Abstract
Enochian cosmology is often regarded as bewildering and unrelated to reality. The article explores the main features of the ancient Hebrew universe showing that the prophet’s revelation was accurate; it is concluded that the heliocentric model is false.

Keywords: Enoch, cosmology, geocentrism, heliocentrism, Counter-Reformation

Introduction

Who is the man that could comprehend all the works of heaven? Or who is there among the children of men that is able to know the length and the breadth of the whole earth? Or what man is there that can know the extent of heaven, what its elevation is, or how it is supported, and how great the number of the stars is? (1 En 92.20, 22–24)

The answer to the above is: “There is none.” And because this is so, the following can only serve as a synopsis of our cosmos. It cannot go beyond that, but it may help to appreciate God’s wonderful creation.

Giving credence to heliocentrism is as little compatible with biblical faith as ignoring the law of causality or biogenesis. Intriguing tales about expanding singularities sparked off by magical quantum flutters are covered by scientism; they can be absorbed at school and university but will not be dealt with in this article.

The subject at hand is sometimes called a tool of division and therefore avoided, but I beg to differ. If the Messiah came to bring division, then who are we to stand in His way? The sword, i.e. the Word of God divides, and I intend to use it.

Since various non-canonical and rabbinic sources add helpful information on the topic, I will quote them extensively, particularly the Book of Enoch.

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2 See Lk 12.51. Both canonical and apocryphal scriptures are cited from various translations; for a detailed overview which Bible versions are used, please consult the appendix.
3 “[The rabbis] knew the secrets of astronomy as much as the Gentiles, and more than them, for the Sages knew that which was hidden from the learned Gentiles” (Torat Ha-Olah 1:2). Unless stated otherwise, rabbinic quotes are taken from “The Sefaria Library,” https://www.sefaria.org/texts.
The Foundations

The Jewish historian Josephus ascribes the discovery of cosmological secrets to the progeny of Adam’s third son Seth. One of Seth’s descendants, the primeval sage Enoch, was entrusted by God to record and disseminate this information:

Give them the works written out by thee, and they shall read them, and know Me to be the Creator [...] They shall distribute the books of thy writing to their children’s children, and from generation to generation, and from nation to nation. And I shall not require them till the last age, for I have instructed My two angels to guard them, that the account of what I shall do in your family shall not be lost in the deluge to come. (2 En 33.8–9, 11–12)

After the flood, this knowledge was passed on from Noah down to Abraham, the patriarch of the Hebrews.

The foundation of Enoch’s divine insights reaches back to the beginning when God created the heavens and the earth (note: not in their final form).

Initially, the earth resembled an unstructured waste surrounded by water, known as the deep (tehom שָׁמַיִם). When God said, “Light be!”, the Son of God was called into being and the Word of God materialized as the Light of the World. The Second Book of Enoch expands on this:

And I commanded in the deep that visible things should come out of invisible [...] and there came forth a great light. And I was in the midst of a great light, and as light was born from light, there came forth a great world, revealing all creation which I had purposed to make. And I said that it was good. And I placed for Myself a throne, and sat upon it, and said to the light: Go thence up higher and fix yourself high above the throne and be a foundation for the highest things. And there was nothing higher than the light, and as I reclined, I saw it from My throne. (2 En 25.1, 3–6)

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4 Josephus, Ant. 1.2.3
5 Heb. chanok (‘initiated’).
7 1 En 68.1: My grandfather Enoch gave me [Noah] the teaching of all the secrets. R. H. Charles, The Book of Enoch (Oxford, 1893). Abraham taught the Phoenicians and Egyptians: “It was he [Abraham] who introduced astronomy and the other sciences to them, saying that the Babylonians and himself had found these things out, but tracing back the first discovery to Enoch.” Eusebius, Praep. Ev. 9.17.8.
8 Shemayim (‘heavens’) is a meld of sham (‘there’) + mayim (‘water’) = ‘there is water.’
9 See Gen 1.3. Cf. Jn 1.1; 8.12; 9.5; 1 Pet 1.20; Sir 24.3, 9; 1 En 48.2–3. God’s Son is ‘the firstborn of creation’ or ‘the beginning of creation’ because he was born of water and Spirit on day one (Col 1.15; Rev 3.14). Jash 23.70 reveals that he is the ram which the Lord God had created in the earth in the day that he made earth and heaven. M. M. Noah, מַעֲרוֹן הָאֵשׁ or The Book of Jasher (New York, 1840).
10 Cf. Apoc. Abraham 9.3: I am before the worlds, and a mighty God who hath created the light of the world. G. H. Box, The Apocalypse of Abraham (London, 1918); “It is the light of the Messiah of which it is said ‘And God saw the light that it was good’” (Pesikta Rabbati 36); Heb 11.3; 2 Esdr 6.40: Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.
After the Son had been begotten,\textsuperscript{11} God fixed the earth firmly and immovable in place. The Genesis account omits the foundation of the earth, but numerous verses attest to it.\textsuperscript{12} Enoch states that God summoned the deep for a second time:

> Let the solid thing which is visible come forth from the invisible. And the world came forth, bearing the creation of all lower things. And I saw that it was good. And I said: Go thence down below, and make yourself firm, and be a foundation for the lower things; and it was so. And it went down and fixed itself and became the foundation for the lower things. And there was nothing else below the darkness. \textsuperscript{(2 En 26.1, 3–4)}

God then divided the light from the darkness, and the first day ended:

> And I commanded that it should be taken from light and from darkness, and I said: Let it be thick, and it was so. And I spread it out and it became water, and I stretched out the path of the waters above the darkness, below the light.\textsuperscript{13} And I separated between the light and the darkness, between the waters here and the waters there. And I said to the light: Be thou day, and to the darkness: Be thou night. And the evening and the morning were the first day. \textsuperscript{(2 En 27.1–4)}

**The Dome**

*The Creation of the Dome*

After the preparations had been completed on day one, God surrounded the earth with a sphere, the upper half of which constitutes the dome. The Second Book of Enoch provides some instructive details:

> And then I made firm the circle of heaven, and fashioned it like crystal, moist and dry, like glass and ice. And I showed the waters and the other elements their paths [...] and I saw that it was good. Thus I made fast the firmament and fixed it above the water. And the evening and the morning were the second day. \textsuperscript{(2 En 28.1, 4)}

\textsuperscript{11} After the Son’s birth, all other spirits were created on the first day, see 2 En 23.5; Jub 2.2. “From the very moment when the world was created, all spirits were prepared for men.” M. Gaster, *The Chronicles of Jerahmeel or The Hebrew Bible Historiale* (London, 1899), 19.

\textsuperscript{12} Job 38.4; Ps 102.25; 104.5; 136.6; Prov 8.29; Isa 45.18; 51.13; Zech 12.1; Heb 1.10; Ass. of Moses 12.9.

\textsuperscript{13} Cf. Job 38.8–11; Ps 104.6; Prov 8.29; 30.4.

\textsuperscript{14} Cf. Gen 1.4–5; 1 En 41.8: [Yehovah] made a separation between the light and the darkness, and divided the spirits of men. Charles, op. cit. Cf. Eph 1.4; Rev 13.8; 17.8.

\textsuperscript{15} Cf. Gen 1.6–8; Ps 148.4. “The heavens were in a fluid form on the first day, and on the second day they solidified” (Ramban on Gen 1.6). 2 Enoch contains several doubtful passages such as certain Greek deities which God supposedly placed on heavenly circles (2 En 30.4). While these portions of 2 Enoch cannot claim divine inspiration, our limited knowledge of its origin forbids a wholesale condemnation.
In Hebrew, this northern hemisphere is called rakia (יָרִיקָה) whose root word means ‘to beat out’, ‘to stretch out’, or ‘to spread out.’ It is the visible sky, traditionally rendered firmament, or expanse.

The word firmament is the anglicized form of the Latin firmamentum (‘support’) which in turn derives from the Septuagint stereoma (στερέωμα from stereós ‘firm’). The firmament is therefore not an atmospheric expanse nor a figurative expression nor some radiation belt nor poetry nor a myth but a solid vault.

He made the heavens above firm. (Prov 8.28)

Thou hast hung the heavens as a vault. (Eth Didasc 37.4)\(^{18}\)

A poetic description of the dome is, however, also provided:

I shall not keep silent about its parts or the matter of its mightiness and the grace of its proportions: It is firm and immovable, who can strip off its outer covering? Who can penetrate its double layer of armor? Who shall open the gates of his cheer? Its chest is solid like a rock, solid like a millstone. Its inwards are as brazen plates, and the texture of its skin as a smyrite stone [extremely hard crystallized alumina]. One part cleaves fast to another, and the air cannot come between them. Its eyes are like the red of dawn, and comets pour out of its mouth. When it sneezes, the sunlight sparkles like lightning across the vapor droplets, and its wake is a luminous path. It does not run away from arrows, and any hope of overcoming it is in vain.\(^{19}\) It looks down on all high things; as pointed earthenware fragments are its underparts. Nothing else on earth is equal to it; it is made without a flaw. (Job 41.12, 23, 13, 24, 6–7, 18, 24, 28, 9, 34, 30, 33)\(^{30}\)

The firmament was created to divide the upper waters from the water bodies on the earth. The literally meaning of yamim (ים ‘seas’) and shackaim (שמים ‘heavens’) is ‘seawaters’ or ‘skywaters’ respectively.\(^{21}\)

\(^{16}\) “Let there be a firmament means, let a thin plating be made for the firmament, just as you see it said, ‘and they beat thin the plates of gold’” (Bereshit Rabbah 2). Cf. Exod 39.3; Job 9.8; 37.18; Ps 19.1; 104.2; Isa 48.13; 51.13; Jer 10.12; Ezek 6.11; 2 Esdr 16.59.

\(^{17}\) Origen calls the firmament “without doubt, firm and solid.” Origen, Homilies on Genesis and Exodus (Washington, 1982), 49.


\(^{19}\) Nuclear missiles fired in 1962 reached a maximum height of 1100 km (an altitude not even close to the apex). The series of tests carried out by the U.S. was aptly called ‘Operation Fishbowl.’

\(^{20}\) This portrayal of the Leviathan employs numerous versions such as the Israel Bible and Brenton’s LXX (vv. 6–7); the southern hemisphere is metaphorically referred to as the Behemoth (see Job 40.15–24).

The Holy One, blessed be He, took all the primeval water and poured half in the firmament and half into the ocean; hence the word *peleg* (river), meaning *palga* (half). The firmament is like a lake, and above the lake is a vault.\(^{22}\)

(Bereshit Rabbah 4:4–5)

**The Material of the Dome**

Various biblical and extra-biblical sources point to the dome being made of vitreous matter, which fits Enoch’s description of the way it was fashioned on day two.\(^{23}\)

There was something that looked like a dome made of dazzling crystal. \(^{(Ezek} 1.22\)

Pride of the heights, a clear vault of the sky – such is the beauty of the heavens, a glorious sight. \(^{(Sir} 43.1\)

All the spirits of the clear vault rejoice in His glory. \(^{(4Q405} 23\ i)^{24}\)

Josephus employs the word *krustallon* (κρύσταλλον ‘crystal’, ‘ice’):

On the second day, he placed the heaven over the whole world, and separated it from the other parts; and he determined it should stand by itself. He also placed a crystalline [firmament] round it, and put it together in a manner agreeable to the earth.\(^{25}\)

We cannot examine the firmament, but the properties of graphene\(^{26}\) would make it the perfect material.

**The Foundation of the Dome**

The ancient sages believed that the earth was planar, and the mere fact that a dome cannot rest on a sphere and provide a closed system, suggests the earth’s shape to be a circular plane.\(^{27}\)

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\(^{23}\) That Israel did not think the sky was made of metal is evident from the warning given to her: *The skies above your head shall be copper and the earth under you iron* (Deut 28.23).


\(^{25}\) Josephus, *Ant.* 1.1.1

\(^{26}\) Graphene is a two-dimensional carbon crystal; it is 200 times stronger than steel yet almost transparent.

\(^{27}\) All biblical and cuneiform texts “posit a flat, probably disk-shaped world. The heavens are made of solid material. They are [...] dome-shaped, completely enclosing the surface of the earth.” Moshe Simon-Shoshan, “The Heavens Proclaim the Glory of God: A Study in Rabbinic Cosmology,” *BDD* 20 (2008): 70. [The ancient sages of Israel] believed that the earth is a roughly flat disc, and the rest of the universe is a hemispherical solid dome fixed above it.” N. Slifkin, *The Sun’s Path at Night* (Jerusalem, 2010), 4.
In a vision, Enoch found himself near the outer rim of the terrestrial plane where he saw the vault of heaven touching the earth:

I saw the ends of the earth whereon the [vault of] heaven rests.  

(1 En 33.2)

The ends or extremities of the earth denote the region where God marked out a circle and hedged in the sea on day one. This hedge is a 50-meter ice wall which constitutes 95% of the Antarctic coast and is some 60,000 miles in length. The remaining 5% are transantarctic mountain ranges up to 4,500 meters above sea level. The ice shelf is several hundred meters thick and serves as the foundation for the vault:

[He has] founded His vault on the earth.  

(Amos 9.6)

He spreadeth out the heavens like a vault; upon the waters hath he founded it.  

(2 Esdr 16.59)

Given that Antarctica has been penetrated for 800 miles, the circumference of the vault at its base and thus of the earth ought to be reckoned at 65,000 miles. The apex height may be taken at 4,000 miles, an estimate which will be corroborated below.

The Floodgates of the Dome

Both the Book of Jubilees and the Book of Enoch state that the vault is equipped with seven floodgates or arrubot (ארعون):

And [Yehovah] opened seven floodgates of heaven, and the floodgates began to pour down water from the heaven forty days and forty nights.  

(Jub 5.24–25)

And again I raised my eyes to heaven and saw a lofty roof, with seven sluices therein, and these sluices flowed with much water into an enclosure.  

(1 En 89.2)

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28 Cf. 1 En 18.2, 6; ‘vault of heaven’ is a so-called epexegetical genitive, i.e. ‘heaven’ is defined by ‘vault.’ 1 Enoch is quoted in the Brit Chadasha (Jude 1.14–15; 1 En 1.9) and was viewed as inspired Scripture by Irenaeus, Clement of Alexandria, Justin Martyr and Tertullian; according to the latter the book was preserved by Noah during the flood. The Ethiopian and Eritrean churches believe the Book of Enoch was written around 3300 BCE; it has always been part of their biblical canon.

29 Cook sailed for three years along the Antarctic coastline covering 60,000 miles; he never found an inlet through the glacial wall. In 1774 he wrote: “[The ice] extended east and west, far beyond of our sight; the southern half of our horizon was illuminated by the rays of light reflected from the ice to a considerable height.” J. Cook, The Voyages of Captain James Cook, vol. 1 (London, 1846), 445.

30 Cf. 2 Sam 22.8: the foundations of heaven, and Job 26.11: the pillars of heaven. 4Q433a speaks of an elevated support of heaven, and IIQ17viii mentions four foundations of the marvellous firmament, which alludes to the cardinal points or four corners of the earth (Vermes, op. cit. 306, 339).

31 Cf. Apoc. Abraham 15.4: the heaven which was fixed upon the surface. Box, op cit.


33 Cf. Isa 24.18; Gen 7.11, LXX: The flood-gates of heaven were opened.
The word *mabbûl* is often simplistically translated as ‘flood’, but it conveys neither a mere flood nor conventional rain. *Mabbûl* is an old designation for the heavenly ocean, and the torrents that gushed out of those gates were the *mabbûl* (מַבּוּל), that is, the waters which had been stored in the vault.

### The Throne on the Dome

Yehovah is enthroned above the heavenly ocean. (Ps 29.10)

The realm above the heavenly waters is the so-called Third Heaven or the Heaven of Heavens. Paul was translated to this place and so was Enoch:

> And he translated my spirit into the heaven of heavens, and I saw there as it were a structure built of crystals, and between those crystals tongues of living fire. And round about were Seraphim, Cherubim, and Ophanim. (1 En 71.5, 7)

Since the heavenly abode of God finds its counterpart in the earthly tabernacle or *mishkan* (מִשְׁכָּן ‘dwelling’), it seems obvious that the vault answers to the veil which separated the holy from the most holy place and thus divided the sanctuary. Behind the veil, that is, above the vault is the Throne of God:

> Above the dome there was something that looked like a throne made of sapphire. (Ezek 1.26)

The exact location is given to us by the fallen cherub who used to guard the throne:

> I will climb to the sky; higher than the stars of Hashem I will set my throne. I will sit in the mount of assembly, on the summit of Zaphon. (Isa 14.13)

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34 G. Botterweck, *Theological Dictionary of the Old Testament*, vol. 8 (Grand Rapids, 1996), 62. “Above the heavens is the celestial ocean.” Simon-Shoshan, op. cit. 70. Cf. Gen 6.17; 7.6–7, 10, 17; 9.11; Job 38.25. The waters from above were reunited with the waters from below: 1 En 89.3 states that simultaneously **seven chambers in the interior of the earth were opened**. F. Martínez, *The Dead Sea Scrolls Study Edition*, vol. 1: *IQ1–4Q273* (Leiden, 1997), 427. Cf. Gen 7.11; Ps 18.15; Prov 3.20; Jub 5.24–25; 1 En 54.7–9; Jash 6.11. Since the deluge was a unique event that reversed the dividing of the waters, *mabbûl* is nowhere else used for ‘flood’; the LXX employs the term *kataklusmos* (κατακλυσμός ‘cataclysm’).

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36 Quoted as verbalized by Rolf Rendtorff, *The Canonical Hebrew Bible* (Leiden, 2005), 612.

37 See Deut 10.14; Neh 9.6; Ps 115.16; Lk 23.43; 2 Cor 12.2–4; Rev 2.7; 3 Macc 2.15. Seeing that God is omnipresent, the rabbinic ‘Seven Heavens’ appear to reflect a carnal view of the phrase **the heaven of heavens cannot contain thee** (1 Kgs 8.27). Cf. 2 Chr 2.6; 6.18; Isa 66.1; 1 En 84.2.

38 Charles, op. cit.


40 See Ezek 28.12–19.
The summit of Zaphon (‘north’) is the crown of the dome; it is located above the North Star aka Polaris, one of the luminaries.41

The Luminaries

And the Lord said, There shall be Lights in the expanse of heaven, to distinguish between the day and the night; and they shall be for signs and for times, for the numbering of days and years. And they shall be for luminaries in the expanse of heaven to shine upon the earth; – and it was so. And the Lord made the two great luminaries: the greater luminary to rule in the day; and the smaller luminary to rule in the night, and the stars.

(Gen 1.14–16)42

The celestial bodies, to wit, the sun, the moon, and the stars don’t move below the firmament like the birds, nor are they located above the firmament like the throne, but in the firmament.43 The firmament is not solid through and through, otherwise it couldn’t contain the heavenly ocean and serve as God’s floor at the same time.44 The Targum shows that Yehovah separated between the waters below the expanse, and “the waters which were above in the collection (or covering) of the expanse.”45 In other words, the vault is water-filled and the luminaries move within it.

That is why the dome is portrayed as shiny or resembling water mixed with fire:46

I saw something that looked like a glass sea mixed with fire, and people were standing on it.

(Rev 15.2)

The cherubim bless the image of the throne-chariot above the firmament, and they praise the majesty of the luminous firmament beneath His seat of glory.

(4Q405 20, ii–22)47

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41 The actual cardinal points were illustrated by King Solomon: If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be (Eccl 11.3). Whether someone dies unsaved and goes down, or saved and goes up, that is where they will remain.


43 The firmament acts as a prism. Spinning water droplets scatter the spectral colours into perfect white, but do not produce a rainbow. Yet, ice or water particles can act as a screen if the light is split between the source and the particles. Since sunlight is dispersed by the dome, i.e. by a vaulted arch, the spectrum projected to the droplets forms an arch. Rainbows are ever-present as any lawn sprinkler will reveal; a secondary rainbow is the dome’s reflection of the main bow (as evidenced by its reversed spectrum); halos are caused by the same refractive properties of the vault. “Atmospheric refraction is technically not possible without a solid extension above the earth.” M. Eugenio, Dossier 111 (Turin, 2018), 293.

44 Its depth is argued in the Talmud and Midrash, e.g. Chagigah 13a, Bereshit Rabbah 4:5, Pesachim 94a. Etheridge, op. cit. 158.

45 Shamayim (‘heavens’) can also be derived from aish (‘fire’) + mayim (‘waters’). “The ancient sages taught that God took fire and water, joined them together and made the heavens” (Bereshit Rabbah 4:7).

46 Verme, op. cit. 77.
The laws which govern the movement of the luminaries in the vault were shown to Enoch who noted them down in a book:

[The] Book on the Motion of the Luminaries of the Heaven, how each one of them stands in relation to their number, to their powers and their times, of their names and their origins and their months. (1 En 72.1)

**The Sun**

Swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. Is He not great that maketh these things? (1 Esdr 4.34–35)

The sun, as he emerges, proclaims at his rising: How wonderful a thing, the work of the Most High! At his zenith, he parches the ground, who can withstand his blaze? Great is the Lord who created him and whose word speeds him on his course. (Sir 43.2–3, 5)

The sun or shemesh (שֶׁמֶשׁ ‘sky fire’) is a rotating sphere made of gas, with a surface temperature of 5500°C and a diameter of some 40 miles, illuminating about half of the earth at any given time.48

Due to its clockwise movement the sun always seems to rise in the East and set in the West, but this impression is merely due to convergence. The horizontal lines described by the earth’s surface, the sun’s path and the observer’s eye-line appear to converge in the distance. Enoch perceived these vanishing points of the sun as arcs and called them ‘gates.’

The light called Sun has its exit among the gates of heaven in the east and it sets among the gates of heaven in the west. (1 En 72.2)

One revolution of the sun around the earth’s hub takes 24 hours, and its journey between the tropics takes 1 year. Plane trigonometry puts the sun’s height at some 6,000 km above the inner tropic and 3,000 km above the outer, thereby establishing the sun’s conical ecliptic in the vault.49

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48 *[The sun] is all filled with fire that illuminates and heats* (1 En 72.4). “We know that it rotates because there is a red shift of the light arriving from the east edge of the sun that is moving toward us.” Eugenio, op. cit. 202. Regarding the sun’s diameter see ib. 264–5.

49 Budapest is 2660 km from the summer tropic; it has a solar height angle of 65.4° at the summer solstice: \( \tan 65.4° \times 2660 \approx 5800 \text{ km} \) (for the winter tropic/solstice we obtain: \( \tan 18.8° \times 7880 \approx 2700 \text{ km} \)). The Book of Jasher states repeatedly that the sun orbits the earth and not vice versa (see Jash 68.15; 88.63–64; 89.8). Noah, op. cit. 214, 260–261. Cf. Josh 10.12–13; 1 Chr 16.30; Ps 93.1; 96.10. A new moon near the ecliptic causes a solar eclipse if sun, moon, and observer are aligned.
While spiralling upwards the sun passes through six superimposed ‘gates,’ each of them having either thirty or thirty-one sections, one section a day. After six months the sun reaches the Tropic of Cancer, i.e. the 6th gate. Then it spirals down again for six months till it reaches the Tropic of Capricorn or the 1st gate.

And I saw six gates from which the sun rises and six gates where the sun sets. (1 En 72.3)

The sun is constantly travelling on a conical trajectory, and the gradual change in its altitude and orbital circumference results in the different seasons.\(^50\)

\(^{50}\) Since the tropics differ in circumference, the orbital speed of the sun varies. At the Tropic of Cancer, the sun travels approx. 1,000 mph to complete its daily circuit, while at the Tropic of Capricorn it has a velocity of some 2,000 mph, resulting in short dusk and dawn periods. Since the Hebrew year starts in spring, Enoch’s description of the sun’s annual journey commences at the fourth gate, to wit, at the vernal equinox when the day equals the night and they are the same [length] (1 En 72.20). See also 1QH xx: in accordance with the laws of the Great Light of heaven (Vermes, op. cit. 296).
**The Moon**

The moon, ever punctual to mark the times, an everlasting sign: It is the moon that signals the feasts, a luminary that wanes after being full. The month derives its name from hers, she waxes wonderfully in her phases, banner of the hosts on high, shining in the vault of heaven.  

(Sir 43.6–8)

The moon is a rotating semi-transparent sphere, in circumference equal to the sun:

With respect to their size the two [the sun and the moon] are equal.  

(1 En 72.37)

The moon is the lesser or smaller light because it differs in magnitude:

The brightness of the sun is one kind, the brightness of the moon another.  

(1 Cor 15.41)

The ratio of the brightness of the moon to the sun is 1 to 7:

The sun has a light seven times greater than the moon.  

(2 En 11.2)

Since Genesis defines the moon not as a reflector but as a luminary, we know that it emits its own light. Put another way, the moon illuminates not through reflection but through transduction. As commonly taught, its position in relation to the sun determines the phases, i.e. the visible area of the moon’s illuminated hemisphere:

On the first day it is called New Moon because on the day light appears on it. The whole time in which the illumination of the moon progresses, light is transmitted to it, facing the sun, until the fourteenth day when its light is complete; then it amounts to one seventh of the light of the sun.  

(1 En 78.12, 11; 73.3)

The moon then wanes over fourteen days until it exhibits zero illumination:

In her waning the moon decreases from its light. On the first day it has fourteen parts, and on the second day thirteen parts… [and on the fourteenth day one part]. And all the rest of its light is removed, and its orb emerges, devoid of all light, hidden by the sun.  

(1 En 78.8, 14)\(^{54}\)

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51 The moon behaves like any object in a rigid-body vortex: throughout its rotation the orb remains in the same relative position towards the axial line, which is why we only see one side of it. For footage showing the moon travelling in a water-filled firmament, see Tripplehorn’s “9 Lunar Waves Filmed – Game Change,” video, 16:47, 2014, https://www.youtube.com/watch?v=0mi0w8bLtUM.

52 The Ethiopic text of 1 Enoch portrays the moon as ‘taking’ from the sun. It acts like a fluorescent bulb which absorbs electromagnetic radiation and re-emits the photons in the form of cold light.

53 Lunar eclipses may occur while both sun and moon are visible above the horizon – eclipse is a misnomer. When the EM axis between the terrestrial and celestial North Pole alters the conductive potential of the moon, the latter appears orange. It happens on rare occasions when the sun and moon are opposing each other while having the same distance to the equinox.

Like the sun, the moon moves clockwise but a bit slower, completing its daily circuit in 24 hours and 50 minutes. Yet, instead of one year it takes the moon only one month to travel its cone up and down. The reason for this lies not so much in the fact that its cone is a tad smaller, but rather that its trajectory is much steeper. On the average, the moon passes through each gate 2.5 times, not thirty times as the sun does. Accordingly, the moon covers some 3,000 km in altitude within two weeks.55

Table 1 shows the positions and phases of the moon during the month of Sivan (May–June).56 Throughout the entire month the sun rises and sets in gate six at the celestial Tropic of Cancer:

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<tr>
<th>Day</th>
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<th>Day</th>
<th>Gate (G)</th>
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**Table 1:** Lunar positions and phases in Sivan

Any sun and moon tracking app will confirm the above movement which was shown to Enoch 5,300 years ago: the moon stays for four days in G₆ at the celestial Tropic of Cancer, then spirals down to G₁ above Capricorn where it orbits for eight days before going back to G₆. This pattern repeats itself every month with a different combination of gates.

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55 “What the sun traverses in thirty days, the moon traverses in two and a half days […] What the sun traverses in twelve months, the moon traverses in thirty days” (YJ Rosh Hashanah 12b).
56 Milik, op. cit. 278. The data is taken from MS. 64 of the Bibliothèque Nationale, Paris. Fol. 40–43 contain a development and application of 1 En 72–76 bearing the title: Of Enoch the Prophet: Book of the Revolution of the Lights of Heaven According to their Order, their Time, their Classes, their Names, their Origins, and their Months, composed by Enoch, Son of Yared, the Prophet, which the Angel Uriel showed to him.
**The Stars**

The sun shines differently than the moon, the moon differently than the stars. (1 Cor 15.41)

There are two types of stars: the fixed stars that maintain their relative position in a constellation and the wandering stars that move independently. The only motionless star is Polaris which is circled by the constellations in anticlockwise direction.

*a) The Fixed Stars*

The fixed stars move within the entire sphere, i.e. in the upper half which we perceive as the sky, and in the lower half which we cannot perceive; the stars complete their round within 23 hours and 56 minutes.\(^{57}\)

The Jewish Sages say the celestial sphere of the zodiac is stationary, and the constellations revolve in their place within the sphere. (BT Pesachim 94b)

Like the sun and the moon, the stars were put into the vault, from which follows that they are surrounded by water. Stars can be described as sonoluminescent cavities (‘bubbles’) which constantly expand and collapse, thereby emitting short bursts of light – a star is sound turned into light.\(^{58}\)

Their sound went into all the earth, and their words unto the ends of the world. (Rom 10.18)

We cannot hear their words, yet we know exactly what they are saying: they are proclaiming the Glory of God.\(^{59}\)

Day after day they bubble forth speech; night after night they tell it again. (Psalm 19.2)

Each star pulsates at a different frequency which determines its shape and colour.

The stars differ from each other in their beauty and brightness. (1 Cor 15.41)

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\(^{57}\) Intimated by both Moses and Solomon as the *circle of the stars* (Ass. of Moses 10.5; Wis 13.2).

\(^{58}\) “Imagine discovering bubbles in your bathwater that are as hot as the sun’s surface. You might wonder how they got there, and you wouldn’t be alone. For 70 years, physicists have puzzled over sonoluminescence, a process where sound waves create thousands of hot, luminous bubbles in water […] Physicists first saw sonoluminescence in 1934, but it took them over a half-century to figure out what made the bubbles glow.” George Brumfiel, “Size Matters for Flashing Bubbles,” Phys. Rev. Focus 7 (2001): 23, [https://physics.aps.org/story/v7/st23](https://physics.aps.org/story/v7/st23). For raw footage of stars and wandering stars see Webster’s, “Frequency of the Heavens: Cymatics, Bio & Sonoluminescence,” video, 14:51, 2015, [www.youtube.com/watch?v=AlJ_z6pwUrE&list=PLQAgQ1jsJn1R1xh0tPYivhpqUyP72S8G8K](https://www.youtube.com/watch?v=AlJ_z6pwUrE&list=PLQAgQ1jsJn1R1xh0tPYivhpqUyP72S8G8K).

\(^{59}\) See Ps 19.1 as well as IIQ17viili: [*The spirits*] shall exalt the mighty deeds of God […] they shall proclaim soundlessly a divine oracle (Vermes, op. cit. 339).
Furthermore, the fixed stars are relating the redemption story. The ancient star pictures tell us about the birth, suffering and reign of the Messiah, and the sun leads through the story. Table 2 lists the positions of the twelve zodiac constellations in the vault:

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<td>Capricornus</td>
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Table 2: Positions of zodiac signs in the firmament and the path of the sun

Unlike the sun which revolves 360° in 24 hours, the stars orbit 361°, which causes the signs to shift. After one month the entirety of stars has moved by 30°, and the relative position towards the sun of e.g. Capricornus is taken by Aquarius, and a month later by Pisces, etc. That is the reason why the sun spirals down through the remaining six signs and not through the previous six.

b) The Wandering Stars

Wandering stars aka planets change their relative position. Like the sun, they travel on a conical ecliptic in clockwise direction but with different orbital periods. Planets slow down or speed up depending on their proximity to the sun. For instance, Venus and Mercury move inside the sun’s cone and are the fastest, while the outer planets

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60 See 2 En 30.5: And I placed the sun [...] that he should go according to each sign of the zodiac. Jacob’s sons were acquainted with the ancient star pictures whereby [they] knew all the times (Jash 53.18). Noah, op. cit. For a detailed study of the redemption story in the stars see E. W. Bullinger, The Witness of the Stars (London, 1893).

61 Cf. Jude 1.13 and the allusion of asteres planētai (‘wandering stars’) to angels who have abandoned their assigned or fixed place.
such as Jupiter and Saturn are the slowest.\textsuperscript{62} The ‘Hebrew Bible Historiale’ approximates the sun’s innermost planets accordingly:

The second degree is the habitation [orbit] of Mercury, in which it describes its circuit in the firmament. The third degree is the habitation [orbit] of Venus, in which it also describes its circuit in the firmament. The fourth degree is the middle of them, viz. the habitation of the sun [ecliptic].\textsuperscript{63}

Given that the diameter of Jupiter is approx. 1.5 km as per plane trigonometry, an overview of planet sizes seems unnecessary; wandering stars are indeed small.

**Conclusion**

The views which were presented describe the real world we live in, not a virtual solar system. Although Copernicanism is meant to be an impregnable concept, there is no need to falsify it, since its folly is apparent.

From the days of Constantine, Rome has aimed to replace the worship of God with the worship of the sun, and when Holy Writ went public, she started to employ other means than merely corrupting Scripture and killing its readers. To undermine the Bible’s authority, Rome began to change the perception of the masses regarding reality. That way she would nullify its main opponent without having to burn people or Torah scrolls.

Heliocentrism was simply a tool of the Counter-Reformation and has been the bedrock of Jesuit ‘education’ ever since. Like the big bang and evolution, it is an ancient pagan belief that was revived by ‘the beast.’

Jesuit priest Bernhard Stempfle, the ghostwriter of *Mein Kampf*, explains the secret of Rome’s success quite aptly:

In the big lie, there is always a certain force of credibility because the broad masses of a nation are always more easily corrupted in the deeper strata of their emotional nature than consciously or voluntarily. And thus in the primitive simplicity of their minds, they more readily fall victim to the big lie than the small lie, since they themselves often tell small lies in little matters but would be ashamed to resort to large-scale falsehoods. It would never come into their heads to fabricate colossal untruths, and they would not believe that others could have the impudence to distort the truth so infamously, even though the facts which

\textsuperscript{62} Wandering stars always follow the ecliptic of the sun in terms of altitude independent of its longitude. The reason for retrograde motion is that most planets describe circles and ellipses as they follow the sun (except for Venus and Mercury whose retrograde movements are more complex).

\textsuperscript{63} The array reflects the classical seven planets that are visible to the naked eye, see Gaster, op. cit. 12.
prove this to be so may be brought clearly to their minds, they will still doubt and waver and will continue to think there may be some other explanation.\textsuperscript{64}

Added to this, we find that by and large fallen humanity prefers deception if it negates the Creator’s existence.

The few, however, who neither dread the ridicule nor the risk of losing friends or reputation, will find the probing of the topic most rewarding and refreshing.\textsuperscript{65}

In summary, we may conclude that Enochian cosmology is correct and accurate while today’s so-called astronomical science is wrong.

Hence the Rabbis have said that the orbit of the sun and the circuit of the moon, the order of the stars, the arrangement of the planets, the calculation of the circuits, the length of days and the division of the hours […] are all the work of God.\textsuperscript{66}

Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. (1 Tim 6.20)

References


\begin{footnotesize}
\textsuperscript{64} Adolf Hitler, \textit{Mein Kampf}, vol. 1 (London, 1942), 134.
\textsuperscript{65} A bit of investigation coupled with common sense shows that space travel and anything linked to it such as ‘outer space,’ moon & mars landings, the ISS, satellites, the Hubble telescope, etc. constitutes a large-scale scam (admittedly well-presented and preserved). Despite the cognitive dissonance one may experience, I recommend Sibrel’s documentary “A Funny Thing Happened on the Way to the Moon,” \url{http://www.documentarytube.com/videos/a-funny-thing-happened-on-the-way-to-the-moon} as well as: “Apollo 11 Post Flight Press Conference,” \url{https://www.youtube.com/watch?v=BI_ZehPOMwI}.

Gazing into the night sky with some hunting binoculars (12x) is another worthwhile approach.

\textsuperscript{66} Gaster, op. cit. 13–4.
\end{footnotesize}


Noah, Mordecai Manual, ed. ספר הישר or The Book of Jasher: Referred to in Joshua and Second Samuel; Faithfully Translated from the Original Hebrew into English. New York: Alex S. Gould, 1840.


## Appendix | Bible Versions Used

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