

ENOCH /አኖክ

See: THE THREE GE'EZ MANUSCRIPTS OF THE ANCIENT BOOK OF ENOCH

Abstract of Enoch book

1 Enoch (First Book of Enoch)/ 1 አኖክ (መጀመሪያ መጽሐፍ ኖይ አኖክ) is an ancient Jewish religious work, traditionally attributed to **Enoch**, the ancestor of Noah in Genesis 5:18–24. It is not part of the Jewish or most Christian biblical canons/መገለ/ቆሎመሬት, although it is considered canonical by the **Ethiopian Orthodox Tewahedo Church**.

Abstract of 1 Enoch

1 Enoch is a collection of visions, revelations, and teachings concerning **angels, fallen heavenly beings, divine judgment, the end of the world, and the coming kingdom of God**. The book presents Enoch as a righteous man who receives heavenly revelations and is shown mysteries concerning humanity and the spiritual world.

A major theme is the story of the **Watchers**, heavenly beings who descend to earth, take human women as wives, and produce the giant offspring traditionally associated with the **Nephilim** of Genesis 6. Their rebellion introduces corruption and violence into the world. Enoch is sent to announce God's judgment against these rebellious angels, who are ultimately imprisoned until the final judgment.

The book also describes **cosmic and heavenly journeys**. Enoch is shown different parts of creation, the movements of the sun, moon, and stars, heavenly places, and the dwelling of God. These visions emphasize God's sovereignty over the universe and the precise order of creation.

Another important section presents **visions of history and the future**, symbolically describing humanity's development, judgment, and eventual restoration. The righteous are promised vindication, while wicked rulers and sinners face divine judgment.

The book also contains the famous **"Similitudes" or "Parables of Enoch,"** which speak of a heavenly figure called the **"Son of Man" or "Chosen One."** This figure is associated with divine authority, judgment, and the ultimate vindication of the righteous.

Finally, 1 Enoch contains **warnings, wisdom teachings, and apocalyptic revelations**. Its central message is that although evil, corruption, and injustice may dominate the present world, **God will ultimately judge evil, punish the wicked, vindicate the righteous, and establish justice**.

Main themes

- **The Watchers and fallen angels**
- **The origin of evil and corruption**
- **God's judgment on angels and humanity**
- **Heavenly journeys and cosmic mysteries**
- **The coming judgment and resurrection**
- **The righteous versus the wicked**
- **The "Son of Man" / Chosen One**
- **The ultimate restoration of God's creation**

In short: 1 Enoch is an apocalyptic work explaining **why evil exists, how heavenly beings contributed to humanity's corruption, and how God will ultimately judge evil and establish justice for the righteous**. It is especially important for understanding the religious ideas surrounding Second Temple Judaism and some concepts that also appear in the New Testament.

What about astronomy?

Yes. **Astronomy is a surprisingly large part of 1 Enoch**, especially in the section commonly called the **Astronomical Book (1 Enoch 72–82)**.

Astronomy in 1 Enoch

Enoch describes being shown the workings of the **sun, moon, stars, seasons, and calendar** by the angel **Uriel**. The text presents the heavens as operating according to laws established by God.

Key subjects include:

- **The Sun** — Enoch describes its rising and setting through different “gates” on the horizon. The position of the sun changes throughout the year, explaining the changing length of days.
- **The Moon** — The book describes lunar phases and the relationship between the moon and the calendar.
- **Stars** — Stars are portrayed as heavenly bodies governed by divine laws. Some stars are also associated with angels or heavenly beings.
- **Seasons** — Enoch describes the annual cycle and how the sun's movement determines the seasons.
- **The Calendar** — One of the most important astronomical themes is a **364-day solar calendar**, divided into four seasons of 91 days.
- **The “Gates”** — The sun is said to enter and leave through different gates in the eastern and western horizons as the year progresses.
- **Timekeeping** — The movements of celestial bodies are used to establish days, months, seasons, and years.

The 364-day calendar

The calendar in 1 Enoch is particularly interesting. It divides the year into:

4 seasons × 91 days = 364 days

Each season contains three months, with the months structured so that the same days of the week recur consistently from year to year.

This was significant because the author appears to be concerned with **maintaining a correct, divinely ordered calendar**, particularly for determining religious festivals.

Is it scientifically accurate?

Not by modern astronomical standards. 1 Enoch reflects **ancient Jewish cosmology**, not modern astronomy. For example, its description of the sun traveling through heavenly gates isn't a literal description of Earth's orbit around the Sun.

However, it is **historically important** because it demonstrates that ancient Jewish writers were carefully observing and reasoning about:

the solar year → seasons → lunar cycles → stars → calendar → religious festivals.

Interestingly, the astronomical material in 1 Enoch has also been compared with other ancient astronomical traditions, including those found in **Babylonian astronomy**.

If you'd like, I can also explain **the 364-day calendar in 1 Enoch in detail and compare it with the modern Gregorian calendar and the actual solar year**.

Where Jews universities at that time?

If by “**Jewish universities**” you mean institutions like modern universities, **no—not in the time when 1 Enoch was being written** (roughly the 3rd–1st centuries BCE).

But there **were important Jewish centers of learning**.

What existed instead?

Jewish intellectual life was centered around:

- **The Temple in Jerusalem** — a major religious and intellectual center.
- **Priestly and scribal schools** — priests and scribes studied Torah, law, astronomy, calendars, and religious traditions.
- **Beth midrash** ("house of study") — places where Jewish texts and law were studied, although the organized rabbinic *beth midrash* developed more clearly later.
- **Synagogues** — increasingly important for reading and teaching Scripture.
- **Jewish communities in places such as Alexandria** — Alexandria became a major center of Jewish scholarship and interaction with Greek philosophy and science.

What about the astronomy in 1 Enoch?

This is particularly interesting. The author of the **Astronomical Book (1 Enoch 72–82)** clearly belonged to a culture with substantial knowledge of **calendrical and astronomical observation**.

That doesn't mean there was a Jewish university teaching astronomy in the modern sense. Rather, this knowledge could have been preserved and transmitted through **scribal, priestly, and scholarly traditions**.

The **Dead Sea Scrolls** are important evidence here. Several Enochic texts were found at Qumran, showing that these traditions were being copied and studied by a Jewish community around the 2nd–1st centuries BCE.

So, roughly:

Modern university X

Organized Jewish scholarly traditions ✓

Priestly/scribal education ✓

Advanced calendar and astronomical knowledge ✓

Jewish intellectual centers such as Jerusalem and Alexandria ✓

And there's an especially fascinating question behind your question: **where did the astronomical knowledge in 1 Enoch actually come from?** There are strong connections worth examining between **1 Enoch, Babylonian astronomy, and the Jewish calendar**.

Address:

Eyob Ghebreziabhier

Mühlematt 6

6020 Emmenbrücke

Tel. 041 534 0039

Mobile: 079 1222 865

eyobright@bluewin.ch

Website: Sewwit.org

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