

The Prescribed Pattern of the Years -
As recorded in the writings of 1 Enoch and Jubilees
by Bill & Karen Bishop

Introduction:

It is rather fascinating to us that the most substantial information regarding the ancient calendar of the Holy Bible is primarily recorded in two books that are not a part of the Holy Bible. There are good reasons for their absence from the canon of today's Scriptures, and it is not our purpose to debate their proper placement within or without Scripture. However, it should be noted that these books contain an indispensable wealth of information regarding the cosmology (and the calendar) that was understood by the people of the Bible - until the displacement of the Zadokite priests from the Temple system brought about "a new narrative" within the mainstream religious sects during the Hasmonean period of control at the Temple.

Today's canon barely offers us a skeleton of knowledge to know our true calendar. Yet the information that is contained within our Scriptures can be reliably employed to discern the appropriate use of any extra knowledge that we might glean from these ancient and notable writings. Hence we are incredibly blessed by our Heavenly Father to have the discovery of the Dead Sea Scrolls in bringing forth the knowledge that was hidden and preserved so long ago, in both Scriptural and non-Scriptural manuscripts of ancient origins.

In some of the greatest revelations from those ancient manuscripts, the Dead Sea Scrolls (DSS) have accentuated the intrinsic nature of time that was engineered into the very foundations of creation itself. Divinely ordained cycles of time have been perpetually revolving throughout all of mankind's history since the beginning of creation in Genesis. Now we too have the opportunity and the privilege to walk in step with Yah as some of our ancestral brethren once did.

While these two books, 1 Enoch and Jubilees, are not included in the canon of Scripture, they were undoubtedly a key focal point of knowledge for those who strove to maintain the pure Way of YHWH at the yahad in Qumran. The translations we use here are a result of the latest research and scholarly work, incorporating the most current data from the DSS fragments along with that of all other preexisting manuscripts.

Regardless of who wrote these books or when they were written, they were central to to an extremely devoted sect of Hebrew Believers who lived with a vast reverence for our Creator YHWH. They understood the sanctity of life in the providence of earthly time and its heavenly connection with the timelessness of Yah's Eternal Presence.

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1 Enoch, chapter 72:

(1) *The book about the motion of the heavenly luminaries all as they are in their kinds, their jurisdiction, their time, their name, their origins, and their months which Uriel, the holy angel who was with me (and) who is their leader, showed me. The entire book about them, as it is, **he showed me and how every year of the world will be forever, until a new creation lasting forever is made.***

(2) ***This is the first law of the luminaries: the luminary (called) the sun has its emergence through the heavenly gates in the east and its setting through the western gates of the sky.***

(3) ***I saw six gates through which the sun emerges and six gates through which the sun sets.*** *The moon rises and sets in those gates and the leaders of the stars with the ones they lead, six in the east and six in the west, all of them - one directly after the other. There are many windows on the right and left of those gates.*

(4) ***The first one to emerge is the great luminary whose name is the sun;*** *its roundness is like the roundness of the sky. It is entirely filled with fire, which gives light and heat.*

(5) *The wind blows the chariot where it rises, and the sun sets from the sky and goes back through the north in order to reach the east. It is guided so that it enters that gate and gives light in the firmament.*

(6) ***This is how it emerges in the first month through the large gate; it emerges through that fourth one of those six gates on the side where the sun rises.***

Commentary:

The book of 1 Enoch actually consists of about seven sections or "books". Chapter 72 of the Hermeneia translation begins *The Book of the Luminaries* where Enoch introduces the six heavenly gates in the east and the west. These gates are representative points on the horizon where the sun rises and sets during the twelve months of the year. He mentions how the moon also rises and sets in the same gates.

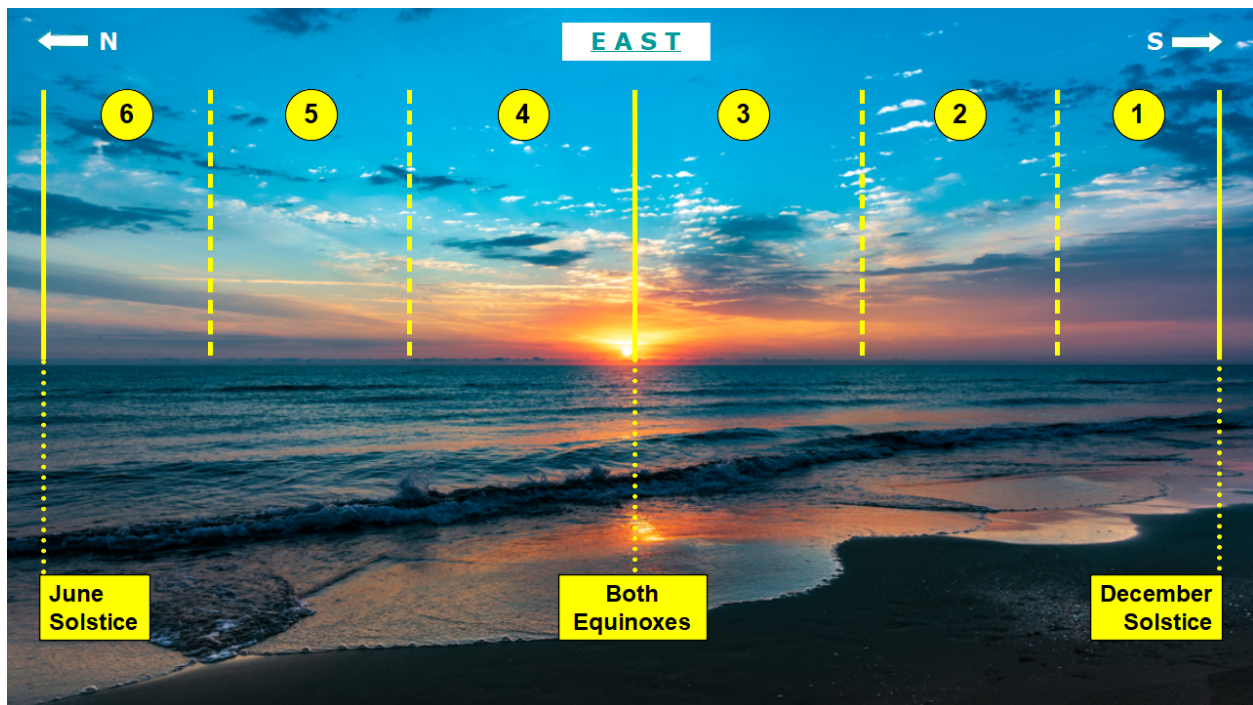
These gates give us a perspective of how the celestial plane moves north and south on the earth's surface during our yearly orbit around the sun. The halfway point through the gates is at the juncture of the 3rd and 4th gates, and this is where we encounter the March and September equinoxes. Verse 6 informs us that the year begins when the sun emerges "through the large gate", "that fourth one". Of course, this corresponds to the March equinox when the position of the sun's rising has exited the 3rd gate and entered the

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4th gate. Verses 11-14 in Chapter 72 continue to mark the rising of the sun moving onward into the 5th and 6th gates, with the days getting longer and the nights getting shorter. After the 31st day of the 3rd month when the sun reaches the solstice in gate 6, it then commences a return through the 6th gate on its trek for the next 3 month quarter of the year back toward the next equinox - And so on.

The *chariot* in verse 5 is Enoch's terminology for the constellation that is present in the gate where the sun is rising. The twelve major constellations of today's astrology are the same constellations or "chariots" that comprised the Hebrew mazzaroth. The *chariot* we know as Aries would have been the one to correspond with the 4th gate after the March equinox when 1 Enoch was written, but please understand that these *chariots* no longer line up with the gates of Enoch. It is a well-established fact that the positions of the constellations have drifted from their original timing. This is due to a phenomenon called the precession of the equinoxes which is caused by a slow wobble of the earth on its axis.

Here is an illustration of Enoch's Gates:



The outer boundaries of the six gates are determined by the solstices, and the halfway point is where the equinoxes occur. This is basically how the

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gates would line up when we are coming out of winter and into spring in the northern hemisphere. The further away from the equator one is located, the gates will be wider, and the closer one is to the equator, then the gates will be narrower. The point is that no matter where you are on earth, even at the poles, these six gates can be plotted on the horizon accordingly for your location. This will also hold true if your horizon is mountainous or otherwise irregular.

Chapter 72 documents the rising and setting of the sun within all the gates as the year proceeds through the 12 months, ending with the spring equinox here in verses 31-32:

1 Enoch, chapter 72 (continued):

*(31) **On that day** the sun emerges from that gate and sets in the west; **it returns to the east and rises through the third gate for thirty-one mornings** and sets on the west side of the sky.*

*(32) **On that day the night decreases and is nine parts, with a daytime of nine parts. Daytime is equal to the night, and the year is exactly 364 days.***

(33) The length of the daytime and the night and the shortness of the daytime and the night vary during the course of the sun.

(34) For this reason its course grows longer day by day and night by night it grows shorter.

The equinox is being defined by Enoch in verse 32 as the day where daytime and nighttime are of equal length, and this is the way it has been perceived for most of mankind's history. There are several days before and after the equinox that seem to be of equal light and darkness, but now with modern timekeeping devices, we know that there is a day of equilux (equal light) that varies from the day of equinox.

Yet Enoch's gates are determined by where the sun is rising and setting on the horizon, and "On that day" in verse 31 is defined as when the sunset has reached completion in the 3rd gate on its 31st day, and when it will cross over into rising in the 4th gate the next day, beginning another year. The day of equinox is a uniform event occurring at the same moment in time for all locations, and it is the only reliably static marker that can be considered for the line between these two gates; it is the halfway point between the two solstices. The day of equilux varies considerably across the planet, and it is certainly not a reliable marker to define the end of the 3rd gate and beginning of the 4th gate. So it is an obvious and reasonable conclusion that the daytime of nine parts and night of nine parts are within minutes of each

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other and close enough to being equal - especially since the idea concerning a separate day of equinox is a newer convention in the current era.

Chapters 73-79 continue to extensively catalog more of the movements of sun and moon within the gates in addition to some other features of the earth, the winds and the stars; and Uriel warns Enoch in chapter 80 about future unrighteousness that will effect the overall cosmology of the earth and its seasons.

Chapter 82 brings a conclusion to Enoch's Book of the Luminaries where he relays the knowledge shown to him to his son Methuselah, so it can be passed on to future generations.

1 Enoch, chapter 82:

(1) Now my son Methuselah, I am telling you all these things and am writing (them) down. I have revealed all of them to you and have given you the books about all these things. My son, keep the book written by your father so that you may give (it) to the generations of the world.

(2) Wisdom I have given to you and to your children and to those who will be your children so that they may give this wisdom that is beyond their thought to their children for the generations.

(3) Those who understand will not sleep and will listen with their ear to learn this wisdom. It will be more pleasing to them than fine food to those who eat.

*(4) Blessed are all the righteous, **all the blessed who will walk in the way of righteousness** and have no sin like the sinners **in numbering all the days the sun travels in the sky through the gates, entering and emerging for thirty days with the heads of thousands of the order of the stars, with the four additional ones that divide between the four parts of the year that lead them and enter with the four days.***

*(5) **People err regarding them and do not calculate them in the numbering of the entire year because they err regarding them and people do not understand them precisely.***

*(6) **For they belong in the reckoning of the year and are indeed recorded forever: one in the first gate, one in the third, one in the fourth, and one in the sixth. Thus a year of 364 days is completed.***

(7) The account about it is true and its calculation is precisely recorded because the luminaries and the months, the festivals, the years, and the days he showed me, and Uriel, to whom the Lord of the entire creation gave orders for me regarding the host of heaven, breathed on me.

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The four days that divide between the four parts of the year were explained in chapter 75. Here in chapter 82, they receive a primary focus as it seems crucial that Enoch wants his son to understand their proper placement. He reinforces the cosmological structure of the entire year by way of these four days and the gates to which they belong. It had been shown to him that each one of the four days has the purpose of marking the end of a quarter. Enoch mentions a *leader* (apparently a star) that brings the year forward into the next 3 gates, but as we've previously stated, the stars no longer line up as they did when the book was written.

This highlights a critical awareness for us in these future generations to understand that the 364-day year of Enoch's cosmology must always be aligned with the gates of the sun. The *Book of the Luminaries* begins with showing us the year beginning at the 1st day of the 4th gate, and it ends with a full chapter discussing the utmost significance of these 4 extra days that are part of the year and separate from the 12 months.

One of these 4 days is the 31st day of the 3rd gate that was mentioned in Chapter 72 in tandem with defining the March equinox, thus marking the end of the 364-day year. So in this context, **the equinox is what marks the end of the year.** The obvious importance of keeping the calendar in sync with this important marker cannot be overstated. A calendar year that is based on solar timing must begin after the March equinox.

In summary, the Enochian solar calendar has a prescribed pattern according to the knowledge that was shown to Enoch by the angel Uriel. We can debate the authenticity of Enoch being the actual author, and whether he was actually taken up by this alleged angel, but regardless of who wrote this book or when or how it was written is a subjective argument from either side. However, the basics of his pattern for a yearly solar calendar are indisputable, and it is this pattern that forms the basic framework for the Zadokite Sabbath Calendar:

- 364 days in the year,
- 4 quarters of 91 days each,
- 12 months of 30 days each + 4 days (1 day assigned at the end of each quarter.)

We have some final observations about the *Book of the Luminaries* that we want to point out - firstly, there is also a lunar year defined as 354 days that falls behind the solar year by 30 days every 3 years, requiring an extra lunar month to be added. In this, Enoch understood that the moon was subordinate to the sun, and that it does not have any light or heat of its own.

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Secondly, there is no mention of the solar year being anything other than 364 days, and lastly there is also no mention of any Sabbaths or Festivals. These two items tend to support an argument that perhaps Enoch was the true author of an original "book" or scroll regarding the luminaries, and the length of a solar year was probably 364 days at that time. Weekly Sabbaths were simply a completely integrated part of time that would have been woven into the fabric of society at the time of Enoch's life, and the annual Sabbaths or feasts had not been declared yet in the Torah. It would have been quite unnecessary to discuss Sabbaths regarding the luminaries and their movements, as his life was definitely more attuned to the spiritual rhythm of a much purer creation than what we experience today.

We can easily see that Enoch's cosmology is purely creation-based in that he merely reports the elements of creation and how their movements were engineered by Yah. All of the writing in 1 Enoch reflects the author's abiding reverence and his supreme regard for the pure essence of our Heavenly Creator in His Creation, and that His Presence has a divine connection to all of His Creation, including sinful mankind. Enoch knew that everything has an order and a purpose, and that every generation needs an understanding of the luminaries moving throughout time, connecting the earthly with the heavenly, as a way of knowing our Creator like he did thousands of years ago.

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When we go to the book of Jubilees now, we can see how Enoch's cosmology is perfectly mirrored in an identical structure, but with an emphasis on Sabbaths and the Days of Memorial which begin each season. Each of the Days of Memorial are the days that immediately follow Enoch's 4 extra days that mark the ends of the seasons. Enoch's extra days at the end of each season followed by the Days of Memorial in Jubilees at the beginning of each season complement each other, working together to strengthen the timing of the year in its pattern of days and seasons. Jubilees presents us with an expanded and enhanced perspective on the very same calendar system that was introduced by 1 Enoch.

The author of Jubilees, which may or may not be Moses, is obviously a different author than whoever actually wrote 1 Enoch, and this book was obviously written at a different time in Biblical history with a post-flood mindset whereas 1 Enoch has a totally pre-flood context. The testimony in Jubilees, chapter 6 is of Noah ordaining the four Days of Memorial after the events of the flood in keeping with the *prescribed pattern of the years*:

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**Jubilees, chapter 6:**

**(23) On the first of the first month, the first of the fourth month, the first of the seventh month, and the first of the tenth month are memorial days and days of the seasons. They are written down and ordained at the four divisions of the year as an eternal testimony.**

(28) For this reason he [Noah] ordained them for himself forever as memorial festivals. So they are ordained,

(29) and they [the angels of holiness] enter[ed] them on the heavenly tablets. Each one of them (consists of) 13 weeks; their memorial (extends) from one to the other: from the first to the second, from the second to third, and from the third to the fourth.

(30) All the days of the commandments will be 52 weeks of days; (they will make) the entire year complete.

**(31) So it has been engraved and ordained on the heavenly tablets. One is not allowed to transgress a single year, year by year.**

(32) Now you command the Israelites to keep the years in this number - 364 days. Then the year will be complete and it will not disturb its time from its days or from its festivals because everything will happen in harmony with their testimony. They will neither omit a day nor disturb a festival.

**(33) If they transgress and do not celebrate them in accord with his command, then all of them will disturb their times. The years will be moved from this; they will disturb the times and the years will be moved. They will transgress their prescribed pattern.**

**(34) All the Israelites will forget and will not find the way of the years. They will forget the first of the month, the season, and the Sabbath; they will err with respect to the entire prescribed pattern of the years.**

(35) For I know and from now on will inform you - not from my own mind because this is the way the book is written in front of me, and the divisions of times are ordained on the heavenly tablets, lest they forget the covenantal festivals and walk in the festivals of the nations, after their error and after their ignorance.

**(36) There will be people who carefully observe the moon with lunar observations because it is corrupt (with respect to) the seasons and is early from year to year by ten days.**

(37) Therefore years will come about for them when they will disturb (the year) and make a day of testimony something worthless and a profane day a festival. Everyone will join together both holy days with the profane and the profane day with the holy day, for they will err regarding the months, the Sabbaths, the festivals, and the jubilee.



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Once again, we are informed in Jubilees of the significant eminence in these four times of the year which (not coincidentally) align with the cosmology of 1 Enoch. It appears that between these two books, the authors have given us a requirement to recognize the absolute importance of these 4 times in the year by accentuating the 4 days ending the quarters and the 4 days beginning the quarters. The Jubilees calendar also enhances the Enochian by additionally emphasizing a perfect flow of the 7's, which is firmly rooted in the sacredness of creation too, where YHWH hallowed the Sabbath and the 7-day cycle of time.

The priests, the 'sons of Zadok', that found refuge in the yahad at Qumran, were uncompromising when it came to this calendar issue because of their complete understanding, their reverential fear and absolute devotion to serving Yah. They clearly knew *the prescribed pattern of the years*, and they forfeited their positions of authority to maintain a pure way of observance before our Heavenly Creator. The Dead Sea Scrolls (DSS) have made a monumental contribution to our current understanding of living in the Way of Yah, and the information contained in these two 'non-canonical' books is crucial to our understanding.

Can there be any reasonable doubt or question as to *the prescribed pattern of the years* for this calendar that was discovered in the DSS? Actually when it comes down to it, this calendar was not discovered in the DSS after all; it was already known by those who were familiar with 1 Enoch and Jubilees.

**The huge discovery is that this calendar system from these two non-canonical writings was revered and instrumentally used by the priests from the line of Zadok as the officially ordained calendar for Temple services, and not only was it sanctioned for official religious observances, but it was extremely pivotal in the whole history of the intertestamental period after Israel's return from the Babylonian captivity and the eventual development of rabbinical Judaism.**

There are some alternate variations of the 'Zadok/Zadokite Priestly Calendar' floating around because of an attempt to incorporate the priestly courses or *Mishmarot* from the DSS into the calendar along with the concept of intercalation. We have studied and reviewed the scrolls concerning the *Mishmarot* a few times over the years, and we have yet to find a successful alignment. The one important feature that we are witnessing now with these attempts, is that they all violate *the prescribed pattern of the years* by not adhering to a method of intercalation based on the vernal equinox.

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**The prescribed pattern of the years is undeniable**, and we are steadfast in our conviction to stay true to the pattern as it was established within Creation. We refer to the ancient calendar of the DSS as a sabbath calendar because of this pattern that is so foundationally based in Creation, Sabbath, and the movement of the *greater light* (the sun), the *lesser light* (the moon) and *the stars also* for days, seasons and years. The sun is 'greater', meaning not only is it larger, brighter and hotter, but it has authority over the 'lesser' with the stars barely mentioned in the background. The sun is the primary sustainer of physical life in an earthly sense, and it rules the heavenly decrees of days, seasons and years in our reality of earthly time.

We continue to ponder and investigate the possibility of an alignment between the calendar and the *Mishmarot* as recorded in the DSS - but we just aren't there yet. In our opinion, the folks that think they have it figured out have made some erroneous assumptions in their work. We value their efforts, and they have accomplished a reasonable body of research - but they are severely compromising *the prescribed pattern of the years*. The calendar of the scrolls simply cannot work legitimately when it violates this pattern, and we urge caution in just going with something because it seems to work when it really doesn't fit.

We are very sure though, that the Zadokite priests followed the courses as best they could under the unfortunate circumstances that prevailed between Qumran and the Temple priests at Jerusalem. Perhaps one day we will be able to fill in the gaps with a better understanding so that we don't have a controversial divide between the *Mishmarot* and *the prescribed pattern of the years*.

In the meantime, we are resolved to continue promoting the calendar as purely as we are able according to its divinely established pattern. The simple fact is that the prescribed pattern of the years was instituted in creation, and the priestly courses were set in place after the fact. We are certain that King David and the High Priest Zadok, who were operating under the commandment of YHWH (1 Chronicles 24:1-19), would not encroach on *the prescribed pattern of the years*, and neither should we.

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1. Nickelsburg, George W. E., and VanderKam, James C. *1 Enoch: The Hermeneia Translation*. Fortress Press, 2012. pp. 96-97, 99, 112-113.
2. VanderKam, James C. *Jubilees: The Hermeneia Translation*. Fortress Press, 2020. pp. 30-32.