

Book Three: The Book of the Luminaries

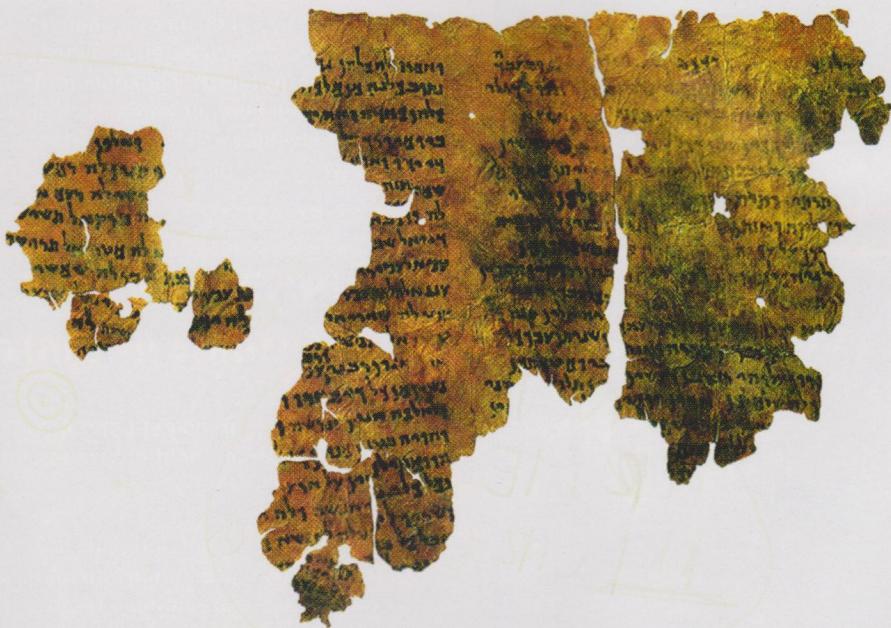
The Ancient Book of Enoch

(Part Nine)
With Commentary by J. R. Church

It seems to me that the *Book of the Luminaries* (Chapters 72-82) was edited (and, therefore, corrupted) by a well-intentioned scribe sometime after the Israelites settled the Promised Land. However, I could not find a clear break in the style of writing that would indicate two authors. Still, it is possible that some passages were either altered or added by an editor with such care that we cannot tell what is original and what was added later. The message seems to flow uniformly throughout the text. In fact, Enoch's original description of the Sun and Moon (in chapters 26-36) may have been altered to include such statements as, "I wrote down all their outlets" (Enoch 33:3), in order to prepare the reader for the altered story told in the *Book of the Luminaries*. That does not mean that the author meant to harm Enoch's writings, but simply to elaborate on Enoch's original tale about how he and the angels flew around the world in a celestial vehicle, observing various wonders.

The *Book of the Luminaries* tells how the Sun and Moon were viewed by early civilizations. There were men in the ancient past, who carefully measured the days, months and years; charting them in makeshift observatories, such as Stonehenge and scores of similar places, the ruins of which can still be found today.

In fact, another ancient observatory was recently discovered at Göbekli Tepe, in eastern Turkey, thought to be the site of the Garden of Eden. Some think the megaliths (see page 7) could date back as far as Noah's day — and beyond. The stone columns are arranged in a circle, similar to the Stonehenge design. Reliefs of animals are carved into the megaliths. They are primitive depictions of creatures that lived in the area at the time the observatory was



Above is one of several fragments of the *Book of Enoch* found among the Dead Sea Scrolls. The *Book of Enoch* was popular in the early church. But by the end of the seventh century, the scrolls had slowly disappeared. It became a forgotten book until three copies were found in Ethiopia in 1773. It is addressed to the people of the last generation and those living in the Tribulation Period.

built. For some unknown reason, the entire observatory was buried. Maybe sediment from Noah's flood covered it. As a result, the newly discovered stones are very well preserved. Most of the birds and animals, depicted in stone relief, no longer live in the area. From this northern location, some ancient astronomer could have noticed that, at the summer solstice, the day would be just about twice as long as the night — as depicted in the *Book of Enoch*.

Over the centuries, more than one person could have worked on the text of these ancient scrolls. For example, the person (it could have been Enoch) who said that the day was twice as long as the night at the time of the summer solstice, had to live at (or further north of) the area of the observatory mentioned above; while another editor, the one who described the course of the winds, probably lived in Israel. He said that God descended somewhere south of

his location. This appears to be a reference to Mount Sinai, thus indicating that he was living in Israel.

We do not know exactly when portions of the *Book of the Luminaries* were corrupted, but I think it could have been after Joshua led the Israelites across the Jordan River (in 1451 B.C.), and before the Babylonian Captivity (in 606 B.C.). For example, in the opening verse of chapter 78 (below), the Sun is given two names — *Orjârêš* and *Tômâš*. The first name was used in the Hebrew text of Judges 8:13, in which we are told "*Gideon the son of Joash returned from battle before the sun was up.*" The Hebrew term for Sun in this Scripture is *הַדָּרֶם* *Heres* — the same as *Or-jârêš* in Enoch 78:1 (or, as Strong's Concordance pronounces it, *Khehres*), meaning "shining." Here, the prefix "Or" in *Or-jârêš* is the Hebrew term for "light,"

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used in Genesis 1:2, in which God said, "Let there be light." The Hebrew text is אֹור pronounced "Owr." The second name, Tômâs, is found in Isaiah 24:23, which says, "Then the moon shall be confounded, and the sun ashamed." The Hebrew term for Sun in this Scripture is קָחְמָה Khammaw, or, as Enoch 78:1 puts it, Tômâs, meaning, "heat." Now let us commence our study with chapter 78:

(Section XV, Chapters 76-82)**Chapter 78**

1. The names of the sun are these: the first *Orjârêš* ("shining"), the second *Tômâs* ("heat").

2. And the moon has four names: first *Asônjâ*, the second *Eblâ*, the third *Benâsê*, and the fourth *Êrâe*.

3. These are the two large luminaries; their circuit is like the circuit of heaven, and in size both are equal.

4. And in the circuit of the sun there is a seventh portion of light from which *some is given to the moon*, and according to a measure it is added till the seventh portion of the sun is ended.

5. And they set and enter the portals of the west, and go around by the north, and come out of the portals of the east on to the surface of the heavens.

6. And when the moon is raised she is seen in the heavens, having in herself the half of the seventh part of the light, and in fourteen days her light is completed.

7. Also three times five portions of light are put into her; so that on the fifteenth day her light is completed, according to the sign of the year; and it becomes three times five portions, and the moon becomes so by the half of the seventh part.

8. And in her decrease on the first day she decreases to fourteen parts of her light, and on the second she decreases to thirteen parts, and on the third she decreases to twelve parts, and on the fourth she decreases to eleven parts, and on the fifth she decreases to ten parts, and on the sixth she decreases to nine parts, and on the seventh she decreases to eight parts, and on the eighth she decreases to seven parts, and on the ninth she decreases to six parts, and on the tenth she decreases to five parts, and on the eleventh she decreases to four parts, and on the twelfth she decreases to three parts, and on the thirteenth she decreases to two parts, and on the fourteenth she decreases to the half of the seventh part, and her light which was left on the whole disappears altogether on the fifteenth day.

9. And in certain months the moon has

each time twenty-nine days, and once twenty-eight.

10. And Uriël showed me another law, when the light is added to the moon, and from which side of the sun it is added.

11. All the time in which the moon continues in her light she increases opposite the sun, till on the fourteenth day her light is completed in heaven; and when she shines in full her light is completed in the heavens.

12. And on the first day she is called the new moon, for on that day the light is raised upon her.

13. And she is completed exactly on the day the sun descends in the west and when at night she ascends from the east and shines all night till the sun rises opposite her and the moon is seen opposite the sun.

14. Whence the light of the moon comes, there again she decreases till all her light disappears, and the days of the moon cease, and her circuit remains empty without light.

15. And three months she makes thirty days in her time, and three months she makes each time twenty-nine days, in which she makes her decrease, in the first time and in the first portal for one hundred and seventy-seven days.

16. And in the time of her departure she is seen each time thirty days during three months, and each time twenty-nine days during three months.

17. At night she appears each time as a man twenty times, and during the day like the heavens, for there is nothing in her except her light.

In verse 2, the Moon is given four names, as if each one stood for the appearance of the Moon during each of four weeks in the month: *Asônjâ*, *Eblâ*, *Benâsê* and *Êrâe*. The meaning of *Asônjâ* is uncertain, but a similar term, אֶסְנָת Asenath, was the name of Joseph's wife. Since her father was the priest of *On*, the Egyptian religion of Sun worship, Asenath could have been an ancient Hebrew name for the Moon being depicted as the bride of the Sun. Therefore, *Asônjâ* could refer to the waning Moon as it disappears toward the Sun. The second name, *Eblâ*, may be associated with the Hebrew term לבנה Lebna, meaning "whiteness" (for the full Moon), used in Isaiah 30:26, which says, "The light of the moon shall be as the light of the sun." The Hebrew term לבנה Lebna is similar to לב Laban, Rebecca's brother, after whom Lebanon was named. In recent years, an ancient city called Ebla was discovered in what was once the far northern region of Lebanon (in today's Syria). Therefore, both Ebla and Lebna could

simply be renderings of the ancient name of Rebecca's brother, Laban. *Eblâ* (meaning "whiteness") stands for the full Moon. *Benâsê* is a Hebrew term meaning "son of the half" and, therefore, represents the half Moon. Finally, עַרְאֵה Êrâe, meaning "watchful," is the ordinary Hebrew term used for the moon as its light gradually increases. The new Moon is *Êrâe*; the half Moon is *Benâsê*; the full moon is *Eblâ*; and the receding Moon is *Asônjâ*.

In verses 3 through 5, the author explains that the Sun and Moon appear to be the same size in the sky and follow the same course day and night. It was noted in verse 4 that the Moon reflects the light of the Sun. In verse 5, it is said that the Sun travels through the north during the night in order to get back to the eastern horizon for sunrise. Perhaps someone had traveled to the arctic circle, where the Sun does not set for six months out of the year. When he came back south again with tales of perpetual day, two concepts became popular. First, the Sun must travel through the north between sunset and sunrise; and, secondly, that the north depicts the heavenly realm where there is no night. In Isaiah 14:13, Satan says, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north." The constellations also depict the same concept. Ursa Major and Ursa Minor, though depicted today as the Big Dipper and Little Dipper, were once sheepfolds typical of where the Great Shepherd would keep His sheep. However, woven around those constellations is the great enemy, Draco, the dragon, who is typical of Satan. His constellation actually wraps around a third of the 360 degrees of the northern sky. In the days of the Greeks, Ursa Major and Ursa Minor were changed to depict bears, symbols of the Spartans.

In verses 6-14, the author explains how the Moon increases its light for 15 days, then decreases for the next 14 days, until it can no longer be seen, thus completing 29 days.

In verses 15 through 17, he explains how the Moon makes its circuit in 30 days for each of the first three months, then in 29 days for each of the next three months, for a total of 177 days. Actually, the Moon's circuit is 29.5 days every month, but early man did not have instruments for precise measurements. Over the course of a year, the Moon circles the Earth 12 times in 354 days, thus a lunar year is about ten days less than a solar year.

Chapter 79

Here, Enoch addresses Methuselah:

1. And now, my son Methuselah, I have showed you all things, and the whole law of the stars is completed.

2. And he showed me all their laws for every day and for every time and for every government and for every year, and her departure, according to **her order in each month** and in every week;

3. And the decrease of the moon, which takes place in the sixth portal, for in that sixth portal her light is completed, and from then there is the beginning of the month;

4. Also the decrease which takes place in the first portal, in its time, till one hundred and seventy-seven days are completed; in the law of weeks, twenty-five weeks and two days;

5. And how she tarries behind the sun and according to the law of the stars five days in one time exactly; and when this place, which thou dost see is completed.

6. This is the picture and the portrait of each luminary, which the great angel Uriel, who is their leader, showed to me.

In verse 1, Enoch tells Methuselah that he has explained the order of the solar and lunar years. In verse 2, he refers to the Moon's circuit during a lunar month. In verse 3, he expands the circuits of the Moon to cover six months (here called the sixth portal). In verse 4, he tells Methuselah that six lunar months are only 177 days long, 25 weeks and two days. In verse 5, he explains that the Moon tarries behind the Sun — five days short of six months. In verse 6, he claims that Uriel showed these things to him.

Chapter 80

In this chapter, Enoch explains his conversation with Uriel, who said that the faithful course of the Sun and Moon would be changed during the Tribulation Period:

1. And in those days Uriel answered and said to me: "Behold, I have showed thee all things, O Enoch, and have revealed to thee that thou shouldst see this sun and this moon, and those who lead the stars of heaven and all those that revolve, their deeds and their times and their departures.

2. And in the days of the sinners **the years will be shortened**, and their seed will be tardy on their lands and on their meadows, and everything on the earth will change and will not appear in its time; the rain will be prevented, and the heavens will retain it.

3. And in those times the fruit of the earth will be tardy and will not grow in its time; and the fruit of the trees will be prevented in its time.

4. And the moon will change her order and will not appear in her time.

5. And in those days it will be seen on the heavens that a great unfruitfulness will come on the outermost chariot in the west; and she will shine more brightly than according to the order of light.

6. And many of the **leaders of the stars of command** will err, and they will change their paths and deeds, and those subject to them will not appear in their time.

7. And the whole **order of the stars will be kept from the sinners**, and the thoughts of those who dwell on the earth will err concerning them, and they will be turned from all their ways, and will err and consider them gods.

8. And evil will increase over them, and punishment will come upon them to destroy them all."

Before we dismiss the strange statements in this chapter, let us be reminded that several biblical sources say basically the same thing. The early church was convinced that Enoch wrote this chapter. It appears to be original text. In verses 2 and 3, we are told that at the time of the judgment of sinners, the time will be shortened; seed will experience a shortened growing season and rain will be prevented, thus resulting in worldwide famine.

In verse 4, we are told that the Moon's orbit will be changed, thus creating chaos on the Earth. In verse 5, we are told that the Sun will shine brighter than normal. In verse 6, we are told that the leaders of the stars will change their paths. What could all this mean? As a matter of fact, many ancient writings seem to concur with the statements made in this chapter.

Since the *Book of Enoch* describes the Sun and Moon as looking like disc-shaped chariots — those celestial vehicles in which angels fly, let's begin with an unusual aerial display witnessed in the days of the Maccabees:

"About the same time, Antiochus prepared his second voyage into Egypt:

"And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

"And troops of horsemen in array, encountering and running on against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts" (*II Maccabees* 5:1-3).

For over a month, the skies above Jerusalem were filled with strange flying vehicles, followed shortly thereafter by the Syrian invasion. Since Antiochus IV Epiphanes was a prototype of the Anti-

christ, we might expect something like this to occur again around the time of the Tribulation Period. Could these UFOs be celestial vehicles piloted by "leaders of the stars of command" as mentioned in verse 6?

In the apocryphal book of *II Esdras*, it is said that this same archangel, Uriel, visited the prophet Ezra with the following message:

"Behold, the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

"But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

"And the land, that thou seest now to have root, shalt thou see wasted suddenly.

"But if the **Most High** grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day" (*II Esdras* 5:1-4).

This book is in the collection called *Apocrypha*, once published between Malachi and Matthew in the original King James Version of the Bible. Though no longer published in our modern Bibles, it is still published in the Catholic Bible today. According to *II Esdras*, it seems that Ezra was familiar with the *Book of Enoch*, and, in particular, chapter 80. He practically quotes from the *Book of the Luminaries*, saying, "*the sun shall suddenly shine again in the night, and the moon thrice in the day*." The Sun will become so bright that it will light up the night side of Earth; and the Moon will be so unusually bright, it will be easily seen during the day. If the Sun were to experience such a phenomenon, much of Earth's vegetation would die of excessive heat, crops would fail, and mankind would suffer intolerable temperatures. Say, where have we heard that before? Revelation 16:8,9 says, "*The fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.*"

II Esdras 5:1 also describes what seems to be the rapture of the saints, saying, "*they, which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.*" In *II Esdras* 5:4, God is referred to as the "**Most High**," a term used in the *Book of the Luminaries* (77:1). Indeed, the *Book of Enoch* foretold many

things that other prophets have also written. It is no wonder that this ancient book was so popular in the early church.

The Epistle of Barnabas also quotes the Book of Enoch, chapter 80, concerning the shortening of days:

"The final stumbling-block (or source of danger) approaches, concerning which it is written, as Enoch says, 'For this end the Lord has cut short the times and the days, that His Beloved may hasten; and He will come to the inheritance'" (Barnabas, ch. 4).

Chapter 81

Enoch is shown the heavenly records of each generation and asked to study them carefully. How long it took him to read all of it is not known, but in heaven eternity has no relationship with our space/time continuum. He could have spent a great deal of time reading, while on Earth very little time passed:

1. And he said to me: "O Enoch, contemplate the writing of the tablets of heaven, and read what is written thereon, and learn each one."

2. And I contemplated everything on these tablets of heaven, and read everything that was written, and learned everything and read the book and everything that was written in it, all the deeds of men and all the children of flesh who will be on the earth to the generation of eternity.

3. And then I immediately blessed the Lord and the everlasting King of glory, that he had made all the things of the earth, and I blessed the Lord on account of his patience, and blessed him on account of the children of the world.

4. And at that time I said: "Happy the man who dies as a just and good one, concerning whom there is no book of iniquity written, and against whom no blame is found."

5. And those three holy ones brought me and placed me on the earth before the door of my house and said to me: "Announce everything to thy son Methuselah, and show to all thy children that no flesh is just before the Lord, for he has created them.

6. One year we will leave thee with thy children, till thou art again strengthened, that thou mayest teach thy children and write for them, and mayest testify before them all, thy children; and in the second year they will lift thee up out of their midst.

7. Let thy heart be strong, for the good will announce justice to the good, the just will rejoice with the just and will congratulate themselves among themselves.

8. But the sinner will die with the sinner; and the renegade sink down with the renegade.

9. And those who do justice will die on account of the deeds of men, and will be

gathered in on account of the deeds of the impious."

10. And in those days they completed conversing with me, and I went to my people blessing the Lord of the worlds.

Enoch saw and read the books of heaven. There are several passages in the Bible that allude to the heavenly record. In Psalm 69:28, David wrote: *"Let them be blotted out of the book of the living, and not be written with the righteous."* In Revelation 20:12 John wrote: *"I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.... And whosoever was not found written in the book of life was cast into the lake of fire."* And in Revelation 21:27, John wrote: *"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."* In these and other places, we learn that there is a record kept of every thought and deed for every person ever born. Nothing escapes the ledgers of heaven.

Long before the Bible was written, Enoch had seen heaven's books. This chapter was in the original text and survived the Flood aboard Noah's Ark. It is evident that all early civilizations knew about heaven's books. Perhaps this is where Hindu mysticism got its idea for the so-called Akashic records.

According to the Internet on-line encyclopedia, Wikipedia, "the akashic records (akash is a Sanskrit word meaning "sky," "space" or "aether") is a term used in theosophy to describe a compendium of mystical knowledge encoded in a non-physical plane of existence. These records are described to contain all knowledge of human experience and the history of the cosmos. They are metaphorically described as a library and other analogues commonly found in discourse on the subject include a "universal computer" and the "Mind of God." Descriptions of the records assert that they are constantly updated and that they can be accessed through astral projection.

"A theosophical term referring to a universal filing system which records every occurring thought, word, and action. The records are impressed on a subtle substance called akasha (or soniferous ether). In Hindu mysticism, this akasha is thought to be the primary principle of nature from which the other four natural principles, fire, air, Earth and water, are created. These five principles also represent the five senses of the human being.

"Believers in the existence of the akashic records assert that they were accessed by ancient people of various cultures throughout history. Despite this claim, there are not any direct references to the akasha to be found in any of the historical documentation of the aforementioned groups. The term akasha itself, along with the concept of an aetheric library, originated with Indian philosophy and was incorporated into the 19th century movement of theosophy" (Wikipedia).

As far as we know, Enoch was the only human being to be allowed to see heaven's books. There are some Jewish scholars who believe that equidistant letters contained in the Hebrew text of the five Mosaic books (Genesis through Deuteronomy) provides one of several keys to the heavenly record. They claim that all people, events, dates and times are hidden within the Torah, and that decoding the text would require a holographic key — something far more complex than equidistant letters.

In verse 5, we are told that three angels took him back to Earth and gave him a year in which to write and teach his children what he had seen. Afterward, they promised to return and take him back to heaven to live. Enoch is still there to this day. I have no doubt that he still rides with angels in celestial vehicles.

Chapter 82

Returning to his family, Enoch speaks to Methuselah:

1. And now my son, Methuselah, all these things I relate to thee and write for thee, and I have revealed to thee everything, and have given thee books concerning them all: preserve, my son, Methuselah, the books from the hand of thy father, and give them to the generations of the world.

2. Wisdom I have given thee and thy children and those who will be thy children, that they give it to their children, the generations to eternity, namely this wisdom above their thoughts.

3. And those who understand it will not sleep, but will hear with their ears, that they may learn this wisdom, and it will please those who eat of it more than good food.

4. Happy are all the just, happy all those who walk in the paths of justice and have no sin like the sinners, in the counting of all their days, in which the sun goes through the heavens, entering and departing from the gates, each time thirty times, together with the heads of the thousands of this order of the stars, together with the four that are added and separate between the four portions of the year, which they lead and enter with them four days.

5. And on their account men will be at fault, and will not count them in the reck-

onning of the whole world; but men will be mistaken and will not know them exactly.

6. For they belong to the reckoning of the year and are exactly marked forever, one in the first portal and one in the third and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days.

7. And the account of it is true, and the marked reckoning exact; for the luminaries and the months and the festivals and the years have been shown and given to me by Uriël, to whom the Lord of all creation had given command, in reference to me, of the host of the heavens.

8. And he has power over night and day in the heavens, that he may show light over men; the sun and the moon and the stars and all the powers of heaven, which turn in their circuit.

9. And this is the order of the stars that set in their places and in their times and in their festivals and in their months.

10. And these are the names of those who lead them, who watch that they enter in their times and in their order and in their occasions and in their months and in their powers and in their positions.

11. Their four leaders who divide the four portions of the year enter first; after them the twelve leaders of the orders, who separate the months and the year into three hundred and sixty-four days, together with the heads of the thousands who divide the days; for the four intercalary days these are the leaders who separate the four parts of the years.

12. And of those heads of the thousands, one is placed between the leader and the led, back of the position, but their leader divides.

13. And these are the names of the leaders who separate the four parts of the year which are ordained: Melkeél and Helem-mélech, and Mélkéjal and Nárél.

14. And the names of those they lead: Adnárél and Ijasusâél and Ijelumiél, these three follow after the leaders of the orders, and one follows after the three leaders of the orders, who follow after those leaders of positions who separate the four portions of the year.

15. In the commencement of the year Melkjál rises first and rules, he who is called Tamaání and sun, and all the days of his government that he rules are ninety-one days.

16. And these are the signs of the days, which are seen on the earth in the days of his government: sweat and heat and anxiety, and all the trees producing fruit, and the leaves appearing on all the trees, and the harvest of wheat, and the blooming of

roses, and all the flowers blooming in the fields, but the trees of winter become withered.

17. And these are the names of the leaders who are under them: Berkeél, Zalbesâél, and one other who is added, a head of a thousand, called Hélojáséph; and ended are the days of the power of this one.

18. The other leader, who is after them, is Helemmélék, whom they call the shining sun, and all the days of his light are ninety-one days.

19. And these are the signs of the days of the earth: burning heat, dryness, and the trees bringing their fruit to ripeness and completion, and the sheep mate and become pregnant; and all the fruit of the earth is gathered in, and everything that is in the fields; and the making of wine; this takes place in the days of his power.

20. These are the names and the orders and the subordinate leaders of those heads of the thousands: Gédâél and Kéél and Héél, and the name of the head of a thousand, which is added to them, Asfâél; and completed are the days of his power.

In the opening verses (1,2), Enoch tells Methuselah to preserve his writings for future generations, saying that the wisdom contained therein could not have been developed by human thought alone.

In verse 3, Enoch is sure that those who read his work will be so intrigued they will not fall asleep. They will enjoy it better than a delicious meal. After all, it was the first book ever published! In fact, Tertullian held to the opinion that Enoch was not only authentic, but divinely inspired.

Tertullian (A.D. 145-220) was born a Gentile, at Carthage on the North African coast. In his work on *The Apparel of Women*, he claimed that female ornamentation could be traced back to the fallen angels of Genesis 6. Concerning the genuineness of the *Book of Enoch*, Tertullian wrote:

"I am aware that the Scripture of Enoch, which has assigned this order (of action) to angels, is not received by some, because it is not admitted into the Jewish canon either. I suppose they did not think that, having been published before the deluge, it could have safely survived that worldwide calamity, the abolisher of all things. If that is the reason (for rejecting it), let them recall to their memory that Noah, the survivor of the deluge, was the great-grandson of Enoch himself; and he, of course, had heard and remembered, from domestic renown and hereditary tradition, concerning his own great-grandfather's 'grace in the sight of God,' and concerning all his preachings; since Enoch had given no other charge to Methuselah than that he

should hand on the knowledge of them to his posterity. Noah, therefore, no doubt, might have succeeded in the trusteeship of (his) preaching; or, had the case been otherwise, he would not have been silent alike concerning the disposition (of things) made by God, his Preserver, and concerning the particular glory of his own house.

"If (Noah) had not had this (conservative power) by so short a route, there would (still) be this (consideration) to warrant our assertion of (the genuineness of) this Scripture: he could equally have renewed it, under the Spirit's inspiration, after it had been destroyed by the violence of the deluge, as, after the destruction of Jerusalem by the Babylonian storming of it, every document of the Jewish literature is generally agreed to have been restored through Ezra.

"But since Enoch in the same Scripture has preached likewise concerning the Lord, nothing at all must be rejected by us which pertains to us; and we read that 'every Scripture suitable for edification is divinely inspired.' By the Jews it may now seem to have been rejected for that (very) reason, just like all the other (portions) nearly which tell of Christ. Nor, of course, is this fact wonderful, that they did not receive some Scriptures which spake of Him whom even in person, speaking in their presence, they were not to receive. To these considerations is added the fact that Enoch possesses a testimony in the Apostle Jude" (Tertullian, *The Apparel of Women*, Bk. 1, ch. 3).

Though I have doubts about some passages in the *Book of the Luminaries*, attributing an unknown but significant part of the text to an editor living in Israel sometime between 1451 B.C. and 606 B.C., Tertullian had no reservations about Enoch's authorship. He thought that the entire collection of seven scrolls was divinely inspired and should have been included in the Jewish canon of the Old Testament!

In the remaining verses (4-20) a review of the Sun's yearly march through the heavens is given, with the addition of names for the four intercalary days. They were Melkeél, Helemmélék, Mélkéjal and Nárél (v. 13). The name of the Sun during springtime was Mélkéjal; the summer Sun was named Helemmélék (the shining Sun); autumn and winter took the other two names for the Sun, but they were not explained here. Also, we cannot find the meanings of the other names or of their designations. This concludes the *Book of the Luminaries*. Next month, we shall present a study of Book Four: *Enoch's Dream Visions* (Chapters 83-90). ♦