

## The Book of Enoch the Prophet with Commentary

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### Introduction

This commentary does not claim to be all that can be said about the Book of Enoch, but it is only what I know about the book, and what I have discovered or learned through research. A small part of the information was taken from a widely used internet commentary (source unknown), but the rest is my own.

The Book of Enoch (also referred to as the Ethiopian Enoch or 1 Enoch) was once accepted by Jews and Christians as an authentic book, perhaps even on the level of Scripture or at least near Scripture, because Jude quotes from it; "14 Enoch, the seventh from Adam, prophesied about these men: 'See, the Lord is coming with thousands upon thousands of his holy ones 15 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.'" This quote is from Enoch 1:9 in some editions, but chapter 2:1 of the original English edition.

Many phrases and concepts in the New Testament are very similar to those found in Enoch. *"There is abundant proof that Christ approved of the Book of Enoch. Over a hundred phrases in the New Testament find precedents in the Book of Enoch"* (<http://reluctant-messenger.com/enoch.htm>). In Luke 9:35, buried under the King James Translation, is an important concept of the Book of Enoch, that of the "Elect One": *"And there came a voice out of the cloud, saying, 'This is my beloved Son: hear him.'"*

Apparently the translator here wished to make this verse agree with a similar verse in Matthew and Mark. But Luke's verse in the original Greek reads: "This is my Son, the Elect One (from the Greek *ho eklelegmenos*, lit., "the elect one"): hear him." (<http://reluctant-messenger.com/enoch.htm>)

"Elect" means "chosen." Most modern translations reflect this meaning, through translation; *"This is my Son, whom I have chosen"* (NIV); *"My chosen one"* (NAS); *"whom I have chosen"* (Today's English Version). The term, "Elect One" is found fourteen times in Enoch and is one of the key concepts of the book.

The writers of the *Testaments of the Twelve Patriarchs* and the *Book of Jubilees* must have been familiar with the Book of Enoch, and the writer of the *Epistle of Barnabas* actually mentioned the book and quoted from it twice (4:3, 16:5,6).

Many of the early church fathers also believed in the Book of Enoch. Justin Martyr said demons are the authors of all evil and that they are the offspring of fallen angels and humans (Genesis 6), which was taken directly from Enoch.

Athenagoras wrote about fallen angels in his work, *Legatio* about 170 A.D., which comes from Enoch and he regards Enoch as a true prophet. Many other church fathers such as Tatian (110-172); Irenaeus (130?-202?), Bishop of Lyons (115-185); Clement of Alexandria (150-220); Tertullian (160-230) called "Holy Scripture"; Origen (186-255); Lactantius (260-330). Methodius of Philippi, Minucius Felix, Commodianus, and Ambrose also sanctioned the Book of Enoch, even Augustine.

According to the *Encyclopedia of Angels* by Rosemary Ellen Guiley, Origen "*gave the same weight to the Book of Enoch as he did to the Psalms. Clement of Alexandria . . . referred to the Book of Enoch as a sacred text.*"(p.56)

Though it was once a respected book, because of its controversial statements about fallen angels, it fell into disfavor among certain powerful theologians in the fourth century and banned at the Council of Laodicea.

The theme of the Book of Enoch dealing with the nature and deeds of the fallen angels so infuriated the later Church fathers that one, Filastrius, actually condemned it openly as heresy (Filastrius, *Liber de Haeresibus*, no. 108). Nor did the rabbis deign to give credence to the book's teaching about angels. Rabbi Simeon ben Jochai in the second century A.D. pronounced a curse upon those who believed it (Delitzsch, p. 223).

So the book was denounced, banned, cursed, no doubt burned and shredded—and last but not least, lost (and conveniently forgotten) for a thousand years. But with an uncanny persistence, the Book of Enoch found its way back into circulation two centuries ago. (John, [www.bible2000.org/lostbooks/enochs2.htm](http://www.bible2000.org/lostbooks/enochs2.htm))

The Book of Enoch which we have today was found by Scottish explorer James Bruce in 1773 in Abyssinia (Ethiopia). It was esteemed as an inspired book by the Ethiopian church, right along with the Bible. The book was translated into English by Dr. Richard Laurence, a Hebrew professor at Oxford, and first published in 1821.

There are several key concepts in Enoch are found in the New Testament, including Son of Man, the Elect One, Paradise, hell, and a coming day of judgment by fire. There is so much in it that is similar to the New Testament, that when it was rediscovered by Bruce it was alledged that Enoch was written by Christians. Then fragments of several different Enochian manuscripts were found among the Dead Sea Scrolls, Qumran Cave 4. Now scholars believe the Book of Enoch was written during the 2nd or 3rd century B.C., but there is actually no proof of that because we only have copies of copies of copies which are translations from other languages. It is my firm belief that most of the book is actually the words of Enoch, but someone added a few stories or change information to make it fit Enoch.

"1 Enoch, preserved in a full, 108-chapter form in Ethiopic, consists of five parts and one appended chapter. It originated in Aramaic (perhaps Hebrew for chaps. 37-71), was translated into Greek, and from Greek into Ethiopic."

- James C. Vanderkam (Professor of Hebrew Scriptures at the University of Notre Dame)

"The Aramaic Book of Enoch...very considerably influenced the idiom of the New Testament and patristic literature, more so in fact than any other writing of the Apocrypha and Pseudepigrapha."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 366

The Book of Enoch contains five major divisions:

Book 1: Ch 1 - 36, the Book of the Watchers

Book 2: Ch 37 - 71, the Similitudes or Parables

Book 3: Ch 72 - 82, the Astronomical book

Book 4: Ch 83 - 90, Dreams and Visions

Book 5: Ch 91 - 105, the Epistle of Enoch  
 --- --- ch 106 - 108, Concluding fragments

Some of these chapters probably belong in the lost Book of Noah because they are written about Noah.

As usual, some scholars are too smart for their own good, as the saying goes. Take for example that James C. VanderKam, Professor of Hebrew Scriptures at the University of Notre Dame and an expert on the Enoch literature, says parts of Book 5-

-may date to a time just before the Maccabean period (perhaps about 170). One reason for making this claim is that the author of the Apocalypse of Weeks, a revelation now found in reverse form in 93:1-10 (the first seven weeks) and 91:11-17 . . . shows no awareness of the anti-Jewish decrees of Antiochus IV and the Maccabean-led response.

But Enoch also contains not one hint of the Law of Moses, which would indicate that it was written before the Law was given. Enoch is the first apocalyptic book, and is also the oldest book in the world (at least those parts that were written by Enoch). According to the Zohar (a mystical Jewish book) Enoch's writings were passed from generation to generation (Zohar 1:55a-55b). Enoch was the seventh descendant from Adam and probably knew Adam very well. Adam lived 930 years so he could have been well acquainted with Enoch. Yes, there is proof of this in the Bible! The problem is people don't bother to do indepth study in order to figure things out.

The book of Genesis gives a complete accounting of the generations from Adam to Noah (and beyond). So the Bible tells us how old Adam was when he became the father of Seth, and how old Seth was when he became the father of Enosh, on down to Enoch. By this we can see that Enoch was born 623 years after creation, which was more than 300 years before Adam died.

The Bible actually says very little about Enoch. The Book of Enoch gives us more details about the life of Enoch, describing how Enoch was taken up into heaven and in visions.

Enoch must have been exceptionally righteous for God to take him up into heaven alive like Elijah, "*Enoch walked with God; then he was no more, because God took him away*" (Genesis 5:22, 24). Enoch was also a man of great faith. The New Testament book of Hebrews says,

By faith Enoch was taken from this life, so that he did not experience death; he could not be found, because God had taken him away. For before he was taken he was commended as one who pleased God. 6 And without faith it is impossible to please God . . . (Hebrews 11:5-6)

The most widely distributed English translation of the Book of Enoch is not the best possible translation, but it is the best of those which I have read. It was first translated into English in 1821 and revised in 1883. When you consider the number of translations that must have been made over the past 5,000+ years, it is a wonder that it is usable to us today. But the 1883 edition can be confusing, with chapter references listed from two different manuscript editions, and some chapters being only one verse long and other chapters being divided in the middle of a thought. The text which is used in this commentary will present the 1883 edition but with a few changes in words such as ye, and thou, using modern words.

The Book of Enoch contains many dreams and visions. In summary, Enoch prophesied the end of the age in which he lived, which came with Noah's Flood, and also the end of the next age and

everything in between. He also spoke about fallen angels, Hell, the coming of the Elect One (Christ), the Bible, and the Millennial Age. The very first line in the book refers to the time of Great Tribulation which is also mentioned in Daniel, Matthew and the book of Revelation.

The Book of Enoch the Prophet with Commentary  
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Chapter One  
Chapters 1-16

(Forward to the 1883 edition)

In the year 1773, after a period of almost total obscurity lasting 1500 years, the Scottish explorer, James Bruce, discovered in what is now Ethiopia, The Book of Enoch.

He writes, "Amongst the articles I consigned to the library at Paris was a very beautiful and magnificent copy of the prophesies of Enoch, in large quarto; another is amongst the books of scripture that I brought home, standing immediately before the book of Job, which is its proper place in the Abyssinian Cannon: and a third copy I presented to the Bodleian Library at Oxford, by the hands of Dr. Douglas, the Bishop of Carlisle."

It rested there, forgotten, until 1821 when Richard Laurence issued his first translation of which there were many editions, culminating in the revised edition of 1883, compiled from notes in his estate. As former professor of Hebrew at Oxford, Laurence's familiarity with Kabbalah and the Zohar gave him unique qualifications that were especially useful in translating a work of this type.

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## Chapter One

**1:1** The word of the blessing of Enoch, how he blessed the elect and the righteous, who were [are] to exist in the time of trouble; rejecting all the wicked and ungodly. Enoch, a righteous man, who was with God, answered and spoke, while his eyes were open, and while he saw a holy vision in the heavens. This the angels showed me.

2 From them I heard all things, and understood what I saw; that which will not take place in this generation, but in a generation which is to succeed at a distant period, on account of the elect.

3 Upon their account I spoke and conversed with him, who will go forth from his habitation, the Holy and Mighty One, the God of the world

4 who will hereafter tread upon Mount Sinai; appear with his hosts; and be manifested in the strength of his power from heaven.

5 All shall be afraid, and the Watchers be terrified.

6 Great fear and trembling shall seize them, even to the ends of the earth. The lofty mountains shall be troubled, and the exalted hills depressed, melting like a honeycomb in the flame. The earth shall be immersed, and all things which are in it perish; while judgment shall come upon all, even upon the righteous:

7 But to them shall he give peace: he shall preserve the elect, and towards them exercise clemency.

8 Then shall all belong to God; be happy and blessed; and the splendor of the Godhead shall illuminate them.

The very first sentence of the book mentions the time of trouble that will come upon a people that are called the elect, a time which is in the far distant future. It was not a reference to the coming flood. As we will see later, the elect describe Christians. The time of trouble is spoken about in the books of Daniel, Matthew, and Revelation. Another translation of verse 1 says, *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*" (by R.H. Charles).

Enoch states that the reason he saw the visions and wrote the book was for the future elect; *Upon their account I spoke and conversed with him*" (v.3). The main focus of the book of Enoch is to prophesy to the elect of God (Christians), about the judgment by fire that is coming upon this planet at the end of this present age, which will be the time of the Great Tribulation. But it also includes many other related prophecies.

The reference to God treading upon Mount Sinai probably refers to his coming down upon the mountain several times to meet with Moses.

The first chapter also contains the first mention of the first global destruction at Noah's Flood, *"The earth shall be immersed."* There are many other passages in Enoch that mention the flood.

**2:1** Behold, he comes with ten thousands of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal for everything which the sinful and ungodly have done, and committed against him.

This is the passage that Jude quoted. It refers to the second coming of Christ which will be a time of judgment upon the whole world, during which all the sinners will be destroyed in the destruction. (Chapter 2 contains only one verse.)

**3:1** All who are in the heavens know what is transacted there.

2 They know that the heavenly luminaries change not their paths; that each rises and sets regularly, every one at its proper period, without transgressing the commands which they have received. They behold the earth, and understand what is there transacted, from the beginning to the end of it.

3 They see that every work of God is invariable in the period of its appearance. They behold summer and winter: perceiving that the whole earth is full of water; and that the cloud, the dew, and the rain refresh it.

This chapter tells us that the planetary bodies follow specific orbits and do as they are supposed to do according to the laws of nature that God has established. There are many passages like this in Enoch, where he describes the planets and the moon

traveling through gates in heaven at appointed times. This should not be taken literally, but shows us that they obey the laws of nature; they do not move randomly without purpose or without direction.

Notice that the last line of chapter 3 mentions "rain" as one of the ways the Earth is watered. Many people wrongly believe that it had never rained before the Flood of Noah, but the Bible never says that. In Genesis chapter 2 it says it had not yet rained, but it never says it about the Flood, only that it rained for forty days and nights. There was over 1,000 years between Genesis 2 and the Flood, so it no doubt had rained already.

**4:1** They consider and behold every tree, how it appears to wither, and every leaf to fall off, except of fourteen trees, which are not deciduous; which wait from the old, to the appearance of the new leaf, for two or three winters.

**5:1** Again they consider the days of summer, that the sun is upon it at its very beginning; while you seek for a covered and shady spot on account of the burning sun; while the earth is scorched up with fervid heat, and you become incapable of walking either upon the ground or upon the rocks in consequence of that heat.

**6:1** They consider how the trees, when they put forth their green leaves, become covered, and produce fruit; understanding everything, and knowing that He who lives for ever does all these things for you:

2 That the works at the beginning of every existing year, that all his works, are subservient to him, and invariable; yet as God has appointed, so are all things brought to pass.

3 They see, too, how the seas and the rivers together complete their respective operations:

4 But you endure not patiently, nor fulfill the commandments of the Lord; but you transgress and calumniate his greatness; and malignant are the words in your polluted mouths against his Majesty.

5 You withered in heart, no peace shall be to you!

6 Therefore your days shall you curse, and the years of your lives shall perish; perpetual execration [curse] shall be multiplied, and you shall not obtain mercy.

7 In those days shall you resign your peace with the eternal maledictions [curses] of all the righteous, and sinners shall perpetually execrate [curse] you;

8 Shall execrate [curse] you with the ungodly.

9 The elect shall possess light, joy, and peace; and they shall inherit the earth.

Jesus said, "Blessed are the meek, for they will inherit the earth" (Matthew 5:5).

10 But you, you unholy, shall be accursed.

11 Then shall wisdom be given to the elect, all of who shall live, and not again transgress by impiety or pride; but shall humble themselves, possessing prudence, and shall not repeat

transgression.

12 They shall not be condemned the whole period of their lives, nor die in torment and indignation; but the sum of their days shall be completed, and they shall grow old in peace; while the years of their happiness shall be multiplied with joy, and with peace, for ever, the whole duration of their existence.

"Execrate" means to loath, hate, or curse", "The act of cursing, A curse, Something that is cursed or loathed"; "Maledictions" means evilspeaking or to call down a curse, a curse; so the two words mean about the same. You can see why Enoch needs a modern translation. The R.H. Charles translation of 1912 is just as bad.

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7:1 It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful.

2 And when the angels, the sons of heaven, beheld them, they became enamored of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children.

An Aramaic text reads "Watchers" here (J.T. Milik, Aramaic Fragments of Qumran Cave 4 [Oxford: Clarendon Press, 1976], p. 167).

3 Then their leader Samyaza said to them; "I fear that you may perhaps be indisposed to the performance of this enterprise;

4 and that I alone shall suffer for so grievous a crime."

5 But they answered him and said, "We all swear

6 and bind ourselves by mutual execrations, that we will not change our intention, but execute our projected undertaking."

This is probably the source from which the similar passage in Genesis 6 was taken. It seems reasonable to assert that spirits cannot have sexual relations with humans, but these are fallen angels, and if they came to earth for the purpose of polluting the human race, then it is very likely that they could have taken upon themselves a physical form, much like the un-fallen angels do today when they come to the aide of people in distress but in the guise of a tow-truck driver, police officer, or kindly stranger. Though it would not seem possible, angels appear to have the ability to cause any sort of material object to appear or disappear and so in theory, they could also produce within their materialized physical bodies, functional sex organs.

This fall of angels appears to be different from the original fall which had to have taken place before Lucifer tempted Eve in the Garden of Eden and probably took place before the world was created.

7 Then they swore all together, and all bound themselves by mutual execrations. Their whole number was two hundred, who descended upon Ardis, which is the top of mount Armon.

8 That mountain therefore was called Armon, because they had sworn upon it, and bound themselves by mutual execrations.

Mt. Armon, or Mt. Hermon, derives its name from the Hebrew word herem, a curse

(Charles).

9 These are the names of their chiefs: Samyaza, who was their leader, Urakabameel, Akibeel, Tamiel, Ramuel, Danel, Azkeel, Saraknyal, Asael, Armers, Batraal, Anane, Zavebe, Samsaveel, Ertael, Turel, Yomyael, Arazyal. These were the prefects of the two hundred angels, and the remainder were all with them.

10 Then they took wives, each choosing for himself; whom they began to approach, and with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees.  
11 And the women conceiving brought forth giants,

The Greek texts vary considerably from the Ethiopic text here. One Greek manuscript adds to this section, "And they [the women] bore to them [the Watchers] three races: first, the great giants. The giants brought forth [some say "slew"] the Naphelim, and the Naphelim brought forth [or "slew"] the Elioud. And they existed, increasing in power according to their greatness." See the account in the Book of Jubilees.

12 whose stature was each three hundred cubits. These devoured all which the labor of men produced; until it became impossible to feed them.

13 When they turned themselves against men, in order to devour them,  
14 and began to injure birds, beasts, reptiles, and fishes, to eat their flesh one after another, and to drink their blood.

**Their flesh one after another**-- Or, "one another's flesh." R.H. Charles notes that this phrase may refer to the destruction of one class of giants by another (Charles, p. 65).

15 Then the earth reproved the unrighteous.

It is very likely that they were not literally 300 cubits tall; that would be about 420 feet. It is probable that such a large number is the result of what I mentioned earlier, too many translations or too many years between translations, resulting in the mistranslation of some words.

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**8:1** Moreover Azazyel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors, and the workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, the use of stones of every valuable and select kind, and of all sorts of dyes, so that the world became altered.

2 Impiety increased; fornication multiplied; and they transgressed and corrupted all their ways.  
3 Amazarak taught all the sorcerers, and dividers of roots;  
4 Amers taught the solution of sorcery;  
5 Barkayal taught the observers of the stars;

**Observers-- Astrologers (Charles).**

6 Akibeel taught signs;  
7 Tamiel taught astronomy;  
8 and Asaradel taught the motion of the moon.  
9 And men, being destroyed, cried out; and their voice reached to heaven.

This shows us how the world became so evil so quickly, because the fallen angels taught people about sorcery, astrology, warfare, and many other evils.

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**9:1** Then Michael and Gabriel, Raphael, Suryal, and Uriel, looked down from heaven, and saw the quantity of blood which was shed on earth, and all the iniquity which was done upon it, and said one to another, It is the voice of their cries;

2 The earth deprived of her children has cried even to the gate of heaven.

3 And now to you, O you holy one of heaven, the souls of men complain, saying, Obtain Justice for us with the Most High. Then they said to their Lord, the King, You are Lord of lords, God of gods, King of kings. The throne of your glory is for ever and ever, and for ever and ever is your name sanctified and glorified. You are blessed and glorified.

**Obtain justice for us with-- Or, "Bring judgment to us from" (Laurence).**

4 You have made all things; you possess power over all things; and all things are open and manifest before you. You behold all things, and nothing can be concealed from you.

5 You have seen what Azazyel has done, how he has taught every species of iniquity upon earth, and has disclosed to the world all the secret things which are done in the heavens.

6 Samyaza also has taught sorcery, to whom you have given authority over those who are associated with him. They have gone together to the daughters of men; have lain with them; have become polluted;

7 and have discovered crimes to them.

8 The women likewise have brought forth giants.

9 Thus has the whole earth been filled with blood and with iniquity.

10 And now behold the souls of those who are dead, cry out.

11 And complain even to the gate of heaven.

The account of the fallen angels bringing forth a race of extra large humans is here repeated with different words, and adds credence to the truthfulness of the events. It also refers to the souls of the dead, which is evidence that humans live in the spirit world after the death of our bodies.

12 Their groaning ascends; nor can they escape from the unrighteousness which is committed on earth. You know all things, before they exist.

13 You know these things, and what has been done by them; yet you do not speak to us.

14 What on account of these things ought we to do to them?

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**10:1** Then the Most High, the Great and Holy One spoke,  
2 and sent Arsayalalyur to the son of Lamech,

**Arsayalalyur--** Here one Greek text reads "Uriel."

3 saying, "Say to him in my name, 'Conceal yourself.'"

4 Then explain to him the consummation which is about to take place; for all the earth shall perish; the waters of a deluge shall come over the whole earth, and all things which are in it shall be destroyed.

5 And now teach him how he may escape, and how his seed may remain in all the earth."

**This is the second reference to the flood. Apparently God sent an angel to the son of Lamech, which was Noah.**

6 Again the Lord said to Raphael, "Bind Azazyel hand and foot; cast him into darkness; and opening the desert which is in Dudael, cast him in there.

7 Throw upon him hurled and pointed stones, covering him with darkness;

8 There shall he remain for ever; cover his face, that he may not see the light.

9 And in the great day of judgment let him be cast into the fire.

10 Restore the earth, which the angels have corrupted; and announce life to it, that I may revive it.

11 All the sons of men shall not perish in consequence of every secret, by which the Watchers have destroyed, and which they have taught, their offspring.

12 All the earth has been corrupted by the effects of the teaching of Azazyel. To him therefore ascribe the whole crime."

**Here is the first mention of a great day of judgment that will result in living beings being cast into fire. It is still in the future. Azazyel is not another name for Satan. Azazyel is not the one who caused the fall of Adam and Eve, but he apparently lead a band of angels down to earth. Either he and his band were among the fallen angels that followed Lucifer, or they fell separately; after Lucifer.**

13 To Gabriel also the Lord said, "Go to the biters, to the reprobates, to the children of fornication; and destroy the children of fornication, the offspring of the Watchers, from among men; bring them forth, and excite [send] them one against another. Let them perish by mutual slaughter; for length of days shall not be theirs.

**Biters-- More accurately, "bastards" (Charles; Knibb, 88).**

14 They shall all entreat you, but their fathers shall not obtain their wishes respecting them; for they shall hope for eternal life, and that they may live, each of them, five hundred years."

15 To Michael likewise the Lord said, "Go and announce his crime to Samyaza, and to the others who are with him, who have been associated with women, that they might be polluted with all their impurity. And when all their sons shall be slain, when they shall see the perdition of their beloved, bind them for seventy generations underneath the earth, even to the day of judgment, and of the consummation, until the judgment, the effect of which will last for ever, be completed.

16 Then shall they be taken away into the lowest depths of the fire in torments; and in confinement shall they be shut up for ever.

17 Immediately after this shall he, together with them, burn and perish; they shall be bound until the consummation of many generations."

This passage probably refers to the fallen angels themselves, rather than their offspring. In another passage, the offspring are said to be condemned to live upon earth as evil spirits, which tells us where demons come from.

**He--** Samyaza.

18 "Destroy all the souls addicted to dalliance, and the offspring of the Watchers, for they have tyrannized over mankind.

Dalliance-- Or, "lust" (Knibb, p. 90). The definition of "dalliance" in an English dictionary says it can also mean a waste of time-- "dally," or procrastination. But "lust" is probably more accurate if Knibb relied on the original text rather than the English meaning.

19 Let every oppressor perish from the face of the earth;

20 let every evil work be destroyed;

21 the plant of righteousness and of rectitude appear, and its produce become a blessing.

22 Righteousness and rectitude shall be for ever planted with delight.

23 And then shall all the saints give thanks, and live until they have begotten a thousand children, while the whole period of their youth, and their sabbaths shall be completed in peace. In those days all the earth shall be cultivated in righteousness; it shall be wholly planted with trees, and filled with benediction; every tree of delight shall be planted in it.

24 In it shall vines be planted; and the vine which shall be planted in it shall yield fruit to satiety; every seed, which shall be sown in it, shall produce for one measure a thousand; and one measure of olives shall produce ten presses of oil.

25 Purify the earth from all oppression, from all injustice, from all crime, from all impiety, and from all the pollution which is committed upon it. Exterminate them from the earth.

26 Then shall all the children of men be righteous, and all nations shall pay me divine honours, and bless me; and all shall adore me.

27 The earth shall be cleansed from all corruption, from every crime, from all punishment, and from all suffering; neither will I again send a deluge upon it from generation to generation for ever.

28 In those days I will open the treasures of blessing which are in heaven, that I may cause them to descend upon earth, and upon all the works and labour of man.

29 Peace and equity shall associate with the sons of men all the days of the world, in every generation of it.

These verse tell us that the wicked shall be destroyed to allow the righteous to flourish.

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There is no **chapter 11**, so we go to chapter 12:

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**12:1** Before all these things Enoch was concealed; nor did any one of the sons of men know where he was concealed, where he had been, and what had happened.

2 He was wholly engaged with the holy ones, and with the Watchers in his days.

3 I, Enoch, was blessing the great Lord and King of peace.

4 And behold the Watchers called me Enoch the scribe.

5 Then the Lord said to me: "Enoch, scribe of righteousness, go tell the Watchers of heaven, who have deserted the lofty sky, and their holy everlasting station, who have been polluted with women.

6 And have done as the sons of men do, by taking to themselves wives, and who have been greatly corrupted on the earth;

7 that on the earth they shall never obtain peace and remission of sin. For they shall not rejoice in their offspring; they shall behold the slaughter of their beloved; shall lament for the destruction of their sons; and shall petition for ever; but shall not obtain mercy and peace."

This is more evidence that there were indeed angels who took human wives. It is my opinion that they are a separate group from those that fell with Lucifer. The Watchers are not said to have been cast out of heaven but voluntarily left their positions so that they would live upon Earth. Perhaps they became permanently human, unable to dwell in the spirit world after taking wives, until they were bound in chains.

The Watchers asked Enoch to pray for them that they would obtain mercy, which Enoch did, with the effect that Enoch had a vision in his sleep:

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**13:1** Then Enoch, passing on, said to Azazyel: You shalt not obtain peace. A great sentence is gone forth against you. He shall bind you;

2 Neither shall relief, mercy, and supplication be yours, on account of the oppression which you have taught;

3 And on account of every act of blasphemy, tyranny, and sin, which you have discovered to the children of men.

4 Then departing from him I spoke to them all together;

5 And they all became terrified, and trembled;

6 Beseeching me to write for them a memorial of supplication, that they might obtain forgiveness; and that I might make the memorial of their prayer ascend up before the God of heaven; because they could not themselves thenceforwards address him, nor raise up their eyes to heaven on account of the disgraceful offence for which they were judged.

7 Then I wrote a memorial of their prayer and supplications, for their spirits, for everything which they had done, and for the subject of their entreaty, that they might obtain remission and rest.

8 Proceeding on, I continued over the waters of Danbadan, which is on the right to the west of Armon, reading the memorial of their prayer, until I fell asleep.

**Danbadan-- Dan in Dan (Knibb, p. 94).**

9 And behold a dream came to me, and visions appeared above me. I fell down and saw a vision of punishment, that I might relate it to the sons of heaven, and reprove them. When I awoke I

went to them. All being collected together stood weeping in Oubelseyael, which is situated between Libanos and Seneser, with their faces veiled.

**Libanos and Seneser--** Lebanon and Senir (near Damascus).

10 I related in their presence all the visions which I had seen, and my dream;  
11 and began to utter these words of righteousness, reproving the Watchers of heaven.

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**14:1** This is the book of the words of righteousness, and of the reproof of the Watchers, who belong to the world, according to that which He, who is holy and great, commanded in the vision. I received in my dream, that I was now speaking with a tongue of flesh, and with my breath, which the Mighty One has put into the mouth of men, that they might converse with it.

**Who belong to the world--** Or, "who (are) from eternity" (Knibb, p. 95).

2 And understand with the heart. As he has created and given to men the power of comprehending the word of understanding, so has he created and given to me the power of reproving the Watchers, the offspring of heaven. I have written your petition; and in my vision it has been shown me, that what you request will not be granted you as long as the world endures.

Or, "in all the days of the world (Laurence).

3 Judgment has been passed upon you: your request will not be granted.

This passage only refers to the Watchers, not to the offspring of the Watchers, the Watchers are called the offspring of heaven, which is the same as "sons of God" or angels. This passage tells us that no salvation will ever be available to the Watchers because they corrupted the human race.

4 From this time forward, never shall you ascend into heaven; He has said, that on the earth He will bind you, as long as the world endures.

5 But before these things you shall behold the destruction of your beloved sons; you shall not possess them, but they shall fall before you by the sword.

6 Neither shall you entreat for them, nor for yourselves;  
7 but you shall weep and supplicate in silence. The words of the book which I wrote.

Or, "Likewise despite your tears and prayers you will receive nothing whatever contained in the writing which I have written" (Charles).

8 A vision thus appeared to me.

9 Behold, in that vision clouds and a mist invited me; agitated stars and flashes of lightning impelled and pressed me forwards, while winds in the vision assisted my flight, accelerating my progress.

10 They elevated me aloft to heaven. I proceeded, until I arrived at a wall built with stones of crystal. A vibrating flame surrounded it, which began to strike me with terror.

11 Into this vibrating flame I entered;

**Vibrating flame--** Literally, "a tongue of fire" (Laurence). In Acts, tongues of fire came at the day of Pentecost.

12 and drew nigh to a spacious habitation built also with stones of crystal. Its walls too, as well as pavement, were formed with stones of crystal, and crystal likewise was the ground. Its roof had the appearance of agitated stars and flashes of lightning; and among them were cherubim of fire in a stormy sky. A flame burned around its walls; and its portal blazed with fire. When I entered into this dwelling, it was hot as fire and cold as ice. No trace of delight or of life was there. Terror overwhelmed me, and a fearful shaking seized me.

**In a stormy sky--** Literally, "and their heaven was water" (Charles).

13 Violently agitated and trembling, I fell upon my face. In the vision I looked,  
14 and behold there was another habitation more spacious than the former, every entrance to which was open before me, erected in the midst of a vibrating flame.  
15 So greatly did it excel in all points, in glory, in magnificence, and in magnitude, that it is impossible to describe to you either the splendor or the extent of it.

16 Its floor was on fire; above were lightnings and agitated stars, while its roof exhibited a blazing fire.  
17 Attentively I surveyed it, and saw that it contained an exalted throne;  
18 the appearance of which was like that of frost; while its circumference resembled the orb of the brilliant sun; and there was the voice of the cherubim.

19 From underneath this mighty throne rivers of flaming fire issued.  
20 To look upon it was impossible.  
21 One great in glory sat upon it:  
22 whose robe was brighter than the sun, and whiter than snow.  
23 No angel was capable of penetrating to view the face of Him, the Glorious and the Effulgent; nor could any mortal behold Him. A fire was flaming around Him.

24 A fire also of great extent continued to rise up before Him; so that not one of those who surrounded Him was capable of approaching Him, among the myriads of myriads who were before Him. To Him holy consultation was needless. Yet did not the sanctified, who were near Him, depart far from Him either by night or by day; nor were they removed from Him. I also was so far advanced, with a veil on my face, and trembling. Then the Lord with his own mouth called me, saying, "Approach hither, Enoch, at my holy word."

**Myriads of myriads--** Ten thousand times ten thousands (Knibb, p. 99). **To Him holy consultation was needless--** Or, "And he required not holy counsel" (Laurence).

25 And He raised me up, making me draw near even to the entrance. My eye was directed to the ground.

This is apparently a vision of heaven similar to that of John in the book of Revelation. I do not see how anyone could make this up and expect people to believe it, it must have happened just as described by Enoch. The Bible says that God is a consuming fire, so these passages certainly agree with the Bible (Deut. 4:24; 9:3; Heb.12:29).

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**15:1** Then addressing me, He spoke and said, "Hear, neither be afraid, O righteous Enoch, you scribe of righteousness: approach hither, and hear my voice. Go, say to the Watchers of heaven,

who have sent you to pray for them, 'You ought to pray for men, and not men for you.

2 Wherefore have you forsaken the lofty and holy heaven, which endures for ever, and have lain with women; have defiled yourselves with the daughters of men; have taken to yourselves wives; have acted like the sons of the earth, and have begotten an impious offspring?

**An impious offspring--** Literally, "giants" (Charles; Knibb, p. 101; Laurence). "Impious" means, "Lacking reverence; not pious. Lacking due respect or dutifulness." Which probably means they did not respect or acknowledge God.

3 You being spiritual, holy, and possessing a life which is eternal, have polluted yourselves with women; have begotten in carnal blood; have lusted in the blood of men; and have done as those who are flesh and blood do.

4 These however die and perish.

5 Therefore I have given to them wives, that they might cohabit with them; that sons might be born of them; and that this might be transacted upon earth.

6 But you from the beginning were made spiritual, possessing a life which is eternal, and not subject to death for ever.

7 Therefore I made not wives for you, because, being spiritual, your dwelling is in heaven.

8 Now the giants, who have been born of spirit and of flesh, shall be called upon earth evil spirits, and on earth shall be their habitation. Evil spirits shall proceed from their flesh, because they were created from above; from the holy Watchers was their beginning and primary foundation. Evil spirits shall they be upon earth, and the spirits of the wicked shall they be called. The habitation of the spirits of heaven shall be in heaven; but upon earth shall be the habitation of terrestrial spirits, who are born on earth.

9 The spirits of the giants shall be like clouds, which shall oppress, corrupt, fall, contend, and bruise upon earth.

The Greek word for "clouds" here, nephelas, may disguise a more ancient reading, Napheleim (Nephilim).

10 They shall cause lamentation. No food shall they eat; they shall be thirsty; they shall be concealed, and shall not rise up against the sons of men, and against women; for they come forth during the days of slaughter and destruction.

**Shall not--** Nearly all manuscripts contain this negative, but Charles, Knibb, and others believe the "not" should be deleted so the phrase reads "shall rise up."

According to the above passage, demons who walk upon the Earth (Matt. 12:43) are the spirits of the offspring of the Watchers and humans. The Watchers themselves are condemned to become oppressing spirits above and over nations and regions. The Bible does not explain how or why such oppressing spirits exist, but only that they do exist. Daniel 10:13 calls one of them "the prince of the Persian kingdom." So now we know where such oppressing spirits came from and who they are.

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**16:1** And as to the death of the giants, wheresoever their spirits depart from their bodies, let their flesh, that which is perishable, be without judgment. Thus shall they perish, until the day of the great consummation of the great world. A destruction shall take place of the Watchers and the

impious.

**Let their flesh . . . be without judgment--** Or, "their flesh shall be destroyed before the judgment" (Knibb, p. 102).

2 And now to the Watchers, who have sent you to pray for them, who in the beginning were in heaven.

3 Say, 'In heaven have you been; secret things, however, have not been manifested to you; yet have you known a reprobated mystery.'

4 And this you have related to women in the hardness of your heart, and by that mystery have women and mankind multiplied evils upon the earth.'

5 Say to them, 'Never therefore shall you obtain peace.'

Not only are demons that walk upon the Earth described, but also those spirits known as familiar spirits. So we now know who the mediums and the channelers are talking to. These spirits that speak through channelers say that lived upon Earth thousands of years ago-- that much is apparently true! But the rest of what they teach is a continuation of their attempts to corrupt the human race by teaching evil and lies.

## Chapter Two Enoch Chapters 17-45

**17:1** They raised me up into a certain place, where there was the appearance of a burning fire; and when they pleased they assumed the likeness of men.

**Where there was--** Or, "where they [the angels] were like" (Knibb, p. 103).

2 They carried me to a lofty spot, to a mountain, the top of which reach to heaven.

3 And I beheld the receptacles of light and of thunder at the extremities of the place, where it was deepest. There was a bow of fire, and arrows in their quiver, a sword of fire, and every species of lightning.

4 Then they elevated me to a babbling stream, and to a fire in the west, which received all the setting of the sun. I came to a river of fire, which flowed like water, and emptied itself into the great sea westwards.

**To a babbling stream--** Literally, "to water of life, which spoke" (Laurence).

5 I saw every large river, until I arrived at the great darkness. I went to where all of flesh migrate; and I beheld the mountains of the gloom which constitutes winter, and the place from which issues the water in every abyss.

6 I saw also the mouths of all the rivers in the world, and the mouths of the deep.

**18:1** I then surveyed the receptacles of all the winds, perceiving that they contributed to adorn the whole creation, and to preserve the foundation of the earth.

2 I surveyed the stone which supports the corners of the earth.

3 I also beheld the four winds, which bear up the earth, and the firmament of heaven.

4 And I beheld the winds occupying the exalted sky.

5 Arising in the midst of heaven and of earth, and constituting the pillars of heaven.

6 I saw the winds which turn the sky, which cause the orb of the sun and of all the stars to set; and over the earth I saw the winds which support the clouds.

7 I saw the path of the angels.

8 I perceived at the extremity of the earth the firmament of heaven above it. Then I passed on towards the south;

9 Where burnt, both by day and night, six mountains formed of glorious stones; three towards the east, and three towards the south.

10 Those which were towards the east were of a variegated stone; one of which was of margarite, and another of antimony. Those towards the south were of a red stone. The middle one reached to heaven like the throne of God; a throne composed of alabaster, the top of which was of sapphire. I saw, too, a blazing fire hanging over all the mountains.

11 And there I saw a place on the other side of an extended territory, where waters were collected.

12 I likewise beheld terrestrial fountains, deep in the fiery columns of heaven.

13 And in the columns of heaven I beheld fires, which descended without number, but neither on high, nor into the deep. Over these fountains also I perceived a place which had neither the firmament of heaven above it, nor the solid ground underneath it; neither was there water above it; nor anything on wing; but the spot was desolate.

14 And there I beheld seven stars, like great blazing mountains, and like spirits entreating me.

15 Then the angel said, This place, until the consummation of heaven and earth, will be the prison of the stars, and the host of heaven.

16 The stars which roll over fire are those which transgressed the commandment of God before their time arrived; for they came not in their proper season. Therefore was He offended with them, and bound them, until the period of the consummation of their crimes in the secret year.

Read carefully the following passage from Irenaeus--

"It is impossible that the Gospels can be more or less than they are. For as there are four zones in the world which we inhabit, and four principal winds, while the Church is spread abroad throughout the earth, and the pillar and basis of the Church is the gospel and the spirit of life, it is right that she should have four pillars exhaling immortality on every side, and bestowing renewed vitality on men. From which [fact] it follows that the Word has given us four versions of the Gospel, united by one spirit."

Though Irenaeus did not say where he got this information, he evidently got it from Enoch. Even though the Book of Enoch was a banned book during the Middle Ages, its symbolical comology was accepted as fact.

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**19:1** Then Uriel said, Here the angels, who cohabited with women, appointed their leaders;

2 And being numerous in appearance made men profane, and caused them to err; so that they sacrificed to devils as to gods. For in the great day there shall be a judgment, with which they shall be judged, until they are consumed; and their wives also shall be judged, who led astray the angels of heaven that they might salute them.

**Being numerous in appearance**-- Or, "assuming many forms" (Knibb, p. 106). The apostle Paul said, "the sacrifices of pagans are offered to demons, not to God" (1 Corinthians 10:20).

3 And I, Enoch, I alone saw the likeness of the end of all things. Nor did any human being see it, as I saw it.

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**20:1** These are the names of the angels who watch.

2 Uriel, one of the holy angels, who presides over clamor and terror.

3 Raphael, one of the holy angels, who presides over the spirits of men.

4 Raguel, one of the holy angels, who inflicts punishment on the world and the luminaries.

5 Michael, one of the holy angels, who, presiding over human virtue, commands the nations.

6 Sarakiel, one of the holy angels, who presides over the spirits of the children of men that transgress.

7 Gabriel, one of the holy angels, who presides over Ikisat, over paradise, and over the cherubim.

**Ikisat**-- The serpents (Charles; Knibb, p. 107). Laurence says, "This appears to be a proper name."

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**21:1** Then I made a circuit to a place in which nothing was completed.

2 And there I beheld neither the tremendous workmanship of an exalted heaven, nor of an established earth, but a desolate spot, prepared, and terrific.

3 There, too, I beheld seven stars of heaven bound in it together, like great mountains, and like a blazing fire. I exclaimed, For what species of crime have they been bound, and why have they been removed to this place? Then Uriel, one of the holy angels who was with me, and who conducted me, answered: Enoch, wherefore do you ask; wherefore do you reason with yourself, and anxiously inquire? These are those of the stars which have transgressed the commandment of the most high God; and are here bound, until the infinite number of the days of their crimes be completed.

4 From thence I afterwards passed on to another terrific place;

5 where I beheld the operation of a great fire blazing and glittering, in the midst of which there was a division. Columns of fire struggled together to the end of the abyss, and deep was their descent. But neither its measurement nor magnitude was I able to discover; neither could I perceive its origin. Then I exclaimed, "How terrible is this place, and how difficult to explore!"

6 Uriel, one of the holy angels who was with me, answered and said: "Enoch, why are you alarmed and amazed at this terrific place, at the sight of this place of suffering? This," he said, "is the prison of the angels; and here they are kept for ever."

The above must be the first mention of Hell. Next is the first description of Paradise:

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**22:1** From thence I proceeded to another spot, where I saw on the west a great and lofty

mountain, a strong rock, and four delightful places.

2 Internally it was deep, capacious, and very smooth; as smooth as if it had been rolled over: it was both deep and dark to behold.

3 Then Raphael, one of the holy angels who were with me, answered and said, "These are the delightful places where the spirits, the souls of the dead, will be collected; for them were they formed; and here will be collected all the souls of the sons of men.

4 These places, in which they dwell, shall they occupy until the day of judgment, and until their appointed period.

5 Their appointed period will be long, even until the great judgment." And I saw the spirits of the sons of men who were dead; and their voices reached to heaven, while they were accusing.

Some religious groups teach that humans do not have immortal souls that live on after the death of the body, even though there is ample evidence for this in the New Testament. But no one can dispute the numerous clear statements about it here in Enoch.

6 Then I inquired of Raphael, an angel who was with me, and said, "Whose spirit is that, the voice of which reaches to heaven, and accuses?"

7 He answered, saying, "This is the spirit of Abel, who was slain by Cain his brother; and who will accuse that brother, until his seed be destroyed from the face of the earth;

8 until his seed perish from the seed of the human race."

9 At that time therefore I inquired respecting him, and respecting the general judgment saying, "Why is one separated from another?" He answered, "Three separations have been made between the spirits of the dead, and thus have the spirits of the righteous been separated.

10 Namely, by a chasm, by water, and by light above it.

11 And in the same way likewise are sinners separated when they die, and are buried in the earth; judgment not overtaking them in their lifetime.

12 Here their souls are separated. Moreover, abundant is their suffering until the time of the great judgment, the castigation, and the torment of those who eternally execrate, whose souls are punished and bound there for ever.

13 And thus has it been from the beginning of the world. Thus has there existed a separation between the souls of those who utter complaints, and of those who watch for their destruction, to slaughter them in the day of sinners.

14 A receptacle of this sort has been formed for the souls of unrighteous men, and of sinners; of those who have completed crime, and associated with the impious, whom they resemble. Their souls shall not be annihilated in the day of judgment, neither shall they arise from this place. Then I blessed God,

15 and said, "Blessed be my Lord, the Lord of glory and of righteousness, who reigns over all for ever and for ever."

Since there is very little in the Old Testament about hell, it is probable that the New Testament concept of hell was derived from Enoch, especially these passages. Jesus mentions the abode of the dead and a chasm between them; one abode he called

"Abraham's Bosom" (Luke 16:22); this leads great credibility to the Book of Enoch.

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**23:1** From there I went to another place, towards the west, unto the extremities of the earth.  
 2 Where I beheld a fire blazing and running along without cessation, which intermitted its course neither by day nor by night; but continued always the same.

3 I inquired, saying, What is this, which never ceases?  
 4 Then Raguel, one of the holy angels who were with me, answered,  
 5 And said, This blazing fire, which you behold running towards the west, is that of all the luminaries of heaven.

The blazing fire was made up of the same stuff as our Sun, or it symbolically represented the Sun and the other suns in the universe. The next passage describes a tree that will be on Earth during the Millennial rule of Christ:

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**24:1** I went from thence to another place, and saw a mountain of fire flashing both by day and night. I proceeded towards it; and perceived seven splendid mountains, which were all different from each other.

2 Their stones were brilliant and beautiful; all were brilliant and splendid to behold; and beautiful was their surface. Three mountains were towards the east, and strengthened by being placed one upon another; and three were towards the south, strengthened in a similar manner. There were likewise deep valleys, which did not approach each other. And the seventh mountain was in the midst of them. In length they all resembled the seat of a throne, and odoriferous trees surrounded them.

3 Among these there was a tree of an unceasing smell; nor of those which were in Eden was there one of all the fragrant trees which smelt like this. Its leaf, its flower, and its bark never withered, and its fruit was beautiful.

4 Its fruit resembled the cluster of a palm. I exclaimed, "Behold! this tree is goodly in aspect, pleasing in its leaf, and the sight of its fruit is delightful to the eye." Then Michael, one of the holy and glorious angels who were with me, and one who presided over them, answered,  
 5 and said: "Enoch, why do you inquire respecting the odour of this tree?  
 6 Why are you inquisitive to know it?"

7 Then I, Enoch, replied to him, and said, "Concerning everything I am desirous of instruction, but particularly concerning this tree."

8 He answered me, saying, "That mountain which you see, the extent of whose head resembles the seat of the Lord, will be the seat on which shall sit the holy and great Lord of glory, the everlasting King, when he shall come and descend to visit the earth with goodness.

9 And that tree of an agreeable smell, not one of carnal odour, there shall be no power to touch, until the period of the great judgment. When all shall be punished and consumed for ever, this shall be bestowed on the righteous and humble. The fruit of this tree shall be given to the elect. For towards the north life shall be planted in the holy place, towards the habitation of the everlasting King.

10 Then shall they greatly rejoice and exult in the Holy One. The sweet odour shall enter into their bones; and they shall live a long life on the earth, as your forefathers have lived; neither in their days shall sorrow, distress, trouble, and punishment afflict them."

11 And I blessed the Lord of glory, the everlasting King, because He has prepared this tree for

the saints, formed it, and declared that He would give it to them.

Wow! Enoch tells us that Christ will sit here on this Earth and that the tree will be a literal tree upon Earth. It will be for Christians during the Millinnium, which is after the next judgment. It will cause us to live hundreds of years, (unless it is symbolism representing those who will be in the resurrection.) Those before the Flood lived very long, Noah lived 950 years!

At the end of the present age, there will be another consummation like the flood of Noah, only the next judgment will be with fire when God will kill most of the world's population. The survivors will go into the next age when they will live long healthy lives as also described by the prophet Isaiah in the Old Testament, who said that everyone who does not live to be 100 will be considered cursed (Isaiah 65:20).

Next Enoch sees a mountain and a valley where the accursed of God will be gathered. The angel Uriel explains:

**25:1** From there I proceeded to the middle of the earth, and beheld a happy and fertile spot, which contained branches continually sprouting from the trees which were planted in it. There I saw a holy mountain, and underneath it water on the eastern side, which flowed towards the south. I saw also on the east another mountain as high as that; and between them there were deep, but not wide valleys.

2 Water ran towards the mountain to the west of this; and underneath there was likewise another mountain.

3 There was a valley, but not a wide one, below it; and in the midst of them were other deep and dry valleys towards the extremity of the three. All these valleys, which were deep, but not side, consisted of a strong rock, with a tree which was planted in them. And I wondered at the rock and at the valleys, being extremely surprised.

**26:1** Then I said, What means this blessed land, all these lofty trees, and the accursed valley between them?

2 Then Uriel, one of the holy angels who were with me, replied, This valley is the accursed of the accursed for ever. Here shall be collected all who utter with their mouths unbecoming language against God, and speak harsh things of His glory. Here shall they be collected. Here shall be their territory.

This passage may have been one of the passages that Jude based the later part of his quote from Enoch: "and of all the harsh words ungodly sinners have spoken against him."

3 In the latter days an example of judgment shall be made of them in righteousness before the saints; while those who have received mercy shall for ever, all their days, bless God, the everlasting King.

Does this refer to the destruction of Sodom and Gomorrah? Peter said they were destroyed as an example of what is going to happen to the ungodly (2 Peter 2:6).

4 And at the period of judgment shall they bless Him for his mercy, as He has distributed it to them. Then I blessed God, addressing myself to Him, and making mention, as was meet, of His greatness.

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**27:1** From there I proceeded towards the east to the middle of the mountain in the desert, the level surface only of which I perceived.

2 It was full of trees of the seed alluded to; and water leaped down upon it.

3 There appeared a cataract composed as of many cataracts both towards the west and towards the east. Upon one side were trees; upon the other water and dew.

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**28:1** Then I went to another place from the desert; towards the east of that mountain which I had approached.

2 There I beheld choice trees, particularly, those which produce the sweet-smelling opiate, frankincense and myrrh; and trees unlike to each other.

**Choice trees**-- Literally, "trees of judgment" (Laurence).

3 And over it, above them, was the elevation of the eastern mountain at no great distance.

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**29:1** I likewise saw another place with valleys of water which never wasted,

2 Where I perceived a goodly tree, which in smell resembled Zsakinon.

3 And towards the sides of these valleys I perceived cinnamon of a sweet odour. Over them I advanced towards the east.

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**30:1** Then I beheld another mountain containing trees, from which water flowed like Neketro, Its name was Sarira, and Kalboneba. And upon this mountain I beheld another mountain, upon which were trees of Alva.

**Neketro**-- A nectar (Knibb, p. 119).

**Sarira, and Kalboneba**-- Styrax and galbanum (Knibb, p. 119).

**Alva**-- Aloe (Knibb, p. 119).

2 These trees were full, like almond trees, and strong; and when they produced fruit, it was superior to all redolence.

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**31:1** After these things, surveying the entrances of the north, above the mountains, I perceived seven mountains replete with pure nard, odoriferous trees, cinnamon and papyrus.

2 From thence I passed on above the summits of those mountains to some distance eastwards, and went over the Erythraean sea. And when I saw advanced far beyond it, I passed along above the angel Zateel, and arrived at the garden of righteousness. In this garden I beheld, among other trees, some which were numerous and large, and which flourished there.

**The Red Sea.**

3 Their fragrance was agreeable and powerful, and their appearance both varied and elegant. The tree of knowledge also was there, of which if any one eats, he becomes endowed with great wisdom.

4 It was like a species of the tamarind tree, bearing fruit which resembled grapes extremely fine; and its fragrance extended to a considerable distance. I exclaimed, "How beautiful is this tree, and how delightful is its appearance!"

5 Then the holy Raphael, an angel who was with me, answered and said, "This is the tree of knowledge, of which they ancient father and your aged mother ate, who were before you; and who, obtaining knowledge, their eyes being opened, and knowing themselves to be naked, were expelled from the garden."

[Raphael does not say that Adam and Eve were Enoch's actual father and mother, but they were in the sense of being his ancestral parents.](#)

**32:1** From there I went on towards the extremities of the earth; where I saw large beasts different from each other, and birds various in their countenances and forms, as well as with notes of different sounds.

2 To the east of these beasts I perceived the extremities of the earth, where heaven ceased. The gates of heaven stood open, and I beheld the celestial stars come forth. I numbered them as they proceeded out of the gate, and wrote them all down, as they came out one by one according to their number. I wrote down their names altogether, their times and their seasons, as the angel Uriel, who was with me, pointed them out to me.

3 He showed them all to me, and wrote down an account of them.

4 He also wrote down for me their names, their regulations, and their operations.

**33:1** From thence I advanced on towards the north, to the extremities of the earth.

2 And there I saw a great and glorious wonder at the extremities of the whole earth.

3 I saw there heavenly gates opening into heaven; three of the distinctly separated. The northern winds proceeded from them, blowing cold, hail, frost, snow, dew, and rain.

4 From one of the gates they blew mildly; but when they blew from the two other gates, it was with violence and force. They blew over the earth strongly.

[We know that there are no gates in the upper atmosphere from which blows the different winds; does this mean the book of Enoch is false? Certainly not. God was not going to give him a scientific explanation of wind. Enoch explains this:](#)

**34:1** From there I went to the extremities of the world westwards;

2 Where I perceived three gates open, as I had seen in the north; the gates and passages through them being of equal magnitude.

**35:1** Then I proceeded to the extremities of the earth southwards; where I saw three gates open to the south, from which issued dew, rain, and wind.

2 From there I went to the extremities of heaven eastwards; where I saw three heavenly gates

open to the east, which had smaller gates within them. Through each of these small gates the stars of heaven passed on, and proceeded towards the west by a path which was seen by them, and that at every period of their appearance.

3 When I beheld them, I blessed; every time in which they appeared, I blessed the Lord of glory, who had made those great and splendid signs, that they might display the magnificence of his works to angels and to the souls of men; and that these might glorify all his works and operations; might see the effect of his power; might glorify the great labour of his hands; and bless him for ever.

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36 (There is no chapter 36.)

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### Book Two - The Parables

**37:1** The vision which he saw, the second vision of wisdom, which Enoch saw, the son of Jared, the son of Malaleel, the son of Canan, the son of Enos, the son of Seth, the son of Adam. This is the commencement of the word of wisdom, which I received to declare and tell to those who dwell upon earth. Hear from the beginning, and understand to the end, the holy things which I utter in the presence of the Lord of spirits. Those who were before us thought it good to speak;

2 And let not us, who come after, obstruct the beginning of wisdom. Until the present period never has there been given before the Lord of spirits that which I have received, wisdom according to the capacity of my intellect, and according to the pleasure of the Lord of spirits; that which I have received from him, a portion of life eternal.

3 And I obtained three parables, which I declared to the inhabitants of the world.

*The book of Enoch was merely the beginning of wisdom, and according to his ability to comprehend. God did not reveal to him what he could not understand.*

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**38:1** Parable the first. When the congregation of the righteous shall be manifested; and sinners be judged for their crimes, and be troubled in the sight of the world;

2 when righteousness shall be manifested in the presence of the righteous themselves, who will be elected for their good works duly weighed by the Lord of spirits; and when the light of the righteous and the elect, who dwell on earth, shall be manifested; where will the habitation of sinners be? and where the place of rest for those who have rejected the Lord of spirits? It would have been better for them, had they never been born.

*When righteousness shall be manifested-- Or, "when the Righteous One appears" (Knibb, p. 125; cp. Charles).*

3 When, too, the secrets of the righteous shall be revealed, then shall sinners be judged; and impious men shall be afflicted in the presence of the righteous and the elect.

4 From that period those who possess the earth shall cease to be powerful and exalted. Neither shall they be capable of beholding the countenances of the holy; for the light of the countenances of the holy, the righteous, and the elect, has been seen by the Lord of spirits.

Or, "for the light of the Lord of spirits will have appeared on the face of the holy, the righteous, and the chosen" (Knibb, p. 126).

5 Yet shall not the mighty kings of that period be destroyed; but be delivered into the hands of the righteous and the holy.

6 Nor thenceforwards shall any obtain commiseration from the Lord of spirits, because their lives in this world will have been completed.

This passage resembles statements made by Jesus and Daniel. Jesus said it would be better had Judas never been born and referred to the elect. Daniel said the kingdoms of this world will be handed over to the righteous (7:27); this will happen at the start of the Millennium Reign of Christ.

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**39:1** In those days shall the elect and the holy race descend from the upper heavens, and their seed shall then be with the sons of men. Enoch received books of indignation and wrath, and books of hurry and agitation.

2 Never shall they obtain mercy, saith the Lord of spirits.

Notice that the elect will descend from heaven, this probably refers to the saints coming from heaven to Earth with Christ at the start of the Millennial rule of Christ on Earth; or the rapture which is very close to the Millennial rule. The wicked will not obtain mercy because this time is also the Day of Judgment.

3 A cloud then snatched me up, and the wind raised me above the surface of the earth, placing me at the extremity of the heavens.

4 There I saw another vision; I saw the habitations and couches of the saints. There my eyes beheld their habitations with the angels, and their couches with the holy ones. They were entreating, supplicating, and praying for the sons of me; while righteousness like water flowed before them, and mercy like dew was scattered over the earth.

5 At that time my eyes beheld the dwelling of the elect, of truth, faith, and righteousness.

6 Countless shall be the number of the holy and the elect, in the presence of God for ever and for ever.

7 Their residence I beheld under the wings of the Lord of spirits. All the holy and the elect sung before him, in appearance like a blaze of fire; their mouths being full of blessings, and their lips glorifying the name of the Lord of spirits. And righteousness incessantly dwelt before him.

8 There was I desirous of remaining, and my soul longed for that habitation. There was my antecedent inheritance; for thus had I prevailed before the Lord of spirits.

9 At that time I glorified and extolled the name of the Lord of spirits with blessing and with praise; for he has established it with blessing and with praise, according to his own good pleasure.

10 That place long did my eyes contemplate. I blessed and said, "Blessed be he, blessed from the beginning for ever. In the beginning, before the world was created, and without end is his knowledge.

11 What is this world? Of every existing generation those shall bless you who do not sleep in the dust, but stand before they glory, blessing, glorifying, exalting you, and saying, 'The holy, holy, Lord of spirits, fills the whole world of spirits.'"

12 There my eyes beheld all who, without sleeping, standing before him and bless him, saying,

"Blessed be you, and blessed be the name of God for ever and for ever." Then my countenance became changed, until I was incapable of seeing.

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**40:1** After this I beheld thousands of thousands, and myriads of myriads, and an infinite number of people, standing before the Lord of spirits.

2 On the four wings likewise of the Lord of spirits, on the four sides, I perceived others, besides those who were standing before him. Their names, too, I know; because the angel, who proceeded with me, declared them to me, discovering to me every secret thing.

3 Then I heard the voices of those upon the four sides magnifying the Lord of glory.

4 The first voice blessed the Lord of spirits for ever and for ever.

5 The second voice I heard blessing the Elect One, and the elect who suffer on account of the Lord of spirits.

**Suffer--** Or, "are crucified or tormented" (Laurence).

6 The third voice I heard petitioning and praying for those who dwell upon earth, and supplicate the name of the Lord of spirits.

7 The fourth voice I heard expelling the impious angels, and prohibiting them from entering into the presence of the Lord of spirits, to prefer accusations against the inhabitants of the earth.

**Impious angels--** Literally, "the Satans" (Laurence; Knibb, p. 128). Ha-satan in Hebrew ("the adversary") was originally the title of an office, not the name of an angel.

**Prefer accusations against--** Or, "to accuse" (Charles).

8 After this I besought the angel of peace, who proceeded with me, to explain all that was concealed. I said to him, Who are those whom I have seen on the four sides, and whose words I have heard and written down? He replied, The first is the merciful, the patient, the holy Michael.

9 The second is he who presides over every suffering and every affliction of the sons of men, the holy Raphael. The third, who presides over all that is powerful, is Gabriel. And the fourth, who presides over repentance, and the hope of those who will inherit eternal life, is Phanuel. These are the four angels of the most high God, and their four voices, which at that time I heard.

Here we have the names of four archangels, Michael, Raphael, Gabriel, and Phanuel. Only Michael and Gabriel are mentioned in the Bible.

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**41:1** After this I beheld the secrets of the heavens and of paradise, according to its divisions; and of human action, as they weight it there in balances. I saw the habitations of the elect, and the habitations of the holy. And there my eyes beheld all the sinners, who denied the Lord of glory, and whom they were expelling from there, and dragging away, as they stood there; no punishment proceeding against them from the Lord of spirits.

2 There, too, my eyes beheld the secrets of the lightning and the thunder; and the secrets of the winds, how they are distributed as they blow over the earth: the secrets of the winds, of the dew, and of the clouds. There I perceived the place from which they issued forth, and became saturated with the dust of the earth.

3 There I saw the wooden receptacles out of which the winds became separated, the receptacle of hail, the receptacle of snow, the receptacle of the clouds, and the cloud itself, which continued over the earth before the creation of the world.

4 I beheld also the receptacles of the moon, whence they came, whither they proceeded, their glorious return, and how one became more splendid than another. I marked their rich progress, their unchangeable progress, their disunited and undiminished progress; their observance of a mutual fidelity by a stable oath; their proceeding forth before the sun, and their adherence to the path allotted them, in obedience to the command of the Lord of spirits. Potent is his name for ever and for ever.

Or, "the sun goes out first and completes its journey" (Knibb, p. 129; cp. Charles).

5 After this I perceived, that the path both concealed and manifest of the moon, as well as the progress of its path, was there completed by day and by night; while each, one with another, looked towards the Lord of spirits, magnifying and praising without cessation, since praise to them is rest; for in the splendid sun there is a frequent conversion to blessing and to malediction.

6 The course of the moon's path to the righteous is light, but to sinners it is darkness; in the name of the Lord of spirits, who created a division between light and darkness, and, separating the spirits of men, strengthened the spirits of the righteous in the name of his own righteousness.

7 Nor does the angel prevent this, neither is he endowed with the power of preventing it; for the Judge beholds them all, and judges them all in his own presence.

**42:1** Wisdom found not a place on earth where she could inhabit; her dwelling therefore is in heaven.

2 Wisdom went forth to dwell among the sons of men, but she obtained not a habitation. Wisdom returned to her place, and seated herself in the midst of the angels. But iniquity went forth after her return, who unwillingly found a habitation, and resided among them, as rain in the desert, and as a dew in a thirsty land.

**43:1** I beheld another splendour, and the stars of heaven. I observed that he called them all by their respective names, and that they heard. In a righteous balance I saw that he weighed out with their light the amplitude of their places, and the day of their appearance, and their conversion. Splendour produced splendour; and their conversion was into the number of the angels, and of the faithful.

2 Then I inquired of the angel, who proceeded with me, and explained to me secret things, What their names were. He answered. A similitude of those has the Lord of spirits shown you. They are names of the righteous who dwell upon earth, and who believe in the name of the Lord of spirits for ever and for ever.

**44:1** Another thing also I saw respecting splendour; that it rises out of the stars, and becomes splendour; being incapable of forsaking them.

**45:1** Parable the second, respecting these who deny the name of the habitation of the holy ones, and of the Lord of spirits.

2 Heaven they shall not ascend, nor shall they come on the earth. This shall be the portion of sinners, who deny the name of the Lord of spirits, and who are thus reserved for the day of punishment and of affliction.

3 [God said,] "In that day shall the Elect One sit upon a throne of glory; and shall choose their conditions and countless habitations (while their spirits within them shall be strengthened, when they behold my Elect One), shall choose them for those who have fled for protection to my holy and glorious name.

4 In that day I will cause my Elect One to dwell in the midst of them; will change the face of heaven; will bless it, and illuminate it for ever.

5 I will also change the face of the earth; will bless it; and cause those whom I have elected to dwell upon it. But those who have committed sin and iniquity shall not inhabit it, for I have marked their proceedings. My righteous ones will I satisfy with peace, placing them before me; but the condemnation of sinners shall draw near, that I may destroy them from the face of the earth."

The "Elect One" is Jesus, the Son of God. He will dwell on Earth during the Millennium. The sinners will be destroyed during the next global destruction just before Christ returns to rule.

You will read later that the planets of this solar system will change their orbits. When this happens to Earth, the face of heaven will change, that is, we will see a different pattern of stars in the sky.

God will also change the face of Earth. The Flood certainly change Earth's surface, so will the fire that is coming at the next judgment.

### Chapter Three Chapters 46-61

**46:1** There I beheld the Ancient of days, whose head was like white wool, and with him another, whose countenance resembled that of man. His countenance was full of grace, like that of one of the holy angels. Then I inquired of one of the angels, who went with me, and who showed me every secret thing, concerning this Son of man; who he was; whence he was; and why he accompanied the Ancient of days.

2 He answered and said to me, "This is the Son of man, to whom righteousness belongs; with whom righteousness has dwelt; and who will reveal all the treasures of that which is concealed: for the Lord of spirits has chosen him; and his portion has surpassed all before the Lord of spirits in everlasting uprightness.

I wonder if apostle Paul was referring to this passage when he said, "in whom are hidden all the treasures of wisdom and knowledge" (Colossians 2:3).

3 This Son of man, who you see, shall raise up kings and the mighty from their couches, and the powerful from their thrones; shall loosen the bridles of the powerful, and break in pieces the teeth of sinners.

4 He shall hurl kings from their thrones and their dominions; because they will not exalt and praise him, nor humble themselves before him, by whom their kingdoms were granted to them. The countenance likewise of the mighty shall He cast down, filling them with confusion. Darkness shall be their habitation, and worms shall be their bed; nor from that their bed shall they hope to be again raised, because they exalted not the name of the Lord of spirits.

5 They shall condemn the stars of heaven, shall lift up their hands against the Most High, shall tread upon and inhabit the earth, exhibiting all their works of iniquity, even their works of iniquity. Their strength shall be in their riches, and their faith in the gods whom they have formed with their own hands. They shall deny the name of the Lord of spirits, and shall expel him from the temples, in which they assemble;

6 and with him the faithful, who suffer in the name of the Lord of spirits."

Or, "will be driven from the houses of his congregation, and of the faithful" (Knibb, p. 132; cp. Charles).

Every Christian should resent having this book kept from them for so long. The book of Enoch was looked upon as scripture by Jesus and the early church. Much more publicity and publication has been given to the Dead Sea Scrolls, which contain little or nothing of significance to Christians; whereas Enoch contains enormous amounts of significant information that confirms the New Testament.

**47:1** In that day the prayer of the holy and the righteous, and the blood of the righteous, shall ascend from the earth into the presence of the Lord of spirits.

2 In that day shall the holy ones assemble, who dwell above the heavens, and with united voice petition, supplicate, praise, laud, and bless the name of the Lord of spirits, on account of the blood of the righteous which has been shed; that the prayer of the righteous may not be intermitted before the Lord of spirits; that for them he would execute judgment; and that his patience may not endure for ever.

Verses 1 and 2 are similar to Revelation 6:9-11 where the souls of the righteous dead cry out for judgment upon those that killed them. "Intermitted" means ceased or interrupted.

**Patience may not endure for ever--** Or, "(that) their patience may not have to last for ever" (Knibb, p. 133).

3 At that time I beheld the Ancient of days, while he sat upon the throne of his glory, while the book of the living was opened in his presence, and while all the powers which were above the heavens stood around and before him.

4 Then were the hearts of the saints full of joy, because the consummation of righteousness was arrived, the supplication of the saints heard, and the blood of the righteous appreciated by the Lord of spirits.

Verses 3 and 4 are very similar to the Great White Throne Judgment described in Revelation 20 where people will stand before God and the books opened. However, what is described above could take place after the rapture, "the consummation of righteousness was arrived"; immediately after the rapture the judgment of God will be poured out in full strength, "the blood of the righteous appreciated." "In that day" and "At that time" are phrases that occur frequently in the Old and New Testaments.

**48:1** In that place I beheld a fountain of righteousness, which never failed, encircled by many springs of wisdom. Of these all the thirsty drank, and were filled with wisdom, having their habitation with the righteous, the elect, and the holy.

2 In that hour was this Son of man invoked before the Lord of spirits, and his name in the presence of the Ancient of days.

3 Before the sun and the signs were created, before the stars of heaven were formed, his name was invoked in the presence of the Lord of spirits. A support shall he be for the righteous and the holy to lean upon, without falling; and he shall be the light of nations.

4 He shall be the hope of those whose hearts are troubled. All, who dwell on earth, shall fall down and worship before him; shall bless and glorify him, and sing praises to the name of the Lord of spirits.

5 Therefore the Elect and the Concealed One existed in his presence, before the world was created, and for ever.

These passages give clear evidence that Jesus pre-existed, that he existed with God before the world was created.

6 In his presence he existed, and has revealed to the saints and to the righteous the wisdom of the Lord of spirits; for he has preserved the lot of the righteous, because they have hated and rejected this world of iniquity, and have detested all its works and ways, in the name of the Lord of spirits.

7 For in his name shall they be preserved; and his will shall be their life. In those days shall the kings of the earth and the mighty men, who have gained the world by their achievements, become humble in countenance.

**Achievements--** "by the work of their own hands."

8 For in the day of their anxiety and trouble their souls shall not be saved; and they shall be in subjection to those whom I have chosen.

9 I will cast them like hay into the fire, and like lead into the water. Thus shall they burn in the presence of the righteous, and sink in the presence of the holy; nor shall a tenth part of them be found.

10 But in the day of their trouble, the world shall obtain tranquillity.

Or, "the rest shall be on earth" (Laurence).

11 In his presence shall they fall, and not be raised up again; nor shall there be any one to take them out of his hands, and to lift them up: for they have denied the Lord of spirits, and his Messiah. The name of the Lord of spirits shall be blessed.

The day of anxiety and trouble is the time of trouble or distress or tribulation which is the Great Tribulation when all the world will be in fear and trembling about what is coming upon the world (Luke 21:25-26; Matthew 24:21). After the time of trouble the wrath of God will kill the wicked but leave the righteous; then world will enter the Millennial rule of Christ which will be a time of peace and tranquillity.

No doubt the book of Enoch was also consulted by the Jews for many centuries

because it spoke clearly of the coming Messiah.

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There are two chapters numbered "48".

**48A:1** Wisdom is poured forth like water, and glory fails not before him for ever and ever; for potent is he in all the secrets of righteousness.

2 But iniquity passes away like a shadow, and possesses not a fixed station: for the Elect One stands before the Lord of spirits; and his glory is for ever and ever; and his power from generation to generation.

3 With him dwells the spirit of intellectual wisdom, the spirit of instruction and of power, and the spirit of those who sleep in righteousness; he shall judge secret things.

4 Nor shall any be able to utter a single word before him; for the Elect One is in the presence of the Lord of spirits, according to his own pleasure.

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**49:1** In those days the saints and the chosen shall undergo a change. The light of the day shall rest upon them; and the splendor and glory of the saints shall be changed.

2 In the day of trouble evil shall be heaped up upon sinners; but the righteous shall triumph in the name of the Lord of spirits.

Notice that the saints will *undergo a change.*" This sounds remarkably like the statement of Paul when he said *"we will all be changed"* (1 Corinthians 15:51), referring to the resurrection of the dead and the living into immortal beings; the rapture. This passage also indicates that the elect will go through the time of tribulation, or trouble.

3 Others shall be made to see, that they must repent, and forsake the works of their hands; and that glory awaits them not in the presence of the Lord of spirits; yet that by his name they may be saved. The Lord of spirits will have compassion on them: for great is his mercy; and righteousness is in his judgment, and in the presence of his glory; nor in his judgment shall iniquity stand. He who repents not before him shall perish.

4 "Henceforward I will not have mercy on them," saith the Lord of spirits.

This seems to describe a time when many people will repent and become Christians; possibly during the Great Tribulation, at the end of which the judgment of God will purge the world of all sinners.

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**50:1** In those days shall the earth deliver up from her womb, and hell deliver up from hers, that which it has received; and destruction shall restore that which it owes.

2 He shall select the righteous and the holy from among them; for the day of their salvation has approached.

3 And in those days shall the Elect One sit upon his throne, while every secret of intellectual wisdom shall proceed from his mouth; for the Lord of spirits has gifted and glorified him.

This sounds like a description of the resurrection. And since the previous chapter described Christians undergoing a "change," it can be reasonably said to be a resurrection of not only the righteous but also the unrighteous, "hell deliver up from

hers."

4 In those days the mountains shall skip like rams, and the hills shall leap like young sheep satiated with milk; and all the righteous shall become angels in heaven.

5 Their countenance shall be bright with joy; for in those days shall the Elect One be exalted. The earth shall rejoice; the righteous shall inhabit it, and the elect possess it.

This is another very powerful passage about Christ, Christians, and the time of the rule of Christ on Earth. There are scriptures in the Old Testament but none that are clear as these in Enoch. These passages are truly incredible. Enoch must have been a book which the Christians referred to when they were proving that Jesus was the Messiah. Those worthy to be in the rapture, Jesus said *will be like the angels in heaven*" (Matthew 22:30). These are those who will descend upon earth, after first ascending to heaven (Enoch 39:1).

**51:1** After that period, in the place where I had seen every secret sight, I was snatched up in a whirlwind, and carried off westwards.

2 There my eyes beheld the secrets of heaven, and all which existed on earth; a mountain of iron, a mountain of copper, a mountain of silver, a mountain of gold, a mountain of fluid metal, and a mountain of lead.

3 And I inquired of the angel who went with me, saying, "What are these things, which in secret I behold?"

4 He said, "All these things which you see shall be for the dominion of **the Messiah**, that he may command, and be powerful upon earth."

5 And that angel of peace answered me, saying, "Wait but a short time, and you shall understand, and every secret thing shall be revealed to you, which the Lord of spirits has decreed. Those mountains which you have seen, the mountain of iron, the mountain of copper, the mountain of silver, the mountain of gold, the mountain of fluid metal, and the mountain of lead, all these in the presence of the Elect One shall be like a honeycomb before the fire, and like water descending from above upon these mountains; and shall become debilitated before his feet.

6 In those days men shall not be saved by gold and by silver.

7 Nor shall they have it in their power to secure themselves and fly.

8 There shall be neither iron for war, nor a coat of mail for the breast.

9 Copper shall be useless; useless also that which neither rusts nor consumes away; and lead shall not be coveted.

10 All these things shall be rejected, and perish from off the earth, when the Elect One shall appear in the presence of the Lord of spirits."

The mountains of metal represent the great amount of industry going on in the world today. When Christ comes again, he will destroy modern industry. We will not be manufacturing microwave ovens or toasters during the Millennium. Notice that verse 7 is a prophecy of the airplane! Whenever you fly in a plane you must buckel your seat belt before takeoff, "secure themselves and fly." This verse says that during the Millennium we will no longer be flying in jet airplanes.

**52:1** There my eyes beheld a deep valley; and wide was its entrance.

2 All who dwell on land, on the sea, and in islands, shall bring to it gifts, presents, and offerings; yet that deep valley shall not be full. Their hands shall commit iniquity. Whatsoever they produce by labour, the sinners shall devour with crime. But they shall perish from the face of the Lord of spirits, and from the face of his earth. They shall stand up, and shall not fail for ever and ever.

3 I beheld the angels of punishment, who were dwelling there, and preparing every instrument of Satan.

4 Then I inquired of the angel of peace, who proceeded with me, for whom those instruments were preparing.

5 He said, These they are preparing for the kings and powerful ones of the earth, that thus they may perish.

6 After which the righteous and chosen house of his congregation shall appear, and thenceforward unchangeable in the name of the Lord of spirits.

7 Nor shall those mountains exist in his presence as the earth and the hills, as the fountains of water exist. And the righteous shall be relieved from the vexation of sinners.

"Thenceforward" means, "From that time or place onward." Enoch reads like a combination of Matthew and Revelation.

**53:1** Then I looked and turned myself to another part of the earth, where I beheld a deep valley burning with fire.

2 To this valley they brought monarchs and the mighty.

3 And there my eyes beheld the instruments which they were making, fetters of iron without weight.

**Without weight**-- Or, "of immeasurable weight" (Knibb, p. 138). Or "in which there was not weight" (Laurence).

4 Then I inquired of the angel of peace, who proceeded with me, saying, "For whom are these fetters and instruments prepared?"

5 He replied, "These are prepared for the host of Azazeel, that they may be delivered over and adjudged to the lowest condemnation; and that their angels may be overwhelmed with hurled stones, as the Lord of spirits has commanded.

6 Michael and Gabriel, Raphael and Phanuel shall be strengthened in that day, and shall then cast them into a furnace of blazing fire, that the Lord of spirits may be avenged of them for their crimes; because they became ministers of Satan, and seduced those who dwell upon earth.

7 In those days shall punishment go forth from the Lord of spirits; and the receptacles of water which are above the heavens shall be opened, and the fountains likewise, which are under the heavens and under the earth.

8 All the waters, which are in the heavens and above them, shall be mixed together.

9 The water which is above heaven shall be the agent;

**Agent**-- Literally, "male" (Laurence).

10 and the water which is under the earth shall be the recipient: and all shall be destroyed who dwell upon earth, and who dwell under the extremities of heaven.

11 By these means they understand the iniquity which they have committed on earth: and by these means shall they perish."

I always wondered where they got the idea that a great body of water encircled the Earth above the atmosphere, and that this water came down and increased the amount of water upon the world; now I know. The next chapter continues from the last, then goes into a description of the next destruction:

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**54:1** Afterwards the Ancient of days repented, and said, "In vain have I destroyed all the inhabitants of the earth."

2 And he swore by his great name, saying, "Henceforwards I will not act thus towards all those who dwell upon earth.

3 But I will place a sign in the heavens; and it shall be a faithful witness between me and them for ever, as long as the days of heaven and earth last upon the earth.

4 Afterwards, according to this my decree, when I shall be disposed to seize them beforehand, by the instrumentality of angels, in the day of affliction and trouble, my wrath and my punishment shall remain upon them, my punishment and my wrath," saith God the Lord of spirits.

5 O you kings, O you mighty, who inhabit the world you shall behold my Elect One, sitting upon the throne of my glory. And he shall judge Azazel, all his associates, and all his hosts, in the name of the Lord of spirits.

The sign in the heavens is the rainbow (Gen.9:13). Verses 1-3 are obviously about the flood, but verse 4 jumps to the time of the next global destruction; specifically the time of the Great Tribulation, "*day of affliction and trouble*" (Daniel 12; Rev. 7,8,9). After the Great Tribulation, Christ will sit upon his throne in Jerusalem. The coming of Christ is also the Day of Judgment.

I can understand why, after this book was rediscovered, that they claimed it was written by Christians. But the Book of Enoch is known to have existed before the time of Christ. Given all the prophecies in Enoch, there is no possible way that someone other than Enoch saw these visions and wrote them down. Some people believe that when the Bible says, "Enoch walked with God" that it refers to Enoch receiving visions from God.

6 There likewise I beheld hosts of angels who were moving in punishment, confined in a net-work of iron and brass. Then I inquired of the angel of peace, who proceeded with me, To whom those under confinement were going.

7 He said, To each of their elect and their beloved, that they may be cast into the fountains and deep recesses of the valley.

8 And that valley shall be filled with their elect and beloved; the days of whose life shall be consumed, but the days of their error shall be innumerable.

The above verses continue to talk about the coming time of judgment (the next judgment); apparently on the fallen angels as well. **The next verses are very**

**important:**

9 Then shall princes combine together, and conspire. The chiefs of the east, among the Parthians and Medes, shall remove kings, in whom a spirit of perturbation shall enter. They shall hurl them from their thrones, springing as lions from their dens, and like famished wolves into the midst of the flock.

10 They shall go up, and tread upon the land of their elect. The land of their elect shall be before them. The threshing-floor, the path, and the city of my righteous people shall impede the progress of their horses. They shall rise up to destroy each other; their right hand shall be strengthened; nor shall a man acknowledge his friend or his brother;

11 Nor the son his father and his mother; until the number of the dead bodies shall be completed, by their death and punishment. Neither shall this take place without cause.

12 In those days shall the mouth of hell be opened, into which they shall be immersed; hell shall destroy and swallow up sinners from the face of the elect.

The princes are probably Earthly rulers, specifically in the Middle-East; Parthians and Medes. The word "perturbation" means agitation, or being stirred up. Notice that it says they will "*combine together, and conspire*." This means that the nations in the Middle East will join forces, they will unite; and the last few verses tells us that the reason they unite is to wage a major war. Given the context of these verses, coming after a mention of the Great Tribulation and the return of Christ to rule the Earth, these verses must refer to World War III when 10 nations will join together as stated in Revelation 13.

Notice that these nations will invade "*the land of their elect*." Since I cannot consult the original text I cannot say just why it says "*their elect*." But it probably means that these nations will invade Israel, which will be mostly converted to Christianity by this time.

The passage, "*city of my righteous people shall impede the progress*"; might refer to another nation that is also a Christian nation who will fight against the Middle-East alliance of nations. Or it could refer to Christians world-wide since there will be many nations by this time with a high percentage of Christians.

Notice the passage, "*They shall rise up to destroy each other*." This is similar to Zechariah 14:13:

*On that day men will be stricken by the Lord with great panic. Each man will seize the hand of another, and they will attack each other.*

This chapter seems to continue with the end time events, and appears to describe the last battle of World War III, which is Armageddon when many nations will all converge for war in Middle-East:

**55:1** After this I beheld another army of chariots with men riding in them.

2 And they came upon the wind from the east, from the west, and from the south.

3 The sound of the noise of their chariots was heard.

4 And when that agitation took place; the saints out of heaven perceived it; the pillar of the earth

shook from its foundation; and the sound was heard from the extremities of the earth unto the extremities of heaven at the same time.

5 Then they all fell down, and worshipped the Lord of spirits.

6 This is the end of the second parable.

Notice that the saints are in heaven during this battle; which is also the case for the battle of Armageddon, because it takes place after the rapture. Both of the above chapters agrees with the interpretation of Bible Prophecy as described in FIRE FROM HEAVEN. The rapture will take place shortly before the nuclear war which is shortly before the final battle. It is during this battle that a great earthquake will rock the whole world and destroy every major city; *"the pillar of the earth shook from its foundation."*

**56:1** I now began to utter the third parable, concerning the saints and the elect.

2 Blessed are you, O saints and elect, for glorious is your lot.

3 The saints shall exist in the light of the sun, and the elect in the light of everlasting life, the days of whose life shall never terminate; nor shall the days of the saints be numbered, who seek for light, and obtain righteousness with the Lord of spirits.

4 Peace be to the saints with the Lord of the world.

5 Henceforward shall the saints be told to seek in heaven the secrets of righteousness, the portion of faith; for like the sun has it arisen upon the earth, while darkness has passed away. There shall be light interminable; nor shall they enter upon the enumeration of time; for darkness shall be previously destroyed, and light shall increase before the Lord of spirits; before the Lord of spirits shall the light of uprightiness increase for ever.

This chapter continues the chronological telling of end time events and goes into the Mellinnial Rule of Christ on Earth during which the resurrected shall have eternal life and there shall be no evil and there shall be continual daylight, *"your sun will never set again"* (Isaiah 60:20);(see chapter 7 section 10 of Fire From Heaven). "Interminable" means "endless."

This chapter has a reference to the "eternal life" which is spoken of in the New Testament.

**57:1** In those days my eyes beheld the secrets of the lightnings and the splendours, and the judgment belonging to them.

2 They lighten for a blessing and for a curse, according to the will of the Lord of spirits.

3 And there I saw the secrets of the thunder, when it rattles above in heaven, and its sound is heard.

4 The habitations also of the earth were shown to me. The sound of the thunder is for peace and for blessing, as well as for a curse, according to the word of the Lord of spirits.

5 Afterwards every secret of the splendours and of the lightnings was seen by me. For blessing and for fertility they lighten.

The next chapter has an possible error because it claims to be a vision which Enoch saw in his 500th year, but he only lived 365 years before he was taken up, according to Genesis. Perhaps it should read 50 years, or 350 years.

**58:1** In the five hundredth year, and in the seventh month, on the fourteenth day of the month, of the lifetime of Enoch, in that parable, I saw that the heaven of heavens shook; that it shook violently; and that the powers of the Most High, and the angels, thousands and thousands, and myriads of myriads, were agitated with great agitation. And when I looked, the Ancient of days was sitting on the throne of his glory, while the angels and saints were standing around him. A great trembling came upon me, and terror seized me. My loins were bowed down and loosened; my reins were dissolved; and I fell upon my face. The holy Michael, another holy angel, one of the holy ones, was sent, who raised me up.

2 And when he raised me, my spirit returned; for I was incapable of enduring this vision of violence, its agitation, and the concussion of heaven.

3 Then holy Michael said to me, Why are you disturbed at this vision?

4 Hitherto has existed the day of mercy; and he has been merciful and longsuffering towards all who dwell upon the earth.

5 But when the time shall come, then shall the power, the punishment, and the judgment take place, which the Lord of spirits has prepared for those who prostrate themselves to the judgment of righteousness, for those who abjure that judgment, and for those who take his name in vain.

6 That day has been prepared for the elect as a day of covenant; and for sinners as a day of inquisition.

7 In that day shall be distributed for food two monsters; a female monster, whose name is Leviathan, dwelling in the depths of the sea, above the springs of waters;

8 And a male monster, whose name is Behemoth; which possesses, moving on his breast, the invisible wilderness.

**Distributed for food--** Or, "separated from one another" (Knibb, p. 143).

9 His name was Dendayen in the east of the garden, where the elect and the righteous will dwell; where he received it from my ancestor, who was man, from Adam the first of men, whom the Lord of spirits made.

**He received it . . . first of men--** Or, "my [great-] grandfather was taken up, the seventh from Adam" (Charles). If this translation is correct then this section of the book was written by Noah, Enoch's descendant. Some scholars have speculated that this portion of the book may contain fragments of the lost Apocalypse of Noah.

10 Then I asked of another angel to show me the power of those monsters, how they became separated, how they became separated on the same day, one being in the depths of the sea, and one in the dry desert.

There are two beasts in Revelation 13, one comes up out of the sea, the other from the earth. In Rev. 17 the first beast is seen in the desert.

11 And he said, You, son of man, are here desirous of understanding secret things.

12 And the angel of peace, who was with me, said, These two monsters are by the power of God prepared to become food, that the punishment of God may not be in vain.

13 Then shall children be slain with their mothers, and sons with their fathers.

14 And when the punishment of the Lord of spirits shall continue, upon them shall it continue, that the punishment of the Lord of spirits may not take place in vain. After that, judgment shall exist with mercy and longsuffering.

**59:1** Then another angel, who proceeded with me, spoke to me;

2 And showed me the first and last secrets in heaven above, and in the depths of the earth:

3 In the extremities of heaven, and in the foundations of it, and in the receptacle of the winds.

4 He showed me how their spirits were divided; how they were balanced; and how both the springs and the winds were numbered according to the force of their spirit.

5 He showed me the power of the moon's light, that its power is a just one; as well as the divisions of the stars, according to their respective names;

6 That every division is divided; that the lightning flashes;

7 That its troops immediately obey; and that a cessation takes place during thunder in continuance of its sound. Nor are the thunder and the lightning separated; neither do both of them move with one spirit; yet they are not separated.

8 For when the lightning lightens, the thunder sounds, and the spirit at a proper period pauses, making an equal division between them; for the receptacle, upon which their periods depend, is loose as sand. Each of them at a proper season is restrained with a bridle; and turned by the power of the spirit, which thus propels them according to the spacious extent of the earth.

9 The spirit likewise of the sea is potent and strong; and as a strong power causes it to ebb, so is it driven forwards, and scattered against the mountains of the earth. The spirit of the frost has its angel; in the spirit of hail there is a good angel; the spirit of snow ceases in its strength, and a solitary spirit is in it, which ascends from it like vapour, and is called refrigeration.

10 The spirit also of mist dwells with them in their receptacle; but it has a receptacle to itself; for its progress is in splendour.

11 In light, and in darkness, in winter and in summer. Its receptacle is bright, and an angel is in it.

12 The spirit of dew has its abode in the extremities of heaven, in connection with the receptacle of rain; and its progress is in winter and in summer. The cloud produced by it, and the cloud of the mist, become united; one gives to the other; and when the spirit of rain is in motion from its receptacle, angels come, and opening its receptacle, bring it forth.

13 When likewise it is sprinkled over all the earth, it forms an union with every kind of water on the ground; for the waters remain on the ground, because they afford nourishment to the earth from the Most High, who is in heaven.

14 Upon this account therefore there is a regulation in the quantity of rain, which the angels receive.

15 These things I saw; all of them, even paradise.

Jesus said to the thief on the cross, "*today you will be with me in paradise*" (Luke 23:43). Paradise is never mentioned in the Old Testament, but is mentioned several

times in Enoch.

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**60:1** In those days I beheld long ropes given to those angels; who took to their wings, and fled, advancing towards the north.

2 And I inquired of the angel, saying, Wherefore have they taken those long ropes, and gone forth? He said, They are gone forth to measure.

3 The angel, who proceeded with me, said, These are the measures of the righteous; and cords shall the righteous bring, that they may trust in the name of the Lord of spirits for ever and ever.

4 The elect shall begin to dwell with the elect.

5 And these are the measures which shall be given to faith, and which shall strengthen the words of righteousness.

6 These measures shall reveal all the secrets in the depth of the earth.

7 And it shall be, that those who have been destroyed in the desert, and who have been devoured by the fish of the sea, and by wild beasts, shall return, and trust in the day of the Elect One; for none shall perish in the presence of the Lord of spirits, nor shall any be capable of perishing.

This last verse seems to describe a resurrection, and that those in the resurrection will have immortal bodies, they can never die.

8 Then they received the commandment, all who were in the heavens above; to whom a combined power, voice, and splendour, like fire, were given.

9 And first, with their voice, they blessed him, they exalted him, they glorified him with wisdom, and ascribed to him wisdom with the word, and with the breath of life.

10 Then the Lord of spirits seated upon the throne of his glory the Elect One;

11 Who shall judge all the works of the holy, in heaven above, and in a balance shall he weigh their actions. And when he shall lift up his countenance to judge their secret ways in the word of the name of the Lord of spirits, and their progress in the path of the righteous judgment of God most high;

In verses 10 and 11 we have a description of Christ being seated on his throne to judge the world. Job 31:6 says, "let God weigh me in honest scales and he will know that I am blameless."

12 They shall all speak with united voice; and bless, glorify, exalt, and praise, in the name of the Lord of spirits.

13 He shall call to every power of the heavens, to all the holy above, and to the power of God. The Cherubim, the Seraphim, and the Ophanin, all the angels of power, and all the angels of the Lords, namely, of the Elect One, and of the other Power, who was upon earth over the water on that day,

Notice this last line,; does this refer to the Holy Spirit? "the other Power, who [was] upon earth over the water on that day."

14 Shall raise their united voice; shall bless, glorify, praise, and exalt with the spirit of faith, with the spirit of wisdom and patience, with the spirit of mercy, with the spirit of judgment and peace, and with the spirit of benevolence; all shall say with united voice; Blessed is He; and the name of the Lord of spirits shall be blessed for ever and for ever; all, who sleep not, shall bless it in heaven above.

This passage brings to mind the passage, "*Blessed is he who comes in the name of the Lord*" (Psalm 118:26; Matthew 21:9).

15 All the holy in heaven shall bless it; all the elect who dwell in the garden of life; and every spirit of light, who is capable of blessing, glorifying, exalting, and praising your holy name; and every mortal man, more than the powers of heaven, shall glorify and bless your name for ever and ever.

**Every mortal man--** Literally, "all of flesh" (Laurence).

16 For great is the mercy of the Lord of spirits; long-suffering is he; and all his works, all his power, great as are the things which he has done, has he revealed to the saints and to the elect, in the name of the Lord of spirits.

**61:1** Thus the Lord commanded the kings, the princes, the exalted, and those who dwell on earth, saying, "Open you eyes, and lift up your horns, if you are capable of comprehending the Elect One."

2 The Lord of spirits sat upon the throne of his glory.

3 And the spirit of righteousness was poured out over him.

4 The word of his mouth shall destroy all the sinners and all the ungodly, who shall perish at his presence.

Revelation describes Jesus as having a sword sticking out of his mouth, which represents words of judgment, (Rev. 1:16).

5 In that day shall all the kings, the princes, the exalted, and those who possess the earth, stand up, behold, and perceive, that he is sitting on the throne of his glory; that before him the saints shall be judged in righteousness;

6 and that nothing, which shall be spoken before him, shall be spoken in vain.

7 Trouble shall come upon them, as upon a woman in travail, whose labor is severe, when her child comes to the mouth of the womb, and she finds it difficult to bring forth.

This verse could be the source for Paul's statement, "*While people are saying, 'Peace and safety,' destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape*" (1 Thessalonians 5:3).

8 One portion of them shall look upon another. They shall be astonished, and shall humble their countenance;

9 and trouble shall seize them, when they shall behold this Son of woman sitting upon the throne of his glory.

10 Then shall the kings, the princes, and all who possess the earth, glorify him who has dominion

over all things, him who was concealed; for from the beginning the Son of man existed in secret, whom the Most High preserved in the presence of his power, and revealed to the elect.

11 He shall sow the congregation of the saints, and of the elect; and all the elect shall stand before him in that day.

12 All the kings, the princes, the exalted, and those who rule over the earth, shall fall down on their faces before him, and shall worship him.

13 They shall fix their hopes on this Son of man, shall pray to him, and petition him for mercy.

14 Then shall the Lord of spirits hasten to expel them from his presence. Their faces shall be full of confusion, and their faces shall darkness cover. The angels shall take them to punishment, that vengeance may be inflicted on those who have oppressed his children and his elect. And they shall become an example to the saints and to his elect. Through them shall these be made joyful; for the anger of the Lord of spirits shall rest upon them.

15 Then the sword of the Lord of spirits shall be drunk with their blood; but the saints and elect shall be safe in that day; nor the face of the sinners and the ungodly shall they thenceforwards behold.

16 The Lord of spirits shall remain over them:

17 And with this Son of man shall they dwell, eat, lie down, and rise up, for ever and ever.

18 The saints and the elect have arisen from the earth, have left off to depress their countenances, and have been clothed with the garment of life. That garment of life is with the Lord of spirits, in whose presence your garment shall not wax old, nor shall your glory diminish.

The above verses clearly state that Christ will dwell on Earth with the saints after a time of trouble, which is the Great Tribulation. And that the wicked shall be destroyed from the Earth. The "garment of life" represents eternal life.

#### Chapter Four Chapters 62-71

**62:1** In those days the kings who possess the earth shall be punished by the angels of his wrath, wheresoever they shall be delivered up, that he may give rest for a short period; and that they may fall down and worship before the Lord of spirits, confessing their sins before him.

2 They shall bless and glorify the Lord of spirits, saying, Blessed is the Lord of spirits, the Lord of kings, the Lord of princes, the Lord of the rich, the Lord of glory, and the Lord of wisdom.

3 He shall enlighten every secret thing.

4 Your power is from generation to generation; and your glory for ever and ever.

5 Deep are all your secrets, and numberless; and your righteousness cannot be calculated.

6 Now we know, that we should glorify and bless the Lord of kings, him who is King over all things.

7 They shall also say, Who has granted us rest to glorify, laud, bless, and confess in the presence of his glory?

8 And now small is the rest we desire; but we do not find it; we reject, and do not possess it.

Light has passed away from before us; and darkness has covered our thrones for ever.

9 For we have not confessed before him; we have not glorified the name of the Lord of kings; we have not glorified the Lord in all his works; but we have trusted in the sceptre of our dominion and of our glory.

10 In the day of our suffering and of our trouble he will not save us, neither shall we find rest. We confess that our Lord is faithful in all his works, in all his judgments, and in his righteousness.

11 In his judgments he pays no respect to persons; and we must depart from his presence, on account of our evil deeds.

*Peter said, "God is no respecter of persons" (Acts 10:34). Newer translations say that God does not show favoritism. I cannot say what the original word for "respect" is in Enoch, but it appears to have the same meaning.*

12 All our sins are truly without number.

13 Then shall they say to themselves, Our souls are satiated with the instruments of crime;

14 But that prevents us not from descending to the flaming womb of hell.

15 Afterwards, their countenances shall be filled with darkness and confusion before the Son of man; from whose presence they shall be expelled, and before whom the sword shall remain to expel them.

16 Thus saith the Lord of spirits, This is the decree and the judgment against the princes, the kings, the exalted, and those who possess the earth, in the presence of the Lord of spirits.

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**63:1** I saw also other countenances in that secret place. I heard the voice of an angel, saying, These are the angels who have descended from heaven to earth, and have revealed secrets to the sons of men, and have seduced the sons of men to the commission of sin.

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*The next few chapters were written by Noah or by someone who was recording the story of Noah:*

**64:1** In those days Noah saw that the earth became inclined, and that destruction approached. 2 Then he lifted up his feet, and went to the ends of the earth, to the dwelling of his great-grandfather Enoch.

3 And Noah cried with a bitter voice, Hear me; hear me; hear me: three times. And he said, "Tell me what is transacting upon earth; for the earth labors, and is violently shaken. Surely I shall perish with it." 4 After this there was a great perturbation on earth, and a voice was heard from heaven. I fell down on my face, when my great-grandfather Enoch came and stood by me.

**The earth became inclined--** Perhaps the world tilted so that there was a shift in the location of the North and South Poles. According to Genesis, Enoch was taken to heaven before Noah was born; perhaps Noah visited his grand father Methuselah and someone decided to insert Enoch's name into the story so that he could include this story in the Book of Enoch.

5 He said to me, "Why have you cried out to me with a bitter cry and lamentation?"

6 A commandment has gone forth from the Lord against those who dwell on the earth, that they may be destroyed; for they know every secret of the angels, every oppressive and secret power of the devils, and every power of those who commit sorcery, as well as of those who make molten images in the whole earth.

**The devils--** Literally, "the Satans" (Laurence).

7 They know how silver is produced from the dust of the earth, and how on the earth the metallic drop exists; for lead and tin are not produced from earth, as the primary fountain of their production.

8 There is an angel standing upon it, and that angel struggles to prevail."

9 Afterwards my great-grandfather Enoch seized me with his hand, raising me up, and saying to me, "Go, for I have asked the Lord of spirits respecting this perturbation of the earth; who replied, 'On account of their impiety have their innumerable judgments been consummated before me. Respecting the moons have they inquired, and they have known that the earth will perish with those who dwell upon it, and that to these there will be no place of refuge for ever.'"

10 "They have discovered secrets, and they are those who have been judged; but not you, my son. The Lord of spirits knows that you are pure and good, free from the reproach of discovering secrets. 11 He, the holy One, will establish your name in the midst of the saints, and will preserve you from those who dwell upon the earth. He will establish your seed in righteousness, with dominion and great glory; and from your seed shall spring forth righteous and holy men without number for ever."

According to this chapter, Noah first learned of the coming flood from Methuselah or from Enoch through Methuselah. Perhaps Enoch first told Methuselah who told Noah. The only other explanation would be a transcriber error in Genesis that wrongly stated the length of his life at only 365 years; perhaps it should be 635 years. Some manuscripts of Revelation say the mark of the beast is 616 rather than 666.

**With dominion...glory--** Literally, "for kings, and for great glory" (Laurence, p. 79).

**65:1** After this he showed me the angels of punishment, who were prepared to come, and to open all the mighty waters under the earth:

2 That they may be for judgment, and for the destruction of all those who remain and dwell upon the earth.

3 And the Lord of spirits commanded the angels who went forth, not to take up the men and preserve them.

4 For those angels presided over all the mighty waters. Then I went out from the presence of Enoch.

I do not recall any place in the Old Testament where angels were released to bring judgment upon the world in the manner that it is described here. Isaiah said that

angels of God killed 185,000 Assyrian troops, but that is not the same as angels who were released to bring judgment. However, Revelation 9 says four angels "*bound at the great river Euphrates*" were "*released to kill a third of mankind*" (9:4-5). This is another point that lends credence to the Book of Enoch.

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**66:1** In those days the word of God came to me, and said, "Noah, behold, your lot has ascended up to me, a lot void of crime, a lot beloved and upright.

2 Now then shall the angels labor at trees; but when they proceed to this, I will put my hand upon it, and preserve it.

**Labour at the trees--** Or, "are making a wooden (structure)" (Knibb, p. 156). Does this infer that angels helped Noah build the Ark?

3 The seed of life shall arise from it, and a change shall take place, that the dry land may not be left empty. I will establish your seed before me for ever and ever, and the seed of those who dwell with you on the surface of the earth. It shall be blessed and multiplied in the presence of the earth, in the name of the Lord."

4 And they shall confine those angels who disclosed impiety. In that burning valley it is, that they shall be confined, which at first my great-grandfather Enoch showed me in the west, where there were mountains of gold and silver, of iron, of fluid metal, and of tin.

5 I beheld that valley in which there was great perturbation, and where the waters were troubled.

6 And when all this was effected, from the fluid mass of fire, and the perturbation which prevailed in that place, there arose a strong smell of sulphur, which became mixed with the waters; and the valley of the angels, who had been guilty of seduction, burned underneath its soil.

7 Through that valley also rivers of fire were flowing, to which those angels shall be condemned, who seduced the inhabitants of the earth.

**Prevailed--** Literally, "troubled them" (Laurence). Yet another description of hell.

8 And in those days shall these waters be to kings, to princes, to the exalted, and to the inhabitants of the earth, for the healing of the soul and body, and for the judgment of the spirit.

9 Their spirits shall be full of revelry, that they may be judged in their bodies; because they have denied the Lord of spirits, and although they perceive their condemnation day by day, they believe not in his name.

**Revelry--** Or, "lust" (Knibb, p. 157).

10 And as the inflammation of their bodies shall be great, so shall their spirits undergo a change for ever.

11 For no word which is uttered before the Lord of spirits shall be in vain.

12 Judgment has come upon them, because they trusted in their carnal revelry, and denied the Lord of spirits.

13 In those days shall the waters of that valley be changed; for when the angels shall be judged, then shall the heat of those springs of water experience an alteration.

14 And when the angels shall ascend, the water of the springs shall again undergo a change, and be frozen. Then I heard holy Michael answering and saying, "This judgment, with which the angels shall be judged, shall bear testimony against the kings, the princes, and those who possess the earth.

15 For these waters of judgment shall be for their healing, and for the death of their bodies. But they shall not perceive and believe that the waters will be changed, and become a fire, which shall blaze for ever."

These verses tell us that the polar regions were not frozen before the Flood, and that it was probably the Flood that resulted in those regions freezing. The very fact that anyone in the Middle East would know that vast regions of the planet were frozen, is enough to confirm that this is an authentic book, unless one is willing to propose that someone over 2,000 years ago sailed to a polar region to discover it frozen.

**Death--** Or, "lust" (Charles; Knibb, p. 158).

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**67:1** After this he gave me the characteristic marks of all the secret things in the book of my great-grandfather Enoch, and in the parables which had been given to him; inserting them for me among the words of the book of parables.

Characteristic marks-- Literally, "the signs" (Laurence). This seems to say that Michael the archangel gave the Book of Enoch to Noah, or told him something about it.

2 At that that time holy Michael answered and said to Raphael, The power of the spirit hurries me away, and impels me on. The severity of the judgment, of the secret judgment of the angels, who is capable of beholding--the endurance of that severe judgment which has taken place and been made permanent--without being melted at the site of it? Again holy Michael answered and said to holy Raphael, Who is there whose heart is not softened by it, and whose reins are not troubled at this thing?

3 Judgment has gone forth against them by those who have thus dragged them away; and that was, when they stood in the presence of the Lord of spirits.

4 In like manner also holy Rakael said to Raphael, They shall not be before the eye of the Lord; since the Lord of spirits has been offended with them; for like Lords have they conducted themselves. Therefore will he bring upon them a secret judgment for ever and ever.

**Shall not be before the eye of the Lord--** Or, "I will not take their part under the eye of the Lord" (Knibb, p. 159).

**For like Lords--** Or, "for they act as if they were Lords" (Knibb, p. 159).

5 For neither shall angel nor man receive a portion of it; but they alone shall receive their own judgment for ever end ever.

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**68:1** After this judgment they shall be astonished and irritated; for it shall be exhibited to the inhabitants of the earth.

2 Behold the names of those angels. These are their names. The first of them is Samyaza; the second, Arstikapha; the third, Armen; the fourth, Kakabael; the fifth, Turel; the sixth, Rumyel; the seventh, Danyal; the eighth, Kael; the ninth, Barakel; the tenth, Azazel; the eleventh, Armers; the twelfth, Bataryal; the thirteenth, Basasael; the fourteenth, Ananel; the fifteenth, Turyal; the sixteenth, Simapiseel; the seventeenth, Yetarel; the eighteenth, Tumael; the nineteenth, Tarel; the twentieth, Rumel; the twenty-first, Azazyel.

3 These are the chiefs of their angels, and the names of the leaders of their hundreds, and the leaders of their fifties, and the leaders of their tens.

4 The name of the first is Yekun: he it was who seduced all the sons of the holy angels; and causing them to descend on earth, led astray the offspring of men.

Yekun may simply mean "the rebel" (Knibb, p. 160). The first sin was rebellion; all other sins flow from rebellion.

5 The name of the second is Kesabel, who pointed out evil counsel to the sons of the holy angels, and induced them to corrupt their bodies by generating mankind.

They corrupted their spiritual bodies when they came to earth and became like humans.

6 The name of the third is Gadrel: he discovered every stroke of death to the children of men.

7 He seduced Eve; and discovered to the children of men the instruments of death, the coat of mail, the shield, and the sword for slaughter; every instrument of death to the children of men.

According to Enoch, there is not one Satan, but many; and the one that seduced Eve is named Gadrel, who is different from the one that led the rebellion in heaven, whose name is Yekun (v.4).

8 From his hand were these things derived to them who dwell upon earth, from that period for ever.

9 The name of the fourth is Penemue: he discovered to the children of men bitterness and sweetness;

10 And pointed out to them every secret of their wisdom.

11 He taught men to understand writing, and the use of ink and paper.

12 Therefore numerous have been those who have gone astray from every period of the world, even to this day.

13 For men were not born for this, thus with pen and with ink to confirm their faith;

14 Since they were not created, except that, like the angels, they might remain righteous and pure.

But many of the angels did not remain righteous and pure, but fell and led man to fall also.

15 Nor would death, which destroys everything, have effected them;

16 But by this their knowledge they perish, and by this also its power consumes them.

17 The name of the fifth is Kasyade: he discovered to the children of men every wicked stroke of spirits and of demons: 18 The stroke of the embryo in the womb, to diminish it; the stroke of the spirit by the bite of the serpent, and the stroke which is given in the mid-day by the offspring of

the serpent, the name of which is Tabaet. (70)

**The stroke...to diminish it--** Or, "the blows (which attack) the embryo in the womb so that it miscarries" (Knibb, p. 162).

**Tabaet--** Literally, "male" or "strong" (Knibb, p. 162).

19 This is the number of the Kasbel; the principal part of the oath which the Most High, dwelling in glory, revealed to the holy ones.

20 Its name is Beka. He spoke to holy Michael to discover to them the sacred name, that they might understand that secret name, and thus remember the oath; and that those who pointed out every secret thing to the children of men might tremble at that name and oath.

**Does this refer to the name of God?**

21 This is the power of that oath; for powerful it is, and strong.

22 And he established this oath of Akae by the instrumentality of the holy Michael.

23 These are the secrets of this oath, and by it were they confirmed.

24 Heaven was suspended by it before the world was made, for ever.

25 By it has the earth been founded upon the flood; while from the concealed parts of the hills the agitated waters proceed forth from the creation to the end of the world.

26 By this oath the sea has been formed, and the foundation of it.

**From the wording here, it seems to me that the oath is the same as the word of God.  
The earth was made because God spoke it into being.**

27 During the period of its fury he established the sand against it, which continues unchanged for ever; and by this oath the abyss has been made strong; nor is it removable from its station for ever and ever.

28 By this oath the sun and moon complete their progress, never swerving from the command given to them for ever and ever.

29 By this oath the stars complete their progress;

30 And when their names are called, they return an answer, for ever and ever.

31 Thus in the heavens take place the blowings of the winds: all of them have breathings, and effect a complete combination of breathings.

**Breathings--** Or, "spirits" (Laurence).

32 There the treasures of thunder are kept, and the splendour of the lightning.

33 There are kept the treasures of hail and of frost, the treasures of snow, the treasures of rain and of dew.

34 All these confess and laud before the Lord of spirits.

35 They glorify with all their power of praise; and he sustains them in all that act of thanksgiving; while they laud, glorify, and exalt the name of the Lord of spirits for ever and ever.

36 And with them he establishes this oath, by which they and their paths are preserved; nor does their progress perish.

37 Great was their joy.

38 They blessed, glorified, and exalted, because the name of the Son of man was revealed to them.

39 He sat upon the throne of his glory; and the principal part of the judgment was assigned to him, the Son of man. Sinners shall disappear and perish from the face of the earth, while those who seduced them shall be bound with chains for ever. 40 According to their ranks of corruption shall they be imprisoned, and all their works shall disappear from the face of the earth; nor thenceforward shall there be any to corrupt; for the Son of man has been seen, sitting on the throne of his glory.

41 Everything wicked shall disappear, and depart before his face; and the word of the Son of man shall become powerful in the presence of the Lord of spirits. 42 This is the third parable of Enoch.

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**69:1** After this the name of the Son of man, living with the Lord of spirits, was exalted by the inhabitants of the earth. 2 It was exalted in the chariots of the Spirit; and the name went forth in the midst of them.

3 From that time I was not drawn in the midst of the; but he seated me between two spirits, between the north and the west, where the angels received their ropes, to measure out a place for the elect and the righteous.

4 There I beheld the fathers of the first men, and the saints, who dwell in that place for ever.

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**70:1** Afterwards my spirit was concealed, ascending into the heavens. I beheld the sons of the holy angels treading on flaming fire, whose garments and robes were white, and whose countenance were transparent as crystal.

What is meant by the phrase, "sons of the holy angels"? It appears in Enoch three times. Do angels have offspring? Jesus said that in the resurrection we would not marry but will be like the angels in heaven, but he never said they do not have offspring. A marriage is a formal agreement that only humans need.

2 I saw two rivers of fire glittering like the hyacinth.

3 Then I fell on my face before the Lord of spirits.

4 And Michael, one of the holy archangels, took me by my right hand, raised me up, and brought me out to where was every secret of mercy and secret of righteousness.

5 He showed me all the hidden things of the extremities of heaven, all the receptacles of the stars, and the splendors of all, from whence they went forth before the face of the holy.

6 And he concealed the spirit of Enoch in the heaven of heavens.

7 There I beheld, in the midst of that light, a building raised with stones of ice;

8 and in the midst of these stones, vibrations of living fire. My spirit saw around the circle of this flaming habitation, on one of its extremities, that there were rivers full of living fire, which encompassed it.

9 Then the Seraphim, the Cherubim, and Ophanin surrounded it: these are those who never sleep, but watch the throne of his glory.

We are not told what the Seraphim and Cherubim are; they are never identified as angels, like many people believe.

10 And I beheld angels innumerable, thousands of thousands, and myriads of myriads, who surrounded that habitation.

11 Michael, Raphael, Gabriel, Phannuel, and the holy angels who were in the heavens above, went in and out of it. Michael, Raphael, and Gabriel went out of that habitation, and holy angels innumerable.

12 With them was the Ancient of days, whose head was white as wool, and pure, and his robe was indescribable.

13 Then I fell upon my face, while all my flesh was dissolved, and my spirit became changed.

14 I cried out with a loud voice, with a powerful spirit, blessing, glorifying, and exalting.

15 And those blessings, which proceeded from my mouth, became acceptable in the presence of the Ancient of days.

The last three verses are truly amazing. When Enoch came into the presence of God he fell down and felt that a change was taking place in his spirit; perhaps he was feeling the power and presence of God and did not know what it was. As often happens to people that get touched by the Holy Spirit, Enoch felt compelled to proclaim praises to God; this is very common among some Charismatics and Pentecostals today.

16 The Ancient of days came with Michael and Gabriel, Raphael and Phanuel, with thousands of thousands, and myriads of myriads, which could not be numbered.

17 Then that angel came to me, and with his voice saluted me, saying, "You art the offspring of man, who art born of righteousness, and righteousness has rested on you.

18 The righteousness of the Ancient of days shall not forsake you."

19 He said, "On you shall he confer peace in the name of the exalting world; for from thence has peace gone forth since the world was created.

20 And thus shall it happen to you for ever and ever.

21 All who shall exist, and who shall walk in your path of righteousness, shall not forsake you for ever.

22 With you shall be their habitations, with you their lot; nor from you shall they be separated for ever and ever.

23 And thus shall length of days be with the offspring of man.

24 Peace shall be to the righteous; and the path of integrity shall the righteous pursue, in the name of the Lord of spirits, for ever and ever.

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I believe that the following chapters are genuine, though they are less than scientific. God was not going to reveal things to Enoch that he was not capable of

**understanding.** The things described should be looked at as principles rather than scientific facts.

**71:1** The book of the revolutions of the luminaries of heaven, according to their respective classes, their respective powers, their respective periods, their respective names, the places where they commence their progress, and their respective months, which Uriel, the holy angel who was with me, explained to me; he who conducted them. The whole account of them, according to every year of the world for ever, until a new work shall be effected, which will be eternal.

2 This is the first law of the luminaries. The sun and the light arrive at the gates of heaven, which are on the east, and on the west of it at the western gates of heaven.

3 I beheld the gates whence the sun goes forth; and the gates where the sun sets;

4 In which gates also the moon rises and sets; and I beheld the conductors of the stars, among those who precede them; six gates were at the rising, and six at the setting of the sun.

5 All these respectively, one after another, are on a level; and numerous windows are on the right and on the left sides of those gates.

6 First proceeds forth that great luminary, which is called the sun; the orb of which is as the orb of heaven, the whole of it being replete with splendid and flaming fire.

7 Its chariot, where it ascends, the wind blows.

8 The sun sets in heaven, and, returning by the north, to proceed towards the east, is conducted so as to enter by that gate, and illuminate the face of heaven.

9 In the same manner it goes forth in the first month by the great gate.

10 It goes forth through the fourth of those six gates, which are at the rising of the sun.

11 And in the fourth gate, through which the sun with the moon proceeds, in the first part of it, there are twelve open windows; from which issues out a flame, when they are opened in their proper periods.

**Through which...part of it--** Or, "from which the sun rises in the first month" (Knibb, p. 168).

12 When the sun rises in heaven, it goes forth through this fourth gate thirty days, and by the fourth gate in the west of heaven on a level with it descends.

13 During that period the day is lengthened from the day, and the night curtailed from the night for thirty days. And then the day is longer by two parts than the night.

14 The day is precisely ten parts, and the night is eight.

15 The sun goes forth through this fourth gate, and sets in it, and turns to the fifth gate during thirty days; after which it proceeds from, and sets in, the fifth gate.

16 Then the day becomes lengthened by a second portion, so that it is eleven parts: while the

night becomes shortened, and is only seven parts.

17 The sun now returns to the east, entering into the sixth gate, and rising and setting in the sixth gate thirty-one days, on account of its signs.

18 At that period the day is longer than the night, being twice as long as the night; and become twelve parts;

19 But the night is shortened, and becomes six parts. Then the sun rises up, that the day may be shortened, and the night lengthened.

20 And the sun returns toward the east entering into the sixth gate, where it rises and sets for thirty days.

21 When that period is completed, the day becomes shortened precisely one part, so that it is eleven parts, while the night is seven parts.

22 Then the sun goes from the west, from that sixth gate, and proceeds eastwards, rising in the fifth gate for thirty days, and setting again westwards in the fifth gate of the west.

23 At that period the day becomes shortened two parts; and is ten parts, while the night is eight parts.

24 Then the sun goes from the fifth gate, as it sets in the fifth gate of the west; and rises in the fourth gate for thirty-one days, on account of its signs, setting in the west.

25 At that period the day is made equal with the night; and, being equal with it, the night becomes nine parts, and the day nine parts.

26 Then the sun goes from that gate, as it sets in the west; and returning to the east proceeds by the third gate for thirty days, setting in the west at the third gate.

27 At that period the night is lengthened from the day during thirty mornings, and the day is curtailed from the day during thirty days; the night being ten parts precisely, and the day eight parts.

28 The sun now goes from the third gate, as it sets in the third gate in the west; but returning to the east, it proceeds by the second gate of the east for thirty days.

29 In like manner also it sets in the second gate in the west of heaven.

30 At that period the night is eleven parts, and the day seven parts.

31 Then the sun goes at that time from the second gate, as it sets in the second gate in the west; but returns to the east, proceeding by the first gate, for thirty-one days.

32 And sets in the west in the first gate.

33 At that period that night is lengthened as much again as the day.

34 It is twelve parts precisely, while the day is six parts.

35 The sun has thus completed its beginnings, and a second time goes round from these beginnings.

36 Into that first gate it enters for thirty days, and sets in the west, in the opposite part of heaven.

37 At that period the night is contracted in its length a fourth part, that is, one portion, and becomes eleven parts.

38 The day is seven parts.

39 Then the sun returns, and enters into the second gate of the east.

40 It returns by these beginnings thirty days, rising and setting.

41 At that period the night is contracted in its length. It becomes ten parts, and the day eight parts. Then the sun goes from that second gate, and sets in the west; but returns to the east, and rises in the east, in the third gate, thirty-one days, setting in the west of heaven.

42 At that period the night becomes shortened. It is nine parts. And the night is equal with the day. The year is precisely three hundred and sixty-four days.

43 The lengthening of the day and night, and the contraction of the day and night, are made to differ from each other by the progress of the sun.

44 By means of this progress the day is daily lengthened, and the night greatly shortened.

45 This is the law and progress of the sun, and its turning when it turns back, turning during sixty days, and going forth. This is the great everlasting luminary, that which he names the sun for ever and ever.

That is, it is sixty days in the same gates, viz. Thirty days twice every year (Laurence).

46 This also is that which goes forth a great luminary, and which is named after its peculiar kind, as God commanded.

47 And thus it goes in and out, neither slackening nor resting; but running on in its chariot by day and by night. It shines with a seventh portion of light from the moon; but the dimensions of both are equal.

**It shines with . . . from the moon--** Or, "Its light is seven times brighter than that of the moon" (Knibb, p. 171). The Aramaic texts more clearly describe how the moon's light waxes and wanes by a half of a seventh part each day. Here in the Ethiopic version, the moon is thought of as two halves, each half being divided into seven parts. Hence, the "fourteen portions" of 72:9-10 (Knibb, p. 171). The differences in the text probably resulted from the translators attempting to translate the meaning rather than a word-for-word text.

Chapter Five  
Chapters 72-82

**Book 3: The Astronomical Book**

**72:1** After this law I beheld another law of an inferior luminary, the name of which is the moon, and the orb of which is as the orb of heaven.

2 Its chariot, which it secretly ascends, the wind blows; and light is given to it by measure.

3 Every month at its exit and entrance it becomes changed; and its periods are as the periods of the sun. And when in like manner its light is to exist, its light is a seventh portion from the light of the sun.

**And when in ... is to exist--** I.e., when the moon is full (Knibb, p. 171).

4 Thus it rises, and at its commencement towards the east goes forth for thirty days.

5 At that time it appears, and becomes to you the beginning of the month. Thirty days it is with the sun in the gate from which the sun goes forth.

6 Half of it is in extent seven portions, one half; and the whole of its orb is void of light, except a seventh portion out of the fourteen portions of its light. And in a day it receives a seventh portion, or half that portion, of its light. Its light is by sevens, by one portion, and by the half of a portion. Its sets with the sun.

7 And when the sun rises, the moon rises with it; receiving half a portion of light.

8 On that night, when it commences its period, previously to the day of the month, the moon sets with the sun.

9 And on that night it is dark in its fourteen portions, that is, in each half; but it rises on that day with one seventh portion precisely, and in its progress declines from the rising of the sun.

10 During the remainder of its period its light increases to fourteen portions.

**73:1** Then I saw another progress and regulation which He effected in the law of the moon. The progress of the moons, and everything relating to them, Uriel showed me, the holy angel who conducted them all.

2 Their stations I wrote down as he showed them to me.

3 I wrote down their months, as they occur, and the appearance of their light, until it is completed in fifteen days.

4 In each of its two seven portions it completes all its light at rising and at setting.

5 On stated months it changes its settings; and on stated months it makes its progress through each gate. In two gates the moon sets with the sun, viz. in those two gates which are in the midst, in the third and fourth gate. From the third gate it goes forth for seven days, and makes its circuit.

6 Again it returns to the gate whence the sun goes forth, and in that completes the whole of its light. Then it declines from the sun, and enters in eight days into the sixth gate, and returns in seven days to the third gate, from which the sun goes forth.

7 When the sun proceeds to the fourth gate, the moon goes forth for seven days, until it passes from the fifth gate.

8 Again it returns in seven days to the fourth gate, and completing all its light, declines, and passes on by the first gate in eight days;

9 And returns in seven days to the fourth gate, from which the sun goes forth.

10 Thus I beheld their stations, as according to the fixed order of the months the sun rises and sets.

11 At those times there is an excess of thirty days belonging to the sun in five years; all the days belonging to each year of the five years, when completed, amount to three hundred and sixty-four days; and to the sun and stars belong six days; six days in each of the five years; thus thirty days belonging to them;

12 So that the moon has thirty days less than the sun and stars.

13 The moon brings on all the years exactly, that their stations may come neither too forwards nor too backwards a single day; but that the years may be changed with correct precision in three hundred and sixty-four days. In three years the days are one thousand and ninety-two; in five years they are one thousand eight hundred and twenty; and in eight years two thousand nine hundred and twelve days.

14 To the moon alone belong in three years one thousand and sixty-two days; in five years it has fifty days less than the sun, for an addition being made to the one thousand and sixty-two days, in five years there are one thousand seven hundred and seventy days; and the days of the moon in eight years are two thousand eight hundred and thirty-two days.

15 For its days in eight years are less than those of the sun by eighty days, which eighty days are its diminution in eight years.

16 The year then becomes truly complete according to the station of the moon, and the station of the sun; which rise in the different gates; which rise and set in them for thirty days.

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**74:1** These are the leaders of the chiefs of the thousands, those which preside over all creation, and over all the stars; with the four days which are added and never separated from the place allotted them, according to the complete calculation of the year.

2 And these serve four days, which are not calculated in the calculation of the year.

3 Respecting them, men greatly err, for these luminaries truly serve, in the dwelling place of the world, one day in the first gate, one in the third gate, one in the fourth gate, and one in the sixth gate.

4 And the harmony of the world becomes complete every three hundred and sixty-fourth state of it. For the signs,

5 The seasons,

6 The years,

7 And the days, Uriel showed me; the angel whom the Lord of glory appointed over all the luminaries.

8 Of heaven in heaven, and in the world; that they might rule in the face of the sky, and appearing over the earth, become

9 Conductors of the days and nights: the sun, the moon, the stars, and all the ministers of heaven, which make their circuit with all the chariots of heaven.

10 Thus Uriel showed me twelve gates open for the circuit of the chariots of the sun in heaven, from which the rays of the sun shoot forth.

11 From these proceed heat over the earth, when they are opened in their stated seasons. They are for the winds, and the spirit of the dew, when in their seasons they are opened; opened in heaven at its extremities.

12 Twelve gates I beheld in heaven, at the extremities of the earth, through which the sun, moon, and stars, and all the works of heaven, proceed at their rising and setting.

13 Many windows also are open on the right and on the left.

14 One window at a certain season grows extremely hot. So also are there gates from which the stars go forth as they are commanded, and in which they set according to their number.

15 I saw likewise the chariots of heaven, running in the world above to those gates in which the stars turn, which never set. One of these is greater than all, which goes round the whole world.

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**75:1** And at the extremities of the earth I beheld twelve gates open for all the winds, from which they proceed and blow over the earth.

2 Three of them are open in the front of heaven, three in the west, three on the right side of heaven, and three on the left. The first three are those which are towards the east, three are towards the north, three behind those which are upon the left, towards the south, and three on the west.

3 From four of them proceed winds of blessing, and of health; and from eight proceed winds of punishment; when they are sent to destroy the earth, and the heaven above it, all its inhabitants, and all which are in the waters, or on dry land.

4 The first of these winds proceeds from the gate termed the eastern, through the first gate on the east, which inclines southwards. From this goes forth destruction, drought, heat, and perdition.

5 From the second gate, the middle one, proceeds equity. There issue from it rain, fruitfulness, health, and dew; and from the third gate northwards, proceed cold and drought.

6 After these proceed the south winds through three principal gates; through their first gate, which inclines eastwards, proceeds a hot wind.

7 But from the middle gate proceed grateful odour, dew, rain, health, and life.

8 From the third gate, which is westwards, proceed dew, rain, blight, and destruction.

9 After these are the winds to the north, which is called the sea. They proceed from three gates. The first gate is that which is on the east, inclining southwards; from this proceed dew, rain, blight, and destruction. From the middle direct gate proceed rain, dew, life, and health. And from the third gate, which is westwards, inclining towards the south, proceed mist, frost, snow, rain, dew, and blight.

**First--** Or, "seventh" (Knibb, p. 178).

10 After these in the fourth quarter are the winds to the west. From the first gate, inclining northwards, proceed dew, rain, frost, cold, snow, and chill; from the middle gate proceed rain, health, and blessing;

11 And from the last gate, which is southwards, proceed drought, destruction, scorching, and perdition.

12 The account of the twelve gates of the four quarters of heaven is ended.

13 All their laws, all their infliction of punishment, and the health produced by them, have I explained to you, my son Mathusala.

**Mathusala**-- Enoch's son, Methuselah. Cp. Gen. 5:21.

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**76:1** The first wind is called the eastern, because it is the first.

2 The second is called the south, because the Most High there descends, and frequently there descends he who is blessed for ever.

3 The western wind has the name of diminution, because there all the luminaries of heaven are diminished, and descend.

4 The fourth wind, which is named the north, is divided into three parts; one of which is for the habitation of man; another for seas of water, with valleys, woods, rivers, shady places, and snow; and the third part contains paradise.

5 Seven high mountains I beheld, higher than all the mountains of the earth, from which frost proceeds; while days, seasons, and years depart and pass away.

6 Seven rivers I beheld upon earth, greater than all rivers, one of which takes its course from the west; into a great sea its water flows.

7 Two come from the north to the sea, their waters flowing into the Erythraean sea, on the east. And with respect to the remaining four, they take their course in the cavity of the north, two to their sea, the Erythraean sea, and two are poured into a great sea, where also it is said there is a desert.

**Erythraean sea**-- The Red Sea.

8 Seven great islands I saw in the sea and on the earth. Seven in the great sea.

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**77:1** The names of the sun are these: one Aryares, the other Tomas.

2 The moon has four names. The first is Asonya; the second, Ebla; the third, Benase; and the fourth, Erae.

3 These are the two great luminaries, whose orbs are as the orbs of heaven; and the dimensions of both are equal.

4 In the orb of the sun there is a seventh portion of light, which is added to it from the moon. By measure it is put in, until the seventh portion of the light of the sun is departed. They set, enter into the western gate, circuit by the north, and through the eastern gate go forth over the face of

heaven.

**A seventh portion...from the moon--** Or, "seven parts of light which are added to it more than to the moon" (Knibb, p. 182).

5 When the moon rises, it appears in heaven; and the half of a seventh portion of light is all which is in it.

6 In fourteen days the whole of its light is completed.

7 By three quintuples light is put into it, until in fifteen days its light is completed, according to the signs of the year; it has three quintuples.

8 The moon has the half of a seventh portion.

9 During its diminution on the first day its light decreases a fourteenth part; on the second day it decreases a thirteenth part; on the third day a twelfth part; on the fourth day an eleventh part; on the fifth day a tenth part; on the sixth day a ninth part; on the seventh day it decreases an eighth part; on the eighth day it decreases a seventh part; on the ninth day it decreases a sixth part; on the tenth day it decreases a fifth part; on the eleventh day it decreases a fourth part; on the twelfth day it decreases third part; on the thirteenth day it decreases a second part; on the fourteenth day it decreases a half of its seventh part; and on the fifteenth day the whole remainder of its light is consumed.

10 On stated months the moon has twenty-nine days.

11 It also has a period of twenty-eight days.

12 Uriel likewise showed me another regulation, when light is poured into the moon, how it is poured into it from the sun.

13 All the time that the moon is in progress with its light, it is poured into it in the presence of the sun, until its light is in fourteen days completed in heaven.

14 And when it is wholly extinguished, its light is consumed in heaven; and on the first day it is called the new moon, for on that day light is received into it.

15 It becomes precisely completed on the day that the sun descends into the west, while the moon ascends at night from the east.

16 The moon then shines all the night, until the sun rises before it; when the moon disappears in turn before the sun.

17 Where light comes to the moon, there again it decreases, until all its light is extinguished, and the days of the moon pass away.

18 Then its orb remains solitary without light.

19 During three months it effects in thirty days each month its period; and during three more months it effects it in twenty-nine days each. These are the times in which it effects its decrease in its first period, and in the first gate, namely, in one hundred and seventy-seven days.

20 And at the time of its going forth during three months it appears thirty days each, and during three more months it appears twenty-nine days each.

21 In the night it appears for each twenty days as the face of a man, and in the day as heaven; for it is nothing else except its light.

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**78:1** And now, my son Mathusala, I have shown you everything; and the account of every ordinance of the stars of heaven is finished.

2 He showed me every ordinance respecting these, which takes place at all times and in all seasons under every influence, in all years, at the arrival and under the rule of each, during every month and every week. He showed me also the decrease of the moon, which is effected in the sixth gate; for in that sixth gate is its light consumed.

3 From this is the beginning of the month; and its decrease is effected in the sixth gate in its period, until a hundred and seventy-seven days are completed; according to the mode of calculation by weeks, twenty-five weeks and two days.

4 Its period is less than that of the sun, according to the ordinance of the stars, by five days in one half year precisely.

**In one half year--** Literally, "in one time" (Laurence).

5 When that their visible situation is completed. Such is the appearance and likeness of every luminary, which Uriel, the great angel who conducts them, showed to me.

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**79:1** In those days Uriel answered and said to me, "Behold, I have showed you all things, O Enoch;

2 and all things have I revealed to you. You see the sun, the moon, and those which conduct the stars of heaven, which cause all their operations, seasons, and arrivals to return.

3 In the days of sinners the years shall be shortened.

4 Their seed shall be backward in their prolific soil; and everything done on earth shall be subverted, and disappear in its season. The rain shall be restrained, and heaven shall stand still.

5 In those days the fruits of the earth shall be late, and not flourish in their season; and in their season the fruits of the trees shall be withheld.

6 The moon shall change its laws, and not be seen at its proper period. But in those days shall heaven be seen; and barrenness shall take place in the borders of the great chariots in the west. Heaven shall shine more than when illuminated by the orders of light; while many chiefs among the stars of authority shall err, perverting their ways and works.

This passage would be impossible to understand without a prior knowledge these events. This passage is explain in detail in my book, FIRE FROM HEAVEN. In short, it refers to drought and famine, and cosmic events among the planets of this solar system. The moon will change its orbit, the sun will shine brighter than normal, and other events will make men's hearts fail them for fear of what is coming upon the world (Luke 21:26). Jesus also said the stars will fall from the sky and the heavenly bodies will be shaken (Matt. 24:29). Enoch said the stars will err and pervert their ways, which refers to the planets in this solar system changing their

orbits.

These cosmic events will cause the deaths of many people on Earth:

7 Those shall not appear in their season, who command them, and all the classes of the stars shall be shut up against sinners.

8 The thoughts of those who dwell on earth shall transgress within them; and they shall be perverted in all their ways.

9 They shall transgress, and think themselves gods; while evil shall be multiplied among them.

10 And punishment shall come upon them, so that all of them shall be destroyed.

These verses are talking about the days in which we live now, but especially the time of the Great Tribulation when the drought, famine, and cosmic events will take place. The reason these days are called the days of sinners is because there are billions more people on Earth today than ever before and most of them are sinners. The wrath of God will kill all the sinners on Earth; only the righteous will be left to enter the Millennial rule of Christ.

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**80:1** He said, O Enoch, look on the book which heaven has gradually dropped down; and, reading that which is written in it, understand every part of it.

Or, "the book of the tablets of heaven" (Knibb, p. 186). This probably refers to the Bible which was given to us gradually, over a period of several thousand years.

2 Then I looked on all which was written, and understood all, reading the book and everything written in it, all the works of man;

3 And of all the children of flesh upon earth, during the generations of the world.

4 Immediately after I blessed the Lord, the King of glory, who has thus for ever formed the whole workmanship of the world.

5 And I glorified the Lord, on account of his long-suffering and blessing towards the children of the world.

6 At that time I said, Blessed is the man, who shall die righteous and good, against whom no catalogue of crime has been written, and with whom iniquity is not found.

7 Then those three holy ones caused me to approach, and placed me on earth, before the door of my house.

8 And they said unto me, "Explain everything to Mathusala your son; and inform all your children, that no flesh shall be justified before the Lord; for he is their Creator.

9 During one year we will leave you with your children, until you shall again recover your strength, that you may instruct your family, write these things, and explain them to all your children. But in another year they shall take you from the midst of them, and your heart shall be strengthened; for the elect shall point out righteousness to the elect; the righteous with the righteous shall rejoice, congratulating each other; but sinners with sinners shall die.

10 And the perverted with the perverted shall be drowned.

11 Those likewise who act righteously shall die on account of the works of man, and shall be gathered together on account of the works of the wicked."

12 In those days they finished conversing with me. 13 And I returned to my fellow men, blessing the Lord of worlds.

This passage suggests that Enoch died only a few years or decades before the Flood. The Bible says Enoch lived 365 years, which is the exact number of days in a year; but if a scrib made an error and he lived a long life the same as everyone else before the flood, then that would explain everything, as far as Noah talking with Enoch, and Enoch having a vision when he was 500 years old, etc.

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**81:1** Now, my son Mathusala, all these things I speak unto you, and write for you. To you I have revealed all, and have given you books of everything.

2 Preserve, my son Mathusala, the books written by your father; that you may transmit them to future generations.

3 Wisdom have I given you, to your children, and your posterity, that they may transmit to their children, for generations for ever, this wisdom in their thoughts; and that those who comprehend it may not slumber, but hear with their ears; that they may learn this wisdom, and be deemed worthy of eating this wholesome food.

4 Blessed are all the righteous; blessed are all who walk in righteousness; in whom no crime is found, as in sinners, when all their days are numbered.

5 With respect to the progress of the sun in heaven, it enters and goes out of each gate for thirty days, with the leaders of the thousand classes of the stars; with four which are added, and appertain to the four quarters of the year, which conduct them, and accompany them at four periods.

6 Respecting these, men greatly err, and do not calculate them in the calculation of every age; for they greatly err respecting them; nor do men know accurately that they are in the calculation of the year. But indeed these are marked down for ever; one in the first gate, one in the third, one in the fourth, and one in the sixth:

7 So that the year is completed in three hundred and sixty-four days.

Earlier Enoch said the days shall become shorter, and now he says there were 364 days in each year. Which means, that since there are now 365 days in a year, that the days have become shorter.

8 Truly has been stated, and accurately has been calculated that which is marked down; for the luminaries, the months, the fixed periods, the years, and the days, Uriel has explained to me, and communicated to me; whom the Lord of all creation, on my account, commanded (according to the might of heaven, and the power which it possesses both by night and by day) to explain the laws of light to man, of the sun, moon, and stars, and of all the powers of heaven, which are turned with their respective orbs.

9 This is the ordinance of the stars, which set in their places, in their seasons, in their periods, in

their days, and in their months.

10 These are the names of the those who conduct them, who watch and enter in their seasons, according to their ordinance in their periods, in their months, in the times of their influence, and in their stations.

11 Four conductors of them first enter, who separate the four quarters of the year. After these, twelve conductors of their classes, who separate the months and the year into three hundred and sixty-four days, with the leaders of a thousand, who distinguish between the days, as well as between the four additional ones; which, as conductors, divide the four quarters of the year.

12 These leaders of a thousand are in the midst of the conductors, and the conductors are added each behind his station, and their conductors make the separation. These are the names of the conductors, who separate the four quarters of the year, who are appointed over them: Melkel, Helammelak,

13 Meliyal, and Narel.

14 And the names of those who conduct them are Adnarel, Jyasusal, and Jyelumeal.

15 These are the three who follow after the conductors of the classes of stars; each following after the three conductors of the classes, which themselves follow after those conductors of the stations, who divide the four quarters of the year.

16 In the first part of the year rises and rules Melkyas, who is named Tamani, and Zahay.

**Tamani, and Zahay--** Or, "the southern sun" (Knibb, p. 190).

17 All the days of his influence, during which he rules, are ninety-one days.

18 And these are the signs of the days which are seen upon the earth. In the days of his influence there is perspiration, heat, and trouble. All the trees become fruitful; the leaf of every tree comes forth; the corn is reaped; the rose and every species of flowers blossoms in the field; and the trees of winter are dried up.

19 These are the names of the conductors who are under them: Barkel, Zelsabel; and another additional conductor of a thousand is named Heloyalef, the days of those influence have been completed. The other conductor next after them is Helemmelek, whose name they call the splendid Zahay.

**Zahay--** Or, "sun" (Knibb, p. 191).

20 All the days of his light are ninety-one days.

21 These are the signs of the days upon earth, heat and drought; while the trees bring forth their fruits, warmed and concocted, and give their fruits to dry.

22 The flocks follow and yeau. All the fruits of the earth are collected, with everything in the fields, and the vines are trodden. This takes place during the time of his influence.

**Follow and yeau--** Mate and bear young.

23 These are their names and orders, and the names of the conductors who are under them, of

those who are chiefs of a thousand: Gedaeyal, Keel, Heel.

24 And the name of the additional leader of a thousand is Asphael.

25 The days of his influence have been completed.

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In the next few chapters Enoch symbolically details many historical events:

**82:1** And now I have shown you, my son Mathusala, every sight which I saw prior to your birth. I will relate another vision, which I saw before I was married; they resemble each other.

2 The first was when I was learning a book; and the other before I was married to your mother. I saw a potent vision;

3 And on account of these things besought the Lord.

4 I was lying down in the house of my grandfather Malalel, when I saw in a vision heaven purifying, and snatched away. (90)

Or, "was thrown down and removed" (Knibb, p. 192).

5 And falling to the earth, I saw likewise the earth absorbed by a great abyss; and mountains suspended over mountains.

**And falling to the earth--** Or, "and when it fell upon the earth" (Knibb, p. 192).

6 Hills were sinking upon hills, lofty trees were gliding off from their trunks, and were in the act of being projected, and of sinking into the abyss.

7 Being alarmed at these things, my voice faltered. I cried out and said, The earth is destroyed. Then my grandfather Malalel raised me up, and said to me: Why do you thus cry out, my son? And why thus [in this manner] do you lament?

8 I related to him the whole vision which I had seen. He said to me, Confirmed is that which you have seen, my son;

9 And potent [powerful] the vision of your dream respecting every secret sin of the earth. Its substance shall sink into the abyss, and a great destruction take place.

10 Now, my son, rise up; and beseech the Lord of glory (for you are faithful), that a remnant may be left upon earth, and that he would not wholly destroy it. My son, all this calamity upon earth comes down from heaven; upon earth shall there be a great destruction.

11 Then I arose, prayed, and entreated; and wrote down my prayer for the generations of the world, explaining everything to my son Mathusala.

12 When I went down below, and looking up to heaven, beheld the sun proceeding from the east, the moon descending to the west, a few scattered stars, and everything which God has known from the beginning, I blessed the Lord of judgment, and magnified him: because he hath sent forth the sun from the chambers [windows] of the east; that, ascending and rising in the face of heaven, it might spring up, and pursue the path which has been pointed out to it.

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## Chapter Six Chapters 83-90

### Book 4: Dreams and Visions

**83:1** I lifted up my hands in righteousness, and blessed the holy, and the Great One. I spoke with the breath of my mouth, and with a tongue of flesh, which God has formed for all the sons of mortal men, that with it they may speak; giving them breath, a mouth, and a tongue to converse with.

2 Blessed are you, O Lord, the King, great and powerful in your greatness, Lord of all the creatures of heaven, King of kings, God of the whole world, whose reign, whose kingdom, and whose majesty endure for ever and ever.

3 From generation to generation shall your dominion exist. All the heavens are your throne for ever, and all the earth your footstool for ever and for ever.

4 For you have made them, and over all you reign. No act whatsoever exceeds your power. With your wisdom is unchangeable; nor from your throne and from your presence is it ever averted. You know all things, see and hear them; nor is anything concealed from you; for you perceive all things.

5 The angels of your heavens have transgressed; and on mortal flesh shall your wrath remain, until the day of the great judgment. 6 Now then, O God, Lord and mighty King, I entreat you, and beseech you to grant my prayer, that a posterity may be left to me on earth, and that the whole human race may not perish;

7 That the earth may not be left destitute, and destruction take place for ever.

8 O my Lord, let the race perish from off the earth which has offended you, but a righteous and upright race establish for a posterity for ever. Hide not your face, O Lord, from the prayer of your servant.

**For a posterity**-- Literally, "for the plant of a seed" (Laurence).

The next vision of Enoch appears to detail the whole history of the world, from Adam to the Messianic Kingdom. It includes details not found in the Bible which increases the credibility of the Book of Enoch.

**84:1** After this I saw another dream, and explained it all to you, my son. Enoch arose and said to his son Mathusala, To you, my son, will I speak. Hear my word; and incline your ear to the visionary dream of your father. Before I married your mother Edna, I saw a vision on my bed;

2 And behold, a cow sprung forth from the earth;

3 And this cow was white.

4 Afterwards a female heifer sprung forth; and with it another heifer: one of them was black, and one was red.

**Another heifer**-- The sense seems to require that the passage should read, "two other heifers" (Laurence). **Black, red**-- Cain and Abel.

5 The black heifer then struck the red one, and pursued it over the earth.

[Cain killed Able.](#)

6 From that period I could see nothing more of the red heifer; but the black one increased in bulk, and a female heifer came with him.

7 After this I saw that many cows proceeded forth, resembling him, and following after him.

8 The first female young one also went out in the presence of the first cow; and sought the red heifer, but found him not.

9 And she lamented with a great lamentation, while she was seeking him.

10 Then I looked until that first cow came to her, from which time she became silent, and ceased to lament.

11 Afterwards she calved another white cow.

12 And again calved many cows and black heifers.

13 In my sleep also I perceived a white bull, which in like manner grew, and became a large white bull.

14 After him many white cows came forth, resembling him.

15 And they began to calve many other white cows, which resembled them and followed each other.

**85:1** Again I looked attentively, while sleeping, and surveyed heaven above.

2 And behold a single star fell from heaven.

3 Which being raised up, ate and fed among those cows.

[This appears to say that an angel fell from heaven and lived among men. This angel cannot be the original fall because the fall of Lucifer took place well before Cain killed Able.](#)

4 After that I perceived other large and black cows; and behold all of them changed their stalls and pastures, while their young began to lament one with another. Again I looked in my vision, and surveyed heaven; when behold I saw many stars which descended, and projected themselves from heaven to where the first star was,

[Here we see that many other angels fell from heaven and joined Lucifer.](#)

5 Into the midst of those young ones; while the cows were with them, feeding in the midst of them.

6 I looked at and observed them; when behold, they all acted after the manner of horses, and began to approach the young cows, all of whom became pregnant, and brought forth elephants, camels, and asses.

[Here is the fallen angels having sex with the daughters of men and giving birth to giants.](#)

7 At these all the cows were alarmed and terrified; when they began biting with their teeth, swallowing, and striking with their horns.

8 They began also to devour the cows; and behold all the children of the earth trembled, shook with terror at them, and suddenly fled away.

**86:1** Again I perceived them, when they began to strike and to swallow each other; and the earth cried out. Then I raised my eyes a second time towards heaven, and saw in a vision, that, behold, there came forth from heaven as it were the likeness of white men. One came forth from thence, and three with him.

2 Those three, who came forth last, seized me by my hand; and raising me up from the generations of the earth, elevated me to a high station.

3 Then they showed me a lofty tower on the earth, while every hill became diminished. And they said, Remain here, until you perceive what shall come upon those elephants, camels, and asses, upon the stars, and upon all the cows.

**87:1** Then I looked at that one of the four white men, who came forth first.

2 He seized the first star which fell down from heaven.

3 And, binding it hand and foot, he cast it into a valley; a valley narrow, deep, stupendous, and gloomy.

4 Then one of them drew his sword, and gave it to the elephants, camels, and asses, who began to strike each other. And the whole earth shook on account of them.

5 And when I looked in the vision, behold, one of those four angels, who came forth, hurled from heaven, collected together, and took all the great stars, whose form partly resembles that of horses; and binding them all hand and foot, cast them into the cavities of the earth.

[This passage describes the judgment that came upon the fallen angels.](#)

**88:1** Then one of those four went to the white cows, and taught them a mystery. While the cow was trembling, it was born, and became a man, and fabricated for himself a large ship. In this he dwelt, and three cows dwelt with him in that ship, which covered them.

[A man-- Noah.](#)

[Three cows-- Shem, Ham, and Japheth.](#)

2 Again I lifted up my eyes towards heaven, and saw a lofty roof. Above it were seven cataracts, which poured fourth on a certain village much water.

[Many people today are surprised to learn that the main definition of "cataract" is, "A large or high waterfall. A great downpour; a deluge."](#)

3 Again I looked, and behold there were fountains open on the earth in that large village.

4 The water began to boil up, and rose over the earth; so that the village was not seen, while its whole soil was covered with water.

5 Much water was over it, darkness, and clouds. Then I surveyed the height of this water; and it was elevated above the village.

6 It flowed over the village, and stood higher than the earth.

7 Then all the cows which were collected there, while I looked on them, were drowned, swallowed up, and destroyed in the water.

8 But the ship floated above it. All the cows, the elephants, the camels, and the asses, were drowned on the earth, and all cattle. Nor could I perceive them. Neither were they able to get out, but perished, and sunk into the deep.

9 Again I looked in the vision until those cataracts from that lofty roof were removed, and the fountains of the earth became equalized, while other depths were opened;

10 Into which the water began to descend, until the dry ground appeared.

11 The ship remained on the earth; the darkness receded; and it became light.

12 Then the white cow, which became a man, went out of the ship, and the three cows with him.

13 One of the three cows was white, resembling that cow; one of them was red as blood; and one of them was black. And the white cow left them.

This probably means that the descendants of the three cows were white people, red people, and black people. Genesis says that one of Noah's sons was cursed so that his offspring would become slaves.

14 Then began wild beasts and birds to bring forth.

15 Of all these the different kinds assembled together, lions, tigers, wolves, dogs, wild boars, foxes, rabbits, and the hanzar.

16 The siset, the avest, kites, the phonkas, and ravens.

17 Then the white cow was born in the midst of them.

The various animals represent different people, that is, ethnic groups. The last white cow represents Abraham.

18 And they began to bite each other; when the white cow, which was born in the midst of them, brought forth a wild ass and a white cow at the same time, and after that many wild asses. Then the white cow, which was born, brought forth a black wild sow and a white sheep.

The wild ass is Ishmael, the second white cow is Isaac. Many wild asses are the descendants of Ishmael. The wild sow and white sheep are Esau and Jacob.

19 That wild sow also brought forth many swine.

20 And that sheep brought forth twelve sheep.

The twelve sheep are the twelve sons of Jacob.

21 When those twelve sheep grew up, they delivered one of them to the asses.

Joseph was sold Midianites.

22 Again those asses delivered that sheep to the wolves,

*Wolves, the Egyptians.*

23 And he grew up in the midst of them.

24 Then the Lord brought the eleven other sheep, that they might dwell and feed with him in the midst of the wolves.

25 They multiplied, and there was abundance of pasture for them.

26 But the wolves began to frighten and oppress them, while they destroyed their young ones.

27 And they left their young in torrents of deep water.

28 Now the sheep began to cry out on account of their young, and fled for refuge to their Lord. One however, which was saved, escaped, and went away to the wild asses.

*One, is Moses.*

29 I beheld the sheep moaning, crying, and petitioning their Lord.

30 With all their might, until the Lord of the sheep descended at their voice from his lofty habitation; went to them; and inspected them.

31 He called to that sheep which had secretly stolen away from the wolves, and told him to make the wolves understand that they were not to touch the sheep.

32 Then that sheep went to the wolves with the word of the Lord, when another met him, and proceeded with him.

*The other one that met him is his brother Aaron.*

33 Both of them together entered the dwelling of the wolves; and conversing with them made them understand, that thenceforwards they were not to touch the sheep.

34 Afterwards I perceived the wolves greatly prevailing over the sheep with their whole force. The sheep cried out; and their Lord came to them.

35 He began to strike the wolves, who commenced a grievous lamentation; but the sheep were silent, nor from that time did they cry out.

36 I then looked at them, until they departed from the wolves. The eyes of the wolves were blind, who went out and followed them with all their might. But the Lord of the sheep proceeded with them, and conducted them.

37 All his sheep followed him.

38 His countenance was terrific and splendid, and glorious was his aspect. Yet the wolves began to follow the sheep, until they overtook them in a certain lake of water.

39 Then that lake became divided; the water standing up on both sides before their face.

40 And while their Lord was conducting them, he placed himself between them and the wolves.

41 The wolves however perceived not the sheep, but went into the midst of the lake, following

them, and running after them into the lake of water.

42 But when they saw the Lord of the sheep, they turned to fly from before his face.

43 Then the water of the lake returned, and that suddenly, according to its nature. It became full, and was raised up, until it covered the wolves. And I saw that all of them which had followed the sheep perished, and were drowned.

44 But the sheep passed over this water, proceeding to a wilderness, which was without both water and grass. And they began to open their eyes and to see.

45 Then I beheld the Lord of the sheep inspecting them, and giving them water and grass.

46 The sheep already mentioned was proceeding with them, and conducting them.

47 And when he had ascended the top of the lofty rock, the Lord of the sheep sent him to them.

48 Afterwards I perceived their Lord standing before them, with an aspect terrific and severe.

49 And when they all beheld him, they were frightened at his countenance.

50 All of them were alarmed, and trembled. They cried out after that sheep; and to the other sheep who had been with him, and who was in the midst of them, saying, We are not able to stand before our Lord, or to look upon him.

51 Then that sheep who conducted them went away, and ascended the top of the rock;

52 When the rest of the sheep began to grow blind, and to wander from the path which he had shown them; but he knew it not.

53 Their Lord however was moved with great indignation against them; and when that sheep had learned what had happened,

54 He descended from the top of the rock, and coming to them, found that there were many,

55 Which had become blind;

56 And had wandered from his path. As soon as they beheld him, they feared, and trembled at his presence;

57 And became desirous of returning to their fold,

58 Then that sheep, taking with him other sheep, went to those which had wandered.

59 And afterwards began to kill them. They were terrified at his countenance. Then he caused those which had wandered to return; who went back to their fold.

60 I likewise saw there in the vision, that this sheep became a man, built a house for the Lord of the sheep, and made them all stand in the house.

[The house is probably the Tabernacle of Moses.](#)

61 I perceived also that the sheep which proceeded to meet this sheep, their conductor, died. I saw, too, that all the great sheep perished, while smaller ones rose up in their place, entered into a pasture, and approached a river of water.

[This verse says that Moses died, and so did all those who came out of Egypt, only their children went into the Promised Land.](#)

62 Then that sheep, their conductor, who became a man, was separated from them, and died.

63 All the sheep sought after him, and cried for him with bitter lamentation.

64 I saw likewise that they ceased to cry after that sheep, and passed over the river of water.

65 And that there arose other sheep, all of whom conducted them, instead of those who were dead, and who had previously conducted them.

66 Then I saw that the sheep entered into a goodly place, and a territory delectable and glorious.

67 I saw also that they became satiated [fully satisfied]; that their house was in the midst of a delectable territory; and that sometimes their eyes were opened, and that sometimes they were blind; until another sheep arose and conducted them. He brought them all back; and their eyes were opened.

Another sheep is Samuel. The "delectable territory" is the Promised Land which flowed with milk and honey.

68 Then dogs, foxes, and wild boars began to devour them, until again another sheep arose, the master of the flock, one of themselves, a ram, to conduct them. This ram began to butt on every side those dogs, foxes, and wild boars, until they all perished.

The next sheep to arise was Saul. Saul made war against the enemies of Israel and defeated them.

69 But the former sheep opened his eyes, and saw the ram in the midst of them, who had laid aside his glory.

Samuel declared to Saul that God had rejected him as king and departed from him.

70 And he began to strike the sheep, treading upon them, and behaving himself without dignity.

71 Then their Lord sent the former sheep again to a still different sheep, and raised him up to be a ram, and to conduct them instead of that sheep who had laid aside his glory.

This sheep is David.

72 Going therefore to him, and conversing with him alone, he raised up that ram, and made him a prince and leader of the flock. All the time that the dogs troubled the sheep,

The dogs are the Philistines.

73 The first ram paid respect to this latter ram.

74 Then the latter ram arose, and fled away from before his face. And I saw that those dogs caused the first ram to fall.

David fled from Saul, then Saul was killed in battle.

75 But the latter ram arose, and conducted the smaller sheep.

76 That ram likewise begat many sheep, and died.

77 Then there was a smaller sheep, a ram, instead of him, which became a prince and leader, conducting the flock.

This sheep is Solomon.

78 And the sheep increased in size, and multiplied.

79 And all the dogs, foxes, and wild boars feared, and fled away from him.

80 That ram also struck and killed all the wild beasts, so that they could not again prevail in the midst of the sheep, nor at any time ever snatch them away.

81 And that house was made large and wide; a lofty tower being built upon it by the sheep, for the Lord of the sheep.

82 The house was low, but the tower was elevated and very high.

83 Then the Lord of the sheep stood upon that tower, and caused a full table to approach before him.

84 Again I saw that those sheep wandered, and went various ways, forsaking that their house;

85 And that their Lord called to some among them, whom he sent to them.

**God sent prophets to the Israelites who began to worship idols.**

86 But these the sheep began to kill. And when one of them was saved from slaughter he leaped, and cried out against those who were desirous of killing him.

**This fellow is Elijah who escaped being killed by Jezebel.**

87 But the Lord of the sheep delivered him from their hands, and made him ascend to him, and remain with him.

88 He sent also many others to them, to testify, and with lamentations to exclaim against them.

89 Again I saw, when some of them forsook the house of their Lord, and his tower; wandering on all sides, and growing blind,

90 I saw that the Lord of the sheep made a great slaughter among them in their pasture, until they cried out to him in consequence of that slaughter. Then he departed from the place of his habitation, and left them in the power of lions, tigers, wolves, and the zeebt, and in the power of foxes, and of every beast.

**Zeebt-- Hyenas. (Knibb, p. 209).**

91 And the wild beasts began to tear them.

92 I saw, too, that he forsook the house of their fathers, and their tower; giving them all into the power of lions to tear and devour them; into the power of every beast.

93 Then I began to cry out with all my might, imploring the Lord of the sheep, and showing him how the sheep were devoured by all the beasts of prey.

94 But he looked on in silence, rejoicing that they were devoured, swallowed up, and carried off; and leaving them in the power of every beast for food. He called also seventy shepherds, and resigned to them the care of the sheep, that they might overlook them;

95 Saying to them and to their associates, Every one of you henceforwards overlook the sheep, and whatsoever I command you, do; and I will deliver them to you numbered.

96 I will tell you which of them shall be slain; these destroy. And he delivered the sheep to them.

97 Then he called to another, and said, Understand, and watch everything which the shepherds

shall do to these sheep; for many more of them shall perish than I have commanded.

98 Of every excess and slaughter, which the shepherds shall commit, there shall be an account; as, how many may have perished by my command, and how many they may have destroyed of their own heads.

99 Of all the destruction brought about by each of the shepherds there shall be an account; and according to the number I will cause a recital to be made before me, how many they have destroyed of their own heads, and how many they have delivered up to destruction, that I may have this testimony against them; that I may know all their proceedings; and that, delivering the sheep to them, I may see what they will do; whether they will act as I have commanded them, or not.

100 Of this, however, they shall be ignorant; neither shall you make any explanation to them, neither shall you reprove them; but there shall be an account of all the destruction done by them in their respective seasons. Then they began to kill, and destroy more than it was commanded them.

101 And they left the sheep in the power of the lions, so that very many of them were devoured and swallowed up by lions and tigers; and wild boars preyed upon them. That tower they burnt, and overthrew that house.

102 Then I grieved extremely on account of the tower, and because the house of the sheep was overthrown.

103 Neither was I afterwards able to perceive whether they again entered that house.

104 The shepherds likewise, and their associates, delivered them to all the wild beasts, that they might devour them. Each of them in his season, according to his number, was delivered up; each of them, one with another, was described in a book, how many of them, one with another, were destroyed, in a book.

105 More, however, than was ordered, every shepherd killed and destroyed.

106 Then I began to weep, and was greatly indignant, on account of the sheep.

107 In like manner also I saw in the vision him who wrote, how he wrote down one, destroyed by the shepherds, every day. He ascended, remained, and exhibited each of his books to the Lord of the sheep, containing all which they had done, and all which each of them had made away with;

108 And all which they had delivered up to destruction.

109 He took the book up in his hands, read it, sealed it, and deposited it.

110 After this, I saw shepherds overlooking for twelve hours.

111 And behold three of the sheep departed, arrived, went in; and began building all which was fallen down of that house.

[The three sheep are Zerubbabel, Joshua, and Nehemiah.](#)

112 But the wild boars hindered them, although they prevailed not.

113 Again they began to build as before, and raised up that tower, which was called a lofty tower.

114 And again they began to place before the tower a table, with every impure and unclean kind

of bread upon it.

115 Moreover also all the sheep were blind, and could not see, as were the shepherds likewise.

116 Thus were they delivered up to the shepherds for a great destruction, who trod them under foot, and devoured them.

117 Yet was their Lord silent, until all the sheep in the field were destroyed. The shepherds and the sheep were all mixed together; but they did not save them from the power of the beasts.

118 Then he who wrote the book ascended, exhibited it, and read it at the residence of the Lord of the sheep. He petitioned him for them, and prayed, pointing out every act of the shepherds, and testifying before him against them all. Then taking the book, he deposited it with him, and departed.

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**89:1** And I observed during the time, that thus thirty-seven shepherds were overlooking, all of whom finished in their respective periods as the first. Others then received them into their hands, that they might overlook them in their respective periods, every shepherd in his own period.

**Thirty-seven--** An apparent error for thirty-five (see verse 7). The kings of Judah and Israel (Laurence).

2 Afterwards I saw in the vision, that all the birds of heaven arrived; eagles, the avest, kites and ravens. The eagle instructed them all.

3 They began to devour the sheep, to peck out their eyes, and to eat up their bodies.

4 The sheep then cried out; for their bodies were devoured by the birds.

5 I also cried out, and groaned in my sleep against the shepherd which overlooked the flock.

6 And I looked, while the sheep were eaten up by the dogs, by the eagles, and by the kites. They neither left them their body, nor their skin, nor their muscles, until their bones alone remained; until their bones fell upon the ground. And the sheep became diminished.

7 I observed likewise during the time, that twenty-tree shepherds were overlooking; who completed in their respective periods fifty-eight periods.

The kings of Babylon, etc., during and after the captivity. The numbers thirty-five and twenty-three make fifty-eight; and not thirty-seven, as erroneously put in the first verse (Laurence).

8 Then were small lambs born of those white sheep; who began to open their eyes and to see, crying out to the sheep.

9 The sheep, however, cried not out to them, neither did they hear what they uttered to them; but were deaf, blind, and obdurate in the greatest degrees.

10 I saw in the vision that ravens flew down upon those lambs;

11 That they seized one of them; and that tearing the sheep in pieces, they devoured them.

12 I saw also, that the horns grew upon those lambs; and that the ravens lighted down upon their horns.

13 I saw, too, that a large horn sprouted out on an animal among the sheep, and that their eyes

were opened.

14 He looked at them. Their eyes were wide open; and he cried out to them.

15 Then the dabela saw him; all of whom ran to him.

**Dabela--** The ibex, probably symbolizing Alexander the Great (Laurence).

16 And besides this, all the eagles, the avest, the ravens and the kites, were still carrying off the sheep, flying down upon them, and devouring them. The sheep were silent, but the dabela lamented and cried out.

17 Then the ravens contended, and struggled with them.

18 They wished among them to break his horn; but they prevailed not over him.

19 I looked on them, until the shepherds, the eagles, the avest, and the kites came.

20 Who cried out to the ravens to break the horn of the dabela; to contend with him; and to kill him. But he struggled with them, and cried out, that help might come to him.

21 Then I perceived that the man came who had written down the names of the shepherds, and who ascended up before the Lord of the sheep.

22 He brought assistance, and caused every one to see him descending to the help of the dabela.

23 I perceived likewise that the Lord of the sheep came to them in wrath, while all those who saw him fled away; all fell down in his tabernacle before his face; while all the eagles, the avest, ravens, and kites assembled, and brought with them all the sheep of the field.

24 All came together, and strove to break the horn of the dabela.

25 Then I saw, that the man, who wrote the book at the word of the Lord, opened the book of destruction, of that destruction which the last twelve shepherds wrought; and pointed out before the Lord of the sheep, that they destroyed more than those who preceded them.

**The native princes of Judah after its delivery from the Syrian yoke (Laurence).**

26 I saw also that the Lord of the sheep came to them, and taking in his hand the sceptre of his wrath seized the earth, which became rent asunder; while all the beasts and birds of heaven fell from the sheep, and sunk into the earth, which closed over them.

27 I saw, too, that a large sword was given to the sheep, who went forth against all the beasts of the field to slay them.

28 But all the beasts and birds of heaven fled away from before their face.

29 And I saw a throne erected in a delectable land;

30 Upon this sat the Lord of the sheep, who received all the sealed books;

31 Which were open before him.

32 Then the Lord called the first seven white ones, and commanded them to bring before him the first of the first stars, which preceded the stars whose form partly resembled that of horses; the first star, which fell down first; and they brought them all before him.

33 And he spoke to the man who wrote in his presence, who was one of the seven white ones, saying, Take those seventy shepherds, to whom I delivered up the sheep, and who receiving them killed more of them than I commanded. Behold, I saw them all bound, and standing before him.

First came on the trial of the stars, which, being judged, and found guilty, went to the place of punishment. They thrust them into a place, deep, and full of flaming fire, and full of pillars of fire. Then the seventy shepherds were judged, and being found guilty, were thrust into the flaming abyss.

34 At that time likewise I perceived, that one abyss was thus opened in the midst of the earth, which was full of fire.

35 And to this were brought the blind sheep; which being judged, and found guilty, were all thrust into that abyss of fire on the earth, and burnt.

36 The abyss was on the right of that house.

37 And I saw the sheep burning, and their bones consuming.

38 I stood beholding him immerge that ancient house, while they brought out its pillars, every plant in it, and the ivory infolding it. They brought it out, and deposited it in a place on the right side of the earth.

39 I also saw, that the Lord of the sheep produced a new house, great, and loftier than the former, which he bound by the former circular spot. All its pillars were new, and its ivory new, as well as more abundant than the former ancient ivory, which he had brought out.

40 And while all the sheep which were left were in the midst of it, all the beasts of the earth, and all the birds of heaven, fell down and worshipped them, petitioning them, and obeying them in everything.

41 Then those three, who were clothed in white, and who, holding me by my hand, had before caused me to ascend, while the hand of him who spoke held me; raised me up, and placed me in the midst of the sheep, before the judgment took place.

42 The sheep were all white, with wool long and pure. Then all who had perished, and had been destroyed, every beast of the field, and every bird of heaven, assembled in that house: while the Lord of the sheep rejoiced with great joy, because all were good, and had come back again to his dwelling.

43 And I saw that they laid down the sword which had been given to the sheep, and returned it to his house, sealing it up in the presence of the Lord.

44 All the sheep would have been inclosed in that house, had it been capable of containing them; and the eyes of all were open, gazing on the good One; nor was there one among them who did not behold him.

45 I likewise perceived that the house was large, wide, and extremely full. I saw, too, that a white cow was born, whose horns were great; and that all the beasts of the field, and all the birds of heaven, were alarmed at him, and entreated him at all times.

46 Then I saw that the nature of all of them was changed, and that they became white cows;

47 And that the first, who was in the midst of them, spoke, when that word became a large beast, upon the head of which were great and black horns;

**Spoke, when that word came--** Or "was a wild-ox, and that wild-ox was " (Knibb, p. 216).

48 While the Lord of the sheep rejoiced over them, and over all the cows.

49 I lay down in the midst of them: I awoke; and saw the whole. This is the vision which I saw, lying down and waking. Then I blessed the Lord of righteousness, and gave glory to Him.

50 Afterwards I wept abundantly, nor did my tears cease, so that I became incapable of enduring it. While I was looking on, they flowed on account of what I saw; for all was come and gone by; every individual circumstance respecting the conduct of mankind was seen by me.

51 In that night I remembered my former dream; and therefore wept and was troubled, because I had seen that vision.

The fact that many events described in the above chapter are unidentifiable is evidence that the Book of Enoch is authentic, rather than false. If someone set out to write the history of the Jews in symbolic form they would follow the events as given us in the Old Testament and other books such as Maccabees.

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**90:1** And now, my son Mathusala, call to me all your brethren, and assemble for me all the children of your mother; for a voice calls me, and the spirit is poured out upon me, that I may show you everything which shall happen to you for ever.

This passage indicates that Enoch saw visions of events all the way up to the end of the next age, possibly even the end of the world.

2 Then Mathusala went, called to him all his brethren, and assembled his kindred.

Notice that the first verse is written in the first person of Enoch, but the chapter appears to have been written by someone else, probably by one of Enoch's offspring.

3 And conversing with all his children in truth,

4 Enoch said, Hear, my children, every word of your father, and listen in uprightness to the voice of my mouth; for I would gain your attention, while I address you. My beloved, be attached to integrity, and walk in it.

5 Approach not integrity with a double heart; nor be associated with double-minded men: but walk, my children, in righteousness, which will conduct you in good paths; and be truth your companion.

6 For I know, that oppression will exist and prevail on earth; that on earth great punishment shall in the end take place; and that there shall be a consummation of all iniquity, which shall be cut off from its root, and every fabric raised by it shall pass away. Iniquity, however, shall again be renewed, and consummated on earth. Every act of crime, and every act of oppression and impiety, shall be a second time embraced.

7 When therefore iniquity, sin, blasphemy, tyranny, and every evil work, shall increase, and when transgression, impiety, and uncleanness also shall increase, then upon them all shall great

punishment be inflicted from heaven.

Here Enoch speaks of two judgments.

8 The holy Lord shall go forth in wrath, and upon them all shall great punishment from heaven be inflicted.

9 The holy Lord shall go forth in wrath, and with punishment, that he may execute judgment upon earth.

10 In those days oppression shall be cut off from its roots, and iniquity with fraud shall be eradicated, perishing from under heaven.

11 Every place of strength shall be surrendered with its inhabitants; with fire shall it be burnt. They shall be brought from every part of the earth, and be cast into a judgment of fire. They shall perish in wrath, and by a judgment overpowering them for ever.

**Every place of strength--** Or, "all the idols of the nations" (Knibb, p. 218). Being "brought from every part of the earth" infers that nations will gather in one place, there to have the wrath of God poured out upon them-- Armageddon? The next verse could refer to the Millennial rule of Christ:

12 Righteousness shall be raised up from slumber; and wisdom shall be raised up, and conferred upon them.

13 Then shall the roots of iniquity be cut off; sinners perish by the sword; and blasphemers be annihilated everywhere.

14 Those who meditate oppression, and those who blaspheme, by the sword shall perish.

15 And now, my children, I will describe and point out to you the path of righteousness and the path of oppression.

16 I will again point them out to you, that you may know what is to come.

17 Hear now, my children, and walk in the path of righteousness, but shun that of oppression; for all who walk in the path of iniquity shall perish for ever.

## Chapter Seven Chapters 91-105

### Book 5: The Epistle of Enoch

**91:1** That which was written by Enoch. He wrote all this instruction of wisdom for every man of dignity, and every judge of the earth; for all my children who shall dwell upon earth, and for subsequent generations, conducting themselves uprightly and peaceably.

2 Let not your spirit be grieved on account of the times; for the holy, the Great One, has prescribed a period to all.

3 Let the righteous man arise from slumber; let him arise, and proceed in the path of righteousness, in all its paths; and let him advance in goodness and eternal clemency. Mercy shall be showed to the righteous man; upon him shall be conferred integrity and power for ever. In goodness and in righteousness shall he exist, and shall walk in everlasting light; but sin shall perish in eternal darkness, nor be seen from that time forward for evermore.

In chapter 92, Enoch relates a time-table that is not in agreement with what many people believe about the time-table of the Bible. It is only supposed to be 4,000 years from Adam to Christ, but there are no dates in the Bible. Someone several hundred years ago counted the generations from Adam to Christ and assigned 40 years to each one, but Barnabas, in the first century, believed that six thousand years had already passed. The time-table of Enoch also says 6,000 years had passed at the coming of Christ, and they were entering the 7th 1,000 years.

**92:1** After this, Enoch began to speak from a book.

2 And Enoch said, Concerning the children of righteousness, concerning the elect of the world, and concerning the plant of righteousness and integrity.

3 Concerning these things will I speak, and these things will I explain to you, my children: I who am Enoch. In consequence of that which has been shown to me, from my heavenly vision and from the voice of the holy angels have I acquired knowledge; and from the tablet of heaven have I acquired understanding.

**Holy angels--** A Qumran text reads, "Watchers and Holy Ones," clearly denoting heavenly Watchers who did not fall along with the wicked ones (Milik, p. 264). See also Dan. 4:13, "a watcher and a holy one came down from heaven"; 4:17, "watchers, and holy ones."

4 Enoch then began to speak from a book, and said, "I have been born the seventh in the first week, while judgment and righteousness wait with patience.

5 But after me, in the second week, great wickedness shall arise, and fraud shall spring forth.

6 In that week the end of the first shall take place, in which mankind shall be safe.

Or, "a man will be saved" (Knibb, p. 224).

7 But when the first is completed, iniquity shall grow up; and he shall execute the decree upon sinners.

The above verses tells us that Enoch was born the seventh from Adam during the first 1,000 years. During the 2nd 1,000 years the flood will bring an end to the first period of mankind.

8 Afterwards, in the third week, during its completion, a man of the plant of righteous judgment shall be selected; and after him the plant of righteousness shall come for ever.

This passage seems to describe Abraham, but according to the time table it applies to Moses who was given the righteous Law. The nation of Israel was planted in the land of Canaan.

9 Subsequently, in the fourth week, during its completion, the visions of the holy and the righteous will be seen, the order of generation after generation shall take place, and an habitation shall be made for them. Then in the fifth week, during its completion, the house of glory and of dominion shall be erected for ever.

Charles says, "And a law for all generations and an enclosure shall be made for them." This seems to describe the Law of Moses and the tabernacle. According to

Enoch, much more time goes by between major Biblical events than is traditionally believed. The house of glory is probably Solomon's Temple.

10 After that, in the sixth week, all those who are in it shall be darkened, the hearts of all of them shall be forgetful of wisdom, and in it shall a man ascend.

11 And during its completion he shall burn the house of dominion with fire, and all the race of the elect root shall be dispersed.

This appears to describe the burning of the temple in Jerusalem, and the scattering of the Jews.

12 Afterwards, in the seventh week, a perverse generation shall arise; abundant shall be its deeds, and its deeds perverse. During its completion, the righteous shall be selected from the everlasting plant of righteousness; and to them shall be given the sevenfold doctrine of his whole creation.

This passage seems to refer to Christians, but they did not come into existence at end of the seventh week but at its beginning. The seven fold doctrine probably refers to complete and perfect doctrine which we do not yet have.

13 Afterwards there shall be another week, the eighth of righteousness, to which shall be given a sword to execute judgment and justice upon all oppressors.

14 Sinners shall be delivered up into the hands of the righteous, who during its completion shall acquire habitations by their righteousness; and the house of the great King shall be established for celebrations for ever. After this, in the ninth week, shall the judgment of righteousness be revealed to the whole world.

15 Every work of the ungodly shall disappear from the whole earth; the world shall be marked for destruction; and all men shall be on the look out for the path of integrity.

This passage obviously refers to the rule of Christ on Earth, the Millennium. After Satan deceives the nations again, another global destruction will begin. During the next thousand years the Great White Throne Judgment will take place as described in Revelation 20.

16 And after this, on the seventh day of the tenth week, there shall be an everlasting judgment, which shall be executed upon the Watchers; and a spacious eternal heaven shall spring forth in the midst of the angels.

17 The former heaven shall depart and pass away; a new heaven shall appear; and all the celestial powers shine with sevenfold splendor for ever. Afterwards likewise shall there be many weeks, which shall externally exist in goodness and in righteousness.

18 Neither shall sin be named there for ever and for ever.

19 Who is there of all the children of men, capable of hearing the voice of the Holy One without emotion?

A new heaven and a new earth are described in Revelation chapter 21.

20 Who is there capable of thinking his thoughts? Who capable of contemplating all the workmanship of heaven? Who of comprehending the deeds of heaven?

21 He may behold its animation, but not its spirit. He may be capable of conversing respecting it, but not of ascending to it. He may see all the boundaries of these things, and meditate upon them; but he can make nothing like them.

22 Who of all men is able to understand the breadth and length of the earth?

23 By whom have been seen the dimensions of all these things? Is it every man who is capable of comprehending the extent of heaven; what its elevation is, and by what it is supported?

24 How many are the numbers of the stars; and where all the luminaries remain at rest?

[According to this passage, it will take Satan 1900-2000 years to deceive the nations again. It is towards the end of the 10th 1,000 years that the final judgment will take place.](#)

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**93:1** And now let me exhort you, my children, to love righteousness, and to walk in it; for the paths of righteousness are worthy of acceptance; but the paths of iniquity shall suddenly fail, and be diminished.

2 To men of note in their generation the paths of oppression and death are revealed; but they keep far from them, and do not follow them.

3 Now, too, let me exhort you who are righteous, not to walk in the paths of evil and oppression, nor in the paths of death. Approach them not, that you may not perish; but covet,

4 and choose for yourselves righteousness, and a good life.

5 Walk in the paths of peace, that you may live, and be found worthy. Retain my words in your inmost thoughts, and obliterate them not from your hearts; for I know that sinners counsel men to commit crime craftily. They are not found in every place, nor does every counsel possess a little of them.

6 Woe to those who build up iniquity and oppression, and who lay the foundation of fraud; for suddenly shall they be subverted, and never obtain peace.

7 Woe to those who build up their houses with crime; for from their very foundations shall their houses be demolished, and by the sword shall they themselves fall. Those, too, who acquire gold and silver, shall justly and suddenly perish. Woe to you who are rich, for in your riches have you trusted; but from your riches you shall be removed; because you have not remembered the Most High in the days of your prosperity.

8 You have committed blasphemy and iniquity; and are destined to the day of the effusion of blood, to the day of darkness, and to the day of the great judgment. 9 This I declare and point out to you, that he who created you will destroy you.

10 When you fall, he will not show you mercy; but your Creator will rejoice in your destruction.

11 Let those, then, who shall be righteous among you in those days, detest sinners, and the ungodly.

The use of "woe to" in these verses is seen several times in the gospels: "*Woe to you who are rich, for you have already received your comfort. Woe to you who are well fed now, for you will go hungry. Woe to you ...*" (Luke 6:24-25). I believe Jesus got his wording from Enoch.

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**94:1** O that my eyes were clouds of water, that I might weep over you, and pour forth my tears like rain, and rest from the sorrow of my heart! 2 Who has permitted you to hate and to transgress? Judgment shall overtake you, you sinners.

3 The righteous shall not fear the wicked; because God will again bring them into your power, that you may avenge yourselves of them according to your pleasure.

4 Woe to you who shall be so bound by execrations, that you cannot be released from them; the remedy being far removed from you on account of your sins. Woe to you who recompense your neighbor with evil; for you shall be recompensed according to your works.

5 Woe to you, you false witnesses, you who aggravate iniquity; for you shall suddenly perish.

6 Woe to you, you sinners; for you reject the righteous; for you receive or reject at pleasure those who commit iniquity; and their yoke shall prevail over you.

*These chapters indicate that moral teaching existed even before the Law of Moses.*

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**95:1** Wait in hope, you righteous; for suddenly shall sinners perish from before you, and you shall exercise dominion over them, according to your will.

2 In the day of the sufferings of sinners your offspring shall be elevated, and lifted up like eagles. Your nest shall be more exalted than that of the avest; you shall ascend, and enter into the cavities of the earth, and into the clefts of the rocks for ever, like conies, from the sight of the ungodly.

3 Who shall groan over you, and weep like sirens.

4 You shall not fear those who trouble you; for restoration shall be yours; a splendid light shall shine around you, and the voice of tranquillity shall be heard from heaven. Woe to you, sinners; for your wealth makes you resemble saints, but your hearts reproach you, knowing that you are sinners. This word shall testify against you, for the remembrance of crime.

5 Woe to you who feed upon the glory of the corn, and drink the strength of the deepest spring, and in the pride of your power tread down the humble.

6 Woe to you who drink water at pleasure; for suddenly shall you be recompensed, consumed, and withered, because you have forsaken the fountain of life.

7 Woe to you who act iniquitously, fraudulently, and blasphemously; there shall be a remembrance against you for evil.

8 Woe to you, you powerful, who with power strike down righteousness; for the day of your destruction shall come; while at that very time many and good days shall be the portion of the righteous, even at the period of your judgment.

This passage describes the coming destruction of sinners from the face of this Earth just before Christ sets up his kingdom, and Christians will rule under the authority of Christ. During the time that sinners are being killed in the wrath of God, many Christians will be in caves and other shelters as protection from God's wrath (Isaiah 2:19).

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**96:1** The righteous are confident that sinners will be disgraced, and perish in the day of iniquity.

2 You shall yourselves be conscious of it; for the Most High will remember your destruction, and the angels shall rejoice over it. What will you do you sinners, and where will you fly in the day of judgment, which you shall hear the words of the prayer of the righteous?

3 You are not like them who in this respect witness against you; you are associates of sinners.

4 In those days shall the prayers of the righteous come up before the Lord. When the day of your judgment shall arrive; and every circumstance of your iniquity be related before the great and the holy one;

5 your faces shall be covered with shame; while every deed, strengthened by crime, shall be rejected.

6 Woe unto you, sinners, who in the midst of the sea, and on dry land, are those against whom an evil record exists. Woe to you who squander silver and gold, not obtained in righteousness, and say, "We are rich, possess wealth, and have acquired everything which we can desire.

7 Now then will we do whatsoever we are disposed to do; for we have amassed silver; our barns are full, and the husbandmen of our families are like overflowing water."

8 Like water shall your falsehood pass away; for your wealth will not be permanent, but shall suddenly ascend from you, because you have obtained it all iniquitously; to extreme malediction [curse] shall you be delivered up. 9 And now I swear to you, you crafty, as well as simple ones; that you, often contemplating the earth, you who are men, clothe yourselves more elegantly than married women, and both together more so than unmarried ones, everywhere arraying yourselves in majesty, in magnificence, in authority, and in silver: but gold, purple, honor, and wealth, like water, flow away.

Or, "than a woman and more coloured (garments) than a girl..." (Knibb, p. 230).

This sounds like a description of Earthly kings and nobels of years past.

10 Enlightenment therefore and wisdom are not theirs. Thus shall they perish, together with their riches, with all their glory, and with their honors.

11 While with disgrace, with slaughter, and in extreme poverty, shall their spirits be thrust into a furnace of fire.

12 I have sworn to you, you sinners, that neither mountain nor hill has been or shall be subservient to woman.

13 Neither in this way has crime been sent down to us upon earth, but men of their own heads have invented it; and greatly shall those who give it efficiency be execrated. 14 Barrenness shall not be previously inflicted on woman; but on account of the work of her hands shall she die

childless.

15 I have sworn to you, you sinners, by the holy and the Great One, that all your evil deeds are disclosed in the heavens; and that none of your oppressive acts are concealed and secret.

16 Think not in your minds, neither say in your hearts, that every crime is not manifested and seen. In heaven it is daily written down before the Most High. Henceforwards shall it be manifested; for every act of oppression which you commit shall be daily recorded, until the period of your condemnation.

17 Woe to you, you simple ones, for you shall perish in your simplicity. To the wise you will not listen, and that which is good you shall not obtain.

18 Now therefore know that you are destined to the day of destruction; nor hope that sinners shall live; but in process of time you shall die; for you are not marked for redemption;

19 but are destined to the day of the great judgment, to the day of distress, and the extreme ignominy of your souls.

[The Great Tribulation, Daniel 12:1; Matthew 24:21; Revelation 7:14](#)).

20 Woe to you, you obdurate in heart, who commit crime, and feed on blood. Whence is it that you feed on good things, drink, and are satiated? Is it not because our Lord, the Most High, has abundantly supplied every good thing upon earth? To you there shall not be peace.

21 Woe to you who love the deeds of iniquity. Why do you hope for that which is good? Know that you shall be given up into the hands of the righteous; who shall cut off your necks, slay you, and show you no compassion.

22 Woe to you who rejoice in the trouble of the righteous; for a grave shall not be dug for you.

23 Woe to you who frustrate the word of the righteous; for to you there shall be no hope of life.

24 Woe to you who write down the word of falsehood, and the word of the wicked; for their falsehood they record, that they may hear and not forget folly.

25 To them there shall be no peace; but they shall surely die suddenly.

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**97:1** Woe to them who act impiously, who laud and honor the word of falsehood. You have been lost in perdition; and have never led a virtuous life.

2 Woe to you who change the words of integrity. They transgress against the everlasting decree;

[Or, "they distort the eternal law" \(Knibb, p. 232\).](#)

3 and cause the heads of those who are not sinners to be trodden down upon the earth.

4 In those days you, O you righteous, shall have been deemed worthy of having your prayers rise up in remembrance; and shall have deposited them in testimony before the angels, that they might record the sins of sinners in the presence of the Most High.

5 In those days the nations shall be overthrown; but the families of the nations shall rise again in

the day of perdition.

6 In those days they who become pregnant shall go forth, carry off their children, and forsake them. Their offspring shall slip from them, and while suckling them shall they forsake them; they shall never return to them, and never instruct their beloved.

7 Again I swear to you, you sinners, that crime has been prepared for the day of blood, which never ceases.

8 They shall worship stones, and engrave golden, silver, and wooden images. They shall worship impure spirits, demons, and every idol, in temples; but no help shall be obtained for them. Their hearts shall become impious through their folly, and their eyes be blinded with mental superstition. In their visionary dreams shall they be impious and superstitious, lying in all their actions, and worshipping a stone. Altogether shall they perish.

**Mental superstition--** Literally, "with the fear of their hearts" (Laurence, p. 162).

9 But in those days blessed shall they be, to whom the word of wisdom is delivered; who point out and pursue the path of the Most High; who walk in the way of righteousness, and who act not impiously with the impious. 10 They shall be saved.

The "word of wisdom" is probably the Gospel. Before Christianity was called Christianity, it was called "the Way." The writers of the New Testament used the same phraseology, "the way of salvation," "the way of truth," "the way of righteousness (2 Peter 2:21), "the way of salvation," "the way of peace," "the way of God."

11 Woe to you who expand the crime of your neighbor; for in hell shall you be slain.

The word hell appears five times in Enoch, but does not appear even once in the Old Testament; however, it appears 14 times in the New Testament. Its use in the N.T. must be derived from Enoch.

12 Woe to you who lay the foundation of sin and deceit, and who are bitter on earth; for on it shall you be consumed.

13 Woe to you who build your houses by the labor of others, every part of which is constructed with brick, and with the stone of crime; I tell you, that you shall not obtain peace.

14 Woe to you who despise the extent of the everlasting inheritance of your fathers, while your souls follow after idols; for to you there shall be no tranquillity.

15 Woe to them who commit iniquity, and give aid to blasphemy, who slay their neighbor until the day of the great judgment; for your glory shall fall; malevolence shall He put into your hearts, and the spirit of his wrath shall stir you up, that every one of you may perish by the sword.

16 Then shall all the righteous and the holy remember your crimes.

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**98:1** In those days shall fathers be struck down with their children in the presence of each other; and brethren with their brethren shall fall dead: until a river shall flow from their blood.

2 For a man shall not restrain his hand from his children, nor from his children's children; his mercy will be to kill them.

3 Nor shall the sinner restrain his hand from his honored brother. From the dawn of day to the setting sun shall the slaughter continue. The horse shall wade up to his breast, and the chariot shall sink to its axle, in the blood of sinners.

*Revelation says, "and blood flowed out of the press, rising as high as the horses' bridles" (14:20).*

**99:1** In those days the angels shall descend into places of concealment, and gather together in one spot all who have assisted in crime.

2 In that day shall the Most High rise up to execute the great judgment upon all sinners, and to commit the guardianship of all the righteous and holy to the holy angels, that they may protect them as the apple of an eye, until every evil and every crime be annihilated.

3 Whether or not the righteous sleep securely, wise men shall then truly perceive. 4 And the sons of the earth shall understand every word of that book, knowing that their riches cannot save them in the ruin of their crimes.

*The Bible.*

5 Woe to you, you sinners, when you shall be afflicted on account of the righteous in the day of great trouble; shall be burnt in the fire; and be recompensed according to your deeds.

*The Great Tribulation will include destruction by fire.*

6 Woe to you, you perverted in heart, who are watchful to obtain an accurate knowledge of evil, and to discover terrors. No one shall assist you.

7 Woe to you, you sinners; for with the words of your mouths, and with the work of your hands, have you acted impiously; in the flame of a blazing fire shall you be burnt.

8 And now know you, that the angels shall inquire into your conduct in heaven; of the sun, the moon, and the stars, shall they inquire respecting your sins; for upon earth you exercise jurisdiction over the righteous.

9 Every cloud shall bear witness against you, the snow, the dew, and the rain: for all of them shall be withheld from you, that they may not descend upon you, nor become subservient to your crimes.

*This refers to the world-wide drought during the Great Tribulation.*

10 Now then bring gifts of salutation to the rain; that, not being withheld, it may descend upon you; and to the dew, if it has received from you gold and silver. But when the frost, snow, cold, every snowy wind, and every suffering belonging to them, fall upon you, in those days you will be utterly incapable of standing before him.

**100:1** Attentively consider heaven, all you progeny of heaven, and all you works of the Most High; fear him, nor conduct yourselves criminally before him.

2 If He shut up the windows of heaven, restraining the rain and dew, that it may not descend upon earth on your account, what will you do?

"Progeny" means "an offspring or a descendant." Who is Enoch calling an offspring of heaven?

3 And if He send his wrath upon you, and upon all your deeds, you are not they who can supplicate him; you who utter against his righteousness, language proud and powerful. To you there shall be no peace.

4 Do you see the commanders of ships, how their vessels are tossed about by the waves, torn to pieces by the winds, and exposed to the greatest peril?

5 That they therefore fear, because their whole property is embarked with them on the ocean; and that they forbode evil in their hearts, because it may swallow them up, and they may perish in it?

6 Is not the whole sea, all its waters, and all its commotion, the work of him, the Most High; of him who has sealed up all its exertions, and girded it on every side with sand?

7 Is it not at his rebuke dried up, and alarmed; while all its fish with everything contained in it die? And will not you, you sinners, who are on earth, fear him? Is not He the maker of heaven and earth, and of all things which are in them?

8 And who has given erudition and wisdom to all that move progressive upon the earth, and over the sea?

9 Are not the commanders of ships terrified at the ocean? And shall not sinners be terrified at the Most High?

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There is no chapter 101.

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**102:1** In those days, when He shall cast the calamity of fire upon you, whither will you fly, and where will you be safe? 2 And when He sends forth his word against you, are you not spared, and terrified?

3 All the luminaries are agitated with great fear; and all the earth is spared, while it trembles, and suffers anxiety.

In these verses, "spared" means "leanness."

4 All the angels fulfill the commands received by them, and are desirous of being concealed from the presence of the great Glory; while the children of the earth are alarmed and troubled. 5 But you, you sinners, are for ever accursed; to you there shall be no peace.

5 Fear not, you souls of the righteous; but wait with patient hope for the day of your death in righteousness. Grieve not, because your souls descend in great trouble, with groaning, lamentation, and sorrow, to the receptacle of the dead. In your lifetime your bodies have not received a recompense in proportion to your goodness, but in the period of your existence have

sinner existed; in the period of execration and of punishment.

This says that the righteous will go through the Great Tribulation. (Many Christians believe that they will be taken to heaven before the start of the Great Tribulation.

7 And when you die, sinners say concerning you, "As we die, the righteous die. What profit have they in their works? Behold, like us, they expire in sorrow and in darkness. What advantage have they over us? Henceforward are we equal. What will be within their grasp, and what before their eyes for ever? For behold they are dead; and never will they again perceive the light." I say unto you, you sinners, "You have been satiated with meat and drink, with human plunder and rapine, with sin, with the acquisition of wealth and with the sight of good days. Have you not marked the righteous, how their end is in peace? for no oppression is found in them even to the day of their death. They perish, and are as if they were not, while their souls descend in trouble to the receptacle of the dead."

It is not clear which group, the righteous or the sinners, are mentioned in the last sentence. But notice that the "souls descend ... to the receptacle of the dead" which must be the places where the dead go, such as Abraham's Bosom, which are separated by chasms.

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**103:1** But now I swear to you, you righteous, by the greatness of his splendor and his glory; by his illustrious kingdom and by his majesty, to you I swear, that I comprehend this mystery; that I have read the tablet of heaven, have seen the writing of the holy Ones, and have discovered what is written and impressed on it concerning you.

2 I have seen that all goodness, joy, and glory has been prepared for you, and been written down for the spirits of them who die eminently righteous and good. To you it shall be given in return for your troubles; and your portion of happiness shall far exceed the portion of the living.

Or, "in righteousness and in much goodness" (Laurence). This is another passage that is evidence that our souls continue to exist after the death of our bodies.

3 The spirits of you who die in righteousness shall exist and rejoice. Their spirits shall exult; and their remembrance shall be before the face of the mighty One from generation to generation. Nor shall they now fear disgrace.

4 Woe to you, sinners, when you die in your sins; and they, who are like you, say respecting you, "Blessed are these sinners. They have lived out their whole period; and now they die in happiness and in wealth. Distress and slaughter they knew not while alive; in honor they die; nor ever in their lifetime did judgments overtake them."

5 But has it not been shown to them, that, when to the receptacle of the dead their souls shall be made to descend, their evil deeds shall become their greatest torment? Into darkness, into the snare, and into the flame, which shall burn to the great judgment, shall their spirits enter; and the great judgment shall take effect for ever and for ever.

6 Woe to you; for to you there shall be no peace. Neither can you say to the righteous, and to the good who are alive, In the days of our trouble have we been afflicted; every manner of trouble have we seen, and many evil things have suffered.

7 Our spirits have been consumed, lessened, and diminished.

8 We have perished; nor has there been a possibility of help for us in word or in deed: we have found none, but have been tormented and destroyed.

9 We have not expected to live day after day.

10 We hoped indeed to have been the head;

11 But we have become the tail. We have been afflicted, when we have exerted ourselves; but we have been devoured by sinners and the ungodly; their yoke has been heavy upon us.

12 Those have exercised dominion over us who detest and who goad us; and to those who hate us have we humbled our neck; but they have shown no compassion towards us.

13 We have been desirous of escaping from them, that we might fly away and be at rest; but we have found no place to which we could fly, and be secure from them. We have sought an asylum with princes in our distress, and have cried out to those who were devouring us; but our cry has not been regarded, nor have they been disposed to hear our voice;

14 But rather to assist those who plunder and devour us; those who diminish us, and hide their oppression; who remove not their yoke from us, but devour, enervate, and slay us; who conceal our slaughter, nor remember that they have lifted up their hands against us.

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**104:1** I swear to you, you righteous, that in heaven the angels record your goodness before the glory of the mighty One.

2 Wait with patient hope; for formerly you have been disgraced with evil and with affliction; but now shall you shine like the luminaries of heaven. You shall be seen, and the gates of heaven shall be opened to you. Your cries have cried for judgment; and it has appeared to you: for an account of all your sufferings shall be required from the princes, and from every one who has assisted your plunderers.

3 Wait with patient hope; nor relinquish your confidence; for great joy shall be yours, like that of the angels in heaven. Conduct yourselves as you may, still you shall not be concealed in the day of the great judgment. You shall not be found like sinners; and eternal condemnation shall be far from you, so long as the world exists.

4 And now fear not, you righteous, when you see sinners flourishing and prosperous in their ways.

5 Be not associates with them; but keep yourselves at a distance from their oppression; be you associated with the host of heaven. You, you sinners, say, "All our transgressions shall not be taken account of, and be recorded." But all your transgressions shall be recorded daily.

6 And be assured by me, that light and darkness, day and night, behold all your transgressions. Be not impious in your thoughts; lie not, surrender not the word of uprightness; lie not against the word of the holy and the mighty One; glorify not your idols; for all your lying and all your impiety is not for righteousness, but for great crime.

7 Now will I point out a mystery: Many sinners shall turn and transgress against the word of uprightness.

8 They shall speak evil things; they shall utter falsehood; execute great undertakings; and

compose books in their own words. But when they shall write all my words correctly in their own languages,

**Execute great undertakings--** Literally, "create a great creation" (Laurence).

9 they shall neither change or diminish them; but shall write them all correctly; all which from the first I have uttered concerning them.

Sadly, some of Enoch's words have been changed or mistranslated or mis-transcribed.

10 Another mystery also I point out. To the righteous and the wise shall be given books of joy, of integrity, and of great wisdom. To them shall books be given, in which they shall believe;

11 and in which they shall rejoice. And all the righteous shall be rewarded, who from these shall acquire the knowledge of every upright path.

In case you did not recognize it, the last two verses contain a prophecy of the coming of the Holy Bible. (chapter 104 occurs twice) (The quotation marks below, were added.)

**104A:1** "In those days," says the Lord, "they shall call to the children of the earth, and make them listen to their wisdom. Show them that you are their leaders;

2 and that remuneration shall take place over the whole earth; for I and my Son will for ever hold communion with them in the paths of uprightness, while they are still alive. Peace shall be yours. Rejoice, children of integrity, in the truth."

"Remuneration" means, "recompense, pay, judgment." This refers to the Day of Judgment.

The passage appears to be the words of God, much like the later Biblical prophets recorded God's words. Notice the statement, *I and my Son will for ever hold communion with them.*" This no doubt refers to God and his Son Jesus, and indicates the coming of the Holy Spirit by which we have fellowship with God and Jesus.

**105:1** After a time, my son Mathusala took a wife for his son Lamech. 2 She became pregnant by him, and brought forth a child, the flesh of which was as white as snow, and red as a rose; the hair of whose head was white like wool, and long; and whose eyes were beautiful. When he opened them, he illuminated all the house like the sun; the whole house abounded with light.

3 And when he was taken from the hand of the midwife, opening also his mouth, he spoke to the Lord of righteousness. Then Lamech his father was afraid of him; and flying away came to his own father Mathusala, and said, "I have begotten a son, unlike other children. He is not human; but resembles the offspring of the angels of heaven; is of a different nature from ours, being altogether unlike us.

4 His eyes are bright as the rays of the sun; his countenance glorious, and he looks not as if he belonged to me, but to the angels.

5 I am afraid, lest something miraculous should take place on earth in his days.

6 And now, my father, let me entreat and request you to go to our progenitor Enoch, and to learn from him the truth; for his residence is with the angels.

7 When Mathusala heard the words of his son, he came to me at the extremities of the earth; for he had been informed that I was there, and he cried out.

8 I heard his voice, and went to him saying, "Behold, I am here, my son; since you are come to me."

9 He answered and said, "On account of a great event have I come to you; and on account of a sight difficult to be comprehended have I approached you."

10 "And now, my father, hear me; for to my son Lamech a child has been born, who resembles not him; and whose nature is not like the nature of man. His color is whiter than snow; he is redder than the rose; the hair of his head is whiter than white wool; his eyes are like the rays of the sun; and when he opened them he illuminated the whole house.

11 When also he was taken from the hand of the midwife, he opened his mouth, and blessed the Lord of heaven.

12 His father Lamech feared, and fled to me, believing not that the child belonged to him, but that he resembled the angels of heaven. And behold I am come to you, that you might point out to me the truth."

13 Then I, Enoch, answered and said, "The Lord will effect a new thing upon the earth. This have I explained, and seen in a vision. I have shown you that in the generations of Jared my father, those who were from heaven disregarded the word of the Lord. Behold they committed crimes; laid aside their class, and intermingled with women. With them also they transgressed; married with them, and begot children. 14 A great destruction therefore shall come upon all the earth; a deluge, a great destruction, shall take place in one year.

[This last statement is obviously a scribal error, the flood did not take place when Noah was one years old.](#)

15 This child which is born to you shall survive on the earth, and his three sons shall be saved with him. When all mankind who are on earth shall die, he shall be safe.

16 And his posterity shall beget on the earth giants, not spiritual, but carnal. Upon the earth shall a great punishment be inflicted, and it shall be washed from all corruption. Now therefore inform your son Lamech, that he who is born is his child in truth; and he shall call his name Noah, for he shall be to you a survivor. He and his children shall be saved from the corruption which shall take place in the world; from all the sin and from all the iniquity which shall be consummated on earth in his days. Afterwards shall greater impiety take place than that which had been before consummated on the earth; for I am acquainted with holy mysteries, which the Lord himself has discovered and explained to me; and which I have read in the tablets of heaven.

["Afterwards" that is, after the Flood.](#)

17 In them I saw it written, that generation after generation shall transgress, until a righteous race shall arise; until transgression and crime perish from off the earth; until all goodness come upon it.

18 And now, my son, go tell your son Lamech,  
19 that the child which is born is his child in truth; and that there is no deception."

20 When Mathusala heard the word of his father Enoch, who had shown him every secret thing, he returned with understanding, and called the name of the child Noah; because he was to console the earth on account of all its destruction.

21 Another book, which Enoch wrote for his son Mathusala, and for those who should come after him, and preserve their purity of conduct in the latter days. You, who have labored, shall wait in those days, until the evil doers be consumed, and the power of the guilty be annihilated. Wait, until sin pass away; for their names shall be blotted out of the holy books; their seed shall be destroyed, and their spirits slain. They shall cry out and lament in the invisible waste, and in the bottomless fire shall they burn. There I perceived, as it were a cloud which could not be seen through; for from the depth of it I was unable to look upwards. I beheld also a flame of fire blazing brightly, and, as it were, glittering mountains whirled around, and agitated from side to side.

Is it possible that this contains a prophecy that the Book of Enoch will become widely read and taught at the close of the present age? The book was virtually unheard of during the Middle Ages because of the church ban, but now it is being published widely, especially on the internet.

22 Then I inquired of one of the holy angels who was with me, and said, "What is this splendid object? For it is not heaven, but a flame of fire alone which blazes; and in it there is the clamor of exclamation, of woe, and of great suffering."

23 He said, "There, into that place which you see, shall be thrust the spirits of sinners and blasphemers; of those who shall do evil, and who shall pervert all which God has spoken by the mouth of the prophets; all which they ought to do. For respecting these things there shall be writings and impressions above in heaven, that the angels may read them and know what shall happen both to sinners and to the spirits of the humble; to those who have suffered in their bodies, but have been rewarded by God; who have been injuriously treated by wicked men; who have loved God; who have been attached neither to gold nor silver, nor to any good thing in the world, but have given their bodies to torment.

24 To those who from the period of their birth, have not been covetous of earthly riches; but have regarded themselves as a breath passing away.

25 Such has been their conduct; and much has the Lord tried them; and their spirits have been found pure, that they might bless his name. All their blessings have I related in a book; and He has rewarded them; for they have been found to love heaven with an everlasting aspiration. God has said, "While they have been trodden down by wicked men, they have heard from them revilings and blasphemies; and have been ignominiously treated, while they were blessing me. And now will I call the spirits of the good from the generation of light, and will change those who have been born in darkness; who have not in their bodies been recompensed with glory, as their faith may have merited."

26 I will bring them into the splendid light of those who love my holy name, and I will place each of them on a throne of glory, of glory peculiarly his own, and they shall be at rest during unnumbered periods." Righteous is the judgment of God;

27 for to the faithful shall he give faith in the habitations of uprightness. They shall see those, who having been born in darkness unto darkness shall be cast; while the righteous shall be at rest. Sinners shall cry out, beholding them, while they exist in splendor and proceed forwards to the days and periods prescribed to them."

Here ends the vision of Enoch the prophet. May the benediction of his prayer, and the gift of his appointed period, be with his beloved!  
Amen.

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Enoch said the fallen angels that seduced mankind and taught them all the evil ways will be bound in chains of darkness in hell until the last judgment. The book of Jude in the New Testament states,

And the angels who did not keep their positions of authority but abandoned their own home--these he has kept in darkness, bound with everlasting chains for judgment on the great Day. (v.6)

The angels abandoned heaven and went to Earth. It is evident that Jesus and the disciples, and therefore the early church, were heavily influenced by Enoch. The offspring of the fallen angels, which were giants, were condemned to war with each other for hundreds of years before the flood would wipe them out completely. The spirits of the giants would then be condemned to roam the earth as evil spirits or demons. The righteous offspring of man would all die before the flood except Noah and his family who would be saved.

So how it is that the writings of Enoch were available to the apostles and the early church? The book of Enoch, the authentic parts, is probably the oldest book in use in the world, having been written more than 700 years before the Flood. Which means Noah must have preserved the Book of Enoch from the Flood and handed it down to his desendants. According to the Genesis Chronology, Abraham was 58 years old when Noah died, so Noah could have personally given a copy of Enoch to Abraham.

## **Genesis Chronology**

### GENESIS CHRONOLOGY

All dates are AFTER CREATION (A.C.) unless indicated.

#### YEAR

1-Adam born (4115 B.C.), lived to 930 years old, died in 931 A.C.  
Adam was 130 years old when he became the father of Seth in 131 A.C.

131- Seth born, lived 912 years, died in 1043 A.C.  
Seth was 105 years old when Enosh was born in 236 A.C.

236- Enosh born, lived 905 years, died 1141 A.C.  
Enosh was 90 years old when Kenan was born in 326

326- Kenan born, lived 910 years, died 1236 A.C.  
Kenan was 70 years old when Mahalel was born in 396

396- Mahalel born, lived 895 years, died in 1291 A.C.  
Mahalel was 65 years old when Jared was born in 461

461- Jared born, lived 962 years, died in 1423 A.C.  
Jared was 162 when Enoch was born in 623

623- Enoch born, lived 365 years, taken up in 988 A.C.  
Enoch was 65 years old when Methuselah was born in 688

688- Methuselah born, lived 969 years, died in 1657  
Methuselah was 187 years old when Lamech was born in 875

875- Lamech born, lived 777 years, died in 1652 A.C.  
Lamech was 182 years old when Noah was born in 1057

1057- Noah born, lived 950 years, died in 2007  
Noah was 500 years old when Shem was born in 1557

1557- Shem born, lived 600 years, died in 2157  
Shem was 102 years old when Arphaxed was born in 1659

1657- Noah's Flood (2458 B.C.)  
Noah was 600 years old, Shem was 100 years old

1657- Noah's Flood (2458 B.C.)  
Noah was 600 years old, Shem was 100 years old

1659- Arphaxed born, lived 438 years, died in 2097 A.C.  
Arphaxed was 35 years old when Shelah was born in 1694

1694- Shelah born, lived 433 years, died in 2127 A.C.  
Shelah was 30 years old when Eber was born in 1724

1724- Eber born, lived 464 years, died in 2188 A.C.  
Eber was 34 years old when Peleg was born in 1758

1758- Peleg born, lived 239 years, died in 1997 A.C.  
Peleg was 30 years old when Reu was born in 1790

1790- Reu born, lived 239 years, died in 2029 A.C.  
Reu was 32 years old when Serug was born in 1820

1820- Serug born, lived 230 years, died in 2050 A.C.  
Serug was 30 years old when Nahor was born in 1850

1850- Nahor born, lived 148 years, died in 1998 A.C.  
Nahor was 29 years old when Terah was born in 1879

1879- Terah born, lived 205 years, died in 2084 (Ge. 11:32)  
Terah was 70 years old when Abram was born in 1949

1949- Abram born, lived 175 years, died in 2124 A.C.  
2007- Noah died, Abram was 58 years old

According to the Old Testament book of Joshua, Abraham's father and grand father were idol worshipers. Even so, that does not mean that Abraham was an idol worshiper. The Bible describes several occasions when the son's of righteous men became idol worshipers, and the sons of idol worshipers were righteous men, having been influenced by their mothers.

Perhaps Terah and Nahor allowed themselves to be influenced by their wives, but since Noah was still alive, Abraham could have spent time with him and chosen to follow the true God. The only way for the writings of Enoch to have been read by the apostles and now us, is for Noah to have given a copy of those writings to Abraham, the father of the Israelites. Which means that Abraham was probably never an idol worshiper.

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