

The Book of Enoch: Luminaries and Visions

Review: There are 3 Books of Enoch. We have been focused on 1 Enoch which has 5-7 main segments; **The Watchers, The Parables, Heavenly Luminaries, The Dream Visions, Concluding Section**. 1 Enoch tells the story of the fallen angels called the Watchers who left their domain in Heaven, rebelled against God's laws, mated with women on earth that gave birth to the Nephilim giants which brought more wickedness into the world, so God had Noah build an ark to save his family and the animals from the coming flood. It speaks of the Messiah as the **Son of Man** who will return and remove all evil from this earth and set up His Kingdom. Enoch is taken to Heaven so he can write everything down, being a witness, and give the books to his son Methuselah who is to pass it down through the generations.

1 Enoch The Heavenly Luminaries chapter 72-82

Uriel (whose name means "God is my light") is described as the leader of the **heavenly luminaries**. He shows Enoch the precise **laws** governing the sun, moon, stars, winds, and seasons so Enoch can record them and pass them to his son Methuselah for future generations. The text frames these movements as **perfectly obedient to divine law**, lasting until a **new creation**.

The Cosmology (science of the origin of the universe): Gates, Chariots, and Order. The book assumes a **flat-earth** cosmology with a **solid firmament**. The sun and moon travel in wind-driven chariots. They rise through six portals (gates) on the eastern horizon and set through six corresponding portals on the western horizon. There are also many windows beside these gates. The sun moves from gate to gate over the year, producing the changing length of days and nights.

Solid firmament: It is the solid sky-structure that the sun, moon, stars, and winds move through. It is the same family of picture found in Genesis **1:6-8** *raqia'* ("expanse/firmament"): something that separates waters above from waters below and in which the luminaries are set. **Firmament** Strong's #7549; *raqiya* (raw-kee-ah) Hebrew, expanse, visible arch of the sky.

Chapter 80: A shift to eschatology (the study of end times). In the days of sinners, the natural order will break down—years shorten, rains fail, seasons disorder, and some stars transgress their appointed paths. This is presented as a consequence of human sin.

Chapter 81: Enoch is shown the **heavenly tablets recording all human deeds**. He is **returned to earth** for one year to teach his family. The Bible speaks of Heavenly books that record our acts and has our names in them such as The Book of Life and The Book of Remembrance.

Chapter 82 (last chapter): Enoch charges Methuselah to preserve and transmit the books. It **reaffirms the 364-day year**, names the angelic leaders of the seasons and months, and describes the signs of each season. The text appears incomplete at the end in the surviving version.

Its goal is theological and practical: to show that the heavens operate in perfect, unchanging obedience to **God's laws**. In short, this section presents the universe as a vast, **law-governed** machine whose regularity reveals God's character. God is faithful and His Word is unchanging.

1 Enoch The Book of Dream Visions chapters 83–90 of 1 Enoch.

Enoch recounts two dream-visions he received as a young man—before he married Edna and fathered Methuselah—to his son. The **first** is a short, cosmic **vision of the Flood**. The **second** is a long **allegorical history** of the world from Adam to the author's own time and beyond, known as the **Animal Apocalypse**.

The First Dream-Vision: The Flood (Chapters 83–84) Enoch is sleeping in the house of his **grandfather Mahalalel** when he sees heaven collapse and fall onto the earth. The earth is swallowed into a great abyss; mountains pile on mountains, hills sink, and trees are uprooted and hurled into the deep. He cries out that the earth is destroyed. Mahalalel wakes him, interprets the dream as a revelation of the coming destruction of the earth because of its sin, and urges Enoch to pray that a remnant might be spared.

The Second Dream-Vision: The Animal Apocalypse chapters 85–90 of 1 Enoch.

This is the heart of the section—an original theological retelling of history from creation to the expected messianic age (the return of Christ). Humans appear as animals; fallen angels appear as stars that become bulls; and archangels appear as white men. Color often carries moral meaning: white for purity or the elect line, black for sin or contamination, red for blood or violence.

A throne is set up. Books are opened. The fallen stars, the seventy shepherds, and the blinded/apostate sheep are judged and cast into a fiery abyss. The old house (Temple/Jerusalem) is dismantled and replaced by a far greater, more beautiful house. The surviving sheep become white, their eyes fully opened. Other animals gather and are transformed. A great snow-white bull with huge horns is born; all the animals are transformed into white cattle. Enoch then wakes, weeps over what he has seen, and tells Methuselah the vision.

The section interprets Israel's history as a story of repeated sin, oppression, and divine judgment, culminating in a final intervention. Together the two dreams give Enoch's descendants—and the book's readers—both a warning of coming destruction and a promise that God will preserve a righteous remnant and ultimately set all things right. These books are bitter and sweet; bitter because of the judgment and sweet because of God's promise to preserve the righteous.

1 Enoch 91–108 is the **closing section of 1 Enoch**, often called the **Epistle of Enoch**. It is not one seamless essay. Scholars usually treat it as several originally separate pieces from the second century BCE that were later gathered into a “last words of Enoch” frame: Enoch speaking to Methuselah and, through him, to later generations.

Enoch's farewell charge Chpt 91. Enoch calls Methuselah and the rest of his sons. The tone is that of a testament: choose the path of righteousness; the path of violence and deceit will be destroyed. He sketches history in two judgments: A first end: the Flood. A last end: when injustice is uprooted and the righteous inherit the earth

The Apocalypse of Weeks (93:1–10 + 91:11–17) This is one of the oldest Jewish apocalypses we have, possibly older than Daniel. Enoch claims the scheme comes from a heavenly vision, the words of angels, and the heavenly tablets. History is divided into ten “weeks” (ages of uneven length).

The Epistle proper (92; 94–105) Chapter 92 presents the work as **Enoch's written wisdom for his sons** and for the **last generations who will practice righteousness and peace**. Do not grieve over the times: God has appointed days for everything. From 94 onward the book becomes a long moral and social sermon built on two devices:

Birth of Noah (106–107): This is a separate Noah fragment attached to the collection. Lamech's wife bears a child whose body is white as snow and red as a rose, whose hair is white as wool, and whose eyes light up the house. Lamech is terrified that the child is not his—that he is offspring of the Watchers. He sends Methuselah to Enoch. Enoch says: the child is Lamech's. Name him Noah. In his days the earth will be destroyed for sin, but he and his sons will be saved. After that, generation after generation will still transgress until a **generation of righteousness arises and sin is removed from the earth**.

“Another book” (108) The last chapter presents itself as a further writing of Enoch for Methuselah and for those who keep the law in the last days.

The righteous will rule on this earth. How are you made righteous? By being saved. How are you saved? If you confess with your mouth and believe in your heart that God raised Jesus from the dead, you will be saved (**Rm 10:9-13**).