364-day calendar was merely symbolic, the Dead Sea Scrolls and sectarian texts assign actual feast dates to it—indicating it was used for real-world festival scheduling. Once a calendar crosses the line from “symbol” to “schedule,” it must be held accountable to both the observable creation and the written Torah.

And if it truly were just symbolic, we should ask: *Why are people today using it to determine real festival observances?* A symbolic framework cannot provide functional obedience. Once it’s used to

time appointed days, it can no longer hide behind abstraction—it must be accurate. Otherwise, it leads people to transgress YHWH’s commands under the guise of sacred intent.

3. “There is no verse in the Torah that says to use the moon to start the month.”

Some will point out that while the moon is used in Psalm 104:19 and elsewhere, no verse in the Torah says, “The month shall begin at the new moon.”

This is a technical argument, but easily addressed:

The Hebrew word for “month” (חֹדֶשׁ / *chodesh*) is related to “newness” or “renewal.”

The phrase “new moon” (*chodesh*) and “first day of the month” are equated in several places (e.g., Numbers 28:11, 1 Samuel 20, Ezekiel 46:1, Isaiah 66:23).

Every example in the Tanakh that references “first day of the month” coincides with new moon observance.

Furthermore, the Torah shows, in practice, that months were tied to observation, and this method is confirmed by multiple historical witnesses:

Philo of Alexandria (1st century CE), a Jewish philosopher writing from Egypt, affirms:

“It is on the day of the new moon that the moon begins to illuminate the night, after becoming invisible and ceasing to shine for a period of time... the first day is honored in sacred festivals”
— Philo, Special Laws II.11 (41)

Josephus (1st century CE), priest and historian, wrote:

“In the months, the beginning of every month is signified by the new moon, which appears to the eye...”
— Josephus, Antiquities 3.10.5 (3.248)

Mishnah Rosh Hashanah 2:7–2:8 records how the Sanhedrin received eyewitness testimony of the new moon before declaring a new month:

“They would bring witnesses to testify before the court... and the head of the court would proclaim: ‘It is sanctified!’”

These sources—one Hellenistic Jewish philosopher, one priest-historian, and rabbinic tradition—all independently affirm that in the Second Temple period, the new month was marked by visible observation of the new moon, not by a fixed solar calculation.

4. “But ancient calendars like the Egyptian and Enochian ones also used 364 days.”

Yes, and that is the problem.

The Egyptians used a 360-day calendar with 5 epagomenal days added—another rigid solar system. The similarities between the Essene calendar and Egyptian or Babylonian constructs should concern us—not reassure us. The Torah does not call us to follow the calendar of the nations (Deuteronomy 18:9–14), but

to observe YHWH's appointed signs in the heavens.

Potential Criticism of Our Position & Our Defense

“You are relying too heavily on observation and human subjectivity.”

Some critics may say: “Observation is fallible. Clouds obscure the moon. Barley ripeness is regional. *Is not that chaos? Are you saying the truth of YHWH's calendar depends on imperfect human eyes and weather?*”

Torah commands us to observe. That is not chaos—that is submission. Exodus 12:2 was given before Israel had computers, calendars, or apps. And yet YHWH said: “[This month shall be for you the beginning of months.](#)”

His calendar is based on what we can see.

Even if clouds cover the sky or barley is late, the biblical system works because it requires the body to seek, watch, and walk in humility. We are not called to control time—but to observe what YHWH has placed above us and under our feet. Despite that the calendar was to be observed, with the Metonic cycle and other methods, the calendar was also quite predictable and could be reasonably calculated.

Now that we have examined the claims of the 364-day Enochian and Zadok calendars through the lens of Scripture, historical evidence, prophetic alignment, and sound reasoning. In this final section, we will bring everything together.

The question before us is simple: *Does the 364-day calendar pass the test of Scripture?*

Let us summarize what we have found.

It Cannot Be Sustained Without Drifting

A 364-day year is 1.25 days too short.

Without correction, it drifts out of sync with the seasons—violating Deuteronomy 16:1, which commands that Passover occur in the spring during the month of Abib.

It Ignores the Moon — One of YHWH's Appointed Signs

Genesis 1:14

[Let there be lights... and let them be for signs and for seasons, and for days and years.](#)

The 364-day calendar removes the moon entirely, even though Scripture repeatedly connects the moon to:

- New months (Numbers 10:10; Psalm 81:3)
- Feast days (Leviticus 23)
- Prophetic cycles (Isaiah 66:23)

Any calendar that excludes the moon violates the command to use all the lights YHWH created to mark time.

3. It Contradicts the Priestly Order Established in Torah

The TANAKH records 24 priestly divisions (1 Chronicles 24), affirmed post-exile (Nehemiah 12) and in the first century (Josephus).

The 364-day calendar depends on a 26-course system, requiring each priestly course to serve 2 weeks—adding up to 364 days.

This alteration is never authorized in Scripture. It was introduced by sectarian groups like the Essenes and stands in direct conflict with YHWH's instruction.

4. It Originates from Extra-Biblical Texts That Add to the Word

The primary sources promoting a 364-day calendar are Jubilees and 1 Enoch.

These texts contain false laws, historical errors, and contradictions with Torah—including:

- Extra Sabbath laws (Jubilees 50)
- Prohibition of Gentiles observing Sabbath (Jubilees 2:31)
- Incorrect Passover timing (Jubilees 49)
- Messianic exaltation of Enoch (1 Enoch 71)

Deuteronomy 4:2

[You shall not add to the word that I command you, nor take from it.](#)

If a calendar requires extra-biblical books to justify its existence, it is adding to the Word—and must be rejected.

5. It Was Not Used by Yeshua or the Apostles

Yeshua kept the appointed times alongside the rest of Israel (Luke 2:41–42; John 7:2–10).

There is no record of him ever rebuking the calendar of his day.

He died as our Passover Lamb on the correct appointed day—showing the calendar in use was aligned with the Torah.

If the 364-day calendar had been the correct one, Yeshua would have corrected the error. But he did not. That inconsistency speaks volumes.

6. It Cannot Be Taught Using Only the Bible

The Bible never commands a 364-day year. It never ties feast days to fixed weekdays.

It never removes the moon from the calendar. It never assigns priestly courses to specific feasts in

perpetuity.

If a calendar cannot be taught from Genesis to Revelation, it has no authority in the life of the believer.

Returning to What Is Written

We live in a time of increasing interest in the biblical calendar—and that is good. But that search must be grounded in Scripture alone.

As Paul writes:

1 Thessalonians 5:21

Test everything; hold fast what is good.

The 364-day calendar may seem mathematically elegant, but it does not align with creation, with Torah, with the testimony of the prophets, or with the example of Messiah.

We are not to follow sectarian traditions, apocryphal doctrines, or man-made consistency.

We are to follow the Word of YHWH.

Isaiah 66:23

From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the LORD [YHWH].

Psalms 104:19

He made the moon to mark the seasons; the sun knows its time for setting.

Deuteronomy 12:32

Everything that I command you, you shall be careful to do. You shall not add to it or take from it.

The 364-day calendar is not a restoration of truth. It originates in sectarian reform movements that departed from Torah. Though often taught with sincere intent, it ultimately leads away from YHWH's appointed signs.

Let us return to the calendar that YHWH established in the beginning—one based on:

- The sun, moon, and stars
- The timing of the harvest
- The instructions of Torah
- The example of Yeshua

May we worship him at his appointed times, not our own.

We pray that this teaching has blessed you, and remember, continue to test everything.

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