

Book Three: *The Book of the Luminaries*

The Ancient *Book of Enoch*

(Part Eight)

With Commentary by J. R. Church

What we are about to review is purported to be an expanded version of what we saw in chapter 33, namely the journeys of the Sun and Moon across the sky over the course of a year. Though I am comfortable with Enoch's authorship in chapter 33, I have reservations about the authenticity of the *Book of the Luminaries*. It contains some descriptions about the Sun and Moon that early mankind could simply have made through observation, yet lacks a proper explanation of the true science behind the movements of the Earth around the Sun and the movements of the Moon around the Earth. As we proceed, I shall attempt to point out these contradictions. As we get to them, you will understand why I believe that at least part of the *Book of the Luminaries* could contain corrupted text. Some scholars suggest that Enoch was the author, but that, over the centuries, others have added interpolations to the original text, thus creating the problems that we shall encounter.

In chapters 26-36, Enoch gave an account of his ride in a celestial vehicle. After visiting the site of the future Jerusalem (ch. 26-27), the craft flew eastward across a vast rain forest, which was to become the Arabian Desert (ch. 28-31). Turning northward at the Persian Gulf, they landed in the Garden of Eden where Enoch discussed the tree of the knowledge of good and evil (ch. 32). Then, he and Uriel lifted off again for a trip across vast rangelands, where he saw herds of huge animals.

Continuing their journey, the craft lifted Enoch and Uriel to a position high above Earth's atmosphere at the Equator (ch. 33), where he saw the rising of the Sun on the morning of the spring equinox (March 20). Enoch 33:2,3 says:

2. "I saw the ends of the earth, where



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.

the heavens rest, and the portals of the heavens open.

3. And I saw where the stars come out from heaven, and I counted the portals [constellations] out of which they come, and I wrote down all their outlets, each one, according to their number and their names, their connections and their positions and their times and their months, as the angel Uriel, who was with me, showed them to me.

Enoch saw groupings of stars and counted the portals. It seems that he was watching the skies before sunrise and was told about various star-groups in which

the Sun travels. Some have suggested that those "portals" or "outlets" are the star-groups that make up the constellations. Enoch said that he "wrote down" these things. Could this writing be the scroll that has come to be known as the *Book of the Luminaries*? In this study we shall launch our review of the *Book of the Luminaries*, which comprises chapters 72-82. Because of the length of this scroll, we can only cover chapters 72-77 this month, and will continue with chapters 78-82 in our next issue.

The terminology is primitive because

Continued on Page 33

Continued From Page 6

of the lack of an adequate vocabulary in Enoch's day. For example, there were no hours or minutes by which to configure time. Therefore, according to the author, at the time of the spring equinox, when the Sun rises directly on the Equator, the day had 9 "parts," rather than 12 hours; and the night had 9 "parts" for a total of 18 "parts," rather than 24 hours.

The Solar Year**Enoch, Section 13, Chapter 72**

According to the text, Uriël helps Enoch to understand the courses of the Sun and Moon, which he calls "luminaries." Note that Enoch referred to the Sun and Moon as "wagons" (v. 5) or "chariot" (v. 37). Their round, disc-like appearance may have been similar to the craft in which he was traveling. If so, did Enoch take unusual liberties with his descriptions? And if that is the case, why didn't Uriël correct him? Why did the angel, who was the "leader" (v. 1) of "laws" (v. 2) of these luminaries, not explain that the Sun and Moon were round, ball-like spheres like the Earth. Why did he allow Enoch to think that they were simply disc-shaped vehicles called wagons or chariots? On the other hand, one or more over-zealous editors may have corrupted the text by adding erroneous comments in an attempt to explain the book to their generation. Unfortunately, we cannot take the task upon ourselves to distinguish the difference. We will point out discrepancies in the text and let you decide.

1. The book of the courses of the luminaries of heaven, how it is with each one of them, as to their classes, their governments, and their times, as to their names and origin, and as to their months, which their leader Uriël, a holy angel who was with me, showed to me, and their whole description as it is he showed to me, and how it is with respect to all the years of the world and to eternity, till a new creation is made which will continue to eternity.

2. And this is the first law of the luminaries: the luminary sun has its ascent in the portals of the heavens, which are towards the east, and his descent in the western portals of heaven.

3. And I saw six portals, out of which the sun ascends, and six portals into which the sun descends; the moon also rises and sets in these portals, and the leaders of the stars and those led by them; six in the east and six in the west, and all, each after the other, aright; also many windows [other smaller constellations] to the right and to the left of these portals.

In verse 2, the Sun is given a masculine

gender. The author referred to "*his descent in the western portals.*" Furthermore, the Moon is given a feminine gender in chapter 73, verse 2, referring to "*her chariot in which she rides,*" thus establishing symbolic meanings to both the Sun and Moon. To early civilizations, they represented a groom and his bride. In Genesis 1:14 these luminaries are designated as "signs." They teach a biblical concept: the Sun has his Moon, Adam has his Eve, Jehovah has His Chosen people, Israel, and Christ has His Church — each a groom with a corresponding bride.

In verse 3, the author or editor saw "six portals" (or constellations) on the eastern horizon, out of which the Sun arose; and another six on the western horizon, into which he supposed that the Sun set. Why did he think the Sun arose in Aries and set in Libra? It could be that no one on the ground could see the stars in a bright blue sky during the day. Early man did not know that Libra continued to move below the western horizon as the Sun rose higher in the eastern sky and that Aries traveled with the Sun across the sky all day long. What this author (or editor as the case may be) did not know is that the Sun rises and sets in the same constellation throughout the month. It doesn't rise in one and set in another. Again, if an angel with the qualifications of Uriël had been instructing Enoch, he would not have allowed such an error, unless, of course, the text was later corrupted by someone else. Furthermore, if Enoch was in a flying craft in the upper reaches of the atmosphere, he could have seen the constellations moving and known that the constellation Aries moves with the Sun across the sky, so that at sunset, the Sun would still be in Aries, not Libra. It seems to me, whoever edited this scroll, watched the skies and plotted the paths of the Sun and Moon from the surface of the planet, not from a flying craft.

Several ancient observatories have been discovered in various places around the globe, among which are Egypt's Great Pyramid and Sphinx, England's Stonehenge, Mexico's Pyramid of the Sun, Peru's Machu Picchu and Chankillo observatories, and an ancient circle of stones in Syria's Golan Heights — a likely place for research, since it is only a few miles southeast of Mount Hermon.

In the following verses, the author or editor assumes that the Sun travels in a wagon (or chariot) driven by the wind. We know that the Sun was not a celestial vehicle and that the wind cannot even reach the Sun, much less propel it. Furthermore, the Sun does not travel across the sky, but

rather only appears to do so because of the rotation of the Earth — neither of which is explained in the *Book of the Luminaries*:

4. And first comes forth the great luminary called the sun; and his circuit [roundness] is like the circuit [roundness] of the heavens, and he is entirely filled with flaming and heating fire.

5. The wagons on which he ascends are driven by the wind, and the sun descending disappears from the heavens and returns through the north in order to reach the east, and is led that he comes to that portal and shines on the surface of heaven.

6. And thus he comes forth, in the first month [Nisan], in the great portal [Aries], and he comes forth from the fourth of these six portals towards the east.

7. And in that fourth portal, from which the sun comes forth in the first month, there are twelve window openings, from which a flame proceeds when they are opened in their time.

If the text is authentic, we should note that in verses 4 and 5, the author tells us that the Sun is round (*circuit*) like a disc, which he describes as "wagons" (or "chariot" in verse 37). Perhaps he was comparing the disc-shaped Sun with the "house" (chariot or craft) in which he and the angel were traveling.

Also in verse 5, the author says that the Sun returns from west to east by making its way through the north. Could Enoch have traveled to the far northern hemisphere just after sundown (as he reported in chapter 34, verse 1), and saw the Sun moving around the planet on the backside? Verse 5 says, "*the sun descending disappears from the heavens and returns through the north in order to reach the east.*" If he saw the Sun while he was in the far northern hemisphere (ch. 34), Enoch might naturally have thought that it traveled a northern route to make its way back to the eastern horizon.

The author says that the Sun rises in the first month (Nisan), in the "fourth" constellation, which would be Aries, the sacrificial ram. Flavius Josephus said that the Sun "rises in Aries during Nisan" (Josephus, *Antiquities*, Book III, chapter 10, para. 5). The author or editor of the *Book of the Luminaries* claims that Aries is the fourth portal. That would make the first portal Capricorn, something to which Uriël, the angelic leader of the luminaries, would not have agreed. The twelve constellations tell the story of the "seed of the woman" (Spica) who is born of a virgin (Virgo), fights the old serpent or dragon (Draco), and returns as the Lion (Leo) of the tribe of Judah. Therefore, Virgo should

be the first constellation, Leo number twelve, and Aries number eight. Unfortunately, the *Book of the Luminaries* does not mention the names or the stories of twelve constellations, which Josephus says was invented by Seth and his sons. Enoch must have known about God's original Bible in the stars, yet, there is nothing about it in the *Book of Enoch*.

In verse 7, to his credit, the author says that there are "twelve window openings," a possible reference to the twelve major constellations. Also, though the author says that there are six portals in the east and six in the west, they do add up to twelve.

In verse 8, he mentions the "fourth portal," which would be Aries in the East, and the "fourth western portal," which would be Libra:

8. When the sun rises from the heavens he comes out of that **fourth portal thirty mornings**, and descends directly into the **fourth western portal** of heaven.

9. And in those days **the day is daily lengthened**, and **the nights nightly shortened** to the thirtieth morning.

10. And in that day the day is two parts longer than the night, and **the day is exactly ten parts and the night eight parts**.

11. And the sun comes forth from this fourth portal and sets in the fourth and returns to the **fifth portal** of the east **thirty mornings**, and comes forth from it and descends into the fifth portal.

12. From then on the day is lengthened two parts, and the day is eleven parts, and the night is shortened and is seven parts.

13. And the sun returns to the east and goes into the **sixth portal**, and comes forth and descends into the sixth portal, **thirty-one mornings** on account of its sign.

14. And on that day the day is longer than the night, and **the day will be double the night**, and the day is twelve parts, and the night is shorter and is six parts.

15. And the sun is raised so that the day is shortened and the night is lengthened, and the sun returns to the east and enters the **sixth portal** and rises from it and sets **thirty mornings**.

16. And when the thirty mornings are completed the day diminishes by exactly ONE part, and the day is eleven parts and the night seven parts.

17. And the sun comes forth from this sixth portal in the west and goes to the east and rises in the **fifth portal thirty mornings** and sets in the west again in the fifth portal.

18. On that day the day diminishes two parts, and the day will be ten parts and the night eight parts.

19. And the sun comes forth from that

fifth portal and descends into the fifth portal of the west and rises in the fourth portal, on account of its sign, **thirty-one mornings** and descends in the west.

20. On that day **the day is equal to the night** and becomes equal, and the night is **nine parts** and the day **nine parts**.

21. And the sun comes forth from that portal and sets in the west and returns to the east and comes forth from the third portal **thirty mornings** and sets in the west in the third portal.

22. And on that day the night is longer than the day to the thirtieth morning, and the day becomes shorter daily to the thirtieth morning, and the night is exactly ten parts and the day eight parts.

23. And the sun comes forth from that third portal and sets in the third portal in the west and returns to the east, and the sun goes into the **second portal** of the east **thirty mornings**, and in like manner into the second portal in the west of the heavens.

24. And on that day the night is eleven parts and the day seven parts.

25. And the sun comes forth on that day from the second portal and descends in the west into the second portal and returns to the east in the **first portal thirty-one mornings** and descends into the west into the first portal.

26. And on that day **the night will be so long that it will be the double of the day**, and the night is exactly twelve parts and the day six parts.

27. And with that the sun has completed his stations, and he again returns to his station and enters in **this portal thirty mornings**; he rises and sets opposite it in the west.

28. And on that day the night diminishes in length by **ONE part**, and is eleven parts and the day seven parts.

29. And the sun returns and goes into the **second portal** of the east and returns to his course **thirty mornings**, rising and setting.

30. And on that day the night diminishes in length, and the night is ten parts and the day eight parts.

31. And on that day the sun comes forth from the second portal and descends in the west and returns to the east and rises in the **third portal thirty-one mornings** and sets in the west of the heavens.

32. And on that day the night is shortened and is nine parts, and the day is nine parts, and the night is equal with the day, and **the year has exactly three hundred and sixty-four days**.

33. And the length of the day and of the night, and the shortness of the day and of the night—by the course of the sun they

are made separated.

34. On that account the day-course becomes longer daily and the night-course shorter nightly.

35. And this is the law and the course of the sun and his return when he returns; sixty times he returns and comes out, that is the great, eternal luminary which is called the sun to all eternity.

36. And that which thus ascends is the great luminary, as it is called on account of its appearance, according to the command of the Lord.

37. And thus he ascends and descends, and is not diminished, and does not rest, but runs day and night in his chariot, and **his light shines seven times stronger than that of the moon**; but as regards size they are both equal.

In verse 37, we are told that the light of the Sun is "seven times stronger than that of the Moon." Actually, the Sun is 449,000 times brighter than the full Moon. How could Enoch and Uriel have been so wrong? It is quite possible that Enoch was the author of the original text, but that later, some editor added his comments, thereby corrupting the text.

Beginning in verse 8, the daily sunrise starts with the spring equinox at the Equator on March 20. Each day thereafter, the Sun appears to rise at a point on the eastern horizon just north of where it rose the day before, and each month it moves through a portal or constellation until, after three months, having moved through Aries, Taurus and Gemini, the Sun reaches the end of its northward trek — arriving at its northern-most point (the summer solstice) on June 21 (91 days). To an early astronomer, it seemed that the Sun appeared to slow down and take a couple of extra days before it noticeably began shifting southward again. This allowed for the adding of one extra day each season (called intercalary days). Some early astronomers thought that each month should have 30 days — a perfect 360-day year. But, it took 364 days (actually 365.4) for the sun to complete its yearly circuit, so an extra day was added to each season. These four days were called "intercalary."

Three months later, having moved through Cancer, Leo and Virgo, the Sun returns to its starting point at the Equator (the autumn equinox) on September 22 (91 days). The Sun continues shifting southward, through Libra, Scorpio and Sagittarius, until it reaches the end of its southward trek (the winter solstice) on December 21 (91 days). Finally, the Sun, moving through Capricorn, Aquarius and Pisces, returns to the Equator on the fol-

lowing March 19/20 (91 days) — thus making each season 91 days long and the total number of days in the year at 364. It seems to me that if this portion is original text, and an angel was actually explaining all this to Enoch, he would have been more accurate, saying that a year is 365.4 days in length. Modern astronomers have concluded that the Solar Year is 365 days, 5 hours, 48 minutes and 46 seconds.

The author opens his description of the Sun's journey in verse 1, by assuring us that the great luminary will continue its faithful course throughout the history of mankind, until the Lord creates a new heaven and a new Earth: "... it is with respect to all the years of the world and to eternity, till a new creation is made" (v. 1).

In ancient days, there were no mechanisms for counting 60 minutes in an hour for a total of 24 hours. But, by using modern time markers, we can calculate that the author/editor's day was made up of "18 parts" of 80 minutes each. The author explains that on March 20, night and day are equal; on June 21, the day is twice as long as the night; on September 22, the day and night are equal again; and on December 21, the night is twice as long as the day. Actually, at the Equator in Nairobi, Kenya, the day and night are equal year-round. But in Paris, on June 21, the day has 16 hours and the night has 8 hours, just as the *Book of the Luminaries* suggests. The author/editor could have traveled as far north as the 48° N meridian on which Paris, France, or the Ukraine, above the Black Sea, is located, to know that the day was twice as long as the night at the time of the summer solstice.

In Jerusalem, on June 21, the day is approximately 14 hours and the night is about 10 hours. At the same time, in Moscow (almost due north of Jerusalem) on June 21, the day is approximately 17 hours long and the night is 7 hours long. Either the editor of the *Book of the Luminaries* was loosely interpreting the lengths of days and nights, or he had visited the same northern meridian as Paris, France.

Determining the Months

By the way, the months of a solar year can be determined by observing the constellation in which the Sun rises:

In Nisan (April) the Sun rises in Aries while Libra lies on the western horizon.

In Iyar (May) the Sun rises in Taurus while Scorpio lies on the western horizon.

In Sivan (June) the Sun rises in Gemini while Sagittarius lies on the western horizon.

In Tammuz (July) the Sun rises in Cancer while Capricorn lies on the western

horizon.

In Av (August) the Sun rises in Leo while Aquarius lies on the western horizon.

In Elul (September) the Sun rises in Leo/Virgo while Pisces lies on the western horizon.

In Tishri (October) the Sun rises in Virgo/Libra while Aries lies on the western horizon.

In Cheshvan (November) the Sun rises in Scorpio while Taurus lies on the western horizon.

In Kislev (December) the Sun rises in Sagittarius while Gemini lies on the western horizon.

In Tevet (January) the Sun rises in Capricorn while Cancer lies on the western horizon.

In Shevat (February) the Sun rises in Aquarius while Leo lies on the western horizon.

In Adar (March) the Sun rises in Pisces while Virgo lies on the western horizon.

All one had to do in ancient days was to look at the constellation on the eastern horizon, just before the light of sunrise obscured the stars, to see what month it was in the solar year. It seems that these "portals" are simply designations for the twelve major constellations.

The Lunar Year

The lunar year was calculated by the new Moon at sunset — and it didn't always fit with the solar year. A thirteenth month (Adar 2) has to be added every three years in order to keep the lunar and solar years together. The seasons of spring, summer, autumn and winter were tied to the solar year. They were brought on by the Sun's trek north and south of the Equator. Summer in the northern hemisphere meant winter for the countries lying in the southern hemisphere. Spring in the north meant autumn in the south, etc. The Sun controlled the weather, but the Moon offered a different perspective on the year. We don't know when the lunar calendar was established, but by the time Moses led the Israelites through the wilderness, a lunar calendar was in use.

Enoch, Section 14, Chapters 73-75

In the following chapter (73), the *Book of the Luminaries* examines the course of the Moon, a disc about the size of the Sun, but said to have only one/seventh of its light on the night of its fullness. As we have said, the Sun is actually 449,000 times brighter than the full Moon. Unfortunately, errors by ancient editors continue to abound. On the positive side, the author says in verse 2 that "light is given to her" — that is, the Moon, having no

light of itself, only reflects the light of the Sun. Here, the author calls the Moon the "smaller luminary," giving it a feminine roll: "she rides..." (v.2). Also, the disc-shaped Moon is similar to the disc-shaped craft that carried angels across the sky, so either the author or editor refers to the Moon as a "chariot," as well — just as he did with the Sun:

Chapter 73

1. And after this law I saw another law with reference to the **smaller luminary** whose name is **moon**.

2. And her **circuit** [roundness] is like the circuit [roundness] of the heavens, and her **chariot** in which **she** rides is driven by the wind, and in a measure **light is given** to her.

3. Every month her **ascent** and her **descent** is **changed**; her days are like the days of the sun, and when her light is equal [full] her light is the **seventh part** of the light of the sun.

4. And thus she rises. And her beginning in the east comes forth on the **thirtieth morning**, and on that day she becomes visible and is for you the beginning of the moon, on the thirtieth morning, together with the sun in the portal whence the sun proceeds.

5. And the one half is prominent by the seventh part, and her whole circuit is empty, and there is no light with the exception of the one seventh part of the fourteen parts of light.

6. And on that day when she takes up the seventh part and the half of her light, her light contains one seventh and one seventh part and the half of it. She sets with the sun.

7. And when the sun rises the moon also rises with him and takes a half portion of light, and in that night in the beginning of her morning on her first day the moon sets with the sun, and is darkened in that night, with the seventh and the seventh portions and the half of one.

8. And she will rise on that day with exactly the seventh part, and will come out and become smaller from the rising of the sun and shine the rest of her days, with the seventh and the seventh part.

In verses 1 and 2, the author or editor discusses the Moon, whose roundness is likened to a chariot or celestial vehicle. Note, the Moon has no light of itself, but is given light from the Sun.

In verse 3, we are told "her ascent and descent are changed." That is, on the first evening, the Moon appears just above the Sun and quickly descends into the western horizon. But on the next evening, it appears higher in the western sky and takes longer to set. In other words, the Moon's ascent rises higher each evening and her

descent to the horizon takes longer. In only two weeks the Moon (at sunset) has moved all the way across the sky to the eastern horizon and takes all night to reach the western horizon.

In verses 4-6, the author says that the “beginning” of the Moon occurs on the thirtieth day. By the time the Moon has circled the heavens for a month, the Sun has moved on to the next constellation. Therefore, it takes the Moon 29.5 days to catch up to the Sun. The Moon crosses the Sun and appears on the thirtieth evening as a new Moon. Following her appearance just above the Sun at sunset, “she sets with the sun” (v.6). On the evening of the new Moon, the disc has only a small amount of sunlight across its leading edge — “one seventh part of the fourteen parts of light.” It will gain light each night until, over the period of fifteen days it becomes a full Moon.

In verses 7 and 8, the author or editor discusses the amount of light that the Moon receives from the Sun. Basically, he is saying that the light of the Moon waxes and wanes as the month progresses, in contrast to the Sun, whose light never changes.

Chapter 74

In the previous chapter the author/editor explains the movement of the Moon over the course of a month. Now, in verses 1-9, he discusses the movement of the Moon during a series of months. In verses 10-17, he discusses the movement of the Moon over the course of a year.

1. *And I saw another course and law for her, making her monthly course according to that law.*

2. *And Uriël, the holy angel, who is the leader of them all, showed me all things, and I wrote down all their positions as he showed them to me, and I wrote down their months as they were and the appearance of their lights till fifteen days are completed.*

3. *And in seven single parts she completes all her light in the east, and in seven single parts she completes all her darkness in the west.*

4. *And in certain months she changes her settings, and in certain months she goes her peculiar course.*

5. *And in two the moon sets with the sun, in those two portals, which are in the middle, in the third and in the fourth portal.*

6. *She comes forth seven days, and turns and returns again by that portal through which the sun comes; and in that she completes all her light and recedes from the sun; and enters in eight days into the sixth portal, through which the sun comes forth.*

7. *And when the sun comes out of the fourth portal she comes out seven days, so that she comes out of the fifth, and returns*

again in seven days into the fourth portal and completes all her light, and recedes and enters the first portal in eight days.

8. *And she returns again in seven days to the fourth portal, through which the sun comes forth.*

9. *Thus I saw their places, the sun rising and setting according to the order of their months.*

In verses 1-9, the angel explains how the Moon waxes and wanes over the course of a month. For the first fifteen days, the Moon gains light across its surface until “she completes her light in the east.” Then for the last fifteen days, she grows darker and darker, until “she completes her darkness in the west.”

As we approach the explanations in this chapter, let us be reminded that the author (or more likely an editor) sees six constellations, coupled with the other six, rather than twelve separate constellations. Therefore, Pisces on the eastern horizon at sunrise is coupled with Virgo on the western horizon and both are considered together as the third portal. So, instead of twelve constellations, as far as sunrise is concerned, there are six pairs, while one constellation is on the eastern horizon, its companion constellation is on the western horizon.

When the author or editor says in verse 4 that in “certain months the moon changes her settings,” he is simply saying that the Sun and Moon move independently of each other. Though they both appear to move across the sky once a day, the Moon actually orbits the Earth once a month, whereas, the Earth orbits the Sun once a year. Verse 5 refers to the third (Pisces and Virgo) and fourth (Aries and Libra) portals, meaning that the new Moon appears in Pisces and its full Moon appears (fifteen days later) in Virgo. The next new Moon appears in Aries and its full Moon appears in Libra.

10. *And in those days, if five years are taken together, the sun has thirty superabundant days; and all the days, which belong to him for one of these five years, when they are full, are three hundred and sixty-four days.*

11. *And the superabundance of the sun and of the stars is six days; of five years, each at six, are thirty days, and the moon recedes from the sun and the stars thirty days.*

12. *And the moon brings in all the years exact, so that their place neither precedes nor recedes ONE day, but she changes the years with exact justice in three hundred and sixty-four days.*

13. *Three years have one thousand and*

ninety-two days; and five years, eighteen hundred and twenty days; so that there will be in eight years two thousand nine hundred and twelve days.

14. *To the moon alone belongs for three years one thousand and sixty-two days, and for five years she recedes fifty days, viz. to the sum of these are added sixty-two days.*

15. *And thus in five years there will be seventeen hundred and seventy days, so that the days of the moon for eight years will be two thousand eight hundred and thirty-two days.*

16. *For her receding in eight years is eighty days, and all the days she remains behind in eight years are eighty days.*

17. *And the year is justly finished, in accordance with their stations and the stations of the sun, rising through their portals, through which they rise and set thirty days.*

In the verses above, the author or editor is comparing the solar year to the lunar year, noting the differences in the number of days. In verse 10, he refers to a 360-day year, by saying that the Sun gains thirty days on the Moon every five years (as if each season were 90 days long). But then he adds four intercalary days, making each season 91 days long and the solar year 364 days long. Therefore, instead of the Sun gaining thirty days on the Moon every five years, it actually gains that month every three solar years. In order to catch up, a 13th month is added to the lunar calendar every three years.

In verse 12, the author (or more probably the editor) defends the lunar year as better than a solar year, saying, “*And the moon brings in all the years exact, so that their place neither precedes nor recedes ONE day, but she changes the years with exact justice in three hundred and sixty-four days.*” Of course, the lunar calendar is used by Israel — from the days of the Exodus to the present. This may give us a clue as to when the *Book of the Luminaries* was edited, for it certainly does not seem to be error-free enough for Enoch to have written it in its present form.

There are some scholars who suggest that before the Flood, the Earth stood perpendicular to the Sun and gave mankind a perfect 360-day year. We cannot prove that theory, but if the axis of the Earth suddenly shifted 23.5 degrees (its present position) that might account for the violent upheavals around the globe that precipitated the deluge. We should note that if the Earth stood perpendicular to the Sun, there would be no seasons at all. Yet, Moses referred to “seasons” in Geneses 1:14: “*And*

God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years."

Chapter 75

1. And the leaders of the heads of the thousands, who are over all creation and over all the stars, are also with the **four intercalary days**, which cannot be separated from their places, according to the whole reckoning of the years, and these serve the four days, which are not counted in the reckoning of the years.

2. And on their account men make a mistake in them, for these luminaries serve in reality on the stations of the world, one in the first portal and one in the third portal and one in the fourth portal and one in the sixth portal; and the harmony of the course of the world is brought about by its separate three hundred and sixty-four stations.

3. For the signs and the times and the years and the days, these the angel Uriel showed to me, he whom the eternal Lord of glory had placed over all the luminaries of heaven in the heavens and in the world, that they should rule on the surface of the heavens, and be seen on the earth, and be leaders for the day and for the night, viz. the sun and the moon and the stars and all the serving creatures, who keep their course in all the chariots of heaven.

4. The angel Uriel showed me also twelve openings in the circuit of the chariot of the sun from which the feet [i.e., the rays] of the sun come forth; and from them comes the warmth over the earth, when they are opened at times destined for them.

5. There are also some for the winds and for the spirit of the dew, when they are opened at times, standing open in the heavens at the ends.

6. Twelve doors I saw in the heavens, in the ends of the earth, out of which come forth the sun and the moon and the stars and all the deeds of heaven, from the east and from the west.

7. And many window-openings are to the left and to the right thereof, and ONE window in its time produces warmth, like those portals from which the stars come forth as he has commanded them, and in which they set according to their number.

8. And I saw chariots in heaven, running in the world, above and below these portals, in which the stars that never set turn.

9. And one is greater than all, and this one courses through the whole world.

In this chapter, the author or editor again refers to four intercalary days — the one day added to each season, thus making 91 days, instead of 90. He says that the "leaders" (angels) consider those "four inter-

calary days" just as important as the other 360 days.

In verse 2, the author claims that men make a mistake in calculating the years if they do not include the four intercalary days. He is saying that the 91st day must be added to each season, thus making a more accurate 364-day year.

In verse 3, God is called the "Lord of glory," rather than the common "Lord of the spirits," commonly seen throughout the Book of Enoch. This is further proof that the text was not original. Also, it seems that the editor mentions that the Sun, Moon and stars as "signs," a term used in Genesis 1:14. This could possibly mean that the *Book of the Luminaries* was edited (and corrupted) after Moses wrote the book of Genesis. He also says that Sun and Moon ride across the sky in their "chariots," meaning disc-shaped vehicles. We know that the Sun and Moon do not ride in chariots, but this early astronomer may have equated the luminaries in the sky with angelic celestial vehicles.

In verses 4 and 5, the author tries to explain "twelve openings," which could refer to twelve months in a year. He says that the Sun warms the world, but then mentions the weather — winds and dew.

In verse 6, he speaks of twelve doors in heaven, which may represent the twelve major constellations, for in them travel the Sun, Moon and stars.

Then, in verse 7, he speaks of many window-openings on the right and left. I see these as smaller constellations. Each major constellation has three sidepieces that help tell the story of the Messiah. And though this ancient astronomer does not know about them, he acknowledges their places in the night sky.

In verse 8, he describes chariots in heaven running above and below the constellations. The stars that never set could be those in the north that seem to simply turn in the sky, such as Polaris, the north star, and the constellations associated with Polaris.

In verse 9, he said that one of these "chariots" (probably Polaris) is greater than the others, and "courses through the whole world."

Enoch, Section 15, Chapters 76-82

Chapter 76

Now we come to a new section, wherein an editor, who claims to be Enoch, addresses Methuselah. The subject changes to a discussion of the wind:

1. And on the ends [horizons] of the earth I saw for all the winds twelve portals opened, from which the winds come and blow over the earth.

2. Three of them are open on the face [i.e., the east] of the heavens, and three in the west, and three on the right [i.e., south] of heaven, and three on the left [i.e., north].

3. And the first three are those towards the east, and three towards the north, and three behind those which are on the left, towards the south, and three in the west.

4. Through four of these come winds of blessing and of peace, and through those eight come winds of injury: when they are sent they bring destruction to all the earth and to the water on it and to all those who dwell on it and to everything that is in the water and on the land.

5. And the **first wind** from these portals, which is called the **eastern**, comes forth from the first portal, which is towards the east, inclining towards the south; out of it comes destruction, dryness and heat and death.

6. And through the second middle portal comes forth the **right mixture**; there come forth rain and fruitfulness and peace and dew. And through the third portal, which is towards the north, come forth **coldness and dryness**.

7. And after these the winds towards the south come forth through three portals; firstly through the first portal of them, which inclines towards the east, there comes forth the **wind of heat**.

8. And from the middle portal, which is beside that one, there come forth a sweet incense and dew and rain and peace and life.

9. And through the third portal, which is towards the west, there come forth dew and rain and grasshoppers and destruction.

10. And after these **northerly winds** from the seventh portal, which is towards the east, inclining to the south, there come forth dew and rain, grasshoppers and destruction.

11. And out of the middle portal direct there come forth rain and dew and life and peace, and through the third portal, which is towards the west, which inclines towards the north, there come forth fog and hoar-frost and snow and rain and dew and grasshoppers.

12. And after these the winds, which are towards the west: through the first portal, which inclines towards the north, there come forth dew and rain and grasshoppers and coldness and snow and frost.

13. And from the middle portal there come forth dew and rain, peace and blessing, and through the last portal, which is towards the south, there come forth dryness and destruction, burning and death.

14. Thereby the twelve portals of the four portals [directions] of heaven are completed, and all their laws and all

their destructions and their virtues I have showed to you, my son Methuselah.

In verses 1-4, four directions are described as if a man was facing East, a practice used in Israel during Bible days, where the rising Sun dominated orientation. South would be on the right and North on the left. These directions are expanded into twelve portals (directions) from which winds come. The wind that comes out of the center direction is favorable, but the other eight directions, Northeast, Northwest, etc., bring ill winds.

In verse 5, we learn that the first wind, called "eastern," brings destruction, dryness, heat and death. It seems that the author was living in Israel. Hot and dry winds would come from the Arabian desert.

In verse 6, the west wind coming off the Mediterranean Sea brings the right mixture of rain for crops. Northern winds bring coldness and little rain.

In verses 7, 8 and 9, southeast winds bring heat from the Arabian desert; southern winds bring soft rain from the Red Sea; and southwest winds bring grasshoppers from Egypt and Africa.

In verses 10 and 11, northeasterly winds bring grasshoppers from the Syrian desert; northerly winds bring rain from the forests of Lebanon; and northwesterly winds bring rain and snow from Europe across the Mediterranean Sea.

Again, in verses 12 and 13, west-northwest winds bring coldness, snow and frost; westerly winds bring much-needed rain; and west-southwest winds bring dryness and heat from Egypt and Libya.

In verse 14 the editor, claiming to be Enoch, explains these things to his son, Methuselah. Since the book survived Noah's Flood, it was assumed that Methuselah was charged with preserving the text for future generations.

Chapter 77

Chapters 76 and 77 discuss the wind, which, by the way, is the same subject that Enoch treated in chapters 34-36, right after he discussed the luminaries in chapter 33. Both of these chapters (76 and 77) appear to be the work of an editor who lived in Israel before the birth of Christ.

1. *They call the first wind the eastern, because it is the first, and they call the second the southern because the Most High descends there, and especially does the Blessed One in eternity descend there.*

2. *And the name of the west wind is the diminishing, because there the luminaries of the heavens diminish and go down.*

3. *And the fourth wind, called the north, is divided into three parts, one of them is for the dwelling of men, the second for*

the seas of water and for the valleys and for the woods and for the streams and for the darkness and for the fog; and the third part with the garden of justice.

4. *I saw seven high mountains, which were higher than all the mountains which are on the earth, and from them there comes hoar-frost; and days and times and years cease and depart.*

5. *I saw seven rivers on the earth, larger than all the rivers; one of them coming from the west empties its water into the great sea.*

6. *And two of them come from the north to the sea, and empty their water into the Erythraean sea in the east.*

7. *But the other four come from the side of them north over to the sea, two of them to the Erythraean sea, and two empty in the great sea; according to others, in the desert.*

8. *I saw seven great islands in the sea and on the land: two on the land and five in the great sea.*

In verse 1, he also deals with wind, but adds that God descends south of his location. This might be a reference to Mount Sinai, thus indicating a later date for these particular chapters. Also, here, the author/editor uses the term "Most High," found in Genesis 14:18, another indication for a later date. Nowhere earlier, does Enoch call God by the title "Most High," instead of "the Lord of the spirits," used commonly throughout the Book of Enoch.

In verse 2, the westerly wind is called "diminishing," because the Sun and Moon decline in the West.

In verse 3, he refers to the northwesterly

winds as coming from the "seas of water," and the northeasterly winds as coming from the Garden of Eden, again indicating that this editor lived in Israel.

In verse 4, the author speaks of seven high mountains, an allusion to Enoch's previous view of seven mountains. These mountains were regarded as especially high because they were snow-capped. This editor had probably seen the snows of Mount Hermon located across Israel's northern border with Lebanon.

In verse 5, the author speaks of seven large rivers, of which, the one just west of Israel that empties into the Mediterranean Sea is the Nile River.

In verse 6, he refers to the Tigris and Euphrates that empty into the Persian Gulf.

In verse 7, he speaks of two other rivers that empty into the Persian Gulf, probably a reference to the four rivers said to run through the Garden of Eden in Genesis 2:11-14. Note that he is not certain about these rivers, so he says, "according to others." This is another proof that Enoch was not the author of this chapter. I would classify this as corrupted text.

In verse 8, the author claims to have seen seven great islands, but two on the land would prevent them from being "islands." This section has to be the work of an editor who lived in Israel after Joshua led the people there. It could have been written at any time during the 1,500 years after the Exodus and before the first Advent of Christ.

In our next issue, we will conclude our study of the *Book of the Luminaries.* ♦

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