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The object of this study is to bring continuity and harmony of scripture between the Books of Enoch and Jubilee's in relationship to the calendar of Alohym. Jubilees written by a Holy man, Moses, gives validity to the writings of Enoch in regard to the weekly, monthly and yearly cycles of our Creator. After establishing our case we will move into the harmony of scripture between the Book of Jubilees and the Tanakh.

Now starting in Genesis chapter five in verse *one* we read of the lineage of Adam and in verse *eighteen* we see that Jared begat Enoch. Now Enoch the seventh from Adam in the lineage line of our Messiah Yahusha who walked with Alohym and lived 365 years before being translated as scripture states in Genesis 5:23 and 24. Interesting enough the number 365 is the exact count of days from the beginning of one year to the next, in other words from New Year's Day to New Year's Day. Let's read what the faith chapter, Hebrew's eleven has to say about Enoch.

*Hebrews 11:5*; By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

Now when it comes to Yahusha's lineage line there are those that do not recognize the writings of Enoch, but Genesis 5:24 states that *he walked with Alohym*. Now not only was Enoch a righteous man but he was translated "exchanged or transferal" Strong's #G3331, that he may not see death. Most people will acknowledge what the Old Testament scriptures state about Enoch but how about the writings of Enoch are they from him? Let's look into the writings of Jubilee's otherwise called the "Book of Division", (*Ethiopic Orthodox Bible*) and see what "Moses" has to say about Enoch.

*Jubilee's 4:17*; And he was the *first among men* that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.

*Jubilee's 4:18*; And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Shabbats of the years as we made them, known to him.

Now reading verses *seventeen* and *eighteen* of Jubilees chapter *four* clearly states that Enoch wrote the order of the months (i.e. monthly structure) down for us to understand and preserve the order of the months and Shabbats made known to him. So the question has to be asked, where is the Book that Enoch wrote? Do you believe that this all important information would have been hidden to the ecclesia forever and that it would never be restored?

To get the answers we need to look into several different sources to confirm the existence of both the Books of Enoch and Jubilee's written by different peoples at different times.

First we will start investigating the Counsel of Nicaea (325C.E.) where we find the Books of Enoch and Jubilee's being taken out of the established Catholic Orthodox canon. [Note: 99% of all Christian and Hebraic root religions use the Catholic canon.] Ask yourself this question, why take out spiritually inspired scripture if it came from righteous men of Alohym, simply because it's damaging to their theology. The removal of these writings gives way for the doctrine of men to be instituted in making the Equinox the seasonal (spring) marker for establishing when Easter should be celebrated. There is no scriptural evidence in any inspired documents that claim the Equinox is the beginning on Alohym's New Year. In fact the origins of the Equinox are pagan and a counterfeit to Alohym's true beginning day, March 17th. On the night of March 16<sup>th</sup> (the Equilux day) before evening sunrise the westward shift of the constellations due to the passage of the seasons because of the Earth's orbit around the sun which starts at the constellation Orion. Orion was anciently spelt *Oarion or Oreion*, which comes from the Hebrew root, meaning "light", Strong's H216. So, Orion means coming forth as light. Alohym's signs in the heavens are perfect and have nothing to do with the calculations or doctrines of man; here we see the passing of winter into spring. (See Ref article: *The Westward Shift of Orion and the stars*)

Let's take just a little time to read what scripture says about Enoch. I want to bring to your attention what is written in the Book of Jude, verses *fourteen* and *fifteen* that is mirrored the writings in Enoch 1:9 ("righteousness and the wicked"), let's read.

*Jude 1:14*; And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands<sup>G3461</sup> (*myriad or indefinite number*) of his saints,

*Jude 1:15*; To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard [speeches] which ungodly sinners have spoken against him.

*Enoch 1:9*; "Behold, He will arrive with ten million of the kodesh ones in order to execute judgment upon all. He will destroy the wicked ones and censure all flesh on account of everything that they have done, that which the sinners and the wicked ones committed against HIM." (*Parallel account*)

Now reading the above scriptures we can plainly see that the writings of Enoch were known to Jude the Author and brother of James the half-brother of Yahusha. Now the Author—Graham Hancock, who wrote the book "The Sign and the Seal", says this about the Book of Enoch,

- *"Prior to the eighteenth century, scholars had believed the Book of Enoch to be irretrievably lost: composed long before the birth of Christ, and considered to be one of the most important pieces of Jewish mystical literature, it was only known from fragments and from references to it in other texts. James Bruce changed all this by*

*procuring several copies of the missing work during his stay in Ethiopia. These were the first complete editions of the Book of Enoch ever to be seen in Europe.*

If you noticed, I underlined a part of Mr. Hancock's statement about the Book of Enoch and that James Bruce found several copies in Ethiopia. I have stated in previous writings that the Books of Enoch and Jubilee's were preserved by the Tewahedo Ethiopic Orthodox Bible of which contained 81 books. This [canon](#) contains the books accepted by other Orthodox Christians. (*Follow the blue link above to see the full canon line up*) The next two paragraphs are taken from the Ethiopic Orthodox website of which I have put a link to that site for viewers.

The Ethiopic version of the Old and New Testament was made from the Septuagint. It includes the book of Enoch, Baruch, and the third and fourth Esdras. In the international Bible studies there are certain books belonging to the class usually designated pseudepigraphic. The whole Christendom and whole-learned world owes a debt of gratitude to the church of Ethiopia for the preservation of those documents. ([The Ethiopic Orthodox Canon](#)) - (EOC)

Among the EOC is the book of Enoch which throws so much light on Hebrew thought on various points during the centuries immediately preceding the Christian era. The book of Jubilee (Kufale, i.e. Division) otherwise known as the Little Genesis has also been preserved entire only in the Ethiopic version. The preservation of yet one more book in its entity, namely, the Ascension of Isaiah, is to be remembered to the credit of the Ethiopic Church.

### ➤ *More Affirmation*

Between 1947 and 1956 approximately 15 Jubilees scrolls were found in five caves at [Qumran](#), all written in Hebrew. The large quantity of manuscripts (more than for any biblical books except for Psalms, Deuteronomy, Isaiah, Exodus, and Genesis, in descending order) indicates that Jubilees was widely used at Qumran. A comparison of the Qumran texts with the Ethiopic version, performed by James VanderKam, *found that the Ethiopic was in most respects an accurate and literalistic translation.* (Wikipedia)

So who is Professor James VanderKam, Ph.D., one of the world's leading experts on the Dead Sea Scrolls, is the John A. O'Brien Professor of Hebrew Scriptures at the University of Notre Dame. Professor VanderKam's has written a verity of books which include, *An Introduction to Early Judaism* (2001), *The Meaning of the Dead Sea Scrolls* (2002), *From Joshua to Caiaphas: High Priests after the Exile* (2004), and *The Dead Sea Scrolls and the Bible* (2012). ([Back ground link](#)) What a great witness to the understanding and validity of the Ethiopic Bible and the authenticity of the Book of Jubilee's.

The Ethiopic Bible written in the Ge'ez language originally was translated from the Greek version of the [Septuagint](#), but later revisions show clear evidence of the use of [Hebrew](#), [Syriac](#), and [Arabic](#) sources. The first translation into a modern vernacular was done in the 19th century by a man who is usually known as [Abu Rumi](#). Later, Haile Selassie sponsored [Amharic](#) translations of the Ge'ez Scriptures during

his reign, one before World War II and one afterward. [Sermons](#) today are usually delivered in the local [language](#).

Have you ever researched a biblical subject knowing that it may take you some time to find supporting evidence to validate the subject you are studying? Sometimes you can find supporting evidence in the denial of others writings as to their *opinion* and *views* about the subject you are studying, that doesn't make it true! A perfect example to this is in the Jewish Encyclopedia and their views on the Book of Jubilee's. Let's read what the Jewish Encyclopedia has to say on the subject.

### ➤ *Chronological System of Jubilees*

The author of the Book of Jubilees rewrote the history of the Protoplasts, of the Patriarchs, and of the Exodus with the *view of inculcating certain principles that found no acceptance afterward in the rabbinical schools*; foremost among these are the rules concerning the regulation of the calendar and the festivals. In place of the intercalated calendar (*i.e. Jewish Lunar calendar*), which he condemns in the strongest terms, he proposes a solar calendar consisting of a civil year of 12 months, 8 of 30 days and 4 of 31 days, [*Editor's Note: the words written in red are not found in the Book of Jubilee's and thus must have been added by the writers of the Encyclopedia. and an ecclesiastical year of 13 months of 28 days each, so as to make all festivals, except the Day of Atonement, fall on Sunday, and make the Feast of Weeks fall on the 15th of Sivan*] (Book of Jubilees, i. 1, 26; vi. 22 *et seq.*, 38; xlix. 14; see Epstein in "R. E J." xxii. 10 *et seq.*; Charles, "The Book of Jubilees," pp. 55 *et seq.*). ([Review link from H. R. Charles](#)) His leading idea seems to be that the divine plan of the Messianic kingdom rests upon the exact calculation of the week, the common year, and the "Jubilee" year (*i.e.*, the last year of a cycle of 7 X 7, or 49 years), each being based upon the sacred number seven, and the entire history of Israel and the world being divided into "jubilee" periods (see vi. 35; comp. Lev. xxvi. 34-43 and Targ. Yer. *ad loc.*; 'Ar. 10b; Seder 'Olam R. xi.; Assumptio Mosis, i. 2; "Samaritan Chronicle," in "Journal Asiatique," 1869, pp. 421 *et seq.*). As in the Book of Enoch (xlvii. 3, lxxxi. 1, ciii. 2) and the Testaments of the Twelve Patriarchs (Levi, 5; Asher, ii. 5), every event, every statute of the Law, and every custom is, for the author, written down on the tablets of heaven (Jubilees, iii. 10, 31; vi. 17; xxiii. 32; xxviii. 6; xxx. 9; *et al.*); thus social custom and human destiny are alike determined by God's decree. Josephus, "Ant." xiii. 5, § 9, calls this Ἐμαρμένη.

Here we read plainly that the Book of Jubilee's as described in the Jewish Encyclopedia of their own volition, was disregarded by the *rabbinical community* because it did not match their own theology and doctrine. Within the Study guide you have learned that the Jewish Lunar calendar is not of our Alohym, and makes the case that the Book of Jubilee's is an accurate account of the monthly cycles instituted at creation.

Remember that the premise of this article is to give validity to the teachings of Enoch through the Book of Jubilee's of which both books are found in the Ethiopic Orthodox Bible written in the language of

Ge'ez, a South Semitic language. In this next section of the article, I want to show you several very important issues about the time cycles of Alohym that match up completely with the calendar associated within this website. First let's go back to the time of Noah and we will proceed with the harmony of scripture from Jubilee's to the Tanahk.

Noah according to scripture states that Alohym told him to enter the Ark on the 17<sup>th</sup> of the second month (*Genesis 7:11*) and Alohym closed the Ark. The Parallel account is in *Jubilee's 3: 21*, let's read.

- *Genesis 7:11*; In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.
- *Jubilee's 3:21*; And he entered on the sixth [year] thereof, in the second month, in the new month the second month: until the sixteenth thereof he entered and all that we brought to him into the ark, and the Lord locked it from without on the seventeenth, at eve.

Now let's move to Genesis chapter *eight* and see what other dates are given about Noah and the flood. Let's read Genesis 8:14 – 16.

- *v14*; And in the second month, on the seven and twentieth day of the month, was the earth dried.
- *v15*; And God spake unto Noah, saying,
- *v16*; Go forth of the ark, thou, and thy wife, and thy sons, and thy sons 'wives with thee.

Question; what day is the 27<sup>th</sup> day of the second month in Alohym's calendar and does it really matter what day it was? Now let's read the parallel account in Jubilee's to see if we truly have harmony in the scriptures, let's read *Jubilee's 5:30*. (EOC)

- *v30*; And on the twenty-seventh thereof he opened the ark and sent out of it the animals and the beasts and the birds and whatever moves.

In reading the scripture above there is most definitely harmony between the Book of Jubilee's and the Tanahk. Now back to the original question, "what day of the week is this", Noah along with his family and the animals were to go forth from the Ark of the 4<sup>th</sup> Sabbath of the second month. Once again we see the Sabbath day as new beginnings and resurrection of life, 9 days before the feast of weeks. Now let's move to the scriptural harmony in regard to Pentecost.

➤ *Pentecost:*

Pentecost is celebrated in the 3<sup>rd</sup> Month on the fifth day in Alohym's Calendar and on that day the heavens tell the story of the Constellation Corona, ("the Crown") which is visible on this date. The Hebrew name for the constellation is *Atarah*, a royal crown, and its stars are known today in the East by the plural, *Ataroth!* Its brightest star has the Arabic name of *ALPhecca*, the shining.

It should be also noted that on this day the "bow" rainbow was given to Noah as a sign of Covenant and a renewing of life. Noah according to scripture states that Alohym told Noah to leave the Ark on the twenty-seventh (27<sup>th</sup>) day of the second month, (*Gen 8:14 – 16, Gen 9:12, 13*) parallel account (*Jubilees 5:32 - 6:15-17*)

- *v14*; And in the second month, on the seven and twentieth day of the month, was the earth dried. (*Jubilees 5:32*)
- *v15*; And God spake unto Noah, saying,
- *v16*; Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives *with thee*.

➤ *Genesis 9:12, 13*

- *v12*; And God said, This [is] the token of the covenant which I make between me and you and every living creature that [is] with you, for perpetual generations:
- *v13*; I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. (*Jubilees 6:16*)

➤ *Jubilee's 5:*

- *v32*; And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing. (*Genesis 8:14*)

➤ *Jubilee's 6:*

- *v15*; And He gave to Noah and his sons a sign that there should not again be a flood on the earth.
- *v16*; He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth. (*Genesis 9:13*)
- *v17*; For this reason it is ordained and written on the heavenly tablets, that they should celebrate the "Feast of Weeks" in this month once a year, to renew the covenant every year

Here we have parallel accounts in Jubilee's and for the first time in scripture we see the celebration "Feast of Weeks" which we know from the Tanahk is the day of Pentecost. Now let's look at the covenant that Alohym made with Abram, starting is Jubilee's 14:18-20, 15:1. The Parallel accounts are in *Genesis 15:9-11, 18-21*

- *v18*; And on that day the Lord made a covenant with Abram, saying: "To thy seed I will give this land from the river of Egypt unto the great river Euphrates, the Kenites and the Kenizzites and the Kadmonites and the Perizzites and the Rephaimites and the Ewites and the Amorites and the Canaanites and the Girgashites." *v19*; And Abram went and took up the pieces and the birds and the fruit and the drink offerings, and the fire devoured them. *v20*; And on that day we made a covenant with Abram according to the *covenant which he had made in this month with Noah*; and Abram renewed the festival and ordinance for himself unto eternity.'
- Chap. XV. i. In the fifth year of the *fourth week* of this jubilee, *in the third month*, in the *middle of the month*, Abram celebrated the *festival of the first of the grain harvest*; and he brought new offerings beside *offering of the first-fruits to the Lord*, an ox and a goat and a sheep upon the altar as a sacrifice to the Lord, and their fruit offerings and their drink offerings he placed upon the altar together with frankincense.

Now interesting enough according to Alohym's calendar the 19<sup>th</sup> day of the third month is the beginning of the fourth week. In Exodus *twenty-four* verses *eight* and *nine*, we read about the blood covenant given to Israel along with Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel ascending up the mountain for the covenant confirming meal all on the 19<sup>th</sup> day of the third month.

According to research through de-canon scripture as well as the Tanahk all the covenants between Alohym and man were given in the third month and match Alohym's cycles of time i.e. His calendar. The covenants with Noah, Abraham, Israel and the new covenant ecclesia were all renewed in the third month of the year.

In conclusion, there so many more examples that proves the point of harmony between the Tanahk and the Book of Jubilee's. This than establishing the Book of Jubilee's to be a true and accurate witness to both the Books of Enoch and the Tanahk giving credence to Alohym's true calendar structure. It should be also noted that you can now see why the Book of Jubilee's (Division) was taken out of the Biblical canon because of theological damage to man's doctrine.

Brethren, I leave you with these thoughts from Ephesians chapter 4, let's read.

## ***The Book of Jubilee's the witness to Enoch, "Truth or Lies"?***

- *Ephesians 4:13*; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:
- *Ephesians 4:14*; That we [henceforth] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive;
- *Ephesians 4:15*; But speaking the truth in love, may grow up into him in all things, which is the head, [even] Christ:

I hope this article has blessed you, may Grace and Peace be with you all.

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