

## **Book of Enoch – An Evaluation**

By Dr. Alan Cobb

The purpose of this study is to evaluate the book of Enoch that is quoted in Jude verses 14 and 15 where he writes: “Enoch, the seventh from Adam, prophesied about these men: ‘See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him’” We will seek to try to understand why Jude quoted the work and yet the early believers did not include it in the writings they chose to include in their canon that believers were encouraged to study.

### **Background**

There are four different people named Enoch mentioned in the Bible. In Genesis 4:17 we are told that Cain, the firstborn son of Adam and Eve, had a son whom he named Enoch. This is the first mention of a person named Enoch. The second mention is in Genesis 5:18 where we learn that Jared, the great great grandson of Adam had a son that he named Enoch. With that bit of information, we can determine that he is the seventh in Adam’s line with Adam being counted as number one. The third mention is in Genesis 25:4 where we learn that Midian, the son of Abraham and Keturah, had a son whom he named Enoch (another way of spelling the name is Hanoch). The fourth mention is in Genesis 46:9 where we learn that Reuben, the firstborn son of Jacob, had a son that he named Enoch (Hanoch). This is repeated again in Exodus 6:14. Of these four mentioned individuals, only the son of Jared can be the one to which Jude refers when he quotes the Book of Enoch. Most of the early church fathers after the death of the Apostle John, quoted from the Book of Enoch – Barnabas, Justin Martyr, Clement of Alexandria, Origen, Irenaeus, Tertullian, Eusebius, Jerome, Hilary, Epiphanius, and Augustine. Just because these church fathers referred to the Book of Enoch doesn’t mean they accepted it as part of the canon or writings which should be read and taught to believers. Some even went so far as to reject including Jude in the canon because he quoted from Enoch. This seems a little odd since they referred to it and some quoted it, even if not verbatim. After the time of Augustine, the Book of Enoch appeared to have been lost except for fragments and some references in Jewish writing such as the Book of Jubilees. In the early years of the 17<sup>th</sup> Century (1600 – 1699) a complete copy was said to be discovered in Ethiopia that was a translation into the Ethiopic language, but it is thought it was soon “proven” to be a miserable production (although how it could be “proven” without an extant copy is not discussed). In 1773, James Bruce, an English traveler, discovered three copies of the Book of Enoch in Ethiopia and brought them to Europe, but no use of them was made until 1800. In 1892, R.H. Charles found a copy in the Slavonic language [The Slavic languages are divided into three subgroups: East, West, and South, which together constitute more than twenty languages. Of these, ten have at least one million speakers and official status as the national languages of the countries in which they are predominantly spoken: Russian, Belarusian and Ukrainian (of the East group), Polish, Czech and Slovak (of the West group) and Slovene, Serbo-Croatian, Macedonian and Bulgarian (of the South group) – from Wikipedia] but discovered it was entirely different than the others. He translated and published it. A third Book of Enoch was found that was circulated among Babylonian Jews. It was translated and published by Hugo Odeburg in 1928. Fragments of the Book of Enoch were found among the Dead Sea Scrolls and the text of those fragments agree completely with the translated works of the complete Book of Enoch found.

The majority of the above information is a summary of information presented by Charles Schodde in his commentary on his translation of the Book of Enoch from the Ethiopic language.

The following quote from the early Church Father Tertullian (155-240 AD) shows that he accepted the Book of Enoch as genuine Scripture and worthy of use in teaching doctrine to believers.

I am aware that the Scripture of Enoch, which has assigned this order (of action) to angels, is not received by some, because it is not admitted into the Jewish canon either. I suppose they did not think that, having

been published before the deluge, it could have safely survived that world-wide calamity, the abolisher of all things. If that is the reason (for rejecting it), let them recall to their memory that Noah, the survivor of the deluge, was the great-grandson of Enoch himself; and he, of course, had heard and remembered, from domestic renown and hereditary tradition, concerning his own great-grandfather's "grace in the sight of God," and concerning all his preaching; since Enoch had given no other charge to Methuselah than that he should hand on the knowledge of them to his posterity. Noah therefore, no doubt, might have succeeded in the trusteeship of (his) preaching; or, had the case been otherwise, he would not have been silent alike concerning the disposition (of things) made by God, his Preserver, and concerning the particular glory of his own house.

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

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

(Tertullian, *On the Apparel of Women*, Book 1, Chap. 3 "Concerning the Genuineness of 'The Prophecy of Enoch.'" Translated by Rev. S. Thelwall)

Tertullian also refers to or uses information from the Book of Enoch when teaching about idolatry (*On Idolatry* chapters 4 and 15), about the origin of female ornamentation being traced back to the angels who had fallen (*On the Apparel of Women*, Book 1, Chap 2, Book 2, Chap 10), and why virgins should wear a veil (*On the Veiling of Virgins*). It is easy to see that Tertullian not only had the Book of Enoch but used the information in it as authoritative for teaching God's truth to believers.

The following quote from Justin Martyr (100 – 165 AD) shows that he knew the Book of Enoch and used the ideas in it to teach doctrine to believers so they would be able to discern truth from false teaching.

But if this idea take possession of some one that if we acknowledge God as our helper, we should not, as we say, be oppressed and persecuted by the wicked; this, too, I will solve. God, when He had made the whole world, and subjected things earthly to man, and arranged the heavenly elements for the increase of fruits and rotation of the seasons, and appointed this divine law--for these things also He evidently made for man--committed the care of men and of all things under heaven to angels whom He appointed over them. But the angels transgressed this appointment. and were captivated by love of women, and begat children who are those that are called demons; and besides, they afterwards subdued the human race to themselves, partly by magical writings, and partly by fears and the punishments they occasioned, and partly by teaching them to offer sacrifices, and incense, and libations, of which things they stood in need after they were enslaved by lustful passions; and among men they sowed murders, wars, adulteries, intemperate deeds, and all wickedness. Whence also the poets and mythologists, not knowing that it was the angels and those demons who had been begotten by them that did these things to men, and women, and cities, and nations, which they related, ascribed them to god himself, and to those who were accounted to be his very offspring, and to the offspring of those who were called his brothers, Neptune and Pluto, and to the children again of these their offspring. For whatever name each of the angels had given to himself and his children, by that name they called them. (Justin Martyr, *Second Apology*, Chapter V, "How the Angels Transgressed")

The follow quote from Irenaeus (130-202 AD) shows that he not only knew of the Book of Enoch but used it when demonstrating Apostolic preaching. Therefore he approved of its use in teaching doctrine.

18. And for a very long while wickedness extended and spread, and reached and laid hold upon the whole race of mankind, until a very small seed of righteousness remained among them and illicit unions took place upon the earth, since angels were united with the daughters of the race of mankind; and they bore to them sons who for their exceeding greatness were called giants. And the angels brought as presents to their wives teachings of wickedness, in that they brought them the virtues of roots and herbs, dyeing in colors and cosmetics, the discovery of rare substances, love-potions, aversions, amours, concupiscence, constraints of love, spells of bewitchment, and all sorcery and idolatry hateful to God; by the entry of which things into the world evil extended and spread, while righteousness was diminished and enfeebled. (Irenaeus, *A Discourse in Demonstration of the Apostolic Preaching*)

The following quote from Clement of Alexandria (150-215 AD) shows that he knew of the Book of Enoch and used it in instructing believers how to live.

Heaven delights in two charioteers, by whom alone the chariot of fire is guided. For the mind is carried away by pleasure; and the unsullied principle of reason, when not instructed by the Word, slides down into licentiousness, and gets a fall as the due reward of its transgression. An example of this are the angels, who renounced the beauty of God for a beauty which fades, and so fell from heaven to earth. (Clement, *The Instructor*, Book 3, Chapter 2, “Against Embellishing the Body”)

## Author and Date

The Book of Enoch is described as pseudopigrapha (false writing – meaning a work written by someone but purported to have been written by another person). There is no scientific way to prove or disprove that the Book of Enoch was written by the Enoch who was the seventh in the line of humans beginning with Adam. All that exists of the book are fragments and copies which can be dated to between 130 to 300 BC. John Strugnell, chief editor of the official Dead Sea Scrolls editorial team, in an interview published in Biblical Archaeology Review (July/Aug 1994) said that he was shown a microfilm of a complete copy of the Book of Enoch in the Aramaic language that had been found in Qumran “Cave 11” in 1956. But he was unable to obtain the manuscript from the investors who had purchased it for an investment. The Book of Enoch was obviously known by and read by people from before Jesus was born. It was read by the early believers since Jude quoted from it under the inspiration of the Holy Spirit and Justin Martyr (100-165 AD), Irenaeus (130-202 AD), Clement of Alexandria (150-212 AD), and Tertullian (155-240 AD) quoted from it. Tertullian even calls it “the Prophecy of Enoch” and argues for its acceptance as Holy Scripture.

## Purpose of Book

The book is presented as the writings of Enoch in which he describes things he saw as he was taken through the heavens for a visit with God and the things he was told about the world, people and future events. It presents what is claimed to be the condition of the world and people at the time of his life and their destruction because of their evil ways. It describes future events and how God, himself, will come with thousands of his saints to execute judgment on all the ungodly for all their ungodly acts. This is what Jude quoted.

## Method of Study

The type of writing of the Book of Enoch is known as apocryphal. Many people today think that means the writing is not true and therefore it cannot be accepted as inspired by the Holy Spirit nor be part of the canon of the Bible. Apocryphal writing did not originally carry the concept that it was false ideas as can be determined by the early Church Fathers reading and quoting from the Book of Enoch. The writings in Daniel and

Revelation are also apocryphal but they have been accepted as true and part of the canon of the Bible.

Even though the Book of Enoch cannot be proven to have been written by Enoch, since the Holy Spirit inspired Jude to quote from it we can accept that there is information in the book that is truthful. Thus the scope of this study will be to follow the example of the Bereans in Acts 17:11, and look at the information in the Book of Enoch, compare it to the Bible, and try to discover what might be carefully accepted as truth and what should not be accepted without further guidance of the Holy Spirit.

We will consider a passage from the Book of Enoch and look for biblical passages that either agree or disagree with what is stated. All Book of Enoch passages come from R. H. Charles' study of the book.

## The Book of Enoch

### Chapter 1

1. The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless are to be removed.
2. And he took up his parable and said -Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come.
3. Concerning the elect I said, and took up my parable concerning them: The Holy Great One will come forth from His dwelling,

Here a time of tribulation is predicted and Enoch is blessing the elect and righteous while also saying it will be a time when the wicked and godless will be removed. Jesus speaks of this time in Matthew 24. In verses 21 and 22 of that chapter, Jesus says: "For then there will be great distress, unequaled from the beginning of the world until now – and never to be equaled again. If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened."

Enoch explains that his eyes were opened by God and he saw the vision of the Holy One in the heavens and that he was showed and heard things from angels. He understood that what he was seeing and hearing was not for his generation but for a remote, future one. Then he begins to speak a parable concerning the elect people of that day of tribulation and says that the Holy Great One will come from his dwelling.

4. And the eternal God will tread upon the earth, even on Mount Sinai, and appear from His camp and appear in the strength of His might from the heaven of heavens.
5. And all shall be smitten with fear and the Watchers shall quake, and great fear and trembling shall seize them unto the ends of the earth.
6. And the high mountains shall be shaken, and the high hills shall be made low, and shall melt like wax before the flame
7. And the earth shall be wholly rent in sunder, and all that is upon the earth shall perish, and there shall be a judgment upon all men.

8. But with the righteous He will make peace. And will protect the elect, and mercy shall be upon them. And they shall all belong to God, and they shall be prospered, and they shall all be blessed. And He will help them all, and light shall appear unto them, and He will make peace with them.

9. And behold! He comes with ten thousands of His holy ones to execute judgment upon all, and to destroy all the ungodly and to convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against Him.

The following are Bible verses which speak about the information written by Enoch:

Revelation 19:11 – 15 records the vision of this event that Jesus revealed to the Apostle John: “I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one but he himself knows. He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. He will rule them with an iron scepter. He treads the winepress of the fury of the wrath of God Almighty.” [Written about 96 AD.]

Jude 14 – 15 reads: “Enoch, the seventh from Adam, prophesied about these men [whom Jude has been describing previously]: ‘See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him.’” As we can see, Jude doesn’t apparently quote verbatim whatever copy of the Book of Enoch that he had (as far as we can tell), but he accurately puts the thought of the passage in Enoch in approximately the same words. [Written about 68 – 70 AD.]

Jeremiah 25:15 – 38 reads: “This is what the Lord, the God of Israel, said to me: ‘Take from my hand this cup filled with the wine of my wrath and make all the nations to whom I send you drink it. When they drink it they will stagger and go mad because of the sword I will send among them.’ So I took the cup from the Lord’s hand and made all the nations to whom he sent me drink it: … all the kingdoms on the face of the earth. … See, I am beginning to bring disaster on the city that bears my Name, and will you indeed go unpunished? You will not go unpunished, for I am calling down a sword upon all who live on the earth, declares the Lord Almighty.’ … The tumult will resound to the ends of the earth, for the Lord will bring charges against the nations; he will bring judgment on all mankind and put the wicked to the sword,’ declares the Lord.” [Written about 606 BC]

Zechariah 14:3 – 9 reads: “then the Lord will go out and fight against those nations, as he fights in the day of battle. On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south. You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the Lord my God will come, and all the holy ones with him. On that day there will be no light, no cold or frost. It will be a unique day, without daytime or nighttime – a day known to the Lord. When evening comes, there will be light. On that day living water will flow out from Jerusalem, half to the eastern sea [Dead Sea] and half to the western sea [Mediterranean Sea], in summer and in winter. The Lord will be king over the whole earth. On that day there will be one Lord, and his name the only name.” [Written about 520 – 480 BC.]

Matthew 24:29 – 31 reads (Jesus’ words): “Immediately after the distress of those days ‘the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.’ At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.” [Written about 40 – 60 AD.]

Mark 13:24 – 31 reads (Jesus' words): “But in those days, following that distress, ‘the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.’ At that time men will see the Son of Man coming in clouds with great power and glory. And he will send his angels and gather his elect from the ends of the heavens. Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see these things happening, you know that it is near, right at the door. I tell you the truth, this generation will certainly not pass away until all these things have happened. Heaven and earth will pass away, but my words will never pass away.” [Written about 40 – 60 AD.]

Luke 21:20 – 28 reads (Jesus' words): “When you see Jerusalem surrounded by armies, you will know that its desolation is near. Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. For this is the time of punishment in fulfillment of all that has been written. How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people. They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled. There will be signs in the sun, moon and stars. On earth nations will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. At that time they will see the Son of Man coming in a cloud with power and great glory. When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near.” [Written about 40 – 60 AD.]

2 Peter 3:10 – 13 reads: “But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.” [Written about 66 – 68 AD.]

Isaiah 13:9 - 13 reads: “See, the day of the Lord is coming – a cruel day, with wrath and fierce anger – to make the land desolate and destroy the sinners within it. The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light. I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless. I will make man scarcer than pure gold, more rare than the gold of Ophir. Therefore I will make the heavens tremble; and the earth will shake from its place at the wrath of the Lord Almighty, in the day of his burning anger.” [Written about 760 – 700 BC.]

Isaiah 34:1 – 4 reads: “Come near, you nations and listen; pay attention you peoples! Let the earth hear, and all that is in it, the world, and all that comes out of it! The Lord is angry with all nations; his wrath is upon all their armies. He will totally destroy them, he will give them over to slaughter. Their slain will be thrown out, their dead bodies will send up a stench; the mountains will be soaked with their blood. All the stars of the heavens will be dissolved and the sky rolled up like a scroll; all the starry host will fall like withered leaves from the vine, like shriveled figs from the fig tree.” [Written about 760 – 700 BC.]

Malachi 4:1 – 3 reads: “‘Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and that day that is coming will set them on fire,’ says the Lord Almighty. ‘Not a root or a branch will be left to them. But for you who revere my name, the sun of righteousness will rise with healing in its wings. And you will go out and leap like calves released from the stall. Then you will trample down the wicked; they will be ashes under the soles of your feet on the day when I do these things,’ says the Lord Almighty.” [Written about 424 BC.]

Other than the Jude passage (which quotes the Book of Enoch), these passages agree with what is written in chapter 1 of the Book of Enoch without quoting it, but does show the ideas existed by 760 BC.

## **Chapter 2**

1. Observe ye everything that takes place in the heaven, how they do not change their orbits, and the luminaries which are in the heaven, how they all rise and set in order each in its season, and transgress not against their appointed order.
2. Behold ye the earth, and give heed to the things which take place upon it from first to last, how steadfast they are, how none of the things upon earth change, but all the works of God appear to you.
3. Behold the summer and the winter, how the whole earth is filled with water, and clouds and dew and rain lie upon it.

## **Chapter 3**

Observe and see how in the winter all the trees seem as though they had withered and shed all their leaves, except fourteen trees, which do not lose their foliage but retain the old foliage from two to three years till the new comes.

## **Chapter 4**

And again, observe ye the days of summer how the sun is above the earth over against it. And you seek shade and shelter by reason of the heat of the sun, and the earth also burns with glowing heat, and so you cannot tread on the earth, or on a rock by reason of its heat.

## **Chapter 5**

1. Observe ye how the trees cover themselves with green leaves and bear fruit: wherefore give ye heed and know with regard to all His works, and recognize how He that lives for ever hath made them so.
2. And all His works go on thus from year to year for ever, and all the tasks which they accomplish for Him, and their tasks change not, but according as God hath ordained so is it done.
3. And behold how the sea and the rivers in like manner accomplish and change not their tasks from His commandments.
4. But ye --ye have not been steadfast, nor done the commandments of the Lord, but ye have turned away and spoken proud and hard words with your impure mouths against His greatness. Oh, ye hard-hearted, ye shall find no peace.
5. Therefore shall ye execrate your days, and the years of your life shall perish, and the years of your destruction shall be multiplied in eternal execration, and ye shall find no mercy.
6. In those days ye shall make your names an eternal execration unto all the righteous, and by you shall all who curse, curse, and all the sinners and godless shall imprecate by you, and for you the godless there shall be a curse. And all the ... shall rejoice, and there shall be forgiveness of sins, and every mercy and peace and forbearance. There shall be salvation unto them, a goodly light. And for all of you sinners there shall be no salvation, but on you all shall abide a curse. But for the elect there shall be light and joy and peace, and they shall inherit the earth. And then there shall be bestowed upon the elect wisdom, and they shall all live and never again sin, either through ungodliness or through pride. But they who are wise shall be humble. And they shall not again transgress, nor shall they sin all the days of their life, nor shall they die of (the divine) anger or wrath, but they shall complete the number of the days of their

life. And their lives shall be increased in peace, and the years of their joy shall be multiplied, in eternal gladness and peace, all the days of their life.

In Chapter 2 verse 1 through Chapter 5 verse 3, Enoch tells his reader to contemplate and consider the natural world and how it follows the laws that God has established for them throughout a year and year after year. Then beginning in Chapter 5 verse 4 through the end of Chapter 6, he describes how some people do not persevere and follow God's law like nature does. He says that because of this they will not have peace nor receive mercy from the eternal curse they bring upon themselves and that their name will be an eternal curse proclaimed by the righteous. Then he describes what will happen to the chosen (the righteous). For them there will be light, joy and peace and they will inherit the earth. They will live and not again do wrong and (so) they will not be judged nor die of wrath or anger, but their joy will increase in gladness and eternal peace all the days of their life.

The following are verses from the Bible that speak about what is written in Chapters 2 through 6:

Genesis 1:14-19 "And God said, 'Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, and let them be lights in the expanse of the sky to give light on the earth.' And it was so."

Genesis 8:21-22 [After the flood had ended and Noah offered a burnt sacrifice to God] "The Lord smelled the pleasing aroma and said in his heart: 'Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood. And never again will I destroy all living creatures, as I have done. As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease.'"

Here are a few verses from God's statement in Job 38 and 39 (all of which bear on the writing of Enoch): "The Lord answered Job out of the storm. He said: ' ... Where were you when I laid the earth's foundation? Tell me, if you understand. Who marked off its dimensions? Surely you know! Who stretched a measuring line across it? On what were its footings set, or who laid its cornerstone – while the morning stars sang together and all the angels shouted for joy? Who shut up the sea behind doors when it burst forth from the womb, when I made the clouds its garment and wrapped it in thick darkness, when I fixed limits for it and set its doors and bars in place, when I said, thus far you may come and no farther; here is where your proud waves halt? ... Have you entered the storehouses of the snow or seen the storehouses of the hail, which I reserve for times of trouble, for days of war and battle? ...'

Psalm 1:1-3 "Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the Lord, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers."

Psalm 8:3-4 "When I consider your heavens, the work of your fingers, the moon and the stars which you have set in place, what is man that you are mindful of him, the son of man that you are for him?"

Psalm 19:1-6 "The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world. In the heavens he has pitched a tent for the sun, which is like a bridegroom coming forth from his pavilion, like a champion rejoicing to run his course. It rises at one end of the heavens and makes its circuit to the other; nothing is hidden from its heat."

Psalm 74:12-17 "But you, O God, are my king from of old; you bring salvation upon the earth. It was you who split open the sea by your power; you broke the heads of the monster in the waters. It was you who

crushed the heads of Leviathan and gave him as food to the creatures of the desert. It was you who opened up springs and streams; you dried up the ever flowing rivers. The day is yours, and yours also the night; you established the sun and moon. It was you who set all the boundaries of the earth; you made both summer and winter.”

Ecclesiastes 1:1-11 “The words of the Teacher, son of David, king in Jerusalem: ‘Meaningless! Meaningless!’ says the Teacher. ‘Utterly meaningless! Everything is meaningless.’ What does man gain from all his labor at which he toils under the sun? Generations come and generations go, but the earth remains forever. The sun rises and the sun sets and hurries back to where it rises. The wind blows to the south and turns to the north; round and round it goes, ever returning on its course. All streams flow into the sea yet the sea is never full. To the place the streams come from, there they return again. All things are wearisome, more than one can say. The eye never has enough of seeing, or the ear its fill of hearing. What has been will be again, what has been done will be done again; there is nothing new under the sun. Is there anything of which one can say, ‘Look! this is something new?’ It was here already, long ago; it was here before our time. There is no remembrance of men of old, and even those who are yet to come will not be remembered by those who follow.”

Isaiah chapter 24 describes the Lord’s devastation of the earth that will occur during the time of tribulation described in Revelation chapters 6 through 18. In Isaiah 24:21-23 we read about the Lord’s punishment of those who have opposed him: “In that day the Lord will punish the powers in the heavens above and the kings on the earth below. They will be herded together like prisoners bound in a dungeon; they will be shut up in prison and be punished after many days. [Note: The many days would be the Millennium described in Rev 20.] The moon will be abashed, the sun ashamed; for the Lord Almighty will reign on Mount Zion and in Jerusalem, and before its elders, gloriously.” Isaiah chapter 25 describes God’s promised coming kingdom. Isaiah chapters 32 through 35 describe God’s Millennial Kingdom and God’s judgment on the nations. Isaiah chapters 56 through 66 also describe God’s accusation against the wicked but also describe the salvation he gives to those who “bind themselves to the Lord” [trust him and let him be in charge of their lives.] Isaiah 57:13 “... But the man who makes me his refuge will inherit the land and possess my holy mountain.” There are many other passages throughout the Book of Isaiah that describe God’s judgment on the wicked and his blessing of those who make him their refuge [the righteous].

Jeremiah 31:35-37 reads: “This is what the Lord says, he who appoints the sun to shine by day, who decrees the moon and stars to shine by night, who stirs up the sea so that its waves roar – the Lord Almighty is his name: ‘Only if these decrees vanish from my sight,’ declares the Lord, ‘will the descendants of Israel ever cease to be a nation before me.’ This is what the Lord says: ‘Only if the heavens above can be measured and the foundations of the earth below be searched out will I reject all the descendants of Israel because of all they have done,’ declares the Lord.”

Joel 3 reads: “In those days and at that time, when I restore the fortunes of Judah and Jerusalem, I will gather all nations and bring them down to the Valley of Jehoshaphat. There I will enter into judgment against them concerning my inheritance, my people Israel, for they scattered my people among the nations and divided up my land. They cast lots for my people and traded boys for prostitutes; they sold girls for wine that they might drink. Now what have you against me, O Tyre and Sidon and all you regions of Philistia? Are you repaying me for something I have done? If you are paying me back, I will swiftly and speedily return on your own heads what you have done. For you took my silver and my gold and carried off my finest treasures to your temples. You sold the people of Judah and Jerusalem to the Greeks, that you might send them far from their homeland. See, I am going to rouse them out of the places to which you sold them, and I will return on your own heads what you have done. I will sell your sons and daughters to the people of Judah and they will sell them to the Sabeans, a nation far away.’ The Lord has spoken. Proclaim this among the nations: Prepare for war! Rouse the warriors! Let all the fighting men draw near and attack. Beat your plowshares into swords and your pruning hooks into spears. Let the weakling say, ‘I am strong!’ Come quickly, all you nations from every side and assemble there. Bring down your warriors, O Lord! ‘Let the nations be roused; let them advance into the Valley of Jehoshaphat, for there I will sit to judge all the nations on every side. Swing the sickle, for the

harvest is ripe. Come, trample the grapes, for the winepress is full and the vats overflow so great is their wickedness!' Multitudes, multitudes in the valley of decision! For the day of the Lord is near in the valley of decision. The sun and moon will be darkened, and the stars no longer shine. The Lord will roar from Zion and thunder from Jerusalem; the earth and the sky will tremble. But the Lord will be a refuge for his people, a stronghold for the people of Israel. 'Then you will know that I, the Lord your God, dwell in Zion, my holy hill. Jerusalem will be holy; never again will foreigners invade her. In that day the mountains will drip new wine, and the hills will flow with milk; all the ravines of Judah will run with water. A fountain will flow out of the Lord's house and will water the valley of acacias (Hebrew Shittim). But Egypt will be desolate, Edom a desert waste, because of violence done to the people of Judah, in whose land they shed innocent blood. Judah will be inhabited forever and Jerusalem through all generations. Their bloodguilt, which I have not pardoned, I will pardon.' The Lord dwells in Zion!"

Matthew 25:31-46 "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.' Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.' They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison and did not help you?' He will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.' Then they will go away to eternal punishment, but the righteous to eternal life."

Romans 1:18-20 "The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made, so that men are without excuse."

Romans 5:12-20 "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned, for before the law was given, sin was in the world. But sin is not taken into account when there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come. But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! Again, the gift of God is not like the result of the one man's sin: the judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ. Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous. The law was added so that the trespass might increase. But where sin increased, grace increased all the more, so that, just as

sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.”

Hebrews 2:1-4 “We must pay more careful attention, therefore, to what we have heard, so that we do not drift away. For if the message spoken by angels was binding, and every violation and disobedience received its just punishment, how shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.”

Revelation 19:19-20 “Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army. But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.”

Revelation 20:1-3 “And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations any more until the thousand years were ended. After that, he must be set free for a short time.”

Revelation 20:7-15 “When the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in the four corners of the earth – Gog and Magog – to gather them for battle. In number they are like the sand on the seashore. They marched across the breadth of the earth and surrounded the camp of God’s people, the city he loves. But fire came down from heaven and devoured them. And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever. Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. The death and Hades were thrown into the lake of fire. The lake of fire is the second death. If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.”

From these biblical verses, it is clear to see that the judgment of the wicked and the blessing of the righteous that are described in the Book of Enoch chapters 2 through 5 are consistent with what God has preserved to instruct his followers. Just as many other Old Testament passages are not as complete as later information that is given in the New Testament, the information in these chapters of the Book of Enoch are not as complete as what God revealed to other Old Testament writers and the New Testament writers. That does not mean we should reject or accept the Book of Enoch at this point in our examination. We must still consider what we will still find.

## Chapter 6

1. And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters.
2. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.'

3. And Semjâzâ, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.'
4. And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.'
5. Then sware they all together and bound themselves by mutual imprecations upon it.
6. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it.
7. And these are the names of their leaders: Samîazâz, their leader, Arâkîba, Râmêel, Kôkabîel, Tâmîel, Râmîel, Dânêl, Èzêqêel, Barâqîjâl,
8. Asâêl, Armârôs, Batârêl, Anânêl, Zaqîel, Samsâpêel, Satarêl, Tûrêl, Jômjâel, Sariêl. These are their chiefs of tens.

## **Chapter 7**

1. And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments,
2. And the cutting of roots, and made them acquainted with plants.
3. And they became pregnant, and they bare great giants, whose height was three thousand ells.
4. Who consumed all the acquisitions of men. And when men could no longer sustain them, the giants turned against them and devoured mankind.
5. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood.
6. Then the earth laid accusation against the lawless ones.

## **Chapter 8**

1. And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all coloring tinctures.
2. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways.
3. Semjâzâ taught enchantments, and root-cuttings, 'Armârôs the resolving of enchantments, Barâqîjâl (taught) astrology, Kôkabîel the constellations, Èzêqêel the knowledge of the clouds, Araqîel the signs of the earth, Shamsîel the signs of the sun, and Sariêl the course of the moon. And as men perished, they cried, and their cry went up to heaven...

## **Chapter 9**

1. And then Michael, Uriel, Raphael, and Gabriel [other translations add Suryal] looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth.
2. And they said one to another: 'The earth made without inhabitant cries the voice of their crying up to the gates of heaven.
3. And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause before the Most High."
4. And they said to the Lord of the ages: 'Lord of lords, God of gods, King of kings, and God of the ages, the throne of Thy glory stands unto all the generations of the ages,
5. And Thy name holy and glorious and blessed unto all the ages! Thou has made all things, and power over all things has Thou: and all things are naked and open in Thy sight, and Thou sees all things, and nothing can hide itself from Thee.
6. Thou sees what Azâzêl has done, who has taught all unrighteousness on earth and revealed the eternal secrets which were preserved in heaven, which men were striving to learn.
7. And Semjâzâ, to whom Thou has given authority to bear rule over his associates, and they have gone to the daughters of men upon the earth, and have slept with the women,
8. And have defiled themselves and revealed to them all kinds of sins. And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness.
9. And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended and cannot cease because of the lawless deeds which are wrought on the earth.
10. And Thou know all things before they come to pass, and Thou sees these things and Thou does suffer them, and Thou do not say to us what we are to do to them in regard to these.'

## **Chapter 10**

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1. Then said the Most High, the Holy and Great One spoke, and sent Uriel to the son of Lamech,
2. And said to him: 'Go to Noah and tell him in my name "Hide thyself!" and reveal to him the end that is approaching, that the whole earth will be destroyed
3. And a deluge is about to come upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape
4. And his seed may be preserved for all the generations of the world.' And again the Lord said to Raphael: 'Bind Azâzêl hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein.
5. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there forever, and cover his face that he may not see light.

6. And on the day of the great judgment he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the
7. Watchers have disclosed and have taught their sons. And the whole earth has been corrupted through the works that were taught by Azâzêl. To him ascribe all sin.'
8. And to Gabriel said the Lord: 'Proceed against the bastards and the reprobates, and against the children of fornication: and destroy the children of fornication and the children of the Watchers from amongst men and cause them to go forth. Send them one against the other that they may destroy each other in battle.
9. For length of days shall they not have. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf for they hope to live an eternal life, and that each one of them will live five hundred years.'
10. And the Lord said unto Michael: 'Go, bind Semjâzâ and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness.
11. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgment and of their consummation, till the judgment that is forever and ever is consummated.
12. In those days they shall be led off to the abyss of fire and to the torment and the prison in which they shall be confined forever.
13. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations.
14. And destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind.
15. Destroy all wrong from the face of the earth and let every evil work come to an end, and let the plant of righteousness and truth appear, and it shall prove a blessing; the works of righteousness and truth' shall be planted in truth and joy for evermore.
16. And then shall all the righteous escape, and shall live till they beget thousands of children, and all the days of their youth and their old age shall they complete in peace.
17. And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and be full of blessing.
18. And all desirable trees shall be planted on it, and they shall plant vines on it and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure of it shall bear a thousand, and each measure of olives shall yield ten presses of oil.
19. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness and all the uncleanness that is wrought upon the earth destroy from off the earth.
20. And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me.

21. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send them upon it from generation to generation and forever.

## Chapter 11

1. And in those days I will open the store chambers of blessing which are in the heaven, so as to send them down upon the earth over the work and labor of the children of men.
2. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men.'

In these verses the Book of Enoch describes fallen angels having sexual relations with the daughters that have been born to men [Note: that would be Adam and after.] and procreated individuals that were a cross between angels and humans. This reported to have happened during the days of Jared. They are called giants. It also describes that the fallen angels taught humans the art of metal working, the use of herbs [probably indicating their use to heal illnesses and possibly their use as poisons], the study of the sun, moon, and the stars for astrology [foretelling the future] and to use precious stones, metals, and colorings to adorn themselves [most likely for use in worshipping the fallen angels and / or for seducing men to sexual activity]. All of these are said to be evil. The verses also tell that the offspring of the fallen angels and women eventually turned against mankind and began to devour them, kill animals and drink their blood, and even turn against each other. Because of all this sin, the Lord told an angel to go to Noah and tell him that a judgment of flood would come and that he should hide himself and thus his seed [offspring] could replenish the earth. God also told another angel to bind the fallen angels and hold them for seventy generations "in the valleys of the earth" [that would most likely mean in the ground] until the day of their judgment should come. The verses go on describing a time of judgment that would put an end to evil on the earth and have all the descendants living in righteousness and offering adoration and praise to God. And then there would be truth and peace "throughout all the days of the world and throughout all generation of men."

The following are verses from the Bible that speak about what is written in Chapters 7 through 11:

Besides Satan, there are only two other angels named in the Bible. Michael is named in Daniel 10:13, 21; 12:1; Jude 9; and Revelation 12:7. Gabriel is named in Daniel 8:16; 9:21; and Luke 1:19, 26.

Job 1:6 reads: "One day the angels came to present themselves before the Lord, and Satan also came with them." The Hebrew that is translated "angels" literally reads "sons of God." And the Hebrew that is translated "Satan" literally reads "the adversary." Thus we have from Job that the spiritual beings God created before he created the physical universe were known as "the sons of God."

Enoch says it was 200 angels who mated with human women. "Origin, *Contra Celsum*, remarks that Celsus had heard that about sixty or seventy angels had descended and become wicked. Syncellus also gives the number as two hundred." [Schodde, Rev. George H., PhD, *Book of Enoch*, p. 36] "*The book of the Jubilees* (chap.4, ed. Dillmann, p. 17) remarks that Jared was so called because in his days the angels descended (Hebrew text reads to descend) on the earth; and Origen (*Comm. in Joan.* tom. viii. p. 132, ed. Hurt) mentions an explanation of the word Jordan as *the descending*, by bringing it in connection with the name Jared, ... Epiphanius (*adv. Haer.* I. 4, ed. Petav. tom. I. p. 4) puts the origin of magic in the days of Jared." [Schodde, *Book of Enoch*, p. 36] This information about what Origen and Epiphanius believed and explained and what was written in the Book of the Jubilees all show that Jewish writers before the time of Jesus and the early Church Fathers seemed to have been knowledgeable about the ideas written in the Book of Enoch.

Genesis 5:18-32 reads: "When Jared had lived 162 years, he became the father of Enoch. And after he became the father of Enoch, Jared lived 800 years and had other sons and daughters. Altogether, Jared lived 962 years, and then he died. When Enoch had lived 65 years, he became the father of Methuselah. Enoch walked with

God 300 years and had other sons and daughters. Altogether, Enoch lived 365 years. Enoch walked with God; then he was no more, because God took him away. When Methuselah had lived 187 years, he became the father of Lamech. And after he became the father of Lamech, Methuselah lived 782 years and had other sons and daughters. Altogether, Methuselah lived 969 years, and then he died. When Lamech had lived 182 years, he had a son. He named him Noah and said, ‘He will comfort us in the labor and painful toil of our hands caused by the ground the Lord has cursed.’ After Noah was born, Lamech lived 595 years and had other sons and daughters. Altogether, Lamech lived 777 years, and then he died. After Noah was 500 years old, he became the father of Shem, Ham and Japheth.”

This gives us the story of Jared becoming the father of Enoch. It tells us of Enoch becoming the father of Methuselah and that God took Enoch away when he had lived 365 years. We learn that Methuselah was the father of Lamech, that Lamech was the father of Noah, and that at the age of 500 he became the father of Ham, Shem and Japheth.

Genesis 6:1-8 reads: “When men began to increase in number on the earth and daughters were born to them, the sons of God saw that the daughters of men were beautiful, and they married any of them they chose. Then the Lord said, ‘My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years.’ The Nephilim were on the earth in those days and also afterward when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown. The Lord saw how great man’s wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time. The Lord was grieved that he had made man on the earth, and his heart was filled with pain. So the Lord said, ‘I will wipe mankind, whom I have created, from the face of the earth – men and animals, and creatures that move along the ground, and birds of the air – for I am grieved that I have made them.’ But Noah found favor in the eyes of the Lord.”

This gives us the story of how the sons of God (angels) had children with the daughters of man. We are told that the Nephilim were on the earth during that time and they were men of renown. We also learn about the great wickedness of men that so grieved the Lord that he declared he would wipe them and the animals from the face of the earth. But the last thing we read is the Noah found favor (grace) in the eyes of the Lord.

Genesis 6:9-22 reads: “This is the account of Noah. Noah was a righteous man, blameless among the people of his time, and he walked with God. Noah had three sons: Shem, Ham and Japheth. Now the earth was corrupt in God’s sight and was full of violence. God was how corrupt the earth had become, for all the people on earth had corrupted their ways. So God said to Noah, ‘I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth. So make yourself an ark of cypress wood; make rooms in it and coat it with pitch inside and out. This is how you are to build it: the ark is to be 450 feet long, 75 feet wide and 45 feet high. Make a roof for it and finish the ark to within 18 inches of the top. Put a door in the side of the ark and make lower, middle and upper decks. I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish. But I will establish my covenant with you and you will enter the ark – you and your sons and yours wife and your sons’ wives with you. You are to bring into the ark two of all living creatures, male and female, to keep them alive with you. Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive. You are to take every kind of food that is to be eaten and store it away as food for you and for them.’ Noah did everything just as God commanded him.”

Here we learn that God told Noah what he was going to do to mankind and the animals and that Noah should build an ark to save his family and at least one pair of all the animals (even more of some). We read that God told Noah how to construct the ark and that Noah did everything as God commanded.

Genesis 7:1-16 reads: “The Lord then said to Noah, ‘Go into the ark, you and your whole family, because I have found you righteous in this generation. Take with you seven of every kind of clean animal, a male and its mate

and two of every kind of unclean animal, a male and its mate, and also seven of every kind of bird, male and female, to keep their various kinds alive throughout the earth. Seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made.' And Noah did all that the Lord commanded him. Noah was six hundred years old when the floodwaters came on the earth. And Noah and his sons and his wife and his sons' wives entered the ark to escape the waters of the flood. Pairs of clean and unclean animals, of birds and of all creatures that move along the ground, male and female, came to Noah and entered the ark, as God had commanded Noah. And after the seven days the floodwaters came on the earth. In the six hundredth year of Noah's life, on the seventeenth day of the second month – on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened. And rain fell on the earth forty days and forty nights. On that very day Noah and his sons, Shem, Ham and Japheth, together with his wife and the wives of his three sons, entered the ark. They had with them every wild animal according to its kind, all livestock according to their kinds, every creature that moves along the ground according to its kind and every bird according to its kind, everything with wings. Pairs of all creatures that have the breath of life in them came to Noah and entered the ark. The animals going in were male and female of every living thing, as God had commanded Noah. Then the Lord shut him in."

This passage gives us more information about God revealing to Noah how many of each animal to take into the ark and that God was going to cause rain to fall for 40 days and nights to wipe out all the people and animals. We learn that Noah was 600 years old when the flood waters came, that he and his family and all the animals entered the ark, and that God shut them in the ark. The name Methuselah means "when he is dead it shall be sent." By calculating the ages of Jared, Enoch, Methuselah, and Noah, we can see that Methuselah died the year the flood began. [For more information about all of this see the Genesis study by Dr. Cobb on the media page of the Roanoke Baptist Church website <http://www.roanokebaptist.org/Media.html>.]

This account from Enoch is much more detailed than what is given in biblical passages but does not disagree with them. The characteristics of God described in verses 9:4 -6 of Enoch are consistent with his character described throughout the Bible.

## Chapter 12

1. Before these things Enoch was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him.
2. And his activities had to do with the Watchers, and his days were with the holy ones.
3. And I Enoch was blessing the Lord of majesty and the King of the ages, and lo! the Watchers called me Enoch the scribe
4. And said to me: 'Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives:
5. "Ye have wrought great destruction on the earth, and ye shall have no peace, nor forgiveness of sin.
6. And inasmuch as they delight themselves in their children, the murder of their beloved ones shall they see, and over the destruction of their children shall they lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain."

## Chapter 13

1. And Enoch went and said: 'Azâzêl, thou shalt have no peace: a severe sentence has gone forth against thee to put thee in bonds.

2. And thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men.'
3. Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them.
4. And they besought me to draw up a petition for them that they might find forgiveness and to read their petition in the presence of the Lord of heaven.
5. For from thenceforward they could not speak with Him nor lift up their eyes to heaven for shame of their sins for which they had been condemned.
6. Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should have forgiveness and length.
7. And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon. I read their petition till I fell asleep.
8. And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, and a voice came bidding me to tell it to the sons of heaven, and reprimand them.
9. And when I awaked, I came unto them, and they were all sitting gathered together, weeping in Abelsjâîl, which is between Lebanon and Sêñêsêr, with their faces covered.
10. And I recounted before them all the visions which I had seen in sleep, and I began to speak the words of righteousness, and to reprimand the heavenly Watchers.

## **Chapter 14**

1. The book of the words of righteousness, and of the reprimand of the eternal Watchers in accordance with the command of the Holy Great One in that vision.
2. I saw in my sleep what I will now say with a tongue of flesh and with the breath of my mouth which the Great One has given to men to converse therewith and understand with the heart.
3. As He has created and given to man the power of understanding the word of wisdom, so has He created me also and given me the power of reprimanding the Watchers, the children of heaven.
4. I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you throughout all the days of eternity, and that judgment has been finally passed upon you.
5. Yea your petition will not be granted unto you. And from henceforth you shall not ascend into heaven unto all eternity, and in bonds of the earth the decree has gone forth to bind you for all the days of the world.
6. And that previously you shall have seen the destruction of your beloved sons and ye shall have no pleasure in them, but they shall fall before you by the sword.
7. And your petition on their behalf shall not be granted, nor yet on your own even though you weep and pray and speak all the words contained in the writing which I have written.

8. And the vision was shown to me thus: behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven.
9. And I went in till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire: and it began to affright [frighten] me.
10. And I went into the tongues of fire and drew nigh to a large house which was built of crystals: and the walls of the house were like a tesselated floor made of crystals, and its groundwork was of crystal.
11. Its ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and their heaven was clear as water.
12. A flaming fire surrounded the walls, and its portals blazed with fire.
13. And I entered into that house, and it was hot as fire and cold as ice. There were no delights of life therein.
14. Fear covered me, and trembling got hold upon me and as I quaked and trembled, I fell upon my face.
15. And I beheld a vision, and lo! there was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire.
16. And in every respect it so excelled in splendor and magnificence and extent that I cannot describe to you its splendor and its extent.
17. And its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire.
18. And I looked and saw therein a lofty throne. Its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim.
19. And from underneath the throne came streams of flaming fire so that I could not look thereon.
20. And the Great Glory sat thereon and His raiment shone more brightly than the sun and was whiter than any snow.
21. None of the angels could enter and could behold His face by reason of the magnificence and glory and no flesh could behold Him.
22. The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him.
23. Ten thousand times ten thousand (stood) before Him, yet He needed no counselor. And the most holy ones who were nigh to Him did not leave by night nor depart from Him.
24. And until then I had been prostrate on my face, trembling and the Lord called me with His own mouth, and said to me: 'Come hither, Enoch, and hear my word.'
25. And one of the holy ones came to me and woke me, and He made me rise up and approach the door and I bowed my face downwards.

## **Chapter 15**

1. And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous man and scribe of righteousness.'
2. Approach hither and hear my voice and go, say to the Watchers of heaven, who have sent thee to intercede for them: "You should intercede" for men, and not men for you.
3. Wherefore have ye left the high, holy, and eternal heaven and lain with women and defiled yourselves with the daughters of men and taken to yourselves wives and done like the children of earth and begotten giants as your sons.
4. And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten children with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die and perish.
5. Therefore have I given them wives also that they might impregnate them, and beget children by them,
6. That thus nothing might be wanting to them on earth. But you were formerly spiritual, living the eternal life, and immortal for all generations of the world.
7. And therefore I have not appointed wives for you, for as for the spiritual ones of the heaven, in heaven is their dwelling.
8. And now, the giants who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling.
9. Evil spirits have proceeded from their bodies because they are born from men and from the holy Watchers is their beginning and primal origin.
10. They shall be evil spirits on earth, and evil spirits shall they be called. As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.
11. And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble.
12. They take no food, but nevertheless hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.

## **Chapter 16**

1. From the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgment -- thus shall they destroy until the day of the consummation, the great judgment in which the age shall be consummated,
2. Over the Watchers and the godless, yea, shall be wholly consummated." And now as to the Watchers who have sent thee to intercede for them, who had been aforetime in heaven, say to them:
3. "You have been in heaven, but all the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and

through these mysteries women and men work much evil on earth."

4. Say to them therefore: "You have no peace."

These chapters describe Enoch engaging in dialog with the Watchers (fallen angels who had children by means of human women) and taking a petition from them to the Lord. They give the reply God revealed to Enoch for him to give to the Watchers that they shall never obtain peace and remission of sin and shall not rejoice in their offspring but see their destruction. God also sends a rebuke to them because they should have been interceding for men rather than having a man intercede for them. God's throne and its surroundings in the spiritual realm are described. We are told that the angels from their beginning were eternal spiritual beings not subject to death and that wives were not made for them like for humans and that human procreation was to be done on earth. God says the offspring of the Watchers and human women will be called evil spirits and their habitation, even after the death of their physical bodies, will be on earth and these evil spirits shall be like clouds which oppress, corrupt, and cause lamentation. They shall be concealed and not rise up against humans until they are called forth during the days of slaughter and destruction (Tribulation). Thus they shall endure hunger and thirst until the day of the great consummation (destruction) of the world which will bring the destruction of the Watchers and the impious. All of this is happening because the Watchers have revealed mysteries that they knew in heaven to human women and those mysteries have brought multiplied evils on earth. Chapter 12 begins with the information that Enoch was concealed and his whereabouts and dealings with the Watchers was not known to men.

The following are verses from the Bible that speak about what is written in Chapters 12 through 16:

Genesis 5:24 reads: Enoch walked with God; then he was no more, because God took him away."

This verse describes Enoch being taken up to heaven by God and agrees with men not knowing where he was as described in the Book of Enoch.

Isaiah 6:1-5 reads: "In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: 'Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory.' At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke."

Ezekiel 1:4-6, and 22-28 read: "I looked, and I was a windstorm coming out of the north – an immense cloud with flashing lightning and surrounded by brilliant light. The center of the fire looked like glowing metal, and in the fire was what looked like four living creatures. In appearance their form was that of a man, but each of them had four faces and four wings." ... "Spread our above the heads of the living creatures was what looked like an expanse, sparkling like ice and awesome. Under the expanse their winds were stretched out one toward the other, and each had two wings covering its body. When the creatures moved I heard the sound of their wings, like the roar of rushing waters, like the voice of the Almighty, like the tumult of an army. When they stood still, they lowered their wings. Then there came a voice from above the expanse over their heads as they stood with lowered wings. Above the expanse over their heads was what looked like a throne of sapphire, and high above on the throne was a figure like that of a man. I saw that from what appeared to be his waist up he looked like glowing metal as if full of fire, and that from there down he looked like fire; and brilliant light surrounded him. Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the glory of the Lord. When I saw it, I fell facedown, and I heard the voice of one speaking."

Revelation 4:1-8 reads: "After this I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a trumpet said, 'Come up here, and I will show you what must take place after this.' At once I was in the Spirit, and there before me was a throne in heaven with someone sitting on it. And the one who sat there had the appearance of jasper and carnelian. A rainbow, resembling an emerald, encircled the throne. Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads. From the throne came flashes of lightning, rumblings and peals of thunder. Before the throne, seven lamps were blazing. These are the seven spirits of God. Also before the throne there was what looked like a sea of glass, clear as crystal. In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back. The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle."

These verses describe the throne of God in the spiritual universe and are somewhat similar to the description given in the Book of Enoch.

Luke 8:26-33, 36 reads: "They sailed to the region of the Gerasenes, which is across the lake from Galilee. When Jesus stepped ashore, he was met by a demon-possessed man from the town. For a long time this man had not worn clothes or lived in a house, but had lived in the tombs. When he saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, 'what do you want with me, Jesus, Son of the Most High God? I beg you, don't torture me!' For Jesus had commanded the evil spirit to come out of the man. Many times it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places. Jesus asked him, 'What is your name?' 'Legion,' he replied, because many demons had gone into him. And they begged him repeatedly not to order them to go into the Abyss." ... "Those who had seen it told the people how the demon-possessed man had been cured."

Revelation 9:1-11 reads: "The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss. When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke from the Abyss. And out of the smoke locusts came down upon the earth and were given power like that of scorpions of the earth. They were told not to harm the grass of the earth or any plant or tree but only those people who did not have the seal of God on their foreheads. They were not given power to kill them, but only to torture them for five months. And the agony they suffered was like that of the sting of a scorpion when it strikes a man. During those days men will seek death, but will not find it; they will long to die, but death will elude them. The locusts looked like horses prepared for battle. On their heads they word something like crowns of gold, and their faces resembled human faces. Their hair was like women's hair, and their teeth were like lions' teeth. They had breastplates like breastplates of iron, and the sound of their wings was like the thundering of many horses and chariots rushing into battle. They had tails and stings like scorpions, and in their tails they had power to torment people for five months. They had a king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek Apollyon."

These verses describe fallen angels being confined in an abyss and being released during the Tribulation to torment those who are not putting their trust in God. These angels are led by a fallen angel named Abaddon (Hebrew) and Apollyon (Greek). Both Abaddon and Apollyon mean destroyer or destruction. This is not another name for the fallen angel, Satan, which means adversary.

The early Church Father Irenaeus in writing against heresies about perfect righteousness not being conferred by circumcision nor any legal ceremonies gives the follow statement: "Enoch, too, pleasing God, without circumcision, discharged the office of God's legate to the angels although he was a man, and was translated, and is preserved until now as a witness of the just judgment of God, because the angels when they had transgressed fell to the earth for judgment, but the man who pleased [God] was translated for salvation." (Irenaeus, *Against Heresies*, Book 4, Chap 16) The idea that Enoch was God's emissary (legate) is not found

anywhere but in the Book of Enoch. This shows Irenaeus accepted the Book of Enoch and considered it should be used in teaching doctrine to believers.

These verses agree with several things described in the Book of Enoch but without all the details about the fallen angels and their evil action of procreating with human women, the deaths of children of those unions, and that the spirits of those children will remain on earth as evil spirits tormenting humans until the time of the destruction of the earth. The Revelation 9 passage tells of the release of fallen angels from the Abyss during the Tribulation to torment but not kill humans and this agrees with the Book of Enoch.

## **Chapter 17**

1. And they took and brought me to a place in which those who were there were like flaming fire, and, when they wished, they appeared as men.
2. And they brought me to the place of darkness, and to a mountain the point of whose summit reached to heaven.
3. And I saw the places of the luminaries and the treasuries of the stars and of the thunder and in the uttermost depths,
4. Where were a fiery bow and arrows and their quiver, and a fiery sword and all the lightnings. And they took me to the living waters,
5. And to the fire of the west, which receives every setting of the sun. And I came to a river of fire in which the fire flows like water and discharges itself into the great sea towards the west.
6. I saw the great rivers and came to the great river and to the great darkness, and went to the place where no flesh walks.
7. I saw the mountains of the darkness of winter and the place whence all the waters of the deep flow.
8. I saw the mouths of all the rivers of the earth and the mouth of the deep.

## **Chapter 18**

1. I saw the treasures of all the winds. I saw how He had furnished with them the whole creation
2. And the firm foundations of the earth. And I saw the corner-stone of the earth. I saw the four winds which bear the earth and the firmament of the heaven.
3. And I saw how the winds stretch out the vaults of heaven, and have their station between heaven and earth: these are the pillars of the heaven.
4. I saw the winds of heaven which turn and bring the circumference of the sun and all the stars to their setting.
5. I saw the winds on the earth carrying the clouds. I saw the paths of the angels. I saw at the end of the earth the firmament of the heaven above.
6. And I proceeded and saw a place which burns day and night, where there are seven mountains of magnificent stones, three towards the east, and three towards the south.

7. And as for those towards the east, one was of colored stone, and one of pearl, and one of jacinth, and those towards the south of red stone.
8. But the middle one reached to heaven like the throne of God, of alabaster, and the summit of the throne was of sapphire. And I saw a flaming fire.
9. And beyond these mountains is a region -- the end of the great earth. There the heavens were completed. And I saw a deep abyss, with columns of heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards the height and towards the depth.
10. And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no birds,
11. But it was a waste and horrible place. I saw there seven stars like great burning mountains,
12. And to me, when I inquired regarding them, the angel said: 'This place is the end of heaven and earth.
13. This has become a prison for the stars and the host of heaven. And the stars which roll over the fire are they which have transgressed the commandment of the Lord in the beginning of their rising, because they did not come forth at their appointed times.
14. And He was wroth [angry] with them, and bound them till the time when their guilt should be consummated even for ten thousand years.'

## **Chapter 19**

1. And Uriel said to me: 'Here shall stand the angels who have connected themselves with women, and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as gods.
2. Here shall they stand, till the day of the great judgment in which they shall be judged till they are made an end of. And the women also of the angels who went astray shall become sirens.'
3. And I, Enoch, alone, saw the vision, the ends of all things: and no man shall see as I have seen.

## **Chapter 20**

1. And these are the names of the holy angels who watch.
2. Uriel, one of the holy angels, who is over the world and over Tartarus.
3. Raphael, one of the holy angels, who is over the spirits of men.
4. Raguel, one of the holy angels, who takes vengeance on the world of the luminaries.
5. Michael, one of the holy angels, who is over human virtue and over the nations.
6. Saraqâël, one of the holy angels, who is set over the spirits, who sin in the spirit.
7. Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim.
8. Remiel, one of the holy angels, whom God set over those who rise.

In chapters 17 - 20, Enoch describes his journey to the end of heaven and the abyss where the fallen angels who cohabited with human women are imprisoned until they will be judged at the end of all things. He says that he alone saw the end of all things and no man will see it as he has seen it. Then it is revealed that there are seven archangels and the names and their function (primary responsibility) is given.

Except for the existence of the abyss and that Satan and the angels who follow him will be judged at the end of things, none of this information is found in any biblical verses. Much of what is written must be symbolic in nature because it is an attempt to describe things that have not been revealed in any other way to humans. Although there are no biblical passages describing the abyss or the fallen angels imprisoned there at this time, there is no reason to reject the information. In fact, Tertullian, in his teaching about idolatry, quotes that Enoch predicted “the demons, and the spirits of the angelic apostates, would turn into idolatry all the elements, all the gamiture of the universe, all things contained in the heaven, in the sea, in the earth, that they might be consecrated as God, in opposition to God.” (Tertullian, *On Idolatry*, Chap 4 and Chap 15) This is like what is revealed in the Book of Enoch and it is the only place he could get this information to teach believers about the origins of idolatry.

## Chapter 21

1. And I proceeded to where things were chaotic.
2. And I saw there something horrible.
3. I saw neither a heaven above nor a firmly founded earth, but a place chaotic and horrible.
4. And there I saw seven stars of the heaven bound together in it, like great mountains and burning with fire.
5. Then I said: 'For what sin are they bound, and on what account have they been cast in hither?' Then said Uriel, one of the holy angels, who was with me, and was chief over them, and said:
6. 'Enoch, why do thou ask, and why are thou eager for the truth? These are of the number of the stars of heaven, which have transgressed the commandment of the Lord, and are bound here till ten thousand years, the time entailed by their sins, are consummated.'
7. And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of fire.
8. Neither its extent or magnitude could I see nor could I conjecture. Then I said: 'How fearful is the place and how terrible to look upon!'
9. Then Uriel answered me, one of the holy angels who was with me, and said unto me: 'Enoch, why have thou such fear and fright?'
10. And I answered: 'Because of this fearful place, and because of the spectacle of the pain.' And he said unto me: 'This place is the prison of the angels, and here they will be imprisoned for ever.'

## Chapter 22

1. And thence I went to another place and a mountain and of hard rock.

2. And there was in it four hollow places, deep and wide and very smooth. How smooth are the hollow places and deep and dark to look at.
3. Then Raphael answered, one of the holy angels who was with me, and said unto me: 'These hollow places have been created for this very purpose that the spirits of the souls of the dead should assemble therein, yea that all the souls of the children of men should assemble here.'
4. And these places have been made to receive them till the day of their judgment and till their appointed period, till the great judgment comes upon them.'
5. I saw the spirit of a dead man making suit, and his voice went forth to heaven and made suit. And I asked Raphael, the angel who was with me, and I said unto him:
6. 'This spirit which makes suit, whose is it, whose voice goes forth and makes suit to heaven?'
7. And he answered me saying: 'This is the spirit which went forth from Abel, whom his brother Cain slew, and he makes his suit against him till his seed is destroyed from the face of the earth, and his seed is annihilated from amongst the seed of men.'
8. Then I asked regarding it, and regarding all the hollow places: 'Why is one separated from the other?'
9. And he answered me and said unto me: 'These three have been made that the spirits of the dead might be separated. And such a division has been made for the spirits of the righteous, in which there is the bright spring of water.'
10. And such has been made for sinners when they die and are buried in the earth and judgment has not been executed on them in their lifetime.
11. Here their spirits shall be set apart in this great pain till the great day of judgment and punishment and torment of those who curse forever and retribution for their spirits. There He shall bind them forever.
12. And such a division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners.
13. Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression, and of the transgressors they shall be companions. But their spirits shall not be slain in the day of judgment nor shall they be raised from thence.'
14. Then I blessed the Lord of glory and said: 'Blessed be my Lord, the Lord of righteousness, who rules forever.'

## Chapter 23

1. From thence I went to another place to the west of the ends of the earth.
2. And I saw a burning fire which ran without resting, and paused not from its course day or night but ran regularly.
3. And I asked saying: 'What is this which rests not?'

4. Then Raguel, one of the holy angels who was with me, answered me and said unto me: 'This course of fire which thou hast seen is the fire in the west which persecutes all the luminaries of heaven.'

## Chapter 24

1. And from thence I went to another place of the earth, and he showed me a mountain range of fire which burnt day and night.
2. And I went beyond it and saw seven magnificent mountains all differing each from the other, and the stones (thereof) were magnificent and beautiful, magnificent as a whole, of glorious appearance and fair exterior: three towards the east, one founded on the other, and three towards the south, one upon the other, and deep rough ravines, no one of which joined with any other.
3. And the seventh mountain was in the midst of these, and it excelled them in height, resembling the seat of a throne and fragrant trees encircled the throne.
4. And among them was a tree such as I had never yet smelled, neither was any among them nor were others like it. It had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not for ever.
5. And its fruit is beautiful, and its fruit resembles the dates of a palm. Then I said: 'How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in appearance.'
6. Then answered Michael, one of the holy and honored angels who was with me, and was their leader.

## Chapter 25

1. And he said unto me: 'Enoch, why dost thou ask me regarding the fragrance of the tree,
2. And why dost thou wish to learn the truth?' Then I answered him saying: 'I wish to know about everything, but especially about this tree.'
3. And he answered saying: 'This high mountain which thou hast seen, whose summit is like the throne of God, is His throne, where the Holy Great One, the Lord of Glory, the Eternal King, will sit, when He shall come down to visit the earth with goodness.
4. And as for this fragrant tree no mortal is permitted to touch it till the great judgment, when He shall take vengeance on all and bring everything to its consummation forever.
5. It shall then be given to the righteous and holy. Its fruit shall be for food to the elect. It shall be transplanted to the holy place, to the temple of the Lord, the Eternal King.
6. Then shall they rejoice with joy and be glad, and into the holy place shall they enter. And its fragrance shall be in their bones, and they shall live a long life on earth, such as thy fathers lived. And in their days shall no sorrow or plague or torment or calamity touch them.'
7. Then blessed I the God of Glory, the Eternal King, who has prepared such things for the righteous, and has created them and promised to give to them.

## **Chapter 26**

1. And I went from thence to the middle of the earth, and I saw a blessed place in which there were trees with branches abiding and blooming of a dismembered tree.
2. And there I saw a holy mountain, and underneath the mountain to the east there was a stream and it flowed towards the south.
3. And I saw towards the east another mountain higher than this, and between them a deep and narrow ravine.
4. In it also ran a stream underneath the mountain. And to the west thereof there was another mountain, lower than the former and of small elevation, and a ravine deep and dry between them
5. And another deep and dry ravine was at the extremities of the three mountains. And all the ravines were deep and narrow, being formed of hard rock, and trees were not planted upon them.
6. And I marveled at the rocks, and I marveled at the ravine, yea, I marveled very much.

## **Chapter 27**

1. Then said I: 'For what object is this blessed land, which is entirely filled with trees, and this accursed valley between?'
2. Then Uriel, one of the holy angels who was with me, answered and said: 'This accursed valley is for those who are accursed for ever. Here shall all the accursed be gathered together who utter with their lips against the Lord unseemly words and of His glory speak hard things. Here shall they be gathered together, and here shall be their place of judgment.'
3. In the last days there shall be upon them the spectacle of righteous judgment in the presence of the righteous for ever. Here shall the merciful bless the Lord of glory, the Eternal King.
4. In the days of judgment over the former, they shall bless Him for the mercy in accordance with which He has assigned them their lot.'
5. Then I blessed the Lord of Glory and set forth His glory and lauded Him gloriously.

## **Chapter 28**

1. And thence I went towards the east, into the midst of the mountain range of the desert, and I saw a wilderness and it was solitary, full of trees and plants.
2. And water gushed forth from above.
3. Rushing like a copious watercourse which flowed towards the north-west it caused clouds and dew to ascend on every side.

## **Chapter 29**

1. And thence I went to another place in the desert, and approached to the east of this mountain range.

2. And there I saw aromatic trees exhaling the fragrance of frankincense and myrrh, and the trees also were similar to the almond tree.

## Chapter 30

1. And beyond these, I went afar to the east, and I saw another place, a valley (full) of water.
2. And therein there was a tree, the color of fragrant trees such as the mastic.
3. And on the sides of those valleys I saw fragrant cinnamon. And beyond these I proceeded to the east.

## Chapter 31

1. And I saw other mountains, and among them were groves of trees, and there flowed forth from them nectar, which is named sarara and galbanum.
2. And beyond these mountains I saw another mountain to the east of the ends of the earth, whereon were aloe-trees, and all the trees were full of stacte, being like almond-trees.
3. And when one burnt it, it smelt sweeter than any fragrant odor.

## Chapter 32

1. And after these fragrant odors, as I looked towards the north over the mountains I saw seven mountains full of choice nard and fragrant trees and cinnamon and pepper.
2. And thence I went over the summits of all these mountains, far towards the east of the earth, and passed above the Erythraean Sea and went far from it, and passed over the angel Zotiel. And I came to the Garden of Righteousness,
3. And from afar off, I saw trees more numerous than these trees and great trees, very great, beautiful, and glorious, and magnificent, and the tree of knowledge, whose holy fruit they eat and know great wisdom.
4. That tree is in height like the fir, and its leaves are like those of the Carob tree. And its fruit is like the clusters of the vine, very beautiful, and the fragrance of the tree penetrates afar.
5. Then I said: 'How beautiful is the tree, and how attractive is its look!' Then Raphael the holy angel, who was with me, answered me and said: 'This is the tree of wisdom, of which thy father old in years and thy aged mother, who were before thee, have eaten, and they learned wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden.'

## Chapter 33

1. And from thence I went to the ends of the earth and saw there great beasts, each differed from the other. And I saw birds also differing in appearance and beauty and voice, the one differing from the other. And to the east of those beasts I saw the ends of the earth whereon the heaven rests and the portals of the heaven open.
2. And I saw how the stars of heaven come forth, and I counted the portals out of which they proceed,

3. And wrote down all their outlets, of each individual star by itself, according to their number and their names, their courses and their positions, and their times and their months, as Uriel the holy angel who was with me showed me.
4. He showed all things to me and wrote them down for me, also their names he wrote for me, and their laws and their companies.

## Chapter 34

1. And from thence I went towards the north to the ends of the earth, and there I saw a great and glorious device at the ends of the whole earth.
2. And here I saw three portals of heaven open in the heaven. Through each of them proceed north winds. When they blow there is cold, hail, frost, snow, dew, and rain.
3. And out of one portal they blow for good, but when they blow through the other two portals, it is with violence and affliction on the earth, and they blow with violence.

## Chapter 35

1. And from thence I went towards the west to the ends of the earth,
2. And saw there three portals of the heaven open such as I had seen in the east, the same number of portals, and the same number of outlets.

## Chapter 36

1. And from thence I went to the south to the ends of the earth, and saw there three open portals of the heaven, and thence there come dew, rain, and wind.
2. And from thence I went to the east to the ends of the heaven, and saw here the three eastern portals of heaven open and small portals above them.
3. Through each of these small portals pass the stars of heaven and run their course to the west on the path which is shown to them. And as often as I saw I blessed always the Lord of Glory, and I continued to bless the Lord of Glory who has wrought great and glorious wonders, to show the greatness of His work to the angels and to spirits and to men, that they might praise His work and all His creation. That they might see the work of His might and praise the great work of His hands and bless Him forever.

Chapter 21 describes a place where seven of the fallen angels (stars) are presently imprisoned and then describes the place where the fallen (rebellious) angels will be imprisoned forever. The first place is described as chaotic without a sky (firmament) or earth. This sounds similar to the description of the physical universe in Genesis 1:1-2 before God began creating everything in it. The second place is described as more horrible with a great blazing fire and its extent or magnitude could not be determined.

Chapter 22 describes the place where the souls of the dead go to await their future judgment as having four deep, hollow places. One place is described as having the soul of Abel who makes suit (cries out for justice) to heaven about Cain killing him. One of the places is described as a pleasant place for the souls of the righteous and having a spring of water. Another place is described as being for the spirits who have not been judged during their lifetime and that they will be in great pain until final judgment and punishment.

Chapter 23 says that there is a fire which persecutes all the stars of heaven (fallen angels).

Chapters 24 – 25 describe a throne on top of a mountain with trees circling it. Among the trees was a particular tree with fruit and odor unlike any of the other trees. When asked about that tree, an angel says no mortal is allowed to touch it until after the great judgment and then it would be given to the righteous as food and would be transplanted to the holy place, the temple of the Lord, the Eternal King. There the righteous will live long lives with no sorrow, plague, torment or calamity.

Chapters 26 – 27 describe mountains and deep ravines which are said to be an accursed valley where those who are accursed will be forever.

Chapters 28 – 32 describe more mountains with trees and beyond these is the Garden of Righteousness with the tree from which Adam and Eve ate and were therefore driven from the Garden.

Chapters 33 – 36 describe portals that open from the spiritual realm into the physical realm.

The following Bible verses relate to chapters 21 - 36 of the Book of Enoch:

Genesis 1:1-2 reads: “In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.”

Genesis 2:8 – 9 reads: “Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed. And the Lord God made all kinds of trees grow out of the ground – trees that were pleasing to the eye and good for food. In the middle of the gardens were the tree of life and the tree of the knowledge of good and evil.”

Genesis 2 16-17 reads: “And the Lord God commanded the man, ‘You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.’”

Genesis 3:1-13 tells of Eve being enticed to eat of the tree of the knowledge of good and evil while Adam was also there. Then verses 6 and 7 read: “When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband who was with her and he ate it. Then the eyes of both of them were opened and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.” After that the passage describes the result of their disobedience by eating of the tree of which Adam had been told not to eat.

Genesis 3:23 – 24 reads: “So the Lord God banished him from the Garden of Eden to work the ground from which he had been taken. After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.”

Genesis 4:1-10 tells about the first two sons of Adam and Eve, Cain and Abel, and tells how Cain attacked and killed his brother. Verse 10 reads: “The Lord said, ‘What have you done? Listen! Your brother’s blood cries out to me from the ground.’”

Luke 16:1-31 records Jesus’ description about what happened to a rich man (who did not have faith in and obey God) and a man named Lazarus (who had faith in and tried to obey God) after their deaths. Verses 22 to 26 read as follow: “The time came when the beggar died and the angels carried him to Abraham’s side. The rich man also died and was buried. In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’ But Abraham replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is

comforted here and you are in agony. And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.””

Revelation 20:11-15 reads: “Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them and each person was judged according to what he had done. Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. If anyone’s name was not found written in the book of life he was thrown into the lake of fire.”

Revelation 21:1-4 reads: “Then I was a new heaven and a new earth, for the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, ‘Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.’”

Revelation 22:1-5 reads: “Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads. There will be no more night. They will not need the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.”

These verses show us that the chapters from the Book of Enoch contain truth. The chapters also give us additional details about the afterlife and God’s judgment of rebellious angels and men. That additional information is not necessary for understanding God’s plan for dealing with man’s sin (rebellion against God’s authority and not trusting his control over our life) but it does help us understand some of the information that he has preserved for us in the Bible and which the Jews of Jesus’ day would have understood.

## Chapter 37

1. The second vision which he saw, the vision of wisdom, which Enoch the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw.
2. And this is the beginning of the words of wisdom which I lifted up my voice to speak and say to those which dwell on earth: Hear, ye men of old time, and see, ye that come after, the words of the Holy One which I will speak before the Lord of Spirits.
3. It were better to declare them only to the men of old time, but even from those that come after we will not withhold the beginning of wisdom.
4. Till the present day such wisdom has never been given by the Lord of Spirits as I have received according to my insight, according to the good pleasure of the Lord of Spirits by whom the lot of eternal life has been given to me.
5. Now three Parables were imparted to me, and I lifted up my voice and recounted them to those that dwell on the earth.

## **First Parable**

### **Chapter 38**

1. When the congregation of the righteous shall appear, and sinners shall be judged for their sins, and shall be driven from the face of the earth,
2. And when the Righteous One shall appear before the eyes of the righteous, whose elect works hang upon the Lord of Spirits, and light shall appear to the righteous and the elect who dwell on the earth, where then will be the dwelling of the sinners, and where the resting-place of those who have denied the Lord of Spirits? It had been good for them if they had not been born.
3. When the secrets of the righteous shall be revealed and the sinners judged, and the godless driven from the presence of the righteous and elect,
4. From that time those that possess the earth shall no longer be powerful and exalted, and they shall not be able to behold the face of the holy, for the Lord of Spirits has caused His light to appear on the face of the holy, righteous, and elect.
5. Then shall the kings and the mighty perish and be given into the hands of the righteous and holy.
6. And thence forward none shall seek for themselves mercy from the Lord of Spirits for their life is at an end.

### **Chapter 39**

1. And it shall come to pass in those days that elect and holy children [*These would be the angels, the Sons of God.*] will descend from the high heaven, and their seed will become one with the children of men.
2. And in those days Enoch received books of zeal and wrath, and books of disquiet and expulsion. And mercy shall not be accorded to them, says the Lord of Spirits.
3. And in those days a whirlwind carried me off from the earth, and set me down at the end of the heavens.
4. And there I saw another vision, the dwelling places of the holy, and the resting places of the righteous.
5. Here mine eyes saw their dwellings with His righteous angels, and their resting places with the holy. And they petitioned and interceded and prayed for the children of men, and righteousness flowed before them as water, and mercy like dew upon the earth. Thus it is among them for ever and ever.
6. And in that place mine eyes saw the Elect One of righteousness and of faith, and I saw his dwelling place under the wings of the Lord of Spirits.
7. And righteousness shall prevail in his days, and the righteous and elect shall be without number before Him for ever and ever. And all the righteous and elect before Him shall be strong as fiery lights, and their mouth shall be full of blessing, and their lips extol the name of the Lord of Spirits, and righteousness before Him shall never fail, and uprightness shall never fail before Him.
8. There I wished to dwell, and my spirit longed for that dwelling place. And there heretofore has been my portion, for so has it been established concerning me before the Lord of Spirits.

9. In those days I praised and extolled the name of the Lord of Spirits with blessings and praises, because He has destined me for blessing and glory according to the good pleasure of the Lord of Spirits.
10. For a long time my eyes regarded that place, and I blessed Him and praised Him, saying: 'Blessed is He, and may He be blessed from the beginning and for evermore.' And before Him there is no ceasing. He knows before the world was created what is forever and what will be from generation unto generation.
11. Those who sleep not bless Thee. They stand before Thy glory and bless, praise, and extol, saying: 'Holy, holy, holy, is the Lord of Spirits. He fills the earth with spirits.'
12. And here my eyes saw all those who sleep not. They stand before Him and bless and say: 'Blessed be Thou, and blessed be the name of the Lord for ever and ever.' And my face was changed, for I could no longer behold.

## **Chapter 40**

1. And after that I saw thousands of thousands and ten thousand times ten thousand. I saw a multitude beyond number and reckoning who stood before the Lord of Spirits.
2. And on the four sides of the Lord of Spirits I saw four presences, different from those that sleep not, and I learned their names for the angel that went with me made known to me their names and showed me all the hidden things.
3. And I heard the voices of those four presences as they uttered praises before the Lord of Glory.
4. The first voice blesses the Lord of Spirits for ever and ever.
5. And the second voice I heard blessing the Elect One and the elect ones who hang upon the Lord of Spirits.
6. And the third voice I heard pray and intercede for those who dwell on the earth and supplicate in the name of the Lord of Spirits.
7. And I heard the fourth voice fending off the satans [*adversaries*] and forbidding them to come before the Lord of Spirits to accuse them who dwell on the earth.
8. After that I asked the angel of peace who went with me, who showed me everything that is hidden: 'Who are these four presences which I have seen and whose words I have heard and written down?' And he said to me: 'This first is Michael, the merciful and long-suffering.'
9. And the second, who is set over all the diseases and all the wounds of the children of men, is Raphael. And the third, who is set over all the powers, is Gabriel. And the fourth, who is set over the repentance unto hope of those who inherit eternal life, is named Phanuel.'
10. These are the four angels of the Lord of Spirits and the four voices I heard in those days.

## **Chapter 41**

1. And after that I saw all the secrets of the heavens, and how the kingdom is divided, and how the actions of men are weighed in the balance.

2. And there I saw the mansions of the elect and the mansions of the holy, and mine eyes saw there all the sinners being driven from thence which deny the name of the Lord of Spirits, and being dragged off. And they could not abide because of the punishment which proceeds from the Lord of Spirits.
3. And there mine eyes saw the secrets of the lightning and of the thunder, and the secrets of the winds, how they are divided to blow over the earth, and the secrets of the clouds and dew,
4. And there I saw from whence they proceed in that place and from whence they saturate the dusty earth. And there I saw closed chambers out of which the winds are divided, the chamber of the hail and winds, the chamber of the mist, and of the clouds, and the cloud thereof hovers over the earth from the beginning of the world.
5. And I saw the chambers of the sun and moon, whence they proceed and whither they come again, and their glorious return, and how one is superior to the other, and their stately orbit, and how they do not leave their orbit, and they add nothing to their orbit and they take nothing from it, and they keep faith with each other, in accordance with the oath by which they are bound together.
6. And first the sun goes forth and traverses his path according to the commandment of the Lord of Spirits, and mighty is His name for ever and ever.
7. And after that I saw the hidden and the visible path of the moon, and she accomplishes the course of her path in that place by day and by night -- the one holding a position opposite to the other before the Lord of Spirits. And they give thanks and praise and rest not for unto them is their thanksgiving rest.
8. For the sun changes oft for a blessing or a curse, and the course of the path of the moon is light to the righteous and darkness to the sinners in the name of the Lord, who made a separation between the light and the darkness, and divided the spirits of men, and strengthened the spirits of the righteous in the name of His righteousness.
9. For no angel hinders and no power is able to hinder for He appoints a judge for them all and He judges them all before Him.

## **Chapter 42**

1. Wisdom found no place where she might dwell. Then a dwelling place was assigned her in the heavens.
2. Wisdom went forth to make her dwelling among the children of men, and found no dwelling place. Wisdom returned to her place, and took her seat among the angels.
3. And unrighteousness went forth from her chambers. Whom she sought not she found, and dwelt with them as rain in a desert and dew on a thirsty land.

## **Chapter 43**

1. And I saw other lightnings and the stars of heaven, and I saw how He called them all by their names and they hearkened unto Him. And I saw how they are weighed in a righteous balance according to their proportions of light. I saw the width of their spaces and the day of their appearing, and how their revolution produces lightning. And I saw their revolution according to the number of the angels, and how they keep faith with each other.
2. And I asked the angel who went with me who showed me what was hidden: 'What are these?' And he said to me: 'The Lord of Spirits hath showed thee their parabolic meaning (lit. 'their parable'). These are

the names of the holy who dwell on the earth and believe in the name of the Lord of Spirits for ever and ever.'

## Chapter 44

1. Also another phenomenon I saw in regard to the lightnings, how some of the stars arise and become lightnings and cannot part with their new form.

Chapter 37 explains that what Enoch has seen and the wisdom he has of its meaning were given to him by the Lord of Spirits (which would be understood as the Holy Spirit) who also has given him eternal life. It says he spoke to people of old time (his time) but the information was also for those who come after. We are told that Enoch has been given three parables to tell to the people.

Chapter 38 begins the first of the parables which continues through chapter 44. It tells of a time when the Righteous One (which would be Jesus) and the righteous shall appear and when the sinners will be judged for their sins and driven from the face of the earth. This would seem to be the end of the Tribulation. And it asks where the resting place of those who have denied the Lord of Spirits will be when they will not be able to seek mercy from the Lord because their life is at an end. It states the it had been good for them if they had not been born.

Chapter 39 begins with a reminder of how some angels came and mated with humans and that Enoch had been given books (scrolls) about God's disquiet at their actions and their expulsion from heaven. Then it tells of the dwelling place of the righteous with the Elect One (Jesus) and that righteousness shall prevail with righteousness and uprightness never failing to be before him. It tells how Enoch longed for that dwelling place where the Lord of Spirits has established he shall dwell. It tells of those who do not sleep (angels) praising God saying "Holy, holy, holy is the Lord of Spirits."

Chapter 40 tells of four presences on the four sides of the Lord of Spirits and names them as Michael, Raphael, Gabriel, and Phanuel. It speaks of them uttering praises and blessing before the Lord forever and ever.

Chapter 41 tells that Enoch was shown the secrets of heaven. He sees the mansions of the elect and all the sinners being dragged off because of their punishment. He is shown the secrets of the origins of the earth's winds, rain, hail, and clouds. He is shown the chambers (home) of the sun and moon and their paths. It finishes by observing that no angel or power can hinder what God has ordained and that he judges them all.

Chapter 42 explains that wisdom looked for a place to dwell among the children of men but found no place so dwells with the angels in heaven while unrighteousness went out, not looking for a place to dwell, but found one with humans.

Chapter 43 and 44 explain that God knows all the angels by name, their activity, and that they cannot change. It also says he knows the names of the holy (righteous) that dwell on earth and believe in the name of the Lord of Spirits forever.

The following Bible passages relate to what is discussed in chapters 37 to 44 of the Book of Enoch:

Psalm 17:8 reads: "Keep me as the apple of your eye; hide me in the shadow of your wings"

Psalm 91:4 reads: "He will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart."

Ezekiel 1:4-9 reads: "I looked and I saw a windstorm coming out of the north – an immense cloud with flashing lightning and surrounded by brilliant light. The center of the fire looked like glowing metal, and in the fire was what looked like four living creatures. In appearance their form was that of a man, but each of

them had four faces and four wings. Their legs were straight; their feet were like burnished bronze. Under their wings on their four sides they had the hands of a man. All four of them had faces and wings, and their wings touched one another. Each one went straight ahead; they did not turn as they moved.”

Matthew 26:24 reads: “The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.”

John 14:1-4 reads: “Do not let your hearts be troubled. Trust in God, trust also in me. In my Father’s house are man rooms (mansions). If it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.”

Revelation 4:6-8 reads: “Also before the throne there was what looked like a sea of glass, clear as crystal. In the center, around the throne were four living creatures, and they were covered with eyes, in front and in back. The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle. Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying: ‘Holy, holy, holy is the Lord God Almighty, who was and is and is to come.’”

Revelation 19:11-21 describes the coming of Jesus to earth at the end of the Tribulation with the armies of heaven following him. Verse 15 reads: “Out of his mouth comes a sharp sword with which to strike down the nations. He will rule them with an iron scepter. He treads the winepress of the fury of the wrath of God Almighty.” Verses 19 through 21 read: “Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army. But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur. The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.”

Revelation 21:1-4 reads: “Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, ‘Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.’”

Revelation 22:1-5 reads: “Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads. There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.”

## The Second Parable

### Chapter 45

1. And this is the second Parable concerning those who deny the name of the dwelling of the holy ones and the Lord of Spirits.

2. And into the heaven they shall not ascend, and on the earth they shall not come. Such shall be the lot of the sinners who have denied the name of the Lord of Spirits, who are thus preserved for the day of suffering and tribulation.
3. On that day Mine Elect One shall sit on the throne of glory and shall try their works, and their places of rest shall be innumerable. And their souls shall grow strong within them when they see Mine Elect Ones, and those who have called upon My glorious name.
4. Then will I cause Mine Elect One to dwell among them. And I will transform the heaven and make it an eternal blessing and light.
5. And I will transform the earth and make it a blessing. And I will cause Mine elect ones to dwell upon it, but the sinners and evil-doers shall not set foot thereon for I have provided and satisfied with peace my righteous ones and have caused them to dwell before Me. But for the sinners there is judgment impending with me so that I shall destroy them from the face of the earth.

## **Chapter 46**

1. And there I saw One who had a head of days, and His head was white like wool, and with Him was another being whose countenance had the appearance of a man, and his face was full of graciousness, like one of the holy angels.
2. And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who he was, and whence he was, and why he went with the Head of Days?
3. And he answered and said unto me: This is the Son of Man who has righteousness, with whom dwells righteousness, and who reveals all the treasures of that which is hidden, because the Lord of Spirits hath chosen him, and whose lot has the pre-eminence before the Lord of Spirits in uprightness for ever.
4. And this Son of Man whom thou hast seen shall raise up the kings and the mighty from their seats and the strong from their thrones, and shall loosen the reins of the strong and break the teeth of the sinners.
5. And He shall put down the kings from their thrones and kingdoms because they do not extol and praise Him, nor humbly acknowledge whence the kingdom was bestowed upon them.
6. And He shall put down the countenance of the strong, and shall fill them with shame. And darkness shall be their dwelling, and worms shall be their bed, and they shall have no hope of rising from their beds, because they do not extol the name of the Lord of Spirits.
7. And these are they who judge the stars of heaven, and raise their hands against the Most High, and tread upon the earth and dwell upon it. And all their deeds manifest unrighteousness, and their power rests upon their riches, and their faith is in the gods which they have made with their hands, and they deny the name of the Lord of Spirits.
8. And they persecute the houses of His congregations, and the faithful who hang upon the name of the Lord of Spirits.

## **Chapter 47**

1. And in those days shall have ascended the prayer of the righteous and the blood of the righteous from the earth before the Lord of Spirits.

2. In those days the holy ones who dwell above in the heavens shall unite with one voice and supplicate and pray and praise, and give thanks and bless the name of the Lord of Spirits on behalf of the blood of the righteous which has been shed, and that the prayer of the righteous may not be in vain before the Lord of Spirits, that judgment may be done unto them, and that they may not have to suffer for ever.
3. In those days I saw the Head of Days when He seated himself upon the throne of His glory, and the books of the living were opened before Him, and all His host which is in heaven above and His counselors stood before Him.
4. And the hearts of the holy were filled with joy because the number of the righteous had been offered, and the prayer of the righteous had been heard, and the blood of the righteous required [presented] before the Lord of Spirits.

## **Chapter 48**

1. And in that place I saw the fountain of righteousness which was inexhaustible. And around it were many fountains of wisdom and all the thirsty drank of them and were filled with wisdom, and their dwellings were with the righteous and holy and elect.
2. And at that hour the Son of Man was named in the presence of the Lord of Spirits and his name before the Head of Days.
3. Yea, before the sun and the signs were created, before the stars of the heaven were made, His name was named before the Lord of Spirits.
4. He shall be a staff to the righteous whereon to stay themselves and not fall, and he shall be the light of the Gentiles, and the hope of those who are troubled of heart.
5. All who dwell on earth shall fall down and worship before him, and will praise and bless and celebrate with song the Lord of Spirits.
6. And for this reason has he been chosen and hidden before Him, before the creation of the world and for evermore.
7. And the wisdom of the Lord of Spirits has revealed him to the holy and righteous, for he has preserved the lot of the righteous because they have hated and despised this world of unrighteousness, and have hated all its works and ways in the name of the Lord of Spirits. For in his name they are saved and according to his good pleasure has it been in regard to their life.
8. In these days downcast in countenance shall the kings of the earth have become, and the strong who possess the land because of the works of their hands for on the day of their anguish and affliction they shall not be able to save themselves.
9. And I will give them over into the hands of Mine elect as straw in the fire so shall they burn before the face of the holy. As lead in the water shall they sink before the face of the righteous and no trace of them shall any more be found.
10. And on the day of their affliction there shall be rest on the earth and before them they shall fall and not rise again. And there shall be no one to take them with his hands and raise them for they have denied the Lord of Spirits and His Anointed. The name of the Lord of Spirits be blessed.

## **Chapter 49**

1. For wisdom is poured out like water and glory fails not before him for evermore.
2. For he is mighty in all the secrets of righteousness and unrighteousness shall disappear as a shadow and have no continuance. Because the Elect One stands before the Lord of Spirits and his glory is for ever and ever and his might unto all generations.
3. And in him dwell the spirit of wisdom and the spirit which gives insight and the spirit of understanding and of might and the spirit of those who have fallen asleep in righteousness.
4. And he shall judge the secret things and none shall be able to utter a lying word before him for he is the Elect One before the Lord of Spirits according to His good pleasure.

## **Chapter 50**

1. And in those days a change shall take place for the holy and elect, and the light of days shall abide upon them and glory and honor shall turn to the holy.
2. On the day of affliction on which evil shall have been treasured up against the sinners and the righteous shall be victorious in the name of the Lord of Spirits. And He will cause the others to witness this that they may repent and forgo the works of their hands.
3. They shall have no honor through the name of the Lord of Spirits yet through His name shall they be saved. And the Lord of Spirits will have compassion on them for His compassion is great.
4. And He is righteous also in His judgment and in the presence of His glory unrighteousness also shall not maintain itself. At His judgment the unrepentant shall perish before Him.
5. And from henceforth I will have no mercy on them, says the Lord of Spirits.

## **Chapter 51**

1. And in those days shall the earth also give back that which has been entrusted to it and Sheol also shall give back that which it has received and hell shall give back that which it owes.
2. For in those days the Elect One shall arise and he shall choose the righteous and holy from among them. For the day has drawn nigh that they should be saved.
3. And the Elect One shall in those days sit on his throne and his mouth shall pour forth all the secrets of wisdom and counsel for the Lord of Spirits has given them to him and hath glorified him.
4. And in those days shall the mountains leap like rams and the hills also shall skip like lambs satisfied with milk and the faces of all the angels in heaven shall be lighted up with joy.
5. And the earth shall rejoice, and the righteous shall dwell upon it and the elect shall walk thereon.

## **Chapter 52**

1. And after those days in that place where I had seen all the visions of that which is hidden for I had been carried off in a whirlwind and they had borne me towards the west.

2. There mine eyes saw all the secret things of heaven that shall be, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead.
3. And I asked the angel who went with me, saying, 'What things are these which I have seen in secret?'
4. And he said unto me: 'All these things which thou hast seen shall serve the dominion of His Anointed that he may be potent and mighty on the earth.'
5. And that angel of peace answered, saying unto me: 'Wait a little, and there shall be revealed unto thee all the secret things which surround the Lord of Spirits. And these mountains which thine eyes have seen, the mountain of iron, and the mountain of copper, and the mountain of silver and the mountain of gold, and the mountain of soft metal, and the mountain of lead. All these shall be in the presence of the Elect One as wax before the fire and like the water which streams down from above upon those mountains and they shall become powerless before his feet.'
6. And it shall come to pass in those days that none shall be saved either by gold or by silver, and none be able to escape.
7. And there shall be no iron for war nor shall one clothe oneself with a breastplate. Bronze shall be of no service, and tin shall be of no service and shall not be esteemed, and lead shall not be desired.
8. And all these things shall be denied and destroyed from the surface of the earth when the Elect One shall appear before the face of the Lord of Spirits.'

## Chapter 53

1. There mine eyes saw a deep valley with open mouths.
2. All who dwell on the earth and sea and islands shall bring to him gifts and presents and tokens of homage, but that deep valley shall not become full. And their hands commit lawless deeds, and the sinners devour all whom they lawlessly oppress. Yet the sinners shall be destroyed before the face of the Lord of Spirits, and they shall be banished from off the face of His earth, and they shall perish for ever and ever.
3. For I saw all the angels of punishment abiding (there) and preparing all the instruments of Satan.
4. And I asked the angel of peace who went with me: 'For whom are they preparing these instruments?'
5. And he said unto me: 'They prepare these for the kings and the mighty of this earth, that they may thereby be destroyed.'
6. And after this the Righteous and Elect One shall cause the house of his congregation to appear. Henceforth they shall be no more hindered in the name of the Lord of Spirits.
7. And these mountains shall not stand as the earth before his righteousness, but the hills shall be as a fountain of water and the righteous shall have rest from the oppression of sinners.'

## Chapter 54

1. And I looked and turned to another part of the earth, and saw there a deep valley with burning fire.

2. And they brought the kings and the mighty, and began to cast them into this deep valley.
3. And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight.
4. And I asked the angel of peace who went with me, saying: 'For whom are these chains being prepared?'
5. And he said unto me: 'These are being prepared for the hosts of Azâzêl, so that they may take them and cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as the Lord of Spirits commanded.'
6. And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and cast them on that day into the burning furnace, that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.'
7. And in those days shall punishment come from the Lord of Spirits, and he will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth.
8. And all the waters shall be joined with the waters that which is above the heavens is the masculine,
9. And the water which is beneath the earth is the feminine. And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven.
10. And when they have recognized their unrighteousness which they have wrought on the earth, then by these shall they perish.

## **Chapter 55**

1. And after that the Head of Days repented and said: 'In vain have I destroyed all who dwell on the earth.'
2. And He swore by His great name: 'Henceforth I will not do so to all who dwell on the earth, and I will set a sign in the heaven: and this shall be a pledge of good faith between Me and them for ever, so long as heaven is above the earth. And this is in accordance with My command.'
3. When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them, says God, the Lord of Spirits.
4. Ye mighty kings who dwell on the earth, ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azâzêl, and all his associates, and all his hosts in the name of the Lord of Spirits.'

## **Chapter 56**

1. And I saw there the hosts of the angels of punishment going, and they held scourges and chains of iron and bronze. And I asked the angel of peace who went with me, saying: 'To whom are these who hold the scourges going?'
2. And he said unto me: 'To their elect and beloved ones, that they may be cast into the chasm of the abyss of the valley.'
3. And then that valley shall be filled with their elect and beloved, and the days of their lives shall be at an end. And the days of their leading astray shall not thenceforward be reckoned.'

4. And in those days the angels shall return and hurl themselves to the east upon the Parthians and Medes. They shall stir up the kings, so that a spirit of unrest shall come upon them and they shall rouse them from their thrones that they may break forth as lions from their lairs and as hungry wolves among their flocks.
5. And they shall go up and tread underfoot the land of His elect ones and the land of His elect ones shall be before them a threshing-floor and a highway.
6. But the city of my righteous shall be a hindrance to their horses, and they shall begin to fight among themselves and their right hand shall be strong against themselves.
7. And a man shall not know his brother, nor a son his father or his mother, until there be no number of the corpses through their slaughter and their punishment be not in vain.
8. In those days Sheol shall open its jaws and they shall be swallowed up therein and their destruction shall be at an end. Sheol shall devour the sinners in the presence of the elect.'

## **Chapter 57**

1. And it came to pass after this that I saw another host of wagons, and men riding thereon, and coming on the winds from the east, and from the west to the south.
2. And the noise of their wagons was heard, and when this turmoil took place the holy ones from heaven remarked it, and the pillars of the earth were moved from their place, and the sound thereof was heard from the one end of heaven to the other, in one day. And they shall all fall down and worship the Lord of Spirits.
3. And this is the end of the second Parable.

Chapter 45 begins the second parable about the future of those who reject the Lord of Spirits and those who follow him. Here, it is said that those who reject the Lord of Spirits will be preserved for the day of suffering and tribulation when the Elect One (Jesus) sits on the throne of glory and judges their works. Heaven and earth will be transformed and those who follow the Lord of Spirits will be his elect ones and will dwell on that earth because he has given them his peace. But those who have rejected the Lord of Spirits will not set foot on that earth but will be destroyed from the face of the earth.

Chapter 46 describes a being who had a head of days, white like wool, and another being who had the appearance of a man with a face full of graciousness like one of the holy angels. When asked who that second being was, an angel said he is the Son of Man who has righteousness and who reveals all the treasures that are hidden. This Son of Man will break the teeth of sinners and put down kings from their thrones because they do not praise him. He will fill them with shame and darkness will be their dwelling. All their deeds manifest unrighteousness and their power rests upon their riches. Their faith is in the gods which they have made with their hands. They not only deny the name of the Lord of Spirits but also persecute the houses of His congregations and the faithful who follow the name of the Lord of Spirits.

Chapter 47 begins with the cries of the righteous to the Lord of Spirits because of their blood that was shed upon the earth. We are informed that the holy ones who dwell above in the heavens (angels) intercede for those righteous ones with the Lord of Spirits. The Head of Days is seated on the throne of his glory and the books of the living were opened before him. The angels surrounding him are filled with joy because the blood of the righteous has been presented before the Lord of Spirits.

Chapter 48 describes the Son of Man being presented before the Lord of Spirits and that he shall be a staff for the righteous, a light to the Gentiles, and the hope of those who are troubled. We learn that the Lord of Spirits has revealed the Son of Man to the holy and righteous and in his name they are saved. It is announced that the kings of the earth and strong who possess due to the works of their hands will be judged because they have denied the Lord of Spirits and will not be able to save themselves.

Chapter 49 explains that all the secrets of righteousness, wisdom, and all the things done in secret are known by the Son of Man.

Chapter 50 explains that a change will take place for the holy and elect (people) and the light of days shall be on them (as opposed to the night of evil that now troubles them) and glory and honor shall be to the holy. They shall not have honor through the name of the Lord of Spirits yet through his name they shall be saved. At the judgment of the Lord of Spirits the unrepentant shall perish.

Chapter 51 continues the thought of the time of judgment and that the earth and the holding place of the dead (often called Sheol or the underworld) will give up the people. This is the resurrection of the dead and the catching up (rapture) of people. The Elect One (Jesus) will arise and choose the righteous and holy and they will be saved to which all creation and the angels will rejoice.

Chapter 52 has the vision changing to when the Elect One reigns on earth and the mountains, no matter what they are made of, will melt like wax before him. At that time, nothing that man considers important will any longer be esteemed.

Chapter 53 partially describes the judgment of the wicked angels and people. It also announces the appearance of the house of congregation of the Elect One and that the righteous will have rest from the oppression of sinners.

Chapter 54 again gives a partial description of the judgment of the wicked angels and people. It describes that all the waters above the earth and beneath the earth being joined together in a flood to destroy all who dwell on the earth.

Chapter 55 says that the Head of Days has sworn never to destroy all the earth by flood and has set a sign in heaven as a pledge of good faith between him and people. But he will still cause his wrath to abide with them for disobedience.

Chapter 56 describes more about the punishment of the wicked angels being cast into the chasm of the abyss. It also describes that the city of the righteous will be a hindrance to the activities of the wicked and that they will fight against each other until Sheol will swallow them.

Chapter 57 describes a host of men in wagons coming that cause the angels of heaven to remark about it. Then the pillars of the earth are removed and the sound is heard from one end of heaven to the other. The men will all fall down and worship the Lord of Spirits. This ends the second parable.

The following Bible passages relate to what is discussed in chapter 45 through 57 of the Book of Enoch:

Genesis 4:10 reads: "The Lord said, 'What have you done? Listen! Your brother's blood cries out to me from the ground.'"

Genesis 6:17 reads: "I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish."

Genesis 8:21-22 reads: “The Lord smelled the pleasing aroma and said in his heart: ‘Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood. And never again will I destroy all living creatures, as I have done.’”

Genesis 9:12-16 reads: “and God said, ‘This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come; I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth. Whenever I bring clouds over the earth and the rainbow appears in the clouds, I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind of the earth.’”

Job 13:15 reads: “Though he slay me, yet will I hope in him; I will surely defend my ways to his face.”

Psalm 23:4 reads: “Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me.”

Psalm 110:1-2, 5-6 read: “the Lord says to my Lord; ‘Sit at my right hand until I make your enemies a footstool for your feet.’ The Lord will extend your mighty scepter from Zion; you will rule in the midst of your enemies.” “The Lord is at your right hand; he will crush kings on the day of his wrath. He will judge the nations, heaping up the dead and crushing the rulers of the whole earth.”

Daniel 7:9-10 reads: “As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before. The court was seated, and the books were opened.”

Daniel 7:13-14 reads: “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.” Daniel is the first to use the term “son of man” (here and in Daniel 4:25) to refer to the Messiah (first promised by God in Genesis 3:15). Here we can see that the Messiah is Jesus, whose kingdom will never be destroyed.

Daniel 12:1-3 reads: “At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people, everyone whose name is found written in the book, will be delivered. Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.” This is the first announcement of the resurrection of the dead.

Isaiah 42:5-7 reads: “This is what the God the Lord says – he who created the heavens and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it: ‘I, the Lord, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles, to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.’”

Isaiah 45:18-24 reads: “For this is what the Lord says, he who created the heavens, he is God; he who fashioned and made the earth, he founded it; he did not create it to be empty, but formed it to be inhabited, he says: ‘I am the Lord, and there is no other. I have not spoken in secret, from somewhere in a land of darkness; I

have not said to Jacob's descendants, "Seek me in vain." I, the Lord, speak the truth; I declare what is right. Gather together and come; assemble, you fugitives from the nations. Ignorant are those who carry about idols of wood, who pray to gods that cannot save. Declare what is to be, present it, let them take counsel together. Who foretold this long ago, who declared it from the distant past? Was it not I, the Lord? And there is no God apart from me, a righteous God and a Savior; there is none but me. Turn to me and be saved, all you ends of the earth; for I am God, and there is no other. By myself I have sworn, my mouth has uttered in all integrity a word that will not be revoked: Before me every knee will bow; by me every tongue will swear. They will say of me, "In the Lord alone are righteousness and strength." All who have raged against him will come to him and be put to shame."

Isaiah 49:6 reads: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth."

Isaiah 61:1-2 reads: "The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release for the prisoners, to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort all who mourn." This is the passage that Jesus quotes in Luke 4 at the beginning of his ministry and says that it is fulfilled at that time in the hearing of his audience.

Micah 1:3-4 reads: "Look! The Lord is coming from his dwelling place; he comes down and treads the high places of the earth. The mountains melt beneath him and the valleys split apart, like wax before the fire, like water rushing down a slope."

In all the following passages Jesus refers to himself as the Son of Man: Matt 8:20; 12:8, 32, 40-41; 16:27; 19:28; 20:18, 28; 24:30; 25:31; Mark 2:28; 8:38; 10:45; 14:62; Luke 9:58; 12:8; 18:8; 19:10; and John 3:14. In Acts 7:56, as Stephen is being stoned to death, he says that he sees "heaven open and the Son of Man standing at the right hand of God." Steven is the only believer in all the New Testament books to use the term "Son of Man" to refer to Jesus.

Luke 2:29-32 reads: "Sovereign Lord, as you have promised, you now dismiss your servant in peace. For my eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles and for glory to your people Israel."

John 8:12 reads: "When Jesus spoke again to the people, he said, 'I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.'"

In John 9:5, Jesus says of himself: "While I am in the world, I am the light of the world."

John 14:8-10 reads: "Philip said, 'Lord, show us the Father and that will be enough for us.' Jesus answered: 'Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, "Show us the Father?"' Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work.'"

Acts 2:21 reads: "And everyone who calls on the name of the Lord will be saved."

Acts 4:12 reads: "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

Romans 10:12-13 reads: "For there is no difference between Jew and Gentile – the same Lord is Lord of all and richly blesses all who call on him, for, 'Everyone who calls on the name of the Lord will be saved.'"

Romans 14:11 reads: "It is written: 'As surely as I live,' says the Lord, 'Every knee will bow before me; every tongue will confess to God.'"

Philippians 2:5-11 reads: "Your attitude should be the same as that of Christ Jesus: Who being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death – even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

2 Peter 3:10-13 reads: "But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness."

Revelation 5:11-112 reads: "Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. In a loud voice they sang: 'Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!'"

Revelation 20:11-15 reads: "Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. If anyone's name was not found written in the book of life, he was thrown into the lake of fire."

Revelation 21:1-4 reads: "Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, 'Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.'

## Chapter 58

1. And I began to speak the third Parable concerning the righteous and elect.
2. Blessed are ye, ye righteous and elect, for glorious shall be your lot.
3. And the righteous shall be in the light of the sun. And the elect in the light of eternal life. The days of their life shall be unending, and the days of the holy without number.
4. And they shall seek the light and find righteousness with the Lord of Spirits. There shall be peace to the righteous in the name of the Eternal Lord.
5. And after this it shall be said to the holy in heaven that they should seek out the secrets of righteousness, the heritage of faith, for it has become bright as the sun upon earth, and the darkness is past.

6. And there shall be a light that never ends and to a limit (literally number) of days they shall not come, for the darkness shall first have been destroyed, and the light established before the Lord of Spirits and the light of uprightness established for ever before the Lord of Spirits.

## **Chapter 59**

1. In those days mine eyes saw the secrets of the lightnings, and of the lights, and the judgments they execute (literally their judgment), and they lighten for a blessing or a curse as the Lord of Spirits will.
2. And there I saw the secrets of the thunder, and how when it resounds above in the heaven, the sound thereof is heard, and he caused me to see the judgments executed on the earth, whether they be for well-being and blessing, or for a curse according to the word of the Lord of Spirits.
3. And after that all the secrets of the lights and lightnings were shown to me, and they lighten for blessing and for satisfying.

## **Book of Noah -a Fragment**

## **Chapter 60**

1. In the year 500, in the seventh month, on the fourteenth day of the month in the life of Enoch. In that Parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were disquieted with a great disquiet.
2. And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him.
3. And a great trembling seized me, and fear took hold of me, and my loins gave way, and dissolved were my reins, and I fell upon my face.
4. And Michael sent another angel from among the holy ones and he raised me up, and when he had raised me up my spirit returned for I had not been able to endure the look of this host, and the commotion and the quaking of the heaven.
5. And Michael said unto me: 'Why art thou disquieted with such a vision? Until this day lasted the day of His mercy; and He hath been merciful and long-suffering towards those who dwell on the earth.'
6. And when the day, and the power, and the punishment, and the judgment come, which the Lord of Spirits hath prepared for those who worship not the righteous law, and for those who deny the righteous judgment, and for those who take His name in vain—that day is prepared, for the elect a covenant, but for sinners an inquisition.
7. And on that day were two monsters parted, a female monster named Leviathan, to dwell in the abysses of the ocean over the fountains of the waters.
8. But the male is named Behemoth, who occupied with his breast a waste wilderness named Duidain, on the east of the garden where the elect and righteous dwell, where my grandfather was taken up, the seventh from Adam, the first man whom the Lord of Spirits created.
9. And I besought the other angel that he should show me the might of those monsters, how they were parted on one day and cast, the one into the abysses of the sea, and the other unto the dry land of the

wilderness.

10. And he said to me: "Thou son of man, herein thou dost seek to know what is hidden.'
11. And the other angel who went with me and showed me what was hidden told me what is first and last in the heaven in the height, and beneath the earth in the depth, and at the ends of the heaven, and on the foundation of the heaven,
12. And the chambers of the winds, and how the winds are divided, and how they are weighed, and how the portals of the winds are reckoned, each according to the power of the wind, and the power of the lights of the moon, and according to the power that is fitting: and the divisions of the stars according to their names, and how all the divisions are divided,
13. And the thunders according to the places where they fall, and all the divisions that are made among the lightnings that it may lighten, and their host that they may at once obey.
14. For the thunder has places of rest which are assigned to it while it is waiting for its peal; and the thunder and lightning are inseparable, and although not one and undivided, they both go together through the spirit and separate not.
15. For when the lightning lightens, the thunder utters its voice, and the spirit enforces a pause during the peal, and divides equally between them; for the treasury of their peals is like the sand, and each one of them as it peals is held in with a bridle, and turned back by the power of the spirit, and pushed forward according to the many quarters of the earth.
16. And the spirit of the sea is masculine and strong, and according to the might of his strength he draws it back with a rein, and in like manner it is driven forward and disperses amid all the mountains of the earth.
17. And the spirit of the hoar-frost is his own angel, and the spirit of the hail is a good angel.
18. And the spirit of the snow has forsaken his chambers on account of his strength. There is a special spirit therein, and that which ascends from it is like smoke, and its name is frost.
19. And the spirit of the mist is not united with them in their chambers, but it has a special chamber; for its course is glorious both in light and in darkness, and in winter and in summer, and in its chamber is an angel.
20. And the spirit of the dew has its dwelling at the ends of the heaven, and is connected with the chambers of the rain, and its course is in winter and summer: and its clouds and the clouds of the mist are connected, and the one gives to the other.
21. And when the spirit of the rain goes forth from its chamber, the angels come and open the chamber and lead it out, and when it is diffused over the whole earth it unites with the water on the earth. And whosoever it unites with the water on the earth
22. For the waters are for those who dwell on the earth; for they are nourishment for the earth from the Most High who is in heaven. therefore there is a measure for the rain, and the angels take it in charge.
23. And these things I saw towards the Garden of the Righteous.

24. And the angel of peace who was with me said to me: 'These two monsters, prepared conformably to the greatness of God, shall feed
25. When the punishment of the Lord of Spirits shall rest upon them, it shall rest in order that the punishment of the Lord of Spirits may not come, in vain, and it shall slay the children with their mothers and the children with their fathers. Afterwards the judgment shall take place according to His mercy and His patience.'

## **Chapter 61**

1. And I saw in those days how long cords were given to those angels, and they took to themselves wings and flew, and they went towards the north.
2. And I asked the angel, saying unto him: 'Why have those angels taken these cords and gone off?' And he said unto me: 'They have gone to measure.'
3. And the angel who went with me said unto me: 'These shall bring the measures of the righteous, and the ropes of the righteous to the righteous that they may stay themselves on the name of the Lord of Spirits for ever and ever.'
4. The elect shall begin to dwell with the elect and those are the measures which shall be given to faith and which shall strengthen righteousness.
5. And these measures shall reveal all the secrets of the depths of the earth, and those who have been destroyed by the desert, and those who have been devoured by the beasts, and those who have been devoured by the fish of the sea that they may return and stay themselves on the day of the Elect One. For none shall be destroyed before the Lord of Spirits and none can be destroyed.
6. And all who dwell above in the heaven received a command and power and one voice and one light like unto fire.
7. And that One with their first words they blessed, and extolled and lauded with wisdom, and they were wise in utterance and in the spirit of life.
8. And the Lord of Spirits placed the Elect One on the throne of glory, and he shall judge all the works of the holy above in the heaven, and in the balance shall their deeds be weighed.
9. And when he shall lift up his countenance to judge their secret ways according to the word of the name of the Lord of Spirits, and their path according to the way of the righteous judgment of the Lord of Spirits, then shall they all with one voice speak and bless, and glorify and extol and sanctify the name of the Lord of Spirits.
10. And He will summon all the host of the heavens, and all the holy ones above, and the host of God, the Cherubic, Seraphin and Ophannin, and all the angels of power, and all the angels of principalities, and the Elect One, and the other powers on the earth and over the water.
11. On that day shall raise one voice, and bless and glorify and exalt in the spirit of faith, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of mercy, and in the spirit of judgment and of peace, and in the spirit of goodness, and shall all say with one voice: "Blessed is He, and may the name of the Lord of Spirits be blessed for ever and ever."

12. All who sleep not above in heaven shall bless Him. All the holy ones who are in heaven shall bless Him, and all the elect who dwell in the garden of life, and every spirit of light who is able to bless, and glorify, and extol, and hallow Thy blessed name, and all flesh shall beyond measure glorify and bless Thy name for ever and ever.
13. For great is the mercy of the Lord of Spirits, and He is long-suffering, and all His works and all that He has created He has revealed to the righteous and elect in the name of the Lord of Spirits.'

## Chapter 62

1. And thus the Lord commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: 'Open your eyes and lift up your horns if ye are able to recognize the Elect One.'
2. And the Lord of Spirits seated him on the throne of His glory, and the spirit of righteousness was poured out upon him, and the word of his mouth slays all the sinners, and all the unrighteous are destroyed from before his face.
3. And there shall stand up in that day all the kings and the mighty, and the exalted and those who hold the earth, and they shall see and recognize How he sits on the throne of his glory. And righteousness is judged before him, and no lying word is spoken before him.
4. Then shall pain come upon them as on a woman in travail, and she has pain in bringing forth when her child enters the mouth of the womb and she has pain in bringing forth.
5. And one portion of them shall look on the other and they shall be terrified, and they shall be downcast of countenance, and pain shall seize them when they see that Son of Man Sitting on the throne of his glory.
6. And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all, who was hidden.
7. For from the beginning the Son of Man was hidden and the Most High preserved him in the presence of His might and revealed him to the elect.
8. And the congregation of the elect and holy shall be sown, and all the elect shall stand before him on that day.
9. And all the kings and the mighty and the exalted and those who rule the earth shall fall down before him on their faces and worship and set their hope upon that Son of Man and petition him and supplicate for mercy at his hands.
10. Nevertheless that Lord of Spirits will so press them that they shall hastily go forth from His presence, and their faces shall be filled with shame, and the darkness grow deeper on their faces.
11. And He will deliver them to the angels for punishment to execute vengeance on them because they have oppressed His children and His elect.
12. And they shall be a spectacle for the righteous and for His elect. They shall rejoice over them because the wrath of the Lord of Spirits rests upon them, and His sword is drunk with their blood.
13. And the righteous and elect shall be saved on that day, and they shall never thenceforward see the face of the sinners and unrighteous.

14. And the Lord of Spirits will abide over them and with that Son of Man shall they eat and lie down and rise up for ever and ever.
15. And the righteous and elect shall have risen from the earth and ceased to be of downcast countenance. And they shall have been clothed with garments of glory,
16. And these shall be the garments of life from the Lord of Spirits, and your garments shall not grow old nor your glory pass away before the Lord of Spirits.

## Chapter 63

1. In those days shall the mighty and the kings who possess the earth implore Him to grant them a little respite from His angels of punishment to whom they were delivered, that they might fall down and worship before the Lord of Spirits, and confess their sins before Him.
2. And they shall bless and glorify the Lord of Spirits, and say: 'Blessed is the Lord of Spirits and the Lord of kings, and the Lord of the mighty and the Lord of the rich, and the Lord of glory and the Lord of wisdom,
3. And splendid in every secret thing is Thy power from generation to generation and Thy glory for ever and ever. Deep are all Thy secrets and innumerable and Thy righteousness is beyond reckoning.
4. We have now learned that we should glorify and bless the Lord of kings and Him who is king over all kings.'
5. And they shall say: 'Would that we had rest to glorify and give thanks and confess our faith before His glory!'
6. And now we long for a little rest but find it not. We follow hard upon and obtain (it) not. And light has vanished from before us and darkness is our dwelling-place for ever and ever.
7. For we have not believed before Him nor glorified the name of the Lord of Spirits, nor glorified our Lord but our hope was in the sceptre of our kingdom and in our glory.
8. And in the day of our suffering and tribulation He saves us not, and we find no respite for confession that our Lord is true in all His works, and in His judgments and His justice, and His judgments have no respect of persons.
9. And we pass away from before His face on account of our works, and all our sins are reckoned up in righteousness.'
10. Now they shall say unto themselves: 'Our souls are full of unrighteous gain, but it does not prevent us from descending from the midst thereof into the burden of Sheol.'
11. And after that their faces shall be filled with darkness and shame before that Son of Man and they shall be driven from his presence, and the sword shall abide before his face in their midst.
12. Thus spoke the Lord of Spirits: 'This is the ordinance and judgment with respect to the mighty and the kings and the exalted and those who possess the earth before the Lord of Spirits.'

## **Chapter 64**

1. And other forms I saw hidden in that place.
2. I heard the voice of the angel saying: 'These are the angels who descended to the earth, and revealed what was hidden to the children of men and seduced the children of men into committing sin.'

## **Chapter 65**

1. And in those days Noah saw the earth that it had sunk down and its destruction was nigh.
2. And he arose from thence and went to the ends of the earth, and cried aloud to his grandfather Enoch:
3. And Noah said three times with an embittered voice: 'Hear me, hear me, hear me.' And I said unto him: 'Tell me what it is that is falling out on the earth that the earth is in such evil plight and shaken, lest perchance I shall perish with it?'
4. And thereupon there was a great commotion , on the earth, and a voice was heard from heaven, and I fell on my face.
5. And Enoch my grandfather came and stood by me, and said unto me: 'Why hast thou cried unto me with a bitter cry and weeping?'
6. And a command has gone forth from the presence of the Lord concerning those who dwell on the earth that their ruin is accomplished because they have learned all the secrets of the angels, and all the violence of the satans [fallen angels], and all their powers -- the most secret ones -- and all the power of those who practice sorcery, and the power of witchcraft, and the power of those who make molten images for the whole earth.
7. And how silver is produced from the dust of the earth, and how soft metal originates in the earth.
8. For lead and tin are not produced from the earth like the first: it is a fountain that produces them, and an angel stands therein, and that angel is pre-eminent.'
9. And after that my grandfather Enoch took hold of me by my hand and raised me up, and said unto me: 'Go, for I have asked the Lord of Spirits as touching this commotion on the earth.'
10. And He said unto me: "Because of their unrighteousness their judgment has been determined upon and shall not be withheld by Me for ever. Because of the sorceries which they have searched out and learned the earth and those who dwell upon it shall be destroyed."
11. And these, they have no place of repentance for ever, because they have shown them what was hidden, and they are the damned. But as for thee, my son, the Lord of Spirits knows that thou art pure, and guiltless of this reproach concerning the secrets.
12. And He has destined thy name to be among the holy and will preserve thee among those who dwell on the earth and has destined thy righteous seed both for kingship and for great honors, and from thy seed shall proceed a fountain of the righteous and holy without number for ever.

## **Chapter 66**

1. And after that he showed me the angels of punishment who are prepared to come and let loose all the powers of the waters which are beneath in the earth in order to bring judgment and destruction on all who abide and dwell on the earth.
2. And the Lord of Spirits gave commandment to the angels who were going forth, that they should not cause the waters to rise but should hold them in check for those angels were over the powers of the waters.
3. And I went away from the presence of Enoch.

## **Chapter 67**

1. And in those days the word of God came unto me, and He said unto me: 'Noah, thy lot has come up before Me, a lot without blame, a lot of love and uprightness.'
2. And now the angels are making a wooden building, and when they have completed that task I will place My hand upon it and preserve it, and there shall come forth from it the seed of life, and a change shall set in so that the earth will not remain without inhabitant.
3. And I will make fast thy seed before me for ever and ever, and I will spread abroad those who dwell with thee. It shall not be unfruitful on the face of the earth, but it shall be blessed and multiply on the earth in the name of the Lord.'
4. And He will imprison those angels, who have shown unrighteousness, in that burning valley which my grandfather Enoch had formerly shown to me in the west among the mountains of gold and silver and iron and soft metal and tin.
5. And I saw that valley in which there was a great convulsion and a convulsion of the waters.
6. And when all this took place, from that fiery molten metal and from the convulsion thereof in that place, there was produced a smell of sulfur, and it was connected with those waters, and that valley of the angels who had led astray mankind burned beneath that land.
7. And through its valleys proceed streams of fire, where these angels are punished who had led astray those who dwell upon the earth.
8. But those waters shall in those days serve for the kings and the mighty and the exalted, and those who dwell on the earth, for the healing of the body, but for the punishment of the spirit. Now their spirit is full of lust, that they may be punished in their body, for they have denied the Lord of Spirits and see their punishment daily, and yet believe not in His name.
9. And in proportion as the burning of their bodies becomes severe, a corresponding change shall take place in their spirit for ever and ever for before the Lord of Spirits none shall utter an idle word.
10. For the judgment shall come upon them because they believe in the lust of their body and deny the Spirit of the Lord.
11. And those same waters will undergo a change in those days; for when those angels are punished in these waters, these water-springs shall change their temperature, and when the angels ascend, this water of the

springs shall change and become cold.

12. And I heard Michael answering and saying: ' This judgment wherewith the angels are judged is a testimony for the kings and the mighty who possess the earth.'
13. Because these waters of judgment minister to the healing of the body of the kings and the lust of their body; therefore they will not see and will not believe that those waters will change and become a fire which burns for ever.

## Chapter 68

1. And after that my grandfather Enoch gave me the teaching of all the secrets in the book in the Parables which had been given to him, and he put them together for me in the words of the book of the Parables.
2. And on that day Michael answered Raphael and said: 'The power of the spirit transports and makes me to tremble because of the severity of the judgment of the secrets, the judgment of the angels: who can endure the severe judgment which has been executed, and before which they melt away?'
3. And Michael answered again, and said to Raphael: 'Who is he whose heart is not softened concerning it, and whose reins are not troubled by this word of judgment that has gone forth upon them because of those who have thus led them out?'
4. And it came to pass when he stood before the Lord of Spirits, Michael said thus to Raphael: 'I will not take their part under the eye of the Lord for the Lord of Spirits has been angry with them because they do as if they were the Lord.'
5. Therefore all that is hidden shall come upon them for ever and ever; for neither angel nor man shall have his portion in it, but alone they have received their judgment for ever and ever.

## Chapter 69

1. And after this judgment they shall terrify and make them to tremble because they have shown this to those who dwell on the earth.
2. And behold the names of those angels and these are their names: the first of them is Samjâzâ, the second Artâqîfâ, and the third Armen, the fourth Kôkabêl, the fifth Tûrâel, the sixth Rûmjâl, the seventh Dânjâl, the eighth Nêqâêl, the ninth Barâqêl, the tenth Azâzêl, the eleventh Armârôs, the twelfth Batarjâl, the thirteenth Busasêjal, the fourteenth Hanânêl, the fifteenth Tûrêl, and the sixteenth Sîmâpêsiêl, the seventeenth Jetrêl, the eighteenth Tûmêel, the nineteenth Tûrêl, the twentieth Rûmâel, the twenty-first Azâzêl.
3. And these are the chiefs of their angels and their names, and their chief ones over hundreds and over fifties and over tens.
4. The name of the first Jeqôn: that is, the one who led astray all the sons of God, and brought them down to the earth, and led them astray through the daughters of men.
5. And the second was named Asbeêl: he imparted to the holy sons of God evil counsel, and led them astray so that they defiled their bodies with the daughters of men.
6. And the third was named Gâdreêl: he it is who showed the children of men all the blows of death, and he led astray Eve, and showed the weapons of death to the sons of men the shield and the coat of mail, and

the sword for battle, and all the weapons of death to the children of men.

7. And from his hand they have proceeded against those who dwell on the earth from that day and for evermore.
8. And the fourth was named Pêñêmûe: he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom.
9. And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day.
10. For men were not created for such a purpose, to give confirmation to their good faith with pen and ink.
11. For men were created exactly like the angels, to the intent that they should continue pure and righteous, and death, which destroys everything, could not have taken hold of them, but through this their knowledge they are perishing, and through this power it is consuming me.
12. And the fifth was named Kâsdejâ: this is he who showed the children of men all the wicked smitings of spirits and demons, and the smitings of the embryo in the womb, that it may pass away, and the smitings of the soul the bites of the serpent, and the smitings which befall through the noontide heat, the son of the serpent named Tabâ'et.
13. And this is the task of Kâsbeîl, the chief of the oath which he showed to the holy ones when he dwelt high above in glory, and its name is Bîqâ.
14. This angel requested Michael to show him the hidden name that he might enunciate it in the oath, so that those might quake before that name and oath who revealed all that was in secret to the children of men.
15. And this is the power of this oath, for it is powerful and strong, and he placed this oath Akâe in the hand of Michael.
16. And these are the secrets of this oath. And they are strong through his oath. And the heaven was suspended before the world was created and for ever.
17. And through it the earth was founded upon the water, and from the secret recesses of the mountains come beautiful waters from the creation of the world and unto eternity.
18. And through that oath the sea was created, and as its foundation He set for it the sand against the time of its anger, and it dare not pass beyond it from the creation of the world unto eternity.
19. And through that oath are the depths made fast and abide and stir not from their place from eternity to eternity.
20. And through that oath the sun and moon complete their course and deviate not from their ordinance from eternity to eternity.
21. And through that oath the stars complete their course and He calls them by their names and they answer Him from eternity to eternity.
22. And in like manner the spirits of the water, and of the winds, and of all zephyrs, and their paths from all the quarters of the winds.

23. And there are preserved the voices of the thunder and the light of the lightnings: and there are preserved the chambers of the hail and the chambers of the hoarfrost, and the chambers of the mist, and the chambers of the rain and the dew.
24. And all these believe and give thanks before the Lord of Spirits, and glorify Him with all their power, and their food is in every act of thanksgiving: they thank and glorify and extol the name of the Lord of Spirits for ever and ever.
25. And this oath is mighty over them and through it they are preserved and their paths are preserved, and their course is not destroyed.
26. And there was great joy amongst them and they blessed and glorified and extolled because the name of that Son of Man had been revealed unto them.
27. And he sat on the throne of his glory and the sum of judgment was given unto the Son of Man and he caused the sinners to pass away and be destroyed from off the face of the earth.
28. And those who have led the world astray with chains shall they be bound, and in their assemblage-place of destruction shall they be imprisoned, and all their works vanish from the face of the earth.
29. And from henceforth there shall be nothing corruptible for that Son of Man has appeared and has seated himself on the throne of his glory. And all evil shall pass away before his face and the word of that Son of Man shall go forth and be strong before the Lord of Spirits. This is the third parable of Enoch.

Chapter 58 begins the third parable by proclaiming that the righteous and elect are blessed and their future will be in the light of eternal life and unending. It says the righteous will seek the light and find righteousness with the Lord of Spirits and have peace in the name of the Eternal Lord. Then the holy in heaven (angels) should seek out the secret of righteousness because it has become bright upon the earth and the darkness is past. We are told there will be a light that never ends because the darkness will have first been destroyed and the light established before the Lord of Spirits.

Chapter 59 describes the secrets of the lightnings and thunder – that they execute judgment (curses) and blessings according to the word of the Lord of Spirits.

Chapter 60 refers us to the year 500 in the 7<sup>th</sup> month, the 14<sup>th</sup> day in the life of Enoch. This appears to be information inserted by Noah into the parable given by Enoch to give more information about what Enoch wrote in his parable about the first judgment of man. This is indicated in verse 8 because it refers to Enoch being taken up from the garden where Adam was created. So, the phrase “life of Enoch” is most likely a mistranslation and should be read “life of Noah.” And most of the following chapters are what God showed Noah about the judgment that was to come in his lifetime. So this part of the parable was given to Noah in the 500<sup>th</sup> year of his life when his first son, Japheth is born. That would be the year 1556 after the world was created. We are told that judgment is prepared for those who do not worship the righteous law but take God’s name in vain but it is also a covenant for the elect (righteous). We are told about two monsters, one named Leviathan who would dwell in the abysses (depths) of the ocean, and the other named Behemoth who would dwell in the dry land of the wilderness east of the garden where man was created. Then Noah goes on to describe more of the chambers of heaven and how God uses them to send forth weather on the earth. This chapter ends with a statement that the two monsters (Behemoth and Leviathan) will feed when the punishment of the Lord of Spirits shall rest upon them (come to an end) so that the punishment is not in vain, and after that punishment judgment will take place (occur) according to the mercy and patience of the Lord of Spirits.

Chapter 61 describes angels being given cords with which to measure the righteous so that the elect shall begin to dwell with the elect (one of these two “elect” must be the angels who didn’t follow Satan and the other “elect” would be those individuals who throughout history have chosen to let God be in control of everything, including their lives). Then we are told about the earth and sea giving up those who have died and become part of them. And we are told that they will stand before the Elect One (Jesus) because they cannot be destroyed and will not be destroyed. (This opposes the annihilation of the soul at the time of death.) We learn that the Elect One will gather all the holy of heaven (angels) and judge the righteousness of their deeds. And we learn that all the holy ones of heaven who never sleep will bless the Elect One forever. The chapter ends with the statement that “great is the mercy of the Lord of Spirits, and he is long-suffering, and all His works and all that He has created He has revealed to the righteous and elect in the name of the Lord of Spirits.”

Chapter 62 continues by describing the judgment of the unrighteous people who have come from the earth and sea and that they plead for mercy but shall leave the presence of the Elect One and their faces will be filled with shame and as they go darkness will grow deeper on their faces as they are turn over to angels for punishment because they have oppressed His (the Elect One) children and His elect. It also says that the elect will be saved on that day and they shall never again see the faces of the sinners and unrighteous. Also, the Lord of Spirits will abide over them (the elect) and with the Son of Man (Messiah – Jesus) they shall eat, lie down, and rise up forever. And the elect will be given garments of life from the Lord of Spirits that shall not grow old and their glory will not pass away from the Lord of Spirits.

Chapter 63 tells us that the kings of the earth at judgment day will implore the Elect One to give them a little respite (reprieve) from the angels of punishment so they can fall down and worship Him because they have now learned that they should glorify and bless the Lord and King over all kings. But these judged individuals acknowledge that they did not glorify the Lord of Spirits but their only hope (for their future) was in the scepter (power) of their kingdom and their own glory. And their faces shall be filled with darkness and shame before the Son of Man (Messiah – Jesus) and they shall be driven from his presence. The chapter ends with the Lord of Spirits saying this is the judgment of the kings and exalted who possess the earth.

Chapter 64 mentions the angels who descended to earth and revealed secrets of heaven to men and seduced them to sin and they are also in the dark place where all the unrighteous people on earth go after their judgment.

Chapter 65 now reverts back to discussing what Noah saw about the judgment in his time. He has seen that the earth is in an evil condition and wants to know what is happening lest he perish with it. So he calls to his grandfather, Enoch, to hear and tell him. This would seem to indicate that he knew Enoch had learned things from God and wanted to know about them. He says that Enoch came and stood by him and asked why he has cried with bitter weeping. Genesis 5 gives us the time line that Enoch was taken away by God 69 years before Noah was born. Noah is now 500 years old, so when he says Enoch came to stand by him it means God allowed Enoch to return from heaven to earth in answer to Noah’s cry to give him some answers to his question. Noah says that Enoch told him a command has gone forth from the Lord concerning the people living on earth who have learned the secrets of the angels and the violence of the satans (fallen angels) and practiced sorcery, witchcraft, and the secrets of producing metal from the earth (not mining it like silver). Enoch tells Noah that because of the unrighteousness of the people judgment has been determined for them. But Enoch says that the Lord of Spirits knows that Noah is pure and guiltless and so has decreed that he will be preserved and his righteous seed (descendants) for both kingship and great honors and that from his seed shall proceed a fountain (great abundance – without number) of those who are righteous and holy.

Chapter 66 says Noah was shown the angels of punishment who were prepared to come and let loose the powers of the waters beneath the earth in order to bring judgment and destruction on all who abide and dwell on the earth. Then he was told that the angels were told not to cause the waters to rise but keep them in check for the angels over the powers of the waters (angels in charge of the water in the sky). And then says he went away from the presence of Enoch.

Chapter 67 continues Noah's story of what God revealed to him. He is told the angels are making a wooden building that will preserve the seed of life so that the earth will not remain without life. This would seem to be in contradiction to what is revealed in Genesis 6:14-22 which says God told Noah to build an ark in which he would preserve life. In chapter 89 in a story using animals acting in the place of humans, Enoch gives an account of Noah building the ark and he and animal life being preserved that agrees with the biblical account. So, there has to be something about this statement, if understood properly, that agrees with Enoch's later account and the biblical account. Perhaps it means that the angels are building a wooden building to show Noah how to build the ark on earth. And when the process is completed both in heaven and on earth, then the Lord will use it to preserve life on earth. Noah continues in this chapter to discuss how this judgment will also include a judgment on the angels who led mankind to sin against the Lord. He describes the valley of judgment where the angels will be punished and says it smelled like burning sulfur and it burned beneath the soil. He says it serves to notify the kings and mighty of the earth of the punishment of the spirit, but although they see the punishment daily they do not believe in the name of the Lord of Spirits. This valley of burning sulfur sounds much like the lake of burning sulfur in Revelation 20:11-15 but this is from the time before the flood of Noah's time and was meant to show men of that day the judgment that awaited those who would not change and believe in the Lord of Spirits. And even with this warning mankind still didn't change and accept the Lord's way of living. So the flood was foretold as their judgment.

Chapter 68 begins with Noah saying Enoch gave him the teaching of all the secrets in the book of parables (which we are studying and call the book of Enoch). Then he records a conversation between Michael and Raphael about the future judgment of the angels who rebelled against the Lord and lost their standing before him in the spiritual realm. The details of this judgment are so terrible that they are kept secret until it comes upon them forever.

Chapter 69 gives the names of the angels and the heavenly secrets they taught mankind which led them to sin against the Lord. We are told that there is a hidden name which named in an oath would make those angels quake. Then we are told about the physical universe coming into existence by the oath of this name. Then we are told that the universe had great joy because the name of the Son of Man had been revealed to it. Then we are told that the Son of Man would sit on his throne in glory and judge sinners off of the face of the earth and the angels who have led mankind astray will be bound with chains and imprisoned and all their works vanish so that nothing corruptible will remain before the Son of Man. This equates to the Great White Throne judgment and the creation of the New Heaven and earth that will be without sin. This is the end of the third parable.

The following biblical verses related to the chapter just discussed. There are probably a lot more that could be listed but these few show the close relationship the Book of Enoch has with the Bible.

Genesis 6:8-14, 22 reads: "But Noah found favor in the eyes of the Lord. This is the account of Noah. Noah was a righteous man, blameless among the people of his time, and he walked with God. Noah had three sons: Shem, Ham and Japheth. Now the earth was corrupt in God's sight and was full of violence. God saw how corrupt the earth had become for all the people on earth had corrupted their ways. So God said to Noah, 'I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth. So make yourself an ark of cypress wood; make rooms in it and coat it with pitch inside and out.' ... Noah did everything just as God commanded him."

Genesis 7:1-3 reads: "The Lord then said to Noah, 'Go into the ark, you and your whole family, because I have found you righteous in this generation. Take with you seven of every kind of clean animal, a male and its mate and two of every kind of unclean animal, a male and its mate, and also seven of every kind of bird, male and female, to keep their various kinds alive throughout the earth.'"

Job 36:27-33 reads: "He draws up the drops of water which distill as rain to the streams; the clouds pour down their moisture and abundant showers fall on mankind. Who can understand how he spreads out the clouds, how he thunders from his pavilion? See how he scatters his lightning about him, bathing the depths of

the sea. This is the way he governs the nations and provides food in abundance. He fills his hands with lightning and commands it to strike its mark. His thunder announces the coming storm; even the cattle make known its approach.”

Job 37:11-13 reads: “He loads the clouds with moisture; he scatters his lightning through them. At his direction they swirl around over the face of the whole earth to do whatever he commands them. He brings the clouds to punish men, or to water his earth and show his love.”

Job 38:22-27 reads (the Lord is speaking)-: “Have you entered the storehouses of the snow or seen the storehouses of the hail, which I reserve for times of trouble, for days of war and battle? What is the way to the place where the lightning is dispersed, or the place where the east winds are scattered over the earth? Who cuts a channel for the torrents of rain, and a path for the thunderstorm, to water a land where no man lives, a desert with no one in it, to satisfy a desolate wasteland and make it sprout with grass?”

Job 40:15 reads: “Look at the behemoth, which I made along with you and which feeds on grass like an ox.”

Job 41:1-34 describes Leviathan and reads: “Can you pull in the leviathan with a fishhook or tie down his tongue with a rope? ... Any hope of subduing him is false; the mere sight of him is overpowering. No one is fierce enough to rouse him. Who then is able to stand against me? Who has a claim against me that I must pay? Everything under heaven belongs to me. ... Nothing on earth is his equal – a creature without fear. He looks down on all that are haughty; he is king over all that are proud.”

Psalm 74:12-14 reads: “But you, O God, are my king from of old; you bring salvation upon the earth. It was you who split open the sea by your power; you broke the heads of the monster in the waters. It was you who crushed the heads of Leviathan and gave him as food to the creatures of the desert.”

Isaiah 26:21 – 27:1 reads: “See, the Lord is coming out of his dwelling to punish the people of the earth for their sins. The earth will disclose the blood shed upon her; she will conceal her slain no longer. In that day, the Lord will punish with his sword, his fierce, great and powerful sword, leviathan the gliding serpent; he will slay the monster of the sea.”

Ezekiel 40 – 42 describes the measuring of the Temple prior to the glory of the God of Israel returning to it. Since the Bible does not announce the glory returning to the Temple prior to its destruction in 70 AD, this has to be describing the Temple that will be a part of the Millennium.

Daniel 7:9-10 reads: “As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out form before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before. The court was seated, and the books were opened.”

Daniel 7:13-14 reads: “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.” Daniel is the first to use the term “son of man” (here and in Daniel 4:25) to refer to the Messiah (first promised by God in Genesis 3:15). Here we can see that the Messiah is Jesus, whose kingdom will never be destroyed.

Daniel 12:1-3 reads: “At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people, everyone whose name is found written in the book, will be delivered. Multitudes who sleep in the dust

of the earth will awake: some to everlasting life, others to shame and everlasting contempt. Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.” This is the first announcement of the resurrection of the dead.

Zechariah 2 describes an angel with a measuring line going about to measure Jerusalem in preparation for the Lord to come and inhabit it during the Millennium. Verses 10-13 read: ““Shout and be glad, O Daughter of Zion. For I am coming, and I will live among you,’ declares the Lord. ‘Many nations will be joined with the Lord in that day and will become my people. I will live among you and you will know that the Lord Almighty has sent me to you. The Lord will inherit Judah as his portion in the holy land and will again choose Jerusalem. Be still before the Lord, all mankind, because he has roused himself from his holy dwelling.””

Revelation 20:11-15 reads: “Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and hades gave up the dead that were in them, and each person was judged according to what he had done. Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.”

Revelation 21:6-8 reads: “He said to me: ‘It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life. He who overcomes will inherit all his, and I will be his God and he will be my son. But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars – their place will be in the fiery lake of burning sulfur. This is the second death.’”

## **Chapter 70**

1. And it came to pass after this that his name during his lifetime was raised aloft to that Son of Man and to the Lord of Spirits from amongst those who dwell on the earth.
2. And he was raised aloft on the chariots of the spirit and his name vanished among them.
3. And from that day I was no longer numbered amongst them: and he set me between the two winds, between the North and the West, where the angels took the cords to measure for me the place for the elect and righteous.
4. And there I saw the first fathers and the righteous who from the beginning dwell in that place.

## **Chapter 71**

1. And it came to pass after this that my spirit was translated and it ascended into the heavens: And I saw the holy sons of God. They were stepping on flames of fire. Their garments were white and their raiment, and their faces shone like snow.
2. And I saw two streams of fire, and the light of that fire shone like hyacinth, and I fell on my face before the Lord of Spirits.
3. And the angel Michael, one of the archangels, seized me by my right hand, and lifted me up and led me forth into all the secrets, and he showed me all the secrets of righteousness.

4. And he showed me all the secrets of the ends of the heaven, and all the chambers of all the stars, and all the luminaries, whence they proceed before the face of the holy ones.
  5. 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.
  6. And my spirit saw the girdle which girt that house of fire, and on its four sides were streams full of living fire, and they girt that house.
  7. And round about were Seraphin, Cherubic, and Ophannin: And these are they who sleep not and guard the throne of His glory.
  8. And I saw angels who could not be counted, a thousand thousands, and ten thousand times ten thousand, encircling that house.
  9. And Michael, and Raphael, and Gabriel, and Phanuel, and the holy angels who are above the heavens, go in and out of that house. And they came forth from that house, and Michael and Gabriel, Raphael and Phanuel, and many holy angels without number.
  10. And with them the Head of Days, His head white and pure as wool, and His raiment indescribable.
  11. And I fell on my face, and my whole body became relaxed, and my spirit was transfigured. And I cried with a loud voice, . . . with the spirit of power, and blessed and glorified and extolled.
  12. And these blessings which went forth out of my mouth were well pleasing before that Head of Days.
  13. And that Head of Days came with Michael and Gabriel, Raphael and Phanuel, thousands and ten thousands of angels without number.
- [Lost passage wherein the Son of Man was described as accompanying the Head of Days, and Enoch asked one of the angels (as in xlvi. 3) concerning the Son of Man as to who he was.]
14. And he (i.e. the angel) came to me and greeted me with His voice, and said unto me: 'This is the Son of Man who is born unto righteousness and righteousness abides over him, and the righteousness of the Head of Days forsakes him not.'
  15. And he said unto me: 'He proclaims unto thee peace in the name of the world to come for from hence has proceeded peace since the creation of the world, and so shall it be unto thee for ever and for ever and ever.'
  16. And all shall walk in his ways since righteousness never forsake him. With him will be their dwelling-places, and with him their heritage, and they shall not be separated from him for ever and ever and ever. And so there shall be length of days with that Son of Man, and the righteous shall have peace and an upright way in the name of the Lord of Spirits for ever and ever.'

## Chapter 72

1. The book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel, who was with me, who is their guide, showed me; and he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto

eternity, till the new creation is accomplished which endures till eternity.

2. And this is the first law of the luminaries: the luminary the Sun has its rising in the eastern portals of the heaven, and its setting in the western portals of the heaven.
3. And I saw six portals in which the sun rises, and six portals in which the sun sets and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order: also many windows to the right and left of these portals.
4. And first there goes forth the great luminary, named the Sun, and his circumference is like the circumference of the heaven, and he is quite filled with illuminating and heating fire.
5. The chariot on which he ascends, the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate (lit. 'that') portal and shines in the face of the heaven.
6. In this way he rises in the first month in the great portal, which is the fourth those six portals in the east.
7. And in that fourth portal from which the sun rises in the first month are twelve window-openings, from which proceeds a flame when they are opened in their season.
8. When the sun rises in the heaven, he comes forth through that fourth portal thirty mornings in succession, and sets accurately in the fourth portal in the west of the heaven.
9. And during this period the day becomes daily longer and the night slightly shorter to the thirtieth morning.
10. On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts.
11. And the sun rises from that fourth portal, and sets in the fourth and returns to the fifth portal of the east thirty mornings, and rises from it and sets in the fifth portal.
12. And then the day becomes longer by two parts and amounts to eleven parts, and the night becomes shorter and amounts to seven parts.
13. And it returns to the east and enters into the sixth portal, and rises and sets in the sixth portal one-and-thirty mornings on account of its sign.
14. On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts.
15. And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the sixth portal, and rises from it and sets thirty mornings.
16. And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven.
17. And the sun goes forth from that sixth portal in the west, and goes to the east and rises in the fifth portal for thirty mornings, and sets in the west again in the fifth western portal.

18. On that day the day decreases by two parts, and amounts to ten parts and the night to eight parts.
19. And the sun goes forth from that fifth portal and sets in the fifth portal of the west, and rises in the fourth portal for one-and-thirty mornings on account of its sign, and sets in the west.
20. On that day the day is equalized with the night, and becomes of equal length, and the night amounts to nine parts and the day to nine parts.
21. And the sun rises from that portal and sets in the west, and returns to the east and rises thirty mornings in the third portal and sets in the west in the third portal.
22. And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day till the thirtieth morning, and the night amounts exactly to ten parts and the day to eight parts.
23. And the sun rises from that third portal and sets in the third portal in the west and returns to the east, and for thirty mornings rises in the second portal in the east, and in like manner sets in the second portal in the west of the heaven.
24. And on that day the night amounts to eleven parts and the day to seven parts.
25. And the sun rises on that day from that second portal and sets in the west in the second portal, and returns to the east into the first portal for one-and-thirty mornings, and sets in the first portal in the west of the heaven.
26. And on that day the night becomes longer and amounts to the double of the day: and the night amounts exactly to twelve parts and the day to six.
27. And the sun has therewith traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that portal thirty mornings and sets also in the west opposite to it.
28. And on that night has the night decreased in length by a ninth part, and the night has become eleven parts and the day seven parts.
29. And the sun has returned and entered into the second portal in the east, and returns on those his divisions of his orbit for thirty mornings, rising and setting.
30. And on that day the night decreases in length, and the night amounts to ten parts and the day to eight.
31. And on that day the sun rises from that portal, and sets in the west, and returns to the east, and rises in the third portal for one-and-thirty mornings, and sets in the west of the heaven.
32. On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal to the day and the year is exactly as to its days three hundred and sixty-four.
33. And the length of the day and of the night and the shortness of the day and of the night arise through the course of the sun these distinctions are made (lit. 'they are separated').
34. So it comes that its course becomes daily longer, and its course nightly shorter.

35. And this is the law and the course of the sun, and his return as often as he returns sixty times and rises, (i.e. the great luminary which is named the sun) for ever and ever.
36. And that which thus rises is the great luminary, and is so named according to its appearance, according as the Lord commanded.
37. As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon; but as regards size they are both equal.

## **Chapter 73**

1. And after this law I saw another law dealing with the smaller luminary, which is named the Moon.
2. And her circumference is like the circumference of the heaven, and her chariot in which she rides is driven by the wind, and light is given to her in (definite) measure.
3. And her rising and setting change every month: and her days are like the days of the sun, and when her light is uniform (i.e. full) it amounts to the seventh part of the light of the sun.
4. And thus she rises. And her first phase in the east comes forth on the thirtieth morning: and on that day she becomes visible, and constitutes for you the first phase of the moon on the thirtieth day together with the sun in the portal where the sun rises.
5. And the one half of her goes forth by a seventh part, and her whole circumference is empty, without light, with the exception of one-seventh part of it, (and) the fourteenth part of her light.
6. And when she receives one-seventh part of the half of her light, her light amounts to one-seventh part and the half thereof.
7. And she sets with the sun, and when the sun rises the moon rises with him and receives the half of one part of light, and in that night in the beginning of her morning in the commencement of the lunar day the moon sets with the sun, and is invisible that night with the fourteen parts and the half of one of them.
8. And she rises on that day with exactly a seventh part, and comes forth and recedes from the rising of the sun, and in her remaining days she becomes bright in the (remaining) thirteen parts.

## **Chapter 74**

1. And I saw another course, a law for her, (and) how according to that law she performs her monthly revolution.
2. And all these Uriel, the holy angel who is the leader of them all, showed to me, and their positions, and I wrote down 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 were accomplished.
3. In single seventh parts she accomplishes all her light in the east, and in single seventh parts accomplishes all her darkness in the west.
4. And in certain months she alters her settings, and in certain months she pursues her own peculiar course.
5. In two months the moon sets with the sun: in those two middle portals the third and the fourth.

6. She goes forth for seven days, and turns about and returns again through the portal where the sun rises, and accomplishes all her light: and she recedes from the sun, and in eight days enters the sixth portal from which the sun goes forth.
7. And when the sun goes forth from the fourth portal she goes forth seven days, until she goes forth from the fifth and turns back again in seven days into the fourth portal and accomplishes all her light: and she recedes and enters into the first portal in eight days.
8. And she returns again in seven days into the fourth portal from which the sun goes forth.
9. Thus I saw their position -how the moons rose and the sun set in those days.
10. And if five years are added together the sun has an overplus of thirty days, and all the days which accrue to it for one of those five years, when they are full, amount to 364 days.
11. And the overplus of the sun and of the stars amounts to six days: in 5 years 6 days every year come to 30 days: and the moon falls behind the sun and stars to the number of 30 days.
12. And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto eternity; but complete the years with perfect justice in 364 days.
13. In 3 years there are 1,092 days, and in 5 years 1,820 days, so that in 8 years there are 2,912 days.
14. For the moon alone the days amount in 3 years to 1,062 days, and in 5 years she falls 50 days behind: [i.e. to the sum (of 1,770) there is to be added (1,000 and) 62 days.]
15. And in 5 years there are 1,770 days, so that for the moon the days in 8 years amount to 2,832 days.
16. For in 8 years she falls behind to the amount of 80 days, all the days she falls behind in 8 years are 80.
17. And the year is accurately completed in conformity with their world-stations and the stations of the sun, which rise from the portals through which it (the sun) rises and sets 30 days.

## **Chapter 75**

1. And the leaders of the heads of the thousands, who are placed over the whole creation and over all the stars, have also to do with the four intercalary days, being inseparable from their office, according to the reckoning of the year, and these render service on the four days which are not reckoned in the reckoning of the year.
2. And owing to them men go wrong therein, for those luminaries truly render service on the world-stations, one in the first portal, one in the third portal of the heaven, one in the fourth portal, and one in the sixth portal, and the exactness of the year is accomplished through its separate three hundred and sixty-four stations.
3. For the signs and the times and the years and the days the angel Uriel showed to me, whom the Lord of glory hath set for ever over all the luminaries of the heaven, in the heaven and in the world, that they should rule on the face of the heaven and be seen on the earth, and be leaders for the day and the night, [i.e. the sun, moon, and stars, and all the ministering creatures which make their revolution in all the chariots of the heaven.]

4. In like manner twelve doors Uriel showed me open in the circumference of the sun's chariot in the heaven, through which the rays of the sun break forth: and from them is warmth diffused over the earth, when they are opened at their appointed seasons.
5. And for the winds and the spirit of the dew when they are opened, standing open in the heavens at the ends.
6. As for the twelve portals in the heaven, at the ends of the earth, out of which go forth the sun, moon, and stars, and all the works of heaven in the east and in the west,
7. There are many windows open to the left and right of them, and one window at its appointed season produces warmth, corresponding as these do to those doors from which the stars come forth according as He has commanded them, and wherein they set corresponding to their number.
8. And I saw chariots in the heaven, running in the world, above those portals in which revolve the stars that never set.
9. And one is larger than all the rest, and it is that that makes its course through the entire world.

## **Chapter 76**

1. And at the ends of the earth I saw twelve portals open to all the quarters (of the heaven), from which the winds go forth 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. the south) of the heaven, and three on the left (i.e. the north).
3. And the three first are those of the east, and three are of the north, and three after those on the left of the south, and three of the west.
4. Through four of these come winds of blessing and prosperity, and from those eight come hurtful winds: when they are sent, they bring destruction on all the earth and on the water upon it, and on all who dwell thereon, and on everything which is in the water and on the land.
5. And the first wind from those portals, called the east wind, comes forth through the first portal which is in the east, inclining towards the south: from it come forth desolation, drought, heat, and destruction.
6. And through the second portal in the middle comes what is fitting, and from it there come rain and fruitfulness and prosperity and dew; and through the third portal which lies toward the north come cold and drought.
7. And after these come forth the south winds through three portals: through the first portal of them inclining to the east comes forth a hot wind.
8. And through the middle portal next to it there come forth fragrant smells, and dew and rain, and prosperity and health.
9. And through the third portal lying to the west come forth dew and rain, locusts and desolation.
10. And after these the north winds: from the seventh portal in the east come dew and rain, locusts and desolation.

11. And from the middle portal come in a direct direction health and rain and dew and prosperity; and through the third portal in the west come cloud and hoar-frost, and snow and rain, and dew and locusts.
12. And after these four are the west winds: through the first portal adjoining the north come forth dew and hoar-frost, and cold and snow and frost.
13. And from the middle portal come forth dew and rain, and prosperity and blessing; and through the last portal which adjoins the south come forth drought and desolation, and burning and destruction.
14. And the twelve portals of the four quarters of the heaven are therewith completed, and all their laws and all their plagues and all their benefactions have I shown to thee, my son Methuselah.

## **Chapter 77**

1. And the first quarter is called the east, because it is the first: and the second, the south, because the Most High will descend there, yea, there in quite a special sense will He who is blessed for ever descend.
2. And the west quarter is named the diminished, because there all the luminaries of the heaven wane and go down.
3. And the fourth quarter, named the north, is divided into three parts: the first of them is for the dwelling of men: and the second contains seas of water, and the abysses and forests and rivers, and darkness and clouds; and the third part contains the garden of righteousness.
4. I saw seven high mountains, higher than all the mountains which are on the earth: and thence comes forth hoar-frost, and days, seasons, and years pass away.
5. I saw seven rivers on the earth larger than all the rivers: one of them coming from the west pours its waters into the Great Sea.
6. And these two come from the north to the sea and pour their waters into the Erythraean Sea in the east.
7. And the remaining, four come forth on the side of the north to their own sea, two of them to the Erythraean Sea, and two into the Great Sea and discharge themselves there and some say into the desert.
8. Seven great islands I saw in the sea and in the mainland: two in the mainland and five in the Great Sea.

## **Chapter 78**

1. And the names of the sun are the following: the first Orjârêš, and the second Tômâš.
2. And the moon has four names: the first name is Asônjâ, the second Eblâ, the third Benâsê, and the fourth Erâe.
3. These are the two great luminaries: their circumference is like the circumference of the heaven, and the size of the circumference of both is alike.
4. In the circumference of the sun there are seven portions of light which are added to it more than to the moon, and in definite measures it is transferred till the seventh portion of the sun is exhausted.

5. And they set and enter the portals of the west, and make their revolution by the north, and come forth through the eastern portals on the face of the heaven.
6. And when the moon rises one-fourteenth part appears in the heaven: the light becomes full in her: on the fourteenth day she accomplishes her light.
7. And fifteen parts of light are transferred to her till the fifteenth day when her light is accomplished, according to the sign of the year, and she becomes fifteen parts, and the moon grows by the addition of fourteenth parts.
8. And in her waning the moon decreases on the first day to fourteen parts of her light, on the second to thirteen parts of light, on the third to twelve, on the fourth to eleven, on the fifth to ten, on the sixth to nine, on the seventh to eight, on the eighth to seven, on the ninth to six, on the tenth to five, on the eleventh to four, on the twelfth to three, on the thirteenth to two, on the fourteenth to the half of a seventh, and all her remaining light disappears wholly on the fifteenth.
9. And in certain months the month has twenty-nine days and once twenty-eight.
10. And Uriel showed me another law: when light is transferred to the moon, and on which side it is transferred to her by the sun.
11. During all the period during which the moon is growing in her light, she is transferring it to herself when opposite to the sun during fourteen days her light is accomplished in the heaven.
12. And when she is illumined throughout, her light is accomplished full in the heaven. And on the first day she is called the new moon, for on that day the light rises upon her.
13. She becomes full moon exactly on the day when the sun sets in the west, and from the east she rises at night, and the moon shines the whole night through till the sun rises over against her and the moon is seen over against the sun.
14. On the side whence the light of the moon comes forth, there again she wanes till all the light vanishes and all the days of the month are at an end, and her circumference is empty, void of light.
15. And three months she makes of thirty days, and at her time she makes three months of twenty-nine days each, in which she accomplishes her waning in the first period of time and in the first portal for one hundred and seventy-seven days.
16. And in the time of her going out she appears for three months of thirty days each, and for three months she appears of twenty-nine each. At night she appears like a man for twenty days each time, and by day she appears like the heaven, and there is nothing else in her save her light.

## **Chapter 79**

1. And now, my son, I have shown thee everything, and the law of all the stars of the heaven is completed.
2. And he showed me all the laws of these for every day, and for every season of bearing rule, and for every year, and for its going forth, and for the order prescribed to it every month and every week.
3. And the waning of the moon which takes place in the sixth portal: for in this sixth portal her light is accomplished, and after that there is the beginning of the waning.

4. And the waning which takes place in the first portal in its season, till one hundred and seventy-seven days are accomplished, reckoned according to weeks, twenty-five (weeks) and two days.
5. She falls behind the sun and the order of the stars exactly five days in the course of one period, and when this place which thou see has been traversed.
6. Such is the picture and sketch of every luminary which Uriel the archangel, who is their leader, showed unto me.

## **Chapter 80**

1. And in those days the angel Uriel answered and said to me: 'Behold, I have shown thee everything, Enoch, and I have revealed everything to thee that thou should see this sun and this moon, and the leaders of the stars of the heaven and all those who turn them, their tasks and times and departures.
2. And in the days of the sinners the years shall be shortened, and their seed shall be tardy on their lands and fields, and all things on the earth shall alter, and shall not appear in their time. And the rain shall be kept back and the heaven shall withhold it.
3. And in those times the fruits of the earth shall be backward, and shall not grow in their time, and the fruits of the trees shall be withheld in their time.
4. And the moon shall alter her order and not appear at her time.
5. And in those days the sun shall be seen and he shall journey in the evening on the extremity of the great chariot in the west and shall shine more brightly than accords with the order of light.
6. And many chiefs of the stars shall transgress the order prescribed. And these shall alter their orbits and tasks and not appear at the seasons prescribed to them.
7. And the whole order of the stars shall be concealed from the sinners and the thoughts of those on the earth shall err concerning them. And they shall be altered from all their ways. Yea, they shall err and take them to be gods.
8. And evil shall be multiplied upon them, and punishment shall come upon them so as to destroy all.

## **Chapter 81**

1. And he said unto me: 'Observe, Enoch, these heavenly tablets, and read what is written thereon, and mark every individual fact.'
2. And I observed the heavenly tablets, and read everything which was written thereon and understood everything, and read the book of all the deeds of mankind, and of all the children of flesh that shall be upon the earth to the remotest generations.
3. And forthwith I blessed the great Lord the King of glory for ever, in that He has made all the works of the world, and I extolled the Lord because of His patience, and blessed Him because of the children of men.
4. And after that I said: 'Blessed is the man who dies in righteousness and goodness, concerning whom there is no book of unrighteousness written, and against whom no day of judgment shall be found.'

5. And those seven holy ones brought me and placed me on the earth before the door of my house, and said to me: 'Declare everything to thy son Methuselah, and show to all thy children that no flesh is righteous in the sight of the Lord, for He is their Creator.'
6. One year we will leave thee with thy son, till thou give thy last commands, that thou may teach thy children and record it for them, and testify to all thy children; and in the second year they shall take thee from their midst.
7. Let thy heart be strong for the good shall announce righteousness to the good. The righteous with the righteous shall rejoice and shall offer congratulation to one another.
8. But the sinners shall die with the sinners and the apostate go down with the apostate.
9. And those who practice righteousness shall die on account of the deeds of men and be taken away on account of the doings of the godless.
10. And in those days they ceased to speak to me, and I came to my people, blessing the Lord of the world.

## **Chapter 82**

1. And now, my son Methuselah, all these things I am recounting to thee and writing down for thee! and I have revealed to thee everything, and given thee books concerning all these: so preserve, my son Methuselah, the books from thy father's hand, and see that thou deliver them to the generations of the world.
2. I have given wisdom to thee and to thy children, and thy children that shall be to thee, that they may give it to their children for generations. This wisdom namely that passes their thought.
3. And those who understand it shall not sleep but shall listen with the ear that they may learn this wisdom, and it shall please those that eat thereof better than good food.
4. Blessed are all the righteous, blessed are all those who walk in the way of righteousness and sin not as the sinners, in the reckoning of all their days in which the sun traverses the heaven, entering into and departing from the portals for thirty days with the heads of thousands of the order of the stars, together with the four which are intercalated which divide the four portions of the year, which lead them and enter with them four days.
5. Owing to them men shall be at fault and not reckon them in the whole reckoning of the year: yea, men shall be at fault, and not recognize them accurately.
6. For they belong to the reckoning of the year and are truly recorded thereon for ever, one in the first portal and one in the third, and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days.
7. And the account thereof is accurate and the recorded reckoning thereof exact; for the luminaries, and months and festivals, and years and days, has Uriel shown and revealed to me, to whom the Lord of the whole creation of the world hath subjected the host of heaven.
8. And he has power over night and day in the heaven to cause the light to give light to men -sun, moon, and stars, and all the powers of the heaven which revolve in their circular chariots.

9. And these are the orders of the stars, which set in their places, and in their seasons and festivals and months.
10. And these are the names of those who lead them, who watch that they enter at their times, in their orders, in their seasons, in their months, in their periods of dominion, and in their positions.
11. Their four leaders who divide the four parts of the year enter first; and after them the twelve leaders of the orders who divide the months; and for the three hundred and sixty days there are heads over thousands who divide the days; and for the four intercalary days there are the leaders which sunder the four parts of the year.
12. And these heads over thousands are intercalated between leader and leader, each behind a station, but their leaders make the division.
13. And these are the names of the leaders who divide the four parts of the year which are ordained: Mîlkî'êl, Hel'emmêlêk, and Mêl'êjal, and Nârêl.
14. And the names of those who lead them: Adnâr'êl, and Ijâsûsa'êl, and 'Elômê'êl -these three follow the leaders of the orders, and there is one that follows the three leaders of the orders which follow those leaders of stations that divide the four parts of the year.
15. In the beginning of the year Melkejâl rises first and rules, who is named Tam'âinâ and sun, and all the days of his dominion whilst he bears rule are ninety-one days.
16. And these are the signs of the days which are to be seen on earth in the days of his dominion: sweat, and heat, and calms; and all the trees bear fruit, and leaves are produced on all the trees, and the harvest of wheat, and the rose-flowers, and all the flowers which come forth in the field, but the trees of the winter season become withered.
17. And these are the names of the leaders which are under them: Berka'êl, Zêlebs'êl, and another who is added a head of a thousand, called Hîlûjâseph: and the days of the dominion of this (leader) are at an end.
18. The next leader after him is Hêl'emmêlêk, whom one names the shining sun, and all the days of his light are ninety-one days.
19. And these are the signs of (his) days on the earth: glowing heat and dryness, and the trees ripen their fruits and produce all their fruits ripe and ready, and the sheep pair and become pregnant, and all the fruits of the earth are gathered in, and everything that is in the fields, and the winepress: these things take place in the days of his dominion.
20. These are the names, and the orders, and the leaders of those heads of thousands: Gîdâ'ijal, Kê'êl, and Hê'êl, and the name of the head of a thousand which is added to them, Asfâ'êl: and the days of his dominion are at an end.

Chapter 70 is the account of Enoch being translated from earth into the presence of the Son of Man and the Lord of Spirits in the spiritual realm so that no longer was he seen in the physical realm. This was accomplished by his being raised aloft on chariots like we learn in 2 Kings happened to Elijah. Enoch tells us that when he arrived he saw the first fathers and the righteous people who dwell there. This would be the place Jesus described in his account of the rich man and Lazarus as told in Luke 16 and is what Enoch previously described in chapter 22.

Chapter 71 describes the holy sons of God (angels) wearing garments of white, with faces shining like snow, walking on flames of fire, going in and out of and guarding a house built of crystals which is the residence and throne of the Head of Days and the Son of Man. It also describes the Son of Man (which would be Jesus) as born for righteousness and that the Head of Days does not forsake him. It says the Son of Man proclaimed peace to Enoch in the name of the world to come because from hence peace has proceeded since the creation of the world and shall be forever. It says that all who walk in his ways (which are righteousness and thus those who put their trust in him – believers) will dwell with him forever and have peace.

Chapter 72 begins a description of the movements of the luminaries (sun and moon). This chapter describes how the path of the sun changes throughout a year and in 364 parts.

Chapter 73 continues describes the movement of the moon in relationship to the sun.

Chapter 74 continues describing the movement of the moon changes in relationship with the sun. It also describes that the movements of the sun and moon are not in a whole number of days in relationship to the stars and gives a calculation for how the partial days of movement will result in realignment in particular numbers of years.

Chapter 75 mentions that the angels who are in charge of all of the normal days of the year are also in charge of the extra days described in chapter 74. It also mentions the portals and windows of heaven through which the movements of the luminaries are controlled by angels. Enoch previously mentioned these portals and windows in chapters 34 through 36.

Chapter 76 describes the movement of winds through the portals in much detail, even mentioning certain things that damage and bless the earth as coming through these portals. It describes the 12 portals of heaven as being divided into four quarters (east, west, south, north).

Chapter 77 describes the quarters and their purpose. The fourth quarter, named the north, is described as being divided into three parts; the first being the dwelling of men; the second containing the seas, forests and rivers, and darkness and clouds; and the third contains the garden of righteousness. It describes the earth having seven rivers larger than all the others and one from the west pours into the Great Sea (Mediterranean). Two from the north pour into the Erythraean Sea (current Arabian Sea, the Red Sea, and the Persian Gulf) in the east. It also mentions seven great islands in the sea and in the mainland. Two of the islands are in the mainland and five in the Great Sea.

Chapter 78 gives two names for the sun, Orjares and Tomas. Orjares is from a combination of two Hebrew words, the second of the two is (*Heres*). Tomas is from the Hebrew word *Semes* which is also written *Shemesh* and is used 134 times in the Old Testament according to Strong's Concordance (#8121). Four names are given for the moon which are also from Hebrew words. The name, Erae, is from the Hebrew *Yareach* which according to Strong's (#3394) is used 26 times in the Old Testament. It is a form of the Hebrew word *Yerach* which according to Strong's (#3391) is used 13 times in the Old Testament and translated into English as *month*. The chapter continues to describe how the moon gets its light from the sun and how the light waxes and wanes depending on its relationship to the position of the sun. This description is very scientifically accurate.

Chapter 79 is a statement from Enoch to his son that he has revealed to him all that was shown to him about the laws of heaven ruling the luminaries and the seasons.

Chapter 80 announces that the angel, Uriel, had revealed all the things about the sun, moon, the leaders of the stars of heaven and their tasks and times and departures. Then it says that in the days of the sinners, the years shall be shortened and the normal order of things will change and that the whole order of the stars shall be concealed from the sinners and the thoughts of people on earth will and they will consider them to be gods.

Thus evil shall be multiplied upon the sinners and punishment shall come upon them so as to destroy all. This seems to point to things changing in the time before the judgment of the flood upon the people because of their sinning.

Chapter 81 says that Enoch was shown heavenly tablets (books) and told to read them. He says he read everything that was written in the books of the deeds of mankind and all the children of flesh that shall be on the earth to the remotest generations (end of time). Enoch then blessed the great Lord, the King of Glory because he made all the works of the world and Enoch extolled the Lord because of his patience and blessed him because of the children of men. Then Enoch announces that the man who dies in righteousness and goodness because there is no book of unrighteousness written against him that can be found on the day of judgment. Then Enoch says the seven holy ones (angels) he had mentioned at the beginning brought him back to his house and told him to declare everything to his son, Methuselah and to show to all his children that no flesh is righteous in the sight of the Lord, for he is their Creator. Enoch is given one year with his son to teach and record everything and in the second year he will be taken from their midst. He is told to be strong of heart because good shall announce righteousness to the good and the righteous will rejoice and congratulate each other. But sinners will die with the sinners and the apostate go down with the apostate. But he is also told that those who practice righteousness shall die on account of the deeds of men and be taken away on account of the doings of the godless.

Chapter 82 gives Enoch's charge to Methuselah to preserve the books he has written and given to him and to give them to the generations of the world by passing it to his children and them to their children. He says blessed are the righteous and those who walk in the way of righteousness. Then he ends this chapter by giving names of angels and what responsibility they have for administering God's rule over the universe.

The following biblical verses relate to the chapters just discussed. There are probably a lot more that could be listed but these few show the close relationship the Book of Enoch has with the Bible.

Joshua 10:12-13 reads: "On the day the Lord gave the Amorites over to Israel, Joshua said to the Lord in the presence of Israel: 'O sun, stand still over Gibeon, O moon, over the Valley of Aijalon.' So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jashar." The Hebrew words used here for sun and moon are the same as Enoch gave.

Judges 5:31 reads: "So may all your enemies perish, O Lord! But may they who love you be like the sun when it rises in its strength." The Hebrew word used here for sun is the same as the name Enoch gave.

2 Kings 2:11 reads: "As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind."

Here are a few verses from God's statement in Job 38 and 39 (all of which bear on Enoch's account about the luminaries and the portals and windows of the spiritual realm): "What is the way to the abode of light? And where does darkness reside? Can you take them to their places? Do you know the paths to their dwellings? Have you entered the storehouses of the snow or seen the storehouses of the hail, which I reserve for times of trouble, for days of war and battle? What is the way to the place where the lightning is dispersed, or the place where the east winds are scattered over the earth? Who cuts a channel for the torrents of rain, and a path for the thunderstorm, to water a land where no man lives, a desert with no one in it, to satisfy a desolate wasteland and make it sprout with grass? Does the rain have a father? Who fathers the drops of dew? From whose womb comes the ice? Who gives birth to the frost from the heavens when the waters become hard as stone, when the surface of the deep is frozen? Can you bind the beautiful Pleiades? Can you loose the cords of Orion? Can you bring for the constellations in their seasons or lead out the Bear with its cubs? Can you raise your voice to the clouds and cover yourself with a flood of water? Do you send the lightning bolts on their way? Do they report to you, 'Here we are'?"

Psalm 116:15 reads: "Precious in the sight of the Lord is the death of his saints."

Daniel 7:9-10 reads: "As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened."

Isaiah 53:6-7 reads: "We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth."

In his sermon on the mount in Matthew 5, Jesus made the following statements: "Blessed are those who hunger and thirst for righteousness for they will be filled. ... Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad because great is your reward in heaven, for in the same way they persecuted the prophets who were before you."

Matthew 10:28 records the following statement of Jesus: "Do not be afraid of those who kill the body but cannot kill the soul. Rather be afraid of the one who can destroy both soul and body in hell."

Luke 11:47-51 records the following warning from Jesus: "Woe to you, because you build tombs for the prophets, and it was your forefathers who killed them. So you testify that you approve of what you forefathers did; they killed the prophets, and you build their tombs. Because of this, God in his wisdom said, 'I will send them prophets and apostles, some of whom they will kill and others they will persecute.' Therefore this generation will be held responsible for the blood of all the prophets that has been shed since the beginning of the world, from the blood of Abel to the blood of Zechariah, who was killed between the altar and the sanctuary. Yes, I tell you, this generation will be held responsible for it all."

Luke 16:1-31 records Jesus' description about what happened to a rich man (who did not have faith in and obey God) and a man named Lazarus (who had faith in and tried to obey God) after their deaths. Verses 22 to 26 read as follow: "The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.' But Abraham replied, 'Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.'"

John 15:20 records these words from Jesus: "Remember the words I spoke to you: 'No servant is greater than his master.' If they persecuted me, they will persecute you also."

Romans 3:10-12 reads: "As it is written: 'There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one.'"

Romans 14:8 reads: "If we live, we live to the Lord; and if we die, we die to the Lord. So whether we live or die, we belong to the Lord."

Philippians 1:12-13 and 20-21 read as follows: "Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. As a result, it has become clear throughout the whole palace

guard and to everyone else that I am in chains for Christ. ... I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. For to me, to live is Christ and to die is gain."

2 Timothy 4:6-8 reads: "For I am already being poured out like a drink offering, and the time has come for my departure. I have fought the good fight. I have finished the race. I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on the day – and not only to me, but also to all who have longed for his appearing."

Revelation 6:9-11 reads: "When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. They called out in a loud voice, 'How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?' Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed."

Revelation 14:13 reads: "Then I heard a voice from heaven say, 'Write: Blessed are the dead who die in the Lord from now on.'"

Revelation 20: 12 reads: "And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books."

## Chapter 83

1. And now, my son Methuselah, I will show thee all my visions which I have seen, recounting them before thee.
2. Two visions I saw before I took a wife, and the one was quite unlike the other. The first when I was learning to write. The second before I took thy mother, when I saw a terrible vision.
3. And regarding them I prayed to the Lord. I had laid me down in the house of my grandfather Mahalalel, when I saw in a vision how the heaven collapsed and was borne off and fell to the earth.
4. And when it fell to the earth I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank down on hills, and high trees were rent from their stems and hurled down and sunk in the abyss.
5. And thereupon a word fell into my mouth and I lifted up my voice to cry aloud, and said: 'The earth is destroyed.'
6. And my grandfather Mahalalel woke me as I lay near him, and said unto me: 'Why do you cry so, my son, and why do you make such lamentation?'
7. And I recounted to him the whole vision which I had seen, and he said unto me: 'A terrible thing have you seen, my son, and of grave moment is your dream- vision. As to the secrets of all the sin of the earth it must sink into the abyss and be destroyed with a great destruction.'
8. And now, my son, arise and make petition to the Lord of glory, since you are a believer, that a remnant may remain on the earth, and that He may not destroy the whole earth.

9. My son, from heaven all this will come upon the earth, and upon the earth there will be great destruction.
10. After that I arose and prayed and implored and sought, and wrote down my prayer for the generations of the world, and I will show everything to you, my son Methuselah.
11. And when I had gone forth below and seen the heaven, and the sun rising in the east, and the moon setting in the west, and a few stars, and the whole earth, and everything as He had known it in the beginning, then I blessed the Lord of judgment and extolled Him because He had made the sun to go forth from the windows of the east, and he ascended and rose on the face of the heaven, and set out and kept traversing the path shown unto him.

#### **Chapter 84**

1. And I lifted up my hands in righteousness and blessed the Holy and Great One, and spoke with the breath of my mouth, and with the tongue of flesh, which God has made for the children of the flesh of men, that they should speak therewith, and He gave them breath and a tongue and a mouth that they should speak therewith.
2. 'Blessed be you, O Lord, King, great and mighty in your greatness, Lord of the whole creation of the heaven, King of kings and God of the whole world. And your power and kingship and greatness abide for ever and ever, and throughout all generations your dominion, and all the heavens are your throne for ever, and the whole earth your footstool for ever and ever.'
3. For you have made and you rule all things, and nothing is too hard for you. Wisdom departs not from the place of your throne nor turns away from your presence. And you know and see and hear everything. And there is nothing hidden from you for you see everything.
4. And now the angels of your heavens are guilty of trespass. And upon the flesh of men abides your wrath until the great day of judgment.
5. And now, O God and Lord and Great King, I implore and beseech you to fulfil my prayer to leave me a posterity on earth, and not destroy all the flesh of man and make the earth without inhabitant so that there should be an eternal destruction.
6. And now, my Lord, destroy from the earth the flesh which has aroused your wrath, but the flesh of righteousness and uprightness establish as a plant of the eternal seed, and hide not your face from the prayer of your servant, O Lord.'

#### **Chapter 85**

1. And after this I saw another dream, and I will show the whole dream to you, my son.
2. And Enoch lifted up his voice and spoke to his son Methuselah: 'To you, my son, will I speak. Hear my words - incline your ear to the dream-vision of your father.'
3. Before I took your mother Edna, I saw in a vision on my bed, and behold a bull came forth from the earth, and that bull was white; and after it came forth a heifer, and along with this latter came forth two bulls, one of them black and the other red.'

4. And that black bull gored the red one and pursued him over the earth, and thereupon I could no longer see that red bull.
5. But that black bull grew and that heifer went with him, and I saw that many oxen proceeded from him which resembled and followed him.
6. And that cow, that first one, went from the presence of that first bull in order to seek that red one, but found him not, and lamented with a great lamentation over him and sought him.
7. And I looked till that first bull came to her and quieted her, and from that time onward she cried no more.
8. And after that she bore another white bull, and after him she bore many bulls and black cows.
9. And I saw in my sleep that white bull likewise grow and become a great white bull, and from him proceeded many white bulls, and they resembled him. And they began to beget many white bulls which resembled them, one following the other, even many.

## Chapter 86

1. And again I saw with mine eyes as I slept, and I saw the heaven above, and behold a star fell from heaven, and it arose and eat and pastured amongst those oxen.
2. And after that I saw the large and the black oxen, and behold they all changed their stalls and pastures and their cattle, and began to live with each other.
3. And again I saw in the vision, and looked towards the heaven, and behold I saw many stars descend and cast themselves down from heaven to that first star, and they became bulls among those cattle and pastured with them (among them).
4. And I looked at them and saw, and behold they all let out their privy members, like horses, and began to cover the cows of the oxen, and they all became pregnant and bore elephants, camels, and asses.
5. And all the oxen feared them and were frightened at them, and began to bite with their teeth and to devour, and to gore with their horns.
6. And they began, moreover, to devour those oxen. And behold all the children of the earth began to tremble and quake before them and to flee from them.

## Chapter 87

1. And again I saw how they began to gore each other and to devour each other, and the earth began to cry aloud.
2. And I raised my eyes again to heaven, and I saw in the vision, and behold there came forth from heaven beings who were like white men, and four went forth from that place and three with them.
3. And those three that had last come forth grasped me by my hand and took me up, away from the generations of the earth, and raised me up to a lofty place, and showed me a tower raised high above the

earth, and all the hills were lower.

4. And one said unto me: 'Remain here till you see everything that befalls those elephants, camels, and asses, and the stars and the oxen, and all of them.'

#### Chapter 88

1. And I saw one of those four who had come forth first, and he seized that first star which had fallen from the heaven, and bound it hand and foot and cast it into an abyss. Now that abyss was narrow and deep, and horrible and dark.
2. And one of them drew a sword, and gave it to those elephants and camels and asses. Then they began to smite each other, and the whole earth quaked because of them.
3. And as I was beholding in the vision, lo, one of those four who had come forth stoned them from heaven, and gathered and took all the great stars whose privy members were like those of horses, and bound them all hand and foot, and cast them in an abyss of the earth.

#### Chapter 89

1. And one of those four went to that white bull and instructed him in a secret, without his being terrified. He was born a bull and became a man, and built for himself a great vessel and dwelled thereon.
2. And three bulls dwelt with him in that vessel and they were covered in. And again I raised my eyes towards heaven and saw a lofty roof, with seven water torrents thereon, and those torrents flowed with much water into an enclosure.
3. And I saw again, and behold fountains were opened on the surface of that great enclosure, and that water began to swell and rise upon the surface, and I saw that enclosure till all its surface was covered with water.
4. And the water, the darkness, and mist increased upon it. And as I looked at the height of that water, that water had risen above the height of that enclosure, and was streaming over that enclosure, and it stood upon the earth.
5. And all the cattle of that enclosure were gathered together until I saw how they sank and were swallowed up and perished in that water.
6. But that vessel floated on the water, while all the oxen and elephants and camels and asses sank to the bottom with all the animals, so that I could no longer see them, and they were not able to escape, but perished and sank into the depths.
7. And again I saw in the vision till those water torrents were removed from that high roof, and the chasms of the earth were leveled up and other abysses were opened.
8. Then the water began to run down into these, till the earth became visible. But that vessel settled on the earth, and the darkness retired and light appeared.
9. But that white bull which had become a man came out of that vessel, and the three bulls with him, and one of those three was white like that bull, and one of them was red as blood, and one black, and that white bull departed from them.

10. And they began to bring forth beasts of the field and birds, so that there arose different genera: lions, tigers, wolves, dogs, hyenas, wild boars, foxes, squirrels, swine, falcons, vultures, kites,
11. Eagles, and ravens; and among them was born a white bull. And they began to bite one another, but that white bull which was born among them begat a wild ass and a white bull with it, and the wild asses multiplied.
12. But that bull which was born from him begat a black wild boar and a white sheep, and the former begat many boars, but that sheep begat twelve sheep.
13. And when those twelve sheep had grown, they gave up one of them to the asses, and those asses again gave up that sheep to the wolves, and that sheep grew up among the wolves.
14. And the Lord brought the eleven sheep to live with it and to pasture with it among the wolves, and they multiplied and became many flocks of sheep.
15. And the wolves began to fear them, and they oppressed them until they destroyed their little ones, and they cast their young into a river of much water. But those sheep began to cry aloud on account of their little ones, and to complain unto their Lord.
16. And a sheep which had been saved from the wolves fled and escaped to the wild asses. And I saw the sheep how they lamented and cried, and besought their Lord with all their might, till that Lord of the sheep descended at the voice of the sheep from a lofty abode, and came to them and pastured them.
17. And He called that sheep which had escaped the wolves, and spoke with it concerning the wolves that it should admonish them not to touch the sheep.
18. And the sheep went to the wolves according to the word of the Lord, and another sheep met it and went with it, and the two went and entered together into the assembly of those wolves and spoke with them and admonished them not to touch the sheep from henceforth.
19. And thereupon I saw the wolves, and how they oppressed the sheep exceedingly with all their power. And the sheep cried aloud.
20. And the Lord came to the sheep and they began to smite those wolves. And the wolves began to make lamentation, but the sheep became quiet and forthwith ceased to cry out.
21. And I saw the sheep till they departed from among the wolves, but the eyes of the wolves were blinded and those wolves departed in pursuit of the sheep with all their power.
22. And the Lord of the sheep went with them, as their leader, and all His sheep followed Him, and his face was dazzling and glorious and terrible to behold.
23. But the wolves began to pursue those sheep till they reached a sea of water.
24. And that sea was divided, and the water stood on this side and on that before their face, and their Lord led them and placed Himself between them and the wolves.
25. And as those wolves did not yet see the sheep, they proceeded into the midst of that sea, and the wolves followed the sheep, and those wolves ran after them into that sea.

26. And when they saw the Lord of the sheep, they turned to flee before His face, but that sea gathered itself together, and became as it had been created, and the water swelled and rose till it covered those wolves.
27. And I saw till all the wolves who pursued those sheep perished and were drowned.
28. But the sheep escaped from that water and went forth into a wilderness, where there was no water and no grass, and they began to open their eyes and to see.
29. And I saw the Lord of the sheep pasturing them and giving them water and grass, and that sheep going and leading them.
30. And that sheep ascended to the summit of that lofty rock, and the Lord of the sheep sent it to them. And after that I saw the Lord of the sheep who stood before them, and His appearance was great and terrible and majestic, and all those sheep saw Him and were afraid before His face.
31. And they all feared and trembled because of Him, and they cried to that sheep with them which was among them: 'We are not able to stand before our Lord or to behold Him.'
32. And that sheep which led them again ascended to the summit of that rock, but the sheep began to be blinded and to wander from the way which he had showed them, but that sheep was not there.
33. And the Lord of the sheep was wrathful exceedingly against them, and that sheep discovered it, and went down from the summit of the rock, and came to the sheep, and found the greatest part of them blinded and fallen away.
34. And when they saw it they feared and trembled at its presence, and desired to return to their folds.
35. And that sheep took other sheep with it, and came to those sheep which had fallen away, and began to slay them; and the sheep feared its presence, and thus that sheep brought back those sheep that had fallen away, and they returned to their folds.
36. And I saw in this vision till that sheep became a man and built a house for the Lord of the sheep, and placed all the sheep in that house.
37. And I saw till this sheep which had met that sheep which led them fell asleep. And I saw till all the great sheep perished and little ones arose in their place, and they came to a pasture, and approached a stream of water.
38. Then that sheep, their leader which had become a man, withdrew from them and fell asleep, and all the sheep sought it and cried over it with a great crying.
39. And I saw till they left off crying for that sheep and crossed that stream of water, and there arose the two sheep as leaders in the place of those which had led them and fallen asleep (lit. had fallen asleep and led them).
40. And I saw till the sheep came to a good place, and a pleasant and glorious land, and I saw till those sheep were satisfied, and that house stood among them in the pleasant land.
41. And sometimes their eyes were opened, and sometimes blinded, till another sheep arose and led them and brought them all back, and their eyes were opened.

42. And the dogs and the foxes and the wild boars began to devour those sheep till the Lord of the sheep raised up another sheep, a ram from their midst, which led them.
43. And that ram began to butt on either side those dogs, foxes, and wild boars till he had destroyed them all.
44. And that sheep, whose eyes were opened, saw that ram which was amongst the sheep, till it forsook its glory and began to butt those sheep, and trampled upon them, and behaved itself unseemly.
45. And the Lord of the sheep sent the lamb to another lamb and raised it to being a ram and leader of the sheep instead of that ram which had forsaken its glory.
46. And it went to it and spoke to it alone, and raised it to being a ram, and made it the prince and leader of the sheep; but during all these things those dogs oppressed the sheep.
47. And the first ram pursued that second ram, and that second ram arose and fled before it. And I saw till those dogs pulled down the first ram.
48. And that second ram arose and led the little sheep. And those sheep grew and multiplied, but all the dogs, and foxes, and wild boars feared and fled before it, and that ram butted and killed the wild beasts, and those wild beasts had no longer any power among the sheep and robbed them no more of ought.
49. And that ram begat many sheep and fell asleep; and a little sheep became ram in its stead, and became prince and leader of those sheep.
50. And that house became great and broad, and it was built for those sheep. And a tower, lofty and great, was built on the house for the Lord of the sheep, and that house was low, but the tower was elevated and lofty, and the Lord of the sheep stood on that tower and they offered a full table before Him.
51. And again I saw those sheep that they again erred and went many ways, and forsook their house, and the Lord of the sheep called some from amongst the sheep and sent them to the sheep, but the sheep began to slay them.
52. And one of them was saved and was not slain, and it sped away and cried aloud over the sheep, and they sought to slay it, but the Lord of the sheep saved it from the sheep, and brought it up to me, and caused it to dwell there.
53. And many other sheep He sent to those sheep to testify unto them and lament over them.
54. And after that I saw that when they forsook the house of the Lord and His tower they fell away entirely, and their eyes were blinded. And I saw the Lord of the sheep how He wrought much slaughter amongst them in their herds until those sheep invited that slaughter and betrayed His place.
55. And He gave them over into the hands of the lions and tigers, and wolves and hyenas, and into the hand of the foxes, and to all the wild beasts, and those wild beasts began to tear in pieces those sheep.
56. And I saw that He forsook their house and their tower and gave them all into the hand of the lions, to tear and devour them, into the hand of all the wild beasts.
57. And I began to cry aloud with all my power, and to appeal to the Lord of the sheep, and to represent to Him in regard to the sheep that they were devoured by all the wild beasts.

58. But He remained unmoved, though He saw it, and rejoiced that they were devoured and swallowed and robbed, and left them to be devoured in the hand of all the beasts.
59. And He called seventy shepherds, and cast those sheep to them that they might pasture them, and He spoke to the shepherds and their companions:
60. 'Let each individual of you pasture the sheep hence forward, and everything that I shall command you that do you. And I will deliver them over unto you duly numbered, and tell you which of them are to be destroyed and them, destroy you.'
61. And He gave over unto them those sheep. And He called another and spoke to him: 'Observe and mark everything that the shepherds will do to those sheep for they will destroy more of them than I have commanded them.'
62. And every excess and the destruction which will be wrought through the shepherds, record, namely how many they destroy according to my command, and how many according to their own caprice. Record against every individual shepherd all the destruction he effects.
63. And read out before me by number how many they destroy, and how many they deliver over for destruction, that I may have this as a testimony against them, and know every deed of the shepherds, that I may comprehend and see what they do, whether or not they abide by my command which I have commanded them.
64. But they shall not know it, and you shall not declare it to them, nor admonish them, but only record against each individual all the destruction which the shepherds effect each in his time and lay it all before me.'
65. And I saw till those shepherds pastured in their season, and they began to slay and to destroy more than they were bidden, and they delivered those sheep into the hand of the lions.
66. And the lions and tigers ate and devoured the greater part of those sheep, and the wild boars ate along with them. And they burnt that tower and demolished that house.
67. And I became exceedingly sorrowful over that tower because that house of the sheep was demolished, and afterwards I was unable to see if those sheep entered that house.
68. And the shepherds and their associates delivered over those sheep to all the wild beasts, to devour them, and each one of them received in his time a definite number.
69. It was written by the other in a book how many each one of them destroyed of them. And each one slew and destroyed many more than was prescribed.
70. And I began to weep and lament on account of those sheep. And thus in the vision I saw that one who wrote, how he wrote down every one that was destroyed by those shepherds, day by day, and carried up and laid down and showed actually the whole book to the Lord of the sheep - even everything that they had done, and all that each one of them had made away with, and all that they had given over to destruction.
71. And the book was read before the Lord of the sheep, and He took the book from his hand and read it and sealed it and laid it down.

72. And forthwith I saw how the shepherds pastured for twelve hours, and behold three of those sheep turned back and came and entered and began to build up all that had fallen down of that house, but the wild boars tried to hinder them, but they were not able.
73. And they began again to build as before, and they reared up that tower, and it was named the high tower. And they began again to place a table before the tower, but all the bread on it was polluted and not pure.
74. And as touching all this, the eyes of those sheep were blinded so that they saw not, and the eyes of their shepherds likewise; and they delivered them in large numbers to their shepherds for destruction, and they trampled the sheep with their feet and devoured them.
75. And the Lord of the sheep remained unmoved till all the sheep were dispersed over the field and mingled with them (i.e. the beasts), and they (i.e. the shepherds) did not save them out of the hand of the beasts.
76. And this one who wrote the book carried it up, and showed it and read it before the Lord of the sheep, and implored Him on their account, and besought Him on their account as he showed Him all the doings of the shepherds, and gave testimony before Him against all the shepherds.
77. And he took the actual book and laid it down beside Him and departed.

## Chapter 90

1. And I saw till that in this manner thirty-five shepherds undertook the pasturing of the sheep, and they severally completed their periods as did the first. And others received them into their hands, to pasture them for their period, each shepherd in his own period.
2. And after that I saw in my vision all the birds of heaven coming, the eagles, the vultures, the kites, the ravens; but the eagles led all the birds; and they began to devour those sheep, and to pick out their eyes and to devour their flesh.
3. And the sheep cried out because their flesh was being devoured by the birds, and as for me I looked and lamented in my sleep over that shepherd who pastured the sheep.
4. And I saw until those sheep were devoured by the dogs and eagles and kites, and they left neither flesh nor skin nor sinew remaining on them till only their bones stood there: and their bones too fell to the earth and the sheep became few.
5. And I saw until that twenty-three had undertaken the pasturing and completed in their several periods fifty-eight times.
6. But behold lambs were borne by those white sheep, and they began to open their eyes and to see, and to cry to the sheep.
7. Yea, they cried to them, but they did not hearken to what they said to them, but were exceedingly deaf, and their eyes were very exceedingly blinded.
8. And I saw in the vision how the ravens flew upon those lambs and took one of those lambs, and dashed the sheep in pieces and devoured them.
9. And I saw till horns grew upon those lambs, and the ravens cast down their horns. And I saw till there sprouted a great horn of one of those sheep, and their eyes were opened.

10. And it looked at them and their eyes opened and it cried to the sheep, and the rams saw it and all ran to it.
11. And notwithstanding all this, those eagles and vultures and ravens and kites still kept tearing the sheep and swooping down upon them and devouring them. Still the sheep remained silent.
12. But the rams lamented and cried out, and those ravens fought and battled with it and sought to lay low its horn, but they had no power over it.
13. And I saw till the shepherds and eagles and those vultures and kites came, and they cried to the ravens that they should break the horn of that ram, and they battled and fought with it, and it battled with them and cried that its help might come.
14. And I saw till that man, who wrote down the names of the shepherds and carried up into the presence of the Lord of the sheep, came and helped it and showed it everything he had come down for the help of that ram.
15. And I saw till the Lord of the sheep came unto them in wrath, and all who saw Him fled, and they all fell into His shadow from before His face.
16. All the eagles and vultures and ravens and kites were gathered together, and there came with them all the sheep of the field, yea, they all came together, and helped each other to break that horn of the ram.
17. And I saw that man, who wrote the book according to the command of the Lord, till he opened that book concerning the destruction which those twelve last shepherds had wrought, and showed that they had destroyed much more than their predecessors, before the Lord of the sheep.
18. And I saw till the Lord of the sheep came unto them and took in His hand the staff of His wrath and smote the earth, and the earth clave asunder, and all the beasts and all the birds of the heaven fell from among those sheep, and were swallowed up in the earth and it covered them.
19. And I saw till a great sword was given to the sheep, and the sheep proceeded against all the beasts of the field to slay them, and all the beasts and the birds of the heaven fled before their face.
20. And I saw till a throne was erected in the pleasant land, and the Lord of the sheep sat Himself thereon and the other took the sealed books and opened those books before the Lord of the sheep.
21. And the Lord called those men, the seven first white ones, and commanded that they should bring before Him, beginning with the first star which led the way, all the stars whose privy members were like those of horses, and they brought them all before Him.
22. And He said to that man who wrote before Him, being one of those seven white ones, and said unto him: 'Take those seventy shepherds to whom I delivered the sheep and, who taking them on their own authority, slew more than I commanded them.'
23. And behold they were all bound, I saw, and they all stood before Him.
24. And the judgment was held first over the stars, and they were judged and found guilty, and went to the place of condemnation, and they were cast into an abyss, full of fire and flaming, and full of pillars of fire.

25. And those seventy shepherds were judged and found guilty, and they were cast into that fiery abyss.
26. And I saw at that time how a like abyss was opened in the midst of the earth, full of fire, and they brought those blinded sheep, and they were all judged and found guilty and cast into this fiery abyss, and they burned.
27. Now this abyss was to the right of that house. And I saw those sheep burning and their bones burning.
28. And I stood up to see till they folded up that old house, and carried off all the pillars and all the beams and ornaments of the house were at the same time folded up with it, and they carried it off and laid it in a place in the south of the land.
29. And I saw till the Lord of the sheep brought a new house greater and loftier than that first, and set it up in the place of the first which had been folded up. All its pillars were new, and its ornaments were new and larger than those of the first, the old one which He had taken away, and all the sheep were within it.
30. And I saw all the sheep which had been left, and all the beasts on the earth, and all the birds of the heaven, falling down and doing homage to those sheep and making petition to and obeying them in everything.
31. And thereafter those three who were clothed in white and had seized me by my hand (who had taken me up before), and the hand of that ram also seizing hold of me, they took me up and set me down in the midst of those sheep before the judgment took place.
32. And those sheep were all white, and their wool was abundant and clean.
33. And all that had been destroyed and dispersed, and all the beasts of the field, and all the birds of the heaven, assembled in that house, and the Lord of the sheep rejoiced with great joy because they were all good and had returned to His house.
34. And I saw till they laid down that sword, which had been given to the sheep, and they brought it back into the house, and it was sealed before the presence of the Lord, and all the sheep were invited into that house, but it held them not.
35. And the eyes of them all were opened, and they saw the good, and there was not one among them that did not see.
36. And I saw that that house was large and broad and very full.
37. And I saw that a white bull was born, with large horns and all the beasts of the field and all the birds of the air feared him and made petition to him all the time.
38. And I saw till all their generations were transformed, and they all became white bulls. And the first among them became a lamb, and that lamb became a great animal and had great black horns on its head
39. And the Lord of the sheep rejoiced over it and over all the oxen. And I slept in their midst, and I awoke and saw everything.
40. This is the vision which I saw while I slept, and I awoke and blessed the Lord of righteousness and gave Him glory.

41. Then I wept with a great weeping and my tears stayed not till I could no longer endure it. When I saw, they flowed on account of what I had seen for everything shall come and be fulfilled, and all the deeds of men in their order were shown to me.
  
42. On that night I remembered the first dream, and because of it I wept and was troubled-because I had seen that vision.

Along with a summary of the chapters, the Bible passages that relate to it will be presented and a heading for each section.

### **Introduction to the Dream-Visions that Follow**

Chapter 83 begins Enoch's relating of his visions to Methuselah. Note two vision came before Enoch was married and one when he was just a child when he was learning to write. That early vision was of the heaven collapsing and the earth being swallowed up in a great abyss. He says it caused him to cry out in his sleep and his grandfather, Mahalalel, woke him. Mahalalel tells him that the dream-vision shows the secret that all of the sin of the earth must sink into the abyss and be destroyed with a great destruction. He tells Enoch to ask the Lord of glory that a remnant may remain on earth and that the whole earth may not be destroyed. Enoch says he did as his grandfather told him. He ends this recounting of that first vision by referring to his previous telling about being taken into the spiritual realm (heaven).

Chapter 84 continues with Enoch relating how he blessed (praised) God for all of his majesty and power that was shown to him and that his power, greatness, and kingship will abide throughout all generations and forever. Enoch proclaims that nothing is hidden from God and that the sin of angels and men is known to God and will be judged by him. Then he says he prayed again to God to fulfill his previous prayer that God would not destroy all the flesh of man on earth.

Chapter 85 through 90 are Enoch's telling Methuselah of his second dream-vision. As we look at those chapters we find that the vision covers the history of the world to the founding of a final kingdom of the Lord. Then he remembers his first dream-vision of judgment and knows that it must happen and that brings him to tears.

### **The Beginning to the Establishment of a Godly Line of People**

Chapter 85 begins the dream-vision he had before he took Methuselah's mother, Edna, to be his wife. It starts with a bull (male) coming from the earth and after that a heifer (female). These are obviously Adam and Eve. From these two come two bulls, one black and the other red. The black bull cores the red bull and the red bull could be seen no more. These are Cain and Abel and Cain's killing Abel. Then the black bull grows and a heifer goes with him and from them come many oxen that resembled and followed him (people opposing God). The first bull and heifer have another bull that is white and then many more bulls and black cows. From the white bull come many other white bulls which resemble and follow him (people following God). The white bull would be Seth and the other white bulls his descendants.

Genesis 2 – 5 and 1 Chronicles 1:1-3

### **The Fall of Angels and Demoralization of Mankind**

Chapter 86 tells of a star (angel) falling from heaven and living among the oxen (people opposing God). Then other stars come to live and mate with the oxen and produce different types of animals (not angels nor humans but something different). The people fear the offspring. The offspring begin to devour the humans.

Genesis 6:1-7

### **Seven Archangels**

Chapter 87 tells of the offspring beginning to devour each other and the earth crying about what is happening. Three angels come to Enoch and take him with them to a lofty place (spiritual realm / heaven) and tell him to remain until he sees all that happens to the different animals (offspring of angels and humans).

No biblical passages.

### **Imprisonment of Fallen Angels by Archangels**

Chapter 88 tells about the punishment of the fallen angels who mated with the humans being bound and cast into an abyss of the earth.

Jude 6; 2 Peter 2:4-9

### **The Flood and Deliverance of Noah**

Chapter 89:1-9 tells of a white bull (Noah) being instructed to build a great vessel and live on it while waters flow over the earth and kill all the cattle on it except him and his three offspring bulls. It tells that after the flood, the bulls leave the building. One of the three offspring bulls is white (Shem – godly line), one was red (Japheth), and the other was black (Ham – ungodly line). And then the white father bull dies.

Genesis 6:8 – 9:29; 1 Chronicles 1:4-27; 1 Peter 3:18-22; 2 Peter 3:5-7

### **Death of Noah to Exodus**

Chapter 89:10-27 begins with the three bulls bringing forth many animals and among them is born a white bull (Abraham) which brings forth a wild ass (donkey – Ishmael) and a white bull (Isaac). The wild ass bears many other wild asses while the white bull bears a black wild boar (Esau) and a white sheep (Jacob - Israel). The wild boar bears many other boars while the sheep bears twelve sheep (the twelve tribes of Israel). One of the twelve sheep is given by the other eleven to wolves and it has to live and grow among them. Then the Lord brings the eleven sheep to live with the one who grew with the wolves. Those sheep multiply there until the wolves begin to fear, oppress (persecute), and destroy the lambs of the sheep by casting them into a river of much water. The sheep cry to the Lord. One of the lambs (grown to a sheep - Moses) is saved from the wolves and it escapes to the wild asses (descendants of Ishmael). The sheep continue to cry to the Lord about their oppression until the Lord calls the sheep that escaped (Moses) to go to the wolves and tell them to no longer touch the sheep. As the sheep (Moses) is going to the wolves, another sheep (Aaron) meets it and together they smite the wolves until the wolves let the sheep depart (Exodus). As the sheep depart, the wolves pursue them, but the Lord of the sheep goes with them as their leader and they follow him. The wolves pursue the sheep until they reach a sea of water (Red Sea) which opens to let the sheep pass, but closes upon and kills the wolves when they try to follow through the sea.

Genesis 10 through Exodus 14 and 1 Chronicles 1:28 – 2:55

### **Israel in the Desert, the Giving of the Law, and the Entrance into the Promised Land**

Chapter 89:28-40 describes the sheep going into the desert where there is no water nor grass but the Lord of the sheep gives them water and grass. The Lord of the sheep meets the sheep at a mountain but they fear him and the sheep that had led them out from the wolves (Moses) ascends the mountain. But while he is there the sheep begin to wander from the way that had been shown to them. The Lord of the sheep is angered against them and begins to kill them until the leader sheep (Moses) comes and leads them back to the Lord. Then the leader sheep (Moses) builds a house for the Lord of the sheep. Then the sheep (Aaron) that met the leader sheep (Moses) dies. All the great sheep (those who left the wolves) die and little ones (their offspring) came and pastured near a stream of water (Jordan River). The leader sheep (Moses) dies and the sheep cry for their loss, but eventually cross the stream as two sheep arose to lead them (Joshua and Caleb). In that pleasant land the sheep enter they become satisfied.

Exodus 15 through Leviticus and Numbers to Deuteronomy 34 and Joshua

### **Time of the Judges to the Building of the Temple**

Chapter 89:40-50 tells of the sheep sometimes having their eyes open and sometimes blinded until a sheep arises to lead them back and their eyes are opened again. Then the foxes and wild boars begin to devour the sheep until the Lord of the sheep raises up a ram from their midst (Saul) to lead them. The ram attacks the dogs, foxes, and boars devouring the sheep until it forgets its glory and begins behaving badly. Then the Lord of the sheep raises up a lamb (David) to be a ram and leader of the sheep instead of the previous ram. The dogs begin to oppress the sheep while the first ram (Saul) pursues the second ram (David) until the dogs pull down (kill) the first ram. After this, the second ram (David) defeats the dogs, foxes, and boars and brings peace to the sheep. The ram brings forth many little sheep, and one of those sheep becomes a ram and leader of the sheep. He builds a great tower as a house for the Lord of the sheep and the Lord of the sheep stood on (occupied) the tower.

Judges; 1 Chronicles 3:1 – 29:30; 2 Chronicles 1:1 – 9:31; and 1 Kings 1 - 11

### **Two Kingdoms of Israel and Judah to the Destruction of Jerusalem**

Chapter 89:51-67 describes the Lord of the sheep sending sheep to bring the sheep back from forsaking his ways, but the sheep killed the sheep he sent. So the Lord of the sheep gave them into the hands of the beasts that wanted to tear the sheep into pieces. Then he called seventy shepherds (Sanhedrin) to take care of the sheep and only destroy those he commanded them to destroy but they disobeyed and destroyed more than they were told. Finally, the beasts destroyed the greater part of the sheep and destroyed the tower (Temple) and the house of the sheep (Jerusalem) was destroyed.

1 Kings 12 through 2 Kings 25 and 2 Chronicles 10 – 36

### **Destruction of Jerusalem to the Return from Captivity**

Chapter 89:68-71 The Lord of the sheep kept a record of all the sheep destroyed by the beasts and sealed it until a later time.

Daniel 1 – 6

### **Time of Cyrus to the Time of Alexander the Great**

Chapter 89:72-77 tells about three sheep returning to begin building up the house (Jerusalem) that was destroyed but were hindered by the wild boars. They finally rebuilt the tower (Temple) and place a table before it (present sacrifices) but the table was not pure. The eyes of the sheep were blinded and also the shepherds so

the shepherds delivered the sheep for destruction. The Lord of the sheep waited until the sheep were dispersed among the beasts but again a book was kept showing how the sheep were mistreated.

Daniel 2 and 10; Ezra; and Nehemiah

### **Alexander the Great to the Graeco-Syrian Domination**

Chapter 90:1-5 describes thirty-five shepherds pasturing the sheep for fifty-eight times, but the birds of heaven, led by the eagles, devoured the sheep until they became few.

Daniel 2 and 11

### **Graeco-Syrian Domination to the Church Age**

Chapter 90:6-12 describes lambs of the sheep opening their eyes and crying to the sheep but the sheep wouldn't listen to them. Then ravens took one of the lambs and still devoured more sheep. Horns (power) grew on the lambs but the raven cast down their horns until a great horn grew on one sheep (Church) and the eyes of the sheep were opened and they cried until other rams ran to it. The birds continued devouring the sheep but they kept quiet. The other rams cried out but the ravens fought with the lamb that became a ram because of the power of the horn. They sought to destroy it (Church) but had no power over it.

Daniel 2

### **The Last Assault of the Gentiles on the Jews**

Chapter 90:13-19 describes the shepherds of the sheep along with eagles and other birds crying out for the ravens to break the horn (power) of the ram (Church). The names of the shepherds were taken to the Lord of the sheep and he came to help the ram. The Lord of the sheep came in wrath, but the eagles, other birds, and even sheep came together to break the horn of the ram. The Lord of the sheep took the staff of his wrath and smote the earth, breaking it apart, and all the birds fell from among the sheep and were swallowed up in the earth. A great sword was given to the remaining sheep and they proceeded to slay the beasts and the birds fled from them.

Daniel 2 and 11; 1 Timothy 4:1-2; and Revelation 6 – 19

### **Judgment of Fallen Angels, Shepherds, and Apostates**

Chapter 90:20-27 describes a throne being erected in the pleasant land (Promised Land) and the Lord of the sheep sat on it while all the books that had been kept about the treatment of the sheep were opened. The Lord calls the seven first white ones (righteous angels) to bring the first star who led the others stars before him. Then he told one of the seven first white ones to bring the seventy shepherds who didn't pasture the sheep according to the Lord's command. Judgment was given that the stars should be cast into an abyss full of fire. The seventy shepherds were judged and also cast into the fiery abyss.

Daniel 12 and Revelation 20

### **The New Jerusalem, Resurrection of Righteous, and the Rule of the Messiah**

Chapter 90:28-42 describes the old house (Jerusalem) being dismantled and taken away and a new house (New Jerusalem) that was larger and greater than the old being set in its place and there were sheep in the house. All the remaining sheep and all other creatures fall down in homage to the sheep in the house and obeyed them in everything. Then Enoch says he was taken from where he had been told to observe all these

things and was set in the midst of those sheep whose wool was white, abundant, and clean. All that had been destroyed and dispersed and all the beasts of the field and birds of the air assembled before the Lord of the sheep and laid down the sword. A white bull was born with large horns and all the beasts and birds feared and petitioned him all the time. All the generations became white bulls and the first among them became a lamb that became a great animal with great black horns. The Lord of the sheep rejoiced over it and over all the oxen. Enoch says he slept in their midst, awoke, and saw everything, giving the Lord of righteousness glory. Then Enoch wept on account of everything he had seen of the future of men and their deeds. And then he remembered his first dream-vision and wept because what he had also seen there – the destruction of the earth and people living in his time.

## Revelation 20 and 21

### Chapter 91

1. And now, my son Methuselah, call to me all your brothers and gather together to me all the sons of your mother for the word calls me, and the spirit is poured out upon me that I may show you everything that shall befall you forever.'
2. And thereupon Methuselah went and summoned to him all his brothers and assembled his relatives.
3. And he spoke unto all the children of righteousness and said: 'Hear, ye sons of Enoch, all the words of your father, and hearken aright to the voice of my mouth for I exhort you and say unto you, beloved.
4. Love uprightness and walk therein and draw not nigh to uprightness with a double heart, and associate not with those of a double heart, but walk in righteousness, my sons. And it shall guide you on good paths and righteousness shall be your companion.
5. For I know that violence must increase on the earth, and a great chastisement be executed on the earth, and all unrighteousness come to an end. Yes, it shall be cut off from its roots, and its whole structure be destroyed.
6. And unrighteousness shall again be consummated on the earth, and all the deeds of unrighteousness and of violence and transgression shall prevail in a twofold degree.
7. And when sin and unrighteousness and blasphemy and violence in all kinds of deeds increase, and apostasy and transgression and uncleanness increase, a great chastisement shall come from heaven upon all these, and the holy Lord will come forth with wrath and chastisement to execute judgment on earth.
8. In those days violence shall be cut off from its roots, and the roots of unrighteousness together with deceit, and they shall be destroyed from under heaven.
9. And all the idols of the heathen shall be abandoned, and the temples burned with fire, and they shall remove them from the whole earth, and they (i.e. the heathen) shall be cast into the judgment of fire and shall perish in wrath and in grievous judgment for ever.
10. And the righteous shall arise from their sleep and wisdom shall arise and be given unto them.
11. And after that the roots of unrighteousness shall be cut off, and the sinners shall be destroyed by the sword ... shall be cut off from the blasphemers in every place, and those who plan violence and those who commit blasphemy shall perish by the sword.

12. And after that there shall be another, the eighth week - that of righteousness - and a sword shall be given to it that a righteous judgment may be executed on the oppressors and sinners shall be delivered into the hands of the righteous.
13. And at its close they shall acquire houses through their righteousness and a house shall be built for the Great King in glory for evermore.
14. And after that, in the ninth week, the righteous judgment shall be revealed to the whole world. And all the works of the godless shall vanish from all the earth and the world shall be written down for destruction. And all mankind shall look to the path of uprightness.
15. And after this, in the tenth week in the seventh part there shall be the great eternal judgment in which He will execute vengeance amongst the angels.
16. And the first heaven shall depart and pass away, and a new heaven shall appear and all the powers of the heavens shall give sevenfold light.
17. And after that there will be many weeks without number for ever, and all shall be in goodness and righteousness and sin shall no more be mentioned for ever.
18. And now I tell you, my sons, and show you the paths of righteousness and the paths of violence. Yea, I will show them to you again that ye may know what will come to pass.
19. And now, hearken unto me, my sons and walk in the paths of righteousness, and walk not in the paths of violence. For all who walk in the paths of unrighteousness shall perish for ever.

## **Chapter 92**

1. The book written by Enoch - Enoch indeed wrote this complete doctrine of wisdom, which is praised of all men and a judge of all the earth - for all my children who shall dwell on the earth and for the future generations who shall observe uprightness and peace.
2. Let not your spirit be troubled on account of the times for the Holy and Great One has appointed days for all things.
3. And the righteous one shall arise from sleep, shall arise and walk in the paths of righteousness. And all his path and conversation shall be in eternal goodness and grace.
4. He will be gracious to the righteous and give him eternal uprightness. And He will give him power so that he shall be endowed with goodness and righteousness and he shall walk in eternal light.
5. And sin shall perish in darkness for ever and shall no more be seen from that day for evermore.

## **Chapter 93**

1. And after that Enoch both gave and began to recount from the books.
2. And Enoch said: 'Concerning the children of righteousness and concerning the elect of the world, and concerning the plant of uprightness, I will speak these things. Yes, I Enoch will declare them unto you, my sons, according to that which appeared to me in the heavenly vision, and which I have known through the word of the holy angels, and have learned from the heavenly tablets.'

3. And Enoch began to recount from the books and said: I was born the seventh in the first week while judgment and righteousness still endured.
4. And after me there shall arise in the second week great wickedness, and deceit shall have sprung up. And in it there shall be the first end. And in it a man shall be saved. And after it is ended unrighteousness shall grow up, and a law shall be made for the sinners.
5. And after that in the third week at its close a man shall be elected as the plant of righteous judgment, and his posterity shall become the plant of righteousness for evermore.
6. And after that in the fourth week, at its close, visions of the holy and righteous shall be seen, and a law for all generations and an enclosure shall be made for them.
7. And after that in the fifth week, at its close, the house of glory and dominion shall be built for ever.
8. And after that in the sixth week all who live in it shall be blinded, and the hearts of all of them shall godlessly forsake wisdom. And in it a man shall ascend. And at its close the house of dominion shall be burnt with fire, and the whole race of the chosen root shall be dispersed.
9. And after that in the seventh week shall an apostate generation arise, and many shall be its deeds, and all its deeds shall be apostate.
10. And at its close shall be elected the elect righteous of the eternal plant of righteousness to receive sevenfold instruction concerning all His creation.
11. For who is there of all the children of men that is able to hear the voice of the Holy One without being troubled? And who can think His thoughts? And who is there that can behold all the works of heaven?
12. And how should there be one who could behold the heaven, and who is there that could understand the things of heaven and see a soul or a spirit and could tell thereof, or ascend and see all their ends and think them or do like them?
13. And who is there of all men that could know what is the breadth and the length of the earth, and to whom has been shown the measure of all of them?
14. Or is there any one who could discern the length of the heaven and how great is its height, and upon what it is founded, and how great is the number of the stars, and where all the luminaries rest?

## Chapter 94

1. And now I say unto you, my sons, love righteousness and walk therein for the paths of righteousness are worthy of acceptance, but the paths of unrighteousness shall suddenly be destroyed and vanish.
2. And to certain men of a generation shall the paths of violence and of death be revealed, and they shall hold themselves afar from them and shall not follow them.
3. And now I say unto you the righteous: Walk not in the paths of wickedness nor in the paths of death, and draw not nigh to them, lest you be destroyed.
4. But seek and choose for yourselves righteousness and an elect life and walk in the paths of peace and you shall live and prosper.

5. And hold fast my words in the thoughts of your hearts, and suffer them not to be effaced from your hearts for I know that sinners will tempt men to evilly-entreat wisdom so that no place may be found for her, and no manner of temptation may diminish.
6. Woe to those who build unrighteousness and oppression and lay deceit as a foundation for they shall be suddenly overthrown and they shall have no peace.
7. Woe to those who build their houses with sin for from all their foundations shall they be overthrown, and by the sword shall they fall. And those who acquire gold and silver in judgment suddenly shall perish.
8. Woe to you, you rich, for you have trusted in your riches and from your riches shall you depart, because you have not remembered the Most High in the days of your riches.
9. You have committed blasphemy and unrighteousness and have become ready for the day of slaughter and the day of darkness and the day of the great judgment.
10. Thus I speak and declare unto you: He who has created you will overthrow you and for your fall there shall be no compassion, and your Creator will rejoice at your destruction.
11. And your righteous ones in those days shall be a reproach to the sinners and the godless.

## **Chapter 95**

1. Oh that mine eyes were a cloud of waters that I might weep over you and pour down my tears as a cloud of waters; that so I might rest from my trouble of heart!
2. Who has permitted you to practice reproaches and wickedness? And so judgment shall overtake you, sinners.
3. Fear not the sinners, you righteous for again will the Lord deliver them into your hands that you may execute judgment upon them according to your desires.
4. Woe to you who fulminate anathemas which cannot be reversed. Healing shall therefore be far from you because of your sins.
5. Woe to you who requite your neighbor with evil for you shall be requited according to your works.
6. Woe to you, lying witnesses and to those who weigh out injustice for suddenly shall you perish.
7. Woe to you sinners, for you persecute the righteous, for you shall be delivered up and persecuted because of injustice. And heavy shall its yoke be upon you.

## **Chapter 96**

1. Be hopeful you righteous, for suddenly shall the sinners perish before you, and you shall have lordship over them according to your desires.
2. And in the day of the tribulation of the sinners your children shall mount and rise as eagles, and higher than the vultures will be your nest. And you shall ascend and enter the crevices of the earth and the clefts of the rock for ever as coney [rabbits] before the unrighteous. And the sirens shall sigh because of

you and weep.

3. Wherefore fear not, you that have suffered, for healing shall be your portion, and a bright light shall enlighten you. And the voice of rest you shall hear from heaven.
4. Woe unto you, you sinners, for your riches make you appear like the righteous, but your hearts convict you of being sinners. And this fact shall be a testimony against you for a memorial of your evil deeds.
5. Woe to you who devour the finest of the wheat and drink wine in large bowls and tread under foot the lowly with your might.
6. Woe to you who drink water from every fountain, for suddenly shall you be consumed and wither away, because you have forsaken the fountain of life.
7. Woe to you who work unrighteousness and deceit and blasphemy. It shall be a memorial against you for evil.
8. Woe to you, you mighty who with might oppress the righteous. For the day of your destruction is coming. In those days many and good days shall come to the righteous - in the day of your judgment.

## **Chapter 97**

1. Believe, you righteous, that the sinners will become a shame and perish in the day of unrighteousness.
2. Be it known unto you (you sinners) that the Most High is mindful of your destruction and the angels of heaven rejoice over your destruction.
3. What will you do, you sinners, and whither will you flee on that day of judgment when you hear the voice of the prayer of the righteous?
4. Yes, you shall fare like unto them against whom this word shall be a testimony. "You have been companions of sinners."
5. And in those days the prayer of the righteous shall reach unto the Lord, and for you the days of your judgment shall come.
6. And all the words of your unrighteousness shall be read out before the Great Holy One and your faces shall be covered with shame. And He will reject every work which is grounded on unrighteousness.
7. Woe to you, you sinners, who live on the mid ocean and on the dry land, whose remembrance is evil against you.
8. Woe to you who acquire silver and gold in unrighteousness and say: "We have become rich with riches and have possessions and have acquired everything we have desired."
9. And now let us do what we purposed for we have gathered silver and many are the husbandmen in our houses. And our granaries are brim full as with water.
10. Yes, and like water your lies shall flow away for your riches shall not abide, but speedily ascend from you for you have acquired it all in unrighteousness, and you shall be given over to a great curse.

## **Chapter 98**

1. And now I swear unto you, to the wise and to the foolish, for you shall have manifold experiences on the earth.
2. For you men shall put on more adornments than a woman, and colored garments more than a virgin. In royalty and in grandeur and in power, and in silver and in gold and in purple, and in splendor and in food they shall be poured out as water.
3. Therefore they shall be wanting in doctrine and wisdom, and they shall perish thereby together with their possessions, and with all their glory and their splendor and in shame and in slaughter and in great destitution their spirits shall be cast into the furnace of fire.
4. I have sworn unto you, you sinners, as a mountain has not become a slave, and a hill does not become the handmaid of a woman. Even so sin has not been sent upon the earth, but man of himself has created it, and under a great curse shall they fall who commit it.
5. And barrenness has not been given to the woman, but on account of the deeds of her own hands she dies without children.
6. I have sworn unto you, you sinners, by the Holy Great One, that all your evil deeds are revealed in the heavens and that none of your deeds of oppression are covered and hidden.
7. And do not think in your spirit nor say in your heart that you do not know and that you do not see that every sin is every day recorded in heaven in the presence of the Most High.
8. From henceforth you know that all your oppression wherewith you oppress is written down every day till the day of your judgment.
9. Woe to you, you fools, for through your folly shall you perish and you transgress against the wise and so good shall not be your portion.
10. And now, know that you are prepared for the day of destruction wherefore do not hope to live, you sinners, but you shall depart and die for you know no ransom for you are prepared for the day of the great judgment, for the day of tribulation and great shame for your spirits.
11. Woe to you, you obstinate of heart, who work wickedness and eat blood. Whence have you good things to eat and to drink and to be filled from all the good things which the Lord the Most High has placed in abundance on the earth? Therefore you shall have no peace.
12. Woe to you who love the deeds of unrighteousness. Wherefore do you hope for good unto yourselves? Know that you shall be delivered into the hands of the righteous, and they shall cut off your necks and slay you, and have no mercy upon you.
13. Woe to you who rejoice in the tribulation of the righteous; for no grave shall be dug for you.
14. Woe to you who set at nothing the words of the righteous; for ye shall have no hope of life.
15. Woe to you who write down lying and godless words for they write down their lies that men may hear them and act godlessly towards their neighbor.
16. Therefore they shall have no peace but die a sudden death.

1. Woe to you who work godlessness and glory in lying and extol them. You shall perish, and no happy life shall be yours.
2. Woe to them who pervert the words of uprightness, and transgress the eternal law, and transform themselves into what they were not - into sinners. They shall be trodden under foot upon the earth.
3. In those days make ready, you righteous, to raise your prayers as a memorial and place them as a testimony before the angels that they may place the sin of the sinners for a memorial before the Most High.
4. In those days the nations shall be stirred up and the families of the nations shall arise on the day of destruction.
5. And in those days the destitute shall go forth and carry off their children, and they shall abandon them, so that their children shall perish through them. Yes, they shall abandon their children that are still sucklings [babies], and not return to them. And shall have no pity on their beloved ones.
6. And again I swear to you, you sinners, that sin is prepared for a day of unceasing bloodshed.
7. And they who worship stones, and grave images of gold and silver and wood and stone and clay, and those who worship impure spirits and demons, and all kinds of idols not according to knowledge, shall get no manner of help from them.
8. And they shall become godless by reason of the folly of their hearts. And their eyes shall be blinded through the fear of their hearts and through visions in their dreams.
9. Through these they shall become godless and fearful for they shall have wrought all their work in a lie, and shall have worshiped a stone. Therefore in an instant shall they perish.
10. But in those days blessed are all they who accept the words of wisdom, and understand them and observe the paths of the Most High, and walk in the path of His righteousness, and become not godless with the godless for they shall be saved.
11. Woe to you who spread evil to your neighbors for you shall be slain in Sheol.
12. Woe to you who make deceitful and false measures, and to them who cause bitterness on the earth, for they shall thereby be utterly consumed.
13. Woe to you who build your houses through the grievous toil of others, and all their building materials are the bricks and stones of sin. I tell you, you shall have no peace.
14. Woe to them who reject the measure and eternal heritage of their fathers and whose souls follow after idols for they shall have no rest.
15. Woe to them who work unrighteousness and help oppression, and slay their neighbors until the day of the great judgment.
16. For He shall cast down your glory, and bring affliction on your hearts, and shall arouse His fierce indignation, and destroy you all with the sword, and all the holy and righteous shall remember your sins.

1. And in those days in one place the fathers together with their sons shall be smitten and brothers one with another shall fall in death till the streams flow with their blood.
2. For a man shall not withhold his hand from slaying his sons and his sons' sons, and the sinner shall not withhold his hand from his honored brother. From dawn till sunset they shall slay one another.
3. And the horse shall walk up to the breast in the blood of sinners, and the chariot shall be submerged to its height.
4. In those days the angels shall descend into the secret places and gather together into one place all those who brought down sin. And the Most High will arise on that day of judgment to execute great judgment amongst sinners.
5. And over all the righteous and holy He will appoint guardians from amongst the holy angels to guard them as the apple of an eye until He makes an end of all wickedness and all sin. And though the righteous sleep a long sleep, they have nothing to fear.
6. And then the children of the earth shall see the wise in security, and shall understand all the words of this book and recognize that their riches shall not be able to save them in the overthrow of their sins.
7. Woe to you sinners, on the day of strong anguish. You who afflict the righteous and burn them with fire, you shall be requited according to your works.
8. Woe to you, you obstinate of heart who watch in order to devise wickedness. Therefore shall fear come upon you and there shall be none to help you.
9. Woe to you, you sinners, on account of the words of your mouth, and on account of the deeds of your hands which your godlessness as wrought. In blazing flames burning worse than fire shall you burn.
10. And now, know you that from the angels He will inquire as to your deeds in heaven, from the sun and from the moon and from the stars in reference to your sins because upon the earth you execute judgment on the righteous.
11. And He will summon to testify against you every cloud and mist and dew and rain, for they shall all be withheld because of you from descending upon you, and they shall be mindful of your sins.
12. And now give presents to the rain that it be not withheld from descending upon you, nor yet the dew, when it has received gold and silver from you that it may descend.
13. When the hoar-frost and snow with their chilliness, and all the snow-storms with all their plagues fall upon you, in those days you shall not be able to stand before them.

Chapter 91 describes Enoch having his son, Methuselah, call all of his brothers (Enoch's sons) to come and hear what he has seen about what will happen to them (and their descendants) forever. He exhorts (pleads with) them to love and walk in uprightness and not associate with those of a double heart (not committed to being upright = not trusting and obeying God). He warns them that unrighteousness and all sorts of violence and evil will increase until the Lord will come with wrath and execute judgment on earth to end evil. The righteous shall arise from their sleep and wisdom shall be given to them, but the unrighteous will be cut off and perish by the sword during a week of judgment. Then there will be a week when everyone shall look to the path of righteousness followed by a week when eternal judgment will be executed on the angels. Then the first heaven will pass away and a new heaven appear with the sevenfold light (complete light of God) and it will last forever.

without any sin. Enoch ends this with an exhortation for his sons to walk in righteousness and not violence because everyone who walks in unrighteousness will perish forever.

Chapter 92 is Enoch's statement that he wrote for his children and for all future generations so that they would not be troubled by the times the Great One (God) has appointed for all things. He proclaims that God will be gracious to the righteous and they shall rise from sleep and walk in the paths of righteousness in eternal goodness and grace. He also proclaims that sin will perish in darkness and seen no more for ever.

Chapter 93 begins an account of what he wrote to his children and the generations of their descendants. He uses a series of weeks to show different periods of the past and future. These are not the same time frame as given to Daniel for the history of the Jews from his time to their final restoration to God. He says he was born in the first week which was a time when righteousness and judgment still endured. In the second week great wickedness and deceit will spring up and bring the end of the first week. The third week will see a man elected as the plant of righteousness and his posterity will become the plant of righteousness forever. At the close of the fourth week the holy and righteous will be seen and an enclosure (house) will be made for them. In the fifth week the house of glory and dominion will be built forever. The sixth week will see people godlessly forsaking wisdom but a man will ascend and at the close of the week the whole race of the chosen root will be dispersed. During the seventh week an apostate generation will arise but at the close of the week the elect of the righteous will receive sevenfold (complete) instruction concerning all of creation. He closes this discussion of the future events by asking what man could hear the voice of the Holy One, or understand the things of heaven, or see a spirit and tell about it, or know the breadth and length of the earth, or discern the length and height of heaven and on what it is founded, or know the great number of the stars. These are all things Enoch has described as being shown to him on his journey to the spiritual realm. In this section he doesn't cover the rest of the weeks that he described previously.

Chapter 94 is Enoch's admonishment to the unrighteous, describing their wrong living and declaring that in the day of judgment they will be overthrown without compassion.

Chapter 95 shows Enoch's misery over the evil of the wicked and the future that will happen to them.

Chapter 96 gives an encouragement to the righteous that suddenly the sinners will perish but the righteous will be healed, a bright light will enlighten them, and they will hear a voice of rest from heaven. But he continues a warning to sinners that they will be consumed because they have forsaken the fountain of life.

Chapter 97 is a continuation of warning the sinners about their unrighteousness and that all of it will be read before the Great Holy One (God) and their faces will be covered with shame.

Chapter 98 proclaims that sin on earth was created by man and everyone who commits it is under a great curse and will be cast into the furnace of fire. Enoch explains that all the evil deeds of sinners are revealed in the heavens and none are covered or hidden from the Most High and await the day of judgment. He proclaims six woes to the sinners for by their folly they transgress against the wise; they have all the good things God has provided on earth but work wickedness and eat blood; they love the deeds of unrighteousness; they rejoice in the tribulation of the righteous; they make the words of the wise worthless; they write lying and godless words for people to follow and act godlessly towards other people. He says that these sinners will have no peace but die a sudden death.

Chapter 99 continues to give seven more woes to the sinners for lying, perverting the words of uprightness, transgressing the eternal law, spreading evil, building their own wealth on the work of others, rejecting the heritage of their fathers (ancestors), and oppressing and slaying their neighbors. Enoch calls upon the righteous to raise their prayers as a testimony before the Most High of how the sinners have mistreated them. He says that the idols of stone, wood, clay, and precious metals that the sinners worship are really the worship of impure spirits and demons and that they will be of no help in the day of judgment, so that the sinners will be slain.

Chapter 100 describes sinners slaying each other with their blood being as high as the breast of a horse. In those days angels will descend into the secret places to gather all those who brought down sin and the Most High will rise up to execute judgment on sinners. The Most High will appoint guardians from the holy angels to guard the righteous until he makes an end to all wickedness and sin. And though the righteous sleep (bodies have died) they have nothing to fear. But the sinners on account of their own words and deeds will burn in flames that burn worse than fire.

There are many scripture passages that relate to these chapters from Enoch, but here are some that are relevant.

Genesis 3 describes the entrance of sin into the world through the actions of Adam and Eve. Paul refers to this in Romans 5:12-14 “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned, for before the law was given, sin was in the world. But sin is not taken into account when there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.”

Ezekiel 28:11-16 describe the fall of Satan because of his sin which occurred before he tempted Adam and Eve to sin and bring sin into the world. “The word of the Lord came to me: ‘Son of man, take up a lament concerning the king of Tyre and say to him: This is what the Sovereign Lord says: You were the model of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone adorned you; ruby, topaz and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl. Your settings and mountings were made of gold; on the day you were created they were prepared. You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones. You were blameless in your ways from the day you were created till wickedness was found in you. Through your widespread trade you were willed with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones.’”

Matthew 24:3-14 warns the righteous not to be deceived by the wickedness of the unrighteous which will continue into the end times. “As Jesus was sitting on the Mount of Olives, the disciples came to him privately. ‘Tell us,’ they said, ‘when will this happen, and what will be the sign of your coming and the coming of the end of the age?’ Jesus answered: ‘Watch out that no one deceives you. For many will come in my name, claiming, I am the Christ, and will deceive many. You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains. Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. At that time many will turn away from the faith and will betray and hate each other, and many false prophets will appear and deceive many people. Because of the increase of wickedness, the love of most will grow cold, but he who stands firm to the end will be saved. And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.’”

Romans 1:18-19 reads: “The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them.”

Daniel 9:24-27 describes what Daniel was shown about the future of his people, the Jews. “Seventy sevens are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy. Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes there will be seven sevens, and sixty-two sevens. It will be rebuilt with streets and a

trench, but in times of trouble. After the sixty-two sevens, the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. He will confirm a covenant with many for one seven, but in the middle of that seven he will put an end to sacrifice and offering. And one who causes desolation will place abominations on a wing of the temple until the end that is decreed is poured out on him.”

Luke 16:19-31 is Jesus’ description of what the existence was of those who died before he made payment for the sin of all mankind by shedding his blood and dying on a cross. He describes the wicked as being held in a place of hot, dry torment while they await their final judgment. He describes the righteous being separated from the wicked and being in comfort as they await their future redemption. This separation is what Enoch is describing here. He does not describe the Holy One (Messiah), Jesus, setting those who were held in comfort free from their pleasant captivity and being taken to heaven. Ephesians 4:8-9 reads: “This is why it says: ‘When he ascended on high, he led captives in his train and gave gifts to men.’ (a quote from Psalm 68:18) What does ‘he ascended’ mean except that he also descended to the lower, earthly regions?”

Revelation 14:14-20 describes the angels being sent by Jesus to gather the wicked being gathered and judged in the winepress of God’s wrath. “I looked and there before me was a white cloud, and seated on the cloud was one ‘like a son of man’ with a crown of gold on his head and a sharp sickle in his hand. Then another angel came out of the temple and called in a loud voice to him who was sitting on the cloud, ‘Take your sickle and reap, because the time to reap, for the harvest of the earth is ripe.’ So he who was seated on the cloud swung his sickle over the earth, and the earth was harvested. Another angel came out of the temple in heaven, and he too had a sharp sickle. Still another angel, who had charge of the fire, came from the altar and called in a loud voice to him who had the sharp sickle. ‘Take your sharp sickle and gather the clusters of grapes from the earth’s vine, because its grapes are ripe.’ The angel swung his sickle on the earth, gathered its grapes and threw them into the great winepress of God’s wrath. They were trampled in the winepress outside the city, and blood flowed out of the press, rising as high as the horses’ bridles for a distance of 1,600 stadia.”

Revelation 20 describes Satan being bound for a thousand years (millennium) so that he cannot tempt people to sin during that time. Then he is released and again tempts a great number of people to sin so that fire comes down from heaven and devours the people. Then Satan is judged by being thrown into the lake of burning sulfur where he will be tormented for ever and ever. Then earth and sky dissolve leaving all the dead to be judged. (See parallel descriptions in Isaiah 34:4 and 2 Peter 3:10-13) The dead whose names are not found written in the book of life are thrown into the lake of fire, which is described as the second death.

## Chapter 101

1. Observe the heaven, you children of heaven, and every work of the Most High, and fear you Him and work no evil in His presence.
2. If He closes the windows of heaven, and withholds the rain and the dew from descending on the earth on your account, what will you do then?
3. And if He sends His anger upon you because of your deeds, you cannot petition Him; for you spoke proud and insolent words against His righteousness: therefore you shall have no peace.
4. And see you not the sailors of the ships, how their ships are tossed to and fro by the waves, and are shaken by the winds, and are in sore trouble?
5. And therefore do they fear because all their goodly possessions go upon the sea with them, and they have evil forebodings of heart that the sea will swallow them and they will perish therein.

6. Are not the entire sea and all its waters, and all its movements, the work of the Most High, and has He not set limits to its doings, and confined it throughout by the sand?
7. And at His reproof it is afraid and dries up, and all its fish die and all that is in it, but you sinners that are on the earth fear Him not.
8. Has He not made the heaven and the earth, and all that is therein? Who has given understanding and wisdom to everything that moves on the earth and in the sea?
9. Do not the sailors of the ships fear the sea? Yet sinners fear not the Most High.

## **Chapter 102**

1. In those days when He has brought a grievous fire upon you, where will you flee and where will you find deliverance? And when He launches forth His Word against you will you not be frightened and fear?
2. And all the luminaries shall be frightened with great fear, and all the earth shall be frightened and tremble and be alarmed.
3. And all the angels shall execute their commands and shall seek to hide themselves from the presence of the Great Glory. And the children of earth shall tremble and quake. And you sinners shall be cursed for ever and you shall have no peace.
4. Fear you not, you souls of the righteous, and be hopeful you that have died in righteousness.
5. And grieve not if your soul into Sheol has descended in grief, and that in your life your body fared not according to your goodness. But wait for the day of the judgment of sinners and for the day of cursing and chastisement.
6. And yet when you die the sinners speak over you: "As we die, so die the righteous, and what benefit do they reap for their deeds?"
7. Behold, even as we, so do they die in grief and darkness, and what have they more than we? From henceforth we are equal.
8. And what will they receive and what will they see for ever? Behold, they too have died, and henceforth for ever shall they see no light."
9. I tell you, you sinners, you are content to eat and drink, and rob and sin, and strip men naked, and acquire wealth and see good days.
10. Have you seen the righteous how their end falls out, that no manner of violence is found in them till their death?
11. "Nevertheless they perished and became as though they had not been, and their spirits descended into Sheol in tribulation."

## **Chapter 103**

1. Now, therefore, I swear to you, the righteous, by the glory of the Great and Honored and Mighty One in dominion.
2. And by His greatness I swear to you: I know a mystery and have read the heavenly tablets, and have seen the holy books, and have found written therein and inscribed regarding them:
3. That all goodness and joy and glory are prepared for them, and written down for the spirits of those who have died in righteousness, and that manifold good shall be given to you in recompense for your labors, and that your lot is abundantly beyond the lot of the living.
4. And the spirits of you who have died in righteousness shall live and rejoice, and their spirits shall not perish, nor their memorial from before the face of the Great One unto all the generations of the world: wherefore no longer fear their contumely [contemptuous treatment or insolent language].
5. Woe to you, you sinners, when you have died. If you die in the wealth of your sins, and those who are like you say regarding you: "Blessed are the sinners. They have seen all their days."
6. And how they have died in prosperity and in wealth, and have not seen tribulation or murder in their life. And they have died in honor and judgment has not been executed on them during their life."
7. Know you that their souls will be made to descend into Sheol and they shall be wretched in their great tribulation.
8. And into darkness and chains and a burning flame where there is grievous judgment shall your spirits enter. And the great judgment shall be for all the generations of the world. Woe to you, for you shall have no peace.
9. Say not in regard to the righteous and good who are in life: "In our troubled days we have toiled laboriously and experienced every trouble and met with much evil and been consumed, and have become few and our spirit small."
10. And we have been destroyed and have not found any to help us even with a word. We have been tortured and destroyed and not hoped to see life from day to day.
11. We hoped to be the head and have become the tail. We have toiled laboriously and had no satisfaction in our toil. And we have become the food of the sinners and the unrighteous, and they have laid their yoke heavily upon us.
12. They have had dominion over us that hated us and smote us. And to those that hated us we have bowed our necks but they pitied us not.
13. We desired to get away from them that we might escape and be at rest, but found no place whereunto we should flee and be safe from them.
14. And are complained to the rulers in our tribulation, and cried out against those who devoured us, but they did not attend to our cries and would not hearken to our voice.
15. And they helped those who robbed us and devoured us and those who made us few. And they concealed their oppression and they did not remove from us the yoke of those that devoured us and dispersed us and murdered us, and they concealed their murder and remembered not that they had lifted up their hands against us.

## **Chapter 104**

1. I swear unto you, that in heaven the angels remember you for good before the glory of the Great One and your names are written before the glory of the Great One.
2. Be hopeful for aforetime you were put to shame through ill and affliction, but now you shall shine as the lights of heaven.
3. You shall shine and you shall be seen, and the portals of heaven shall be opened to you. And in your cry, cry for judgment, and it shall appear to you for all your tribulation shall be visited on the rulers and on all who helped those who plundered you.
4. Be hopeful and cast not away your hope for you shall have great joy as the angels of heaven.
5. What shall you be obliged to do? You shall not have to hide on the day of the great judgment and you shall not be found as sinners, and the eternal judgment shall be far from you for all the generations of the world.
6. And now fear not, you righteous, when you see the sinners growing strong and prospering in their ways. Be not companions with them but keep afar from their violence for you shall become companions of the hosts of heaven.
7. And, although you sinners say: "All our sins shall not be searched out and be written down," nevertheless they shall write down all your sins every day.
8. And now I show unto you that light and darkness, day and night, see all your sins.
9. Be not godless in your hearts, and lie not and alter not the words of uprightness nor charge with lying the words of the Holy Great One, nor take account of your idols for all your lying and all your godlessness issue not in righteousness but in great sin.
10. And now I know this mystery, that sinners will alter and pervert the words of righteousness in many ways, and will speak wicked words, and lie, and practice great deceits, and write books concerning their words.
11. But when they write down truthfully all my words in their languages, and do not change or diminish ought from my words but write them all down truthfully – all that I first testified concerning them.
12. Then, I know another mystery; that books will be given to the righteous and the wise to become a cause of joy and uprightness and much wisdom.
13. And to them shall the books be given, and they shall believe in them and rejoice over them, and then shall all the righteous who have learned therefrom all the paths of uprightness be recompensed.

## **Chapter 105**

1. In those days the Lord bade them to summon and testify to the children of earth concerning their wisdom. Show it unto them for you are their guides, and a recompense over the whole earth.
2. For I and My son will be united with them for ever in the paths of uprightness in their lives and you shall have peace. Rejoice, you children of uprightness. Amen.

## Chapter 106

1. And after some days my son Methuselah took a wife for his son Lamech, and she became pregnant by him and bore a son.
2. And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and his eyes beautiful. And when he opened his eyes, he lighted up the whole house like the sun, and the whole house was very bright.
3. And thereupon he arose in the hands of the midwife, opened his mouth, and conversed with the Lord of righteousness.
4. And his father Lamech was afraid of him and fled, and came to his father Methuselah.
5. And he said unto him: 'I have begotten a strange son, diverse from and unlike man, and resembling the sons of the God of heaven, and his nature is different and he is not like us, and his eyes are as the rays of the sun, and his countenance is glorious.'
6. And it seems to me that he is not sprung from me but from the angels, and I fear that in his days a wonder may be wrought on the earth.
7. And now, my father, I am here to petition you and implore you that you may go to Enoch, our father, and learn from him the truth, for his dwelling-place is among the angels.'
8. And when Methuselah heard the words of his son, he came to me to the ends of the earth, for he had heard that I was there, and he cried aloud, and I heard his voice and I came to him. And I said unto him: 'Behold, here am I, my son, wherefore have you come to me?'
9. And he answered and said: 'Because of a great cause of anxiety have I come to you, and because of a disturbing vision have I approached.'
10. And now, my father, hear me. Unto Lamech, my son, there has been born a son the like of whom there is none, and his nature is not like man's nature, and the color of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes are like the rays of the sun. And he opened his eyes and thereupon lighted up the whole house.
11. And he arose in the hands of the midwife, and opened his mouth and blessed the Lord of heaven.
12. And his father Lamech became afraid and fled to me, and did not believe that he was sprung from him, but that he was in the likeness of the angels of heaven; and behold I have come to thee that thou may make known to me the truth.'
13. And I, Enoch, answered and said unto him: 'The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to you that in the generation of my father Jared some of the angels of heaven transgressed the word of the Lord.'
14. And behold they commit sin and transgress the law, and have united themselves with women and commit sin with them, and have married some of them, and have begot children by them.
15. And they shall produce on the earth giants not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity.'

16. Yes, there shall come a great destruction over the whole earth, and there shall be a deluge and a great destruction for one year.
17. And this son who has been born unto you shall be left on the earth, and his three children shall be saved with him. When all mankind that are on the earth shall die, he and his sons shall be saved.
18. And now make known to your son Lamech that he who has been born is in truth his son, and call his name Noah for he shall be left to you, and he and his sons shall be saved from the destruction, which shall come upon the earth on account of all the sin and all the unrighteousness, which shall be consummated on the earth in his days.
19. And after that there shall be still more unrighteousness than that which was first consummated on the earth for I know the mysteries of the holy ones; for He, the Lord, has showed me and informed me, and I have read them in the heavenly tablets.

## Chapter 107

1. And I saw written on them that generation upon generation shall transgress, till a generation of righteousness arises, and transgression is destroyed and sin passes away from the earth, and all manner of good comes upon it.
2. And now, my son, go and make known to your son Lamech that this son, which has been born, is in truth his son, and that this is no lie.'
3. And when Methuselah had heard the words of his father Enoch – for he had shown to him everything in secret – he returned and showed them to him and called the name of that son Noah for he will comfort the earth after all the destruction.

## Chapter 108

1. Another book which Enoch wrote for his son Methuselah and for those who will come after him, and keep the law in the last days.
2. You who have done good shall wait for those days till an end is made of those who work evil, and an end of the might of the transgressors.
3. And wait you indeed till sin has passed away, for their names shall be blotted out of the book of life and out of the holy books, and their seed shall be destroyed for ever, and their spirits shall be slain, and they shall cry and make lamentation in a place that is a chaotic wilderness, and in the fire shall they burn for there is no earth there.
4. And I saw there something like an invisible cloud for by reason of its depth I could not look over, and I saw a flame of fire blazing brightly, and things like shining mountains circling and sweeping to and fro.
5. And I asked one of the holy angels who was with me and said unto him: 'What is this shining thing? for it is not a heaven but only the flame of a blazing fire, and the voice of weeping and crying and lamentation and strong pain.'
6. And he said unto me: 'This place which you see here are cast the spirits of sinners and blasphemers, and of those who work wickedness, and of those who pervert everything that the Lord hath spoken through the mouth of the prophets – even the things that shall be.'

7. For some of them are written and inscribed above in the heaven, in order that the angels may read them and know that which shall befall the sinners, and the spirits of the humble, and of those who have afflicted their bodies, and been recompensed by God.
8. And of those who have been put to shame by wicked men, who love God and loved neither gold nor silver nor any of the good things which are in the world, but gave over their bodies to torture.
9. Who, since they came into being, longed not after earthly food, but regarded everything as a passing breath, and lived accordingly. And the Lord tried them much, and their spirits were found pure so that they should bless His name.
10. And all the blessings destined for them I have recounted in the books. And he hath assigned them their recompense, because they have been found to be such as loved heaven more than their life in the world, and though they were trodden under foot of wicked men, and experienced abuse and reviling from them and were put to shame, yet they blessed Me.
11. And now I will summon the spirits of the good who belong to the generation of light, and I will transform those who were born in darkness, who in the flesh were not recompensed with such honor as their faithfulness deserved.
12. And I will bring forth in shining light those who have loved My holy name, and I will seat each on the throne of his honor.
13. And they shall be resplendent for times without number, for righteousness is the judgment of God.
14. For to the faithful He will give faithfulness in the habitation of upright paths. And they shall see those who were born in darkness led into darkness, while the righteous shall be resplendent.
15. And the sinners shall cry aloud and see them resplendent, and they indeed will go where days and seasons are prescribed for them.

Chapter 101 calls on the children of heaven (those who trust and follow God) to observe all his work and do no evil in his presence. If God's anger is against a person because of his deeds (evil) there is no petition the person can make because of having spoken words against his righteousness and therefore shall have no peace. The example of sailors on a raging sea is that they fear what the power of the sea can do to their ships and them. But God is more powerful because he can dry up the sea, and yet sinners (those who refuse to let God be in control of their life) do not fear what he can do to them.

Chapter 102 begins by describing the great fear that will be among the sinners during the judgment that God will bring upon them. It also describes that the angels will tremble at the judgment even though they will obey God's commands during that judgment. Although all children of earth shall tremble, the souls of the righteous should not fear but be hopeful because they died in righteousness. Even though sinners say there is no difference between what happens to the righteous and sinners, they do not see what will happen to them after death so they are content with what they can get from the world by any means.

Chapter 103 begins with Enoch's oath to the righteous that what he has said is the truth because he has read the heavenly tablets and books and found all the goodness and joy that is prepared for them as a memorial before God for all generations. But the sinners, when they die, will find that their souls will descend into Sheol and experience wretched tribulation until their judgment and thereafter darkness, chains, and a burning flame.

Chapter 104 continues Enoch's oath to the righteous that the angels in heaven remember them before God and that their names are written before him. Even though the righteous have been put to shame during their life,

they shall shine as the lights of heaven and the portals of heaven will be opened to them. The righteous are told not to fear when they see sinners growing strong and prosperous in their ways but keep far from their violence because the righteous will become companions of the hosts of heaven. He says that sinners will alter and pervert the words of righteousness in many ways, speak wicked words, lie, practice great deceit, and write books concerning their words (lying deceit). But he says that books will be given to the righteous to become a cause of joy, uprightness, and much wisdom. The righteous shall believe and rejoice over the words of these books and be repaid for the paths of righteousness they have learned from the books.

Chapter 105 says God commands the righteous to testify to the children of earth concerning the wisdom they have learned from the books that have been given to them. And God and his Son (Jesus) will be united with the righteous forever in paths of uprightness and they will have peace.

Chapter 106 tells of the birth of Noah and that he was like no other child, even resembling the sons of the God of heaven (angels) with eyes that are like rays of the sun and a countenance that was glorious. Consequently, his father, Lamech, feared that he might be the offspring of an angel (like had happened with the disobedient angels mating with human women). So, he asks his father, Methuselah, to go to Enoch and learn the truth about this child. In Methuselah's description to Enoch it is added that the child arose in the hands of the midwife (therefore at birth) and blessed the Lord of heaven. Enoch's answer about the Lord doing a new thing on earth that he has already discussed also states the it was during the generation of his father, Jared, that the angels mated with the women. He restates that a deluge and great destruction will come on the earth for one year to destroy all mankind but that Noah and his sons will be saved. He also states that after that there will still be more unrighteousness and that he has read about it and the mysteries of the holy ones (saints / church age believers) in the heavenly tablets.

Chapter 107 continues Enoch's answer to Methuselah's question about Lamech's son. He says that generation upon generation shall transgress (sin) until a generation of righteousness arises, sin is destroyed, and all manner of good comes upon it. Methuselah returns to tell Lamech all Enoch said and, therefore, Lamech names the child Noah because he will comfort the earth after all the destruction.

Chapter 108 tells of another book that Enoch wrote for his son, Methuselah, and for everyone who will come after him and keep the law in the last days. He tells those who have done good to wait for the days and end is made of those who work evil, till sin has passed away, and the names of those doing evil have had their names blotted out of the book of life and been put in a chaotic wilderness where there is fire and no earth. But he also says the spirits of the good will be brought forth in shining light and seated on their own thrones in honor and that they will be resplendent for times without number, because righteousness is the judgment of God.

The following scripture passages relate to what was written in the above chapters of the Book of Enoch:

Genesis 5:28-29 reads: "When Lamech had lived 182 years, he had a son. He named him Noah (which sounds like the Hebrew for comfort) and said, 'He will comfort us in the labor and painful toil of our hands caused by the ground the Lord has cursed.'"

Genesis 7:11 gives us the date of the beginning of the flood. "In the six hundredth year of Noah's life, on the seventeenth day of the second month, on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened." Genesis 8:13-14 gives us the date of the ending of the flood. "By the first day of the first month of Noah's six hundred and first year, the water had dried up from the earth. Noah then removed the covering from the ark and saw that the surface of the ground was dry. By the twenty-seventh day of the second month the earth was completely dry." These verses show that the length of the flood from dry ground to again being completely dry was just over one year (370 days using the Hebrew calendar of 30 days per month).

Exodus 32:31-33 reads: “The next day Moses said to the people, ‘You have committed a great sin. But now I will go up to the Lord; perhaps I can make atonement for your sin.’ So Moses went back to the Lord and said, ‘Oh, what a great sin these people have committed! They have made themselves gods of gold. But now, please forgive their sin – but if not, then blot me out of the book you have written.’ The Lord replied to Moses, ‘Whoever has sinned against me I will blot out of my book.’” Where did Moses get the idea that God had a book in which he kept the names of the righteous? This is not mentioned previous to this event.

Deuteronomy 28:15-16, 43-44, 58-59, 64 read: ““However, if you do not obey the Lord your God and do not carefully follow all his commands and decrees I am giving you today, all these curses will come upon you and overtake you. … The alien who lives among you will rise above you higher and higher, but you will sink lower and lower. He will lend to you, but you will not lend to him. He will be the head, but you will be the tail. … If you do not carefully follow all the words of this law, which are written in this book and do not revere this glorious and awesome name, the Lord your God, the Lord will send fearful plagues on you and your descendants, harsh and prolonged disasters, and severe and lingering illnesses. … Then the Lord will scatter you among all nations, from one end of the earth to the other. There you will worship other gods, gods of wood and stone, which neither you nor your fathers have known.”

Job 38:8-11 reads: “Who shut up the sea behind doors when it burst forth from the womb, when I made the clouds its garment and wrapped it in thick darkness, when I fixed limits for it and set its doors and bars in place, when I said, ‘This far you may come and no farther; here is where your proud waves halt?’”

Psalm 2 reads: “Why do the nations rage and the peoples plot in vain? The kings of the earth take their stand and the rulers gather together against the Lord and against his Anointed One. ‘Let us break their chains,’ they say, ‘and throw off their fetters.’ The One enthroned in heaven laughs; the Lord scoffs at them. Then he rebukes them in his anger and terrifies them in his wrath, saying, ‘I have installed my King on Zion, my holy hill.’ I will proclaim the decree of the Lord: ‘He said to me: You are my Son; today I have become your Father. Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. You will rule them with an iron scepter; you will dash them to pieces like pottery.’ Therefore, you kings, be wise; be warned, you rulers of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him.”

Ecclesiastes 12:13-14 reads: “Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments for this is the whole duty of man. For God will bring every deed into judgment, including every hidden thing, whether it is good or evil.”

Isaiah 1: 2, 15, 18-20 read: “Hear, O heavens! Listen, O earth! For the Lord has spoken: ‘I reared children and brought them up, but they have rebelled against me. … When you spread out your hands in prayer, I will hide my eyes from you; even if you offer many prayers, I will not listen. Your hands are full of blood. … ‘Come now, let us reason together,’ says the Lord. ‘Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool. If you are willing and obedient, you will eat the best from the land; but if you resist and rebel, you will be devoured by the sword.’ For the mouth of the Lord has spoken.”

Isaiah 57:1-4, 12-13, 21 read: “The righteous perish, and no one ponders it in his heart; devout men are taken away, and no one understands that the righteous are taken away to be spared from evil. Those who walk uprightly enter into peace; they find rest as they lie in death. But you – come here, you sons of a sorceress, you offspring of adulterers and prostitutes! At whom do you sneer and stick out your tongue? Are you not a brood of rebels, the offspring of liars? … When you cry out for help, let your collections of idols save you! The wind will carry all of them off, a mere breath will blow them away. But the man who makes me his refuge will inherit the land and possess my holy mountain. … There is no peace, says my God, for the wicked.”

Jeremiah 5:21-25 reads: "Hear this, you foolish and senseless people, who have eyes but do not see, who have ears but do not hear. Should you not fear me? Declares the Lord. Should you not tremble in my presence? I made the sand a boundary for the sea, an everlasting barrier it cannot cross. The waves may roll, but they cannot prevail; they may roar, but they cannot cross it. But these people have stubborn and rebellious hearts; they have turned aside and gone away. They do not say to themselves, 'Let us fear the Lord our God, who gives autumn and spring rains in season, who assures us of the regular weeks of harvest.' Your wrongdoings have kept these away; your sins have deprived you of good."

Daniel 12:1-3 reads: "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people – everyone whose name is found written in the book – will be delivered. Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever."

Nahum 1:2-6 reads: "The Lord is a jealous and avenging God; the Lord takes vengeance and is filled with wrath. The Lord takes vengeance on his foes and maintains his wrath against his enemies. The Lord is slow to anger and great in power; the Lord will not leave the guilty unpunished. His way is in the whirlwind and the storm, and clouds are the dust of his feet. He rebukes the sea and dries it up; he makes all the rivers run dry. Bashan and Carmel wither and the blossoms of Lebanon fade. The mountains quake before him and the hills melt away. The earth trembles at his presence, the world and all who live in it. What can withstand his indignation? His wrath is poured out like fire; the rocks are shattered before him."

Matthew 19:28 reads: "Jesus said to them, 'I tell you the truth, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.'

Matthew 24:4-14 reads: "Jesus answered: Watch out that no one deceives you. For many will come in my name, claiming 'I am the Christ,' and will deceive many. You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains. Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. At that time many will turn away from the faith and will betray and hate each other, and many false prophets will appear and deceive many people. Because of the increase of wickedness, the love of most will grow cold, but he who stands firm to the end will be saved. And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come."

Matthew 28:18-20 reads: "Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.'

Luke 10:17-20 reads: "The seventy-two returned with joy and said, 'Lord, even the demons submit to us in your name.' He replied, 'I saw Satan fall like lightning from heaven. I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.'"

Luke 16:22-24 reads: "The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.'"

John 14:23 reads: “Jesus replied, ‘If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him.’”

John 17:20-21 reads: “My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.”

John 20:19-24 reads: “On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, ‘Peace be with you!’ After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord. Again Jesus said, ‘Peace be with you! As the Father has sent me, I am sending you.’ And with that he breathed on them and said, ‘Receive the Holy Spirit.’”

John 20:30-31 reads: “Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in this name.”

Philippians 4:2-3 reads: “I plead with Euodia and I plead with Syntyche to agree with each other in the Lord. Yes, and I ask you, loyal yoke-fellow, help these women who have contended at my side in the cause of the gospel, along with Clement and the rest of my fellow workers, whose names are in the book of life.”

Hebrews 12:22-24 reads: “But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect, to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.”

Revelation 3:4-5, in a letter from Jesus to the believers in the church at Sardis, we read: “Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white for they are worthy. He who overcomes will, like them, be dressed in white. I will never erase his name from the book of life, but will acknowledge his name before my Father and his angels.”

Acts 1:7-8 reads: “He said to them: ‘It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.’”

Revelation 20:12-15 reads: “And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.”

Revelation 21:7-8 reads: “He who overcomes will inherit all this, and I will be his God and he will be my son. But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars – their place will be in the fiery lake of burning sulfur. This is the second death.”

An evaluation of the Book of Enoch and whether the Church should use it must begin with whether it disagrees with the Bible. From the study above, we find that it not only does it not disagree with the Bible that God has preserved down through the ages for believers to use but, in fact, it gives much of the information found throughout the 66 books of the Bible. In addition, it gives information that is not included in the biblical text but which amplifies on the biblical text, specifically about the “Watchers” (angels) who left their rightful

place in heaven to come to earth and mate with human women and who taught heavenly secrets to humans and led them to misuse it for evil purposes. This expands greatly on Genesis 6:1-7 about “the sons of God” mating with the “daughters of man” and producing “giants” or “mighty men.” This information was quoted or at least referred to in the writings of the early Church Fathers such as Justin Martyr, Clement of Alexandria, Irenaeus, Origen, and Tertullian. So from this part of our study, we can determine that the early Church Fathers accepted the book as inspired and worthy of use in teaching new believers and arguing against false teachings that were being spread among the early churches.

The Book of Enoch appears to disagree with what we “know scientifically” such as the portals of the spiritual realm from which come winds and snow. The Bible also uses “non-scientific” terms to describe things of the physical realm, like “sea shut behind doors,” “the gates of death,” “the abode of light,” “where the darkness resides,” “the storehouses of the snow and hail,” “the place where lightning is dispersed,” “the rain having a father,” “ice coming from a womb,” and “the heavens having water jars that can be tipped over.” (See Job 38) The Bible describes God as “wrapping himself in light as with a garment,” “stretching out the heavens like a tent,” “laying the beams of his upper chambers on their waters,” “making the clouds his chariot,” “riding on the wings of the wind,” and “setting the earth on its foundations.” (Psalm 104) Isaiah 40:22 describes God as “enthroned above the circle of the earth” and people “like grasshoppers.”

Since the Book of Enoch does not contradict the Bible and was in wide use during the first two centuries of the history of the Church, the next part of our evaluation has to be trying to answer the question of why the Church didn’t continue using it in their teaching and arguing against false teaching. This will necessitate looking at the early councils (meetings of the elders of the Church) to determine if they spoke against it for some reason. And if they didn’t speak against it, what might have happened that caused it to fall out of use.

## Early Church Councils Summary

Council	Date	Topics
Council of Jerusalem	50	Whether Gentiles had to be circumcised and obey Jewish Law
First Council of Nicaea	325	Arianism, the nature of Christ, celebration of Passover (Easter), ordination of eunuchs, prohibition of kneeling on Sundays and from Easter to Pentecost, validity of baptism by heretics, lapsed Christians, sundry other matters.
First Council of Constantinople	381	Arianism, Apollinarism, Sabellianism, Holy Spirit, successor to Meletius
Council of Ephesus	431	Nestorianism, Theotokos, Pelagianism
Council of Chalcedon	451	The judgments issued at the Second Council of Ephesus in 449, the alleged offences of Bishop Dioscorus of Alexandria, the relationship between the divinity and humanity of Christ, many disputes involving particular bishops and sees.
Second Council of Constantinople	553	Nestorianism, <u>Origenism</u>
Third Council of Constantinople	680	Monothelitism, the human and divine wills of Jesus
Second Council of Nicaea	787	Iconoclasm

These councils were not arguing about which writings should be included or excluded as inspired by God. They were debating how the Church should deal with issues such as lying, sexual immorality, who is authorized to baptize someone, who should be ordained (authorized) to lead local congregations and the congregations in a regional area (see), who was authorized to serve the Lord’s Supper, and other matters dealing with church

discipline. These are some of the things Paul had to write about to the congregations that he had started during his missionary journeys. We find from the “canons” (rules set down to be followed) that within about 200 years after the death of John, the last Apostle, that the Church had established a priesthood and layers of leadership. It appears that they overlooked the statement in Hebrews to “fix your thoughts on Jesus, the apostle and high priest whom we confess” and all the argument in Hebrews 5 through 8 about Jesus being the High Priest. Instead, they focused on Peter’s statements that “you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ” and “But you are a chosen people, a royal priesthood.” (1 Pet 3:5, 9) And because the Jews and all pagan religions had priests, they decided they needed priests. The main things that the councils were debating were the erroneous theological ideas that some individuals had developed, maybe because they didn’t understand the writings of the Apostles and some because they tried to incorporate human philosophical ideas with what the Apostles had taught. Some ideas appear to show that the individuals just didn’t understand the nature of God and how the Old Testament proclaimed what would happen in the New Testament and how the New Testament fulfilled what was foretold in the Old Testament.

Some of the Church Fathers who were leaders in their area of the known world made a list of the writings that they considered good for believers to use as part of their worship. There were many variances in the lists because they disagreed about which writings were beneficial for worship or suitable for believers to read (if they were able to read since many, if not most, of the believers were uneducated). Thus, the learned individuals, became the leaders and felt it was their duty to protect the uneducated from reading something that they might not understand (even though the debates show that some of the learned individuals didn’t really understand the writings they read).

For the most part, the early Church Fathers accepted the writings the Jews that began in the 3<sup>rd</sup> century BC when Ptolemy commissioned 72 Jewish scholars to translate the Torah (five books written by Moses) from Hebrew into Greek to be put in the library of Alexandria. From then until about 130 BC other Jewish writings were translated into Greek because many of the Jews were more accustomed to reading Greek which was the common language of commerce. Eventually this collection became known as the Septuagint. It appears from rabbinic writings that they chose the number of books that they listed for use in Synagogue services to be the same as the number of letters in the Hebrew alphabet. Some Rabbis listed more books than others by combining some of the books together as one book so that they still only had the same number of books as the Hebrew alphabet. Their lists did not exclude Jews from reading other writings that weren’t included. But, by the time of Jesus, the list of the Rabbis for use in the Synagogues became the “accepted” list of Old Testament writings, even though we know from the Dead Sea scrolls that other writings were also read and considered inspired by God. That list was the basis of the Septuagint which was the common writings read in the time of Jesus and was the source of Old Testament quotes in the New Testament. The writings included in the Septuagint therefore became the basis of what most of the early Church Fathers listed as the Old Testament, although we know that some of them also read and quoted from other writings.

The list of writings considered good for use in worship and for reading by believers varied by different areas of the world and continues to vary even today. Even during the time of the Reformation (1517 – 1648) some groups excluded some of the books considered “authorized” by the Roman Catholic Church. Luther wanted to exclude the book of James. Calvin wrote commentaries on all the books of the New Testament except 2<sup>nd</sup> and 3<sup>rd</sup> John and the Revelation to John and then began writing commentaries on the Old Testament books.

The following is from the present-day Orthodox Coptic Church about tradition and the early believers:

### **The Jewish Tradition and Christianity**

Christ rejected the literal Jewish tradition, which opposed the word of God (Matt. 15:3; Mark 7:13; Col 2:8). The early Church used to participate in the ministry of the Jewish temple with its hymns and Psalms. The Church accepted what was living and in accordance with the word of God. From Jewish tradition St. Jude knew the dispute between Michael and the devil (Jude 9), and the prophecy of Enoch (Jude 14, 15), and

the apostle Paul knew the names of those who opposed Moses (2 Tim. 3:8), etc.

(From: *Introduction to the Orthodox Coptic Church*, by Fr. Tadros Y. Malaty, p. 325, 1993)

## **Writings Recognized Early as Acceptable for Worship and Reading by Believers**

Each symbol along the top of the large table below corresponds to a specific early writer and their acceptance and/or use of the books listed down the left side.

The symbols in the table have the meaning as follows:

Symbol	Opinion of Authority
✓	accepted; true; scriptural; or quoted from very approvingly
✓	possible approving quotation or allusion
✗	acceptable, but only with changes
?	dubious; disputed; or useful for inspiration
✗	spurious (in the classification of Eusebius)
✗	false; heretical; heterodox; quoted from very disapprovingly
·	not mentioned or quoted from; opinion unknown

The following symbols identify the early writers:

Ig = Ignatius

Po = Polycarp of Smyrna

M = Marcion

V = Valentius

JM = Justin Martyr

Ir = Irenaeus

C = Clement of Alexandria

T = Tertullian

MC = Muratorian Canon

O = Origin

E = Eusebius of Caesarea

CS = Codex Ainaiticus

A = Athanasius of Alexandria

D = Didymus the Blind

P = Peshitta

V = Vulgate

	Ig	Po	M	Va	JM	Ir	C	T	MC	O	E	CS	A	D	P	V
II Timothy	.	✓	✗	.	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Titus	.	.	✗	.	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Philemon	.	.	✗	.	.	.	✓	✓	✓	✓	✓	✓	.	✓	✓	✓
Hebrews	.	✓	.	.	.	✓	✓	✓	.	✓	✓?	✓	✓	✓	✓	✓
James	.	.	.	.	.	✓	.	.	?	?	✓	✓	✓	✓	✓	✓
I Peter	.	✓	.	✓	.	✓	✓	✓	.	✓	✓	✓	✓	✓	✓	✓
II Peter	.	.	.	.	.	.	.	.	?	?	✓	✓	✓	.	✓	✓
I John	.	✓	.	✓	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
II John	.	.	.	.	.	✓	.	.	✓	?	?	✓	✓	✓	✗	✓
III John	.	✓	.	.	.	.	.	.	?	?	✓	✓	✓	✗	.	✓
Jude	.	.	.	.	.	✓	✓	✓	✓	✓	?	✓	✓	✓	.	✓
Revelation of John	.	.	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	.	✓
Gospel of Thomas	.	.	.	.	.	.	.	.	.	✗	✗	.	.	.	.	.
Gospel of Truth	.	.	.	✓	.	✗	.	.	.	.	.	.	.	.	.	.
Gospel of the Twelve	.	.	.	.	.	.	.	.	.	✗	.	.	.	.	.	.
Gospel of Peter	.	.	.	.	.	.	.	.	?	✗	.	.	.	.	.	.
Gospel of Basilides	.	.	.	.	.	.	.	.	✗	✗	.	.	.	.	.	.
Gospel of the Egyptians	.	.	.	.	.	.	✓	.	.	✗	.	.	.	.	.	.
Gospel of the Hebrews	.	.	.	.	.	✓	.	.	?	✗	.	.	.	✓	.	.
Gospel of Matthias	.	.	.	.	.	.	.	.	✗	✗	.	.	.	.	.	.
Traditions of Matthias	.	.	.	.	.	✓	.	.	.	.	.	.	.	.	.	.
Preaching of Peter	.	.	.	✓	.	✓	.	.	✗	.	.	.	.	.	.	.
Acts of Andrew	.	.	.	.	.	.	.	.	.	✗	.	.	.	.	.	.
Acts of Paul	.	.	.	.	.	.	.	✗	.	?	✗	.	.	.	.	.
Acts of John	.	.	.	.	.	.	.	.	.	✗	.	.	.	.	.	.
Epistle to the Laodiceans	.	.	.	.	.	.	.	.	?	.	.	.	.	.	.	✓
I Clement	.	.	.	.	.	✓	✓	.	.	?	.	.	.	.	✓	.
Epistle of Barnabas	.	.	.	.	.	✓	.	.	?	✗	✓	.	✓	.	✓	.
Didache	.	.	.	.	.	✓	.	.	?	✗	.	?	✓	.	✓	.
Shepherd of Hermas	.	.	.	.	✓	✓	?	?	?	✗?	✓	?	✓	?	✓	.
Apocalypse of Peter	.	.	.	.	.	✓	.	✓	.	✓	.	✗	.	.	.	.
Book of Enoch	.	.	.	.	✓	✓	✓	✓	✓	.	✓	.	.	.	.	.

The authors of this table did not include research into whether the early church writers accepted the Book of Enoch, probably from a predisposed idea that none of them would accept such a strange writing as worthy of their teaching. This is proven especially wrong in the writing of Tertullian and is easily seen as being used by Justin Martyr, Origen, and Irenaeus in their writings. So, I have updated the original chart with a bottom line to show their use of the Book of Enoch. If I discover writings from the others about the Book of Enoch, I will add them in an update of this evaluation. – Dr. Alan Cobb

## **Accepted Writing of the Ethiopian Orthodox Church Today**

The canon of the Ethiopic Bible differs both in the Old and New Testament from any other churches today. The Ethiopian Orthodox Church has 46 books of the Old Testament and 35 books of the New Testament for a total of 81 books.

### **Books of the Old Testament**

Genesis  
Exodus  
Leviticus  
Numbers  
Deuteronomy  
Joshua  
Judges  
Ruth  
I and II Samuel  
I and II Kings  
I Chronicles  
II Chronicles  
Jubilee  
Enoch  
Ezra and Nehemia  
Ezra (2nd) and Ezra Sutuel  
Tobit  
Judith  
Esther  
I Maccabees  
II and III Maccabees  
Job  
Psalms  
Proverbs  
Tegsats (Reproof)  
Metsihafe Tibeb (the books of wisdom)  
Ecclesiastes  
The Song of Songs  
Isaiah  
Jeremiah  
Ezekiel  
Daniel  
Hosea  
Amos  
Micah  
Joel  
Obadiah  
Jonah  
Nahum  
Habakkuk  
Zephaniah  
Haggai  
Zechariah  
Malachi

### **Books of the New Testament**

Matthew  
Mark  
Luke  
John  
The Acts  
Romans  
I Corinthians  
II Corinthians  
Galatians  
Ephesians  
Philippians  
Colossians  
I Thessalonians  
II Thessalonians  
I Timothy  
II Timothy  
Titus  
Philemon  
Hebrews  
I Peter  
II Peter  
I John  
II John  
III John  
James  
Jude  
Revelation  
Sirate Tsion (the book of order)  
Tizaz (the book of Herald)  
Gitsew  
Abtilis  
The I book of Dominos  
The II book of Dominos  
The book of Clement  
Didascalia (Apostolic Constitutions)

## Book of Joshua the son of Sirac The Book of Josephas the Son of Bengorion

The Ethiopic version of the Old and New Testament was made from the Septuagint but also includes the books of Enoch, Baruch, and the third and fourth Esdras. Christendom and whole-learned world owes a debt of gratitude to the church of Ethiopia for preserving those documents. Among these books is the book of Enoch, which throws so much light on Jewish thought on various points during the centuries immediately preceding the Christian era; the book of Jubilee (Kufale, i.e. Division), otherwise known as the Little Genesis, which has been preserved complete only in the Ethiopic version; and the Ascension of Isaiah, which is also preserved in its entirety only by the Ethiopic Church.

(From <http://ethiopianorthodox.org/english/canonical/books.html>)

Ethiopian Jews—also known as Beta Israel (Ge'ez: ቤተ ኢስራኤል—*Bēta 'Isrā'ēl*)—possess a canon of scripture that is distinct from Rabbinic Judaism. *Mäshafä Kedus* (Holy Scriptures) is the name for the religious literature of these Jews, which is written primarily in Ge'ez. Their holiest book, the *Orit*, consists of the Pentateuch, as well as Joshua, Judges, and Ruth. The rest of the Ethiopian Jewish canon is considered to be of secondary importance. It consists of the remainder of the Hebrew canon—with the possible exception of the Book of Lamentations—and various deuterocanonical books. These include Sirach, Judith, Tobit, 1 and 2 Esdras, 1 and 4 Baruch, the three books of Meqabyan, Jubilees, Enoch, the Testament of Abraham, the Testament of Isaac, and the Testament of Jacob. The latter three patriarchal testaments are distinct to this scriptural tradition.

A third tier of religious writings that are important to Ethiopian Jews, but are not considered to be part of the canon, include the following: *Nagara Muse* (The Conversation of Moses), *Mota Aaron* (Death of Aaron), *Mota Muse* (Death of Moses), *Te'ezaza Sanbat* (Precepts of Sabbath), *Arde'et* (Students), the Apocalypse of Gorgorios, *Mäshafä Sa'atat* (Book of Hours), *Abba Elias* (Father Elija), *Mäshafä Mäla'əkt* (Book of Angels), *Mäshafä Kahan* (Book of Priests), *Dərsanä Abrəham Wäsara Bägabs* (Homily on Abraham and Sarah in Egypt), *Gadla Sosna* (The Acts of Susanna), and *Baqadämi Gabra Egzi'abher* (In the Beginning God Created).

In addition to these, *Zëna Ayhud* (the Ethiopic version of *Josippon*) and the sayings of various *fālasfā* (philosophers) are sources that are not necessarily considered holy, but nonetheless have great influence.

(From [https://en.wikipedia.org/wiki/Biblical\\_canon](https://en.wikipedia.org/wiki/Biblical_canon))

## Conclusion

From this evaluation that we have completed, we have determined that the early Jewish believers had the Book of Enoch, read it, quoted it, and used the information in it in their teachings even if they didn't directly quote it. We found no early church writers who called the book heretical in any sense or spoke against using it, but somewhere along the timeline of church history, the leaders of the Western Church (specifically the Roman Catholic Church) ceased referring to any of the information in it while the Eastern Church (specifically the Ethiopian Church) has continued to use and teach it even to this present day. With the Reformation begun by Luther, Calvin, Zwingli and others, the books accepted for reading and use in worship was reduced from that accepted by the Roman Catholic Church.

Our evaluation has determined that the Book of Enoch does not contradict the books of the Old and New Testaments as accepted by Protestant churches, Roman Catholic Church, and the Eastern Orthodox Church. So, there is no justification, as some believers want to claim, that the Book of Enoch should not be read by believers. In fact, by reading it, they will learn information that the first believers apparently accepted as truth and used in teaching believers how to live according to God's will. Some of its descriptions of the spiritual and

physical realms are difficult to understand because they do not conform to the scientific terminology and understanding that we have today. But the seriousness of disobeying God and trying to be god for yourself clearly is shown in the actions of the fallen angels who taught mankind to “do their own thing” rather than let God be in charge of his creation and obey his will for how to live. The book describes world history from beginning to end and gives a clear warning that a time of judgment will come when men and angels will answer for their acceptance or rejection of God. It proclaims a Messiah that would be sent to provide humans with a way of salvation from the penalty of that judgment. The book proclaims that those who reject God’s Messiah will join the fallen angels in a place of fiery burning that is their penalty for rejecting God’s authority and following Satan. So rather than being bad for people to read, it agrees with the Bible and anything agreeing with the Bible should be acceptable for people to read.