

The Ancient Book of Enoch

(Part Two)

With Commentary by J. R. Church

In our first study we learned that the *Book of Enoch* was addressed to the generation that would be living in the Tribulation Period. We also know from a reading of the Apostle John's *Book of Revelation*



that in the middle of the Tribulation Period, Satan and his angels will lose their battle against Michael and his angels and be cast out into the earth. Therefore, by way of historical background, Enoch takes us back to the days before the Great Flood and tells about the descent of a group of some 200 "angels" (called "Nephilim" in Hebrew), whose leader was *Semjázá*. According to the story, both in the *Book of Enoch* and in the sixth chapter of the book of Genesis, these fallen angels lusted after the daughters of men and took wives — something forbidden to immortals.

In the ancient scroll, God pronounced eternal judgment upon them; sent word to expect a worldwide flood; and promised Enoch that the world would be blessed during the future "*Sabbath*" — a reference to the messianic era scheduled for the seventh millennium.

In the study that lies before us, Enoch tells about a "previous" time when he disappeared from the Earth and walked among angels, whom he calls "holy ones" and "watchers."

Enoch, Section 3, Chapters 12-16

Chapter 12

1. And previous to all these things Enoch was hidden, and not one of the children of men knew where he was hidden, and where he was, and what had become of him.

2. And all his deeds were with the holy ones and with the watchers in his days.

3. And I, Enoch, was praising the great Lord and the King of the world, and, behold, the watchers called to me, Enoch, the scribe, and said to me:

4. "Enoch, thou scribe of justice, go, announce to the watchers of heaven, who

have left the high heaven and the holy, eternal place, and have contaminated themselves with women, and have done as the children of men do, and have taken to themselves wives, and are contaminated in great contamination upon the earth.

5. But upon earth they shall have no peace, nor forgiveness of sin; for they will not enjoy their children.

6. They will see the murder of their beloved ones, and they will lament over the destruction of their children, and will petition to eternity, but mercy and peace will not be unto them."

Enoch, the "Scribe"

In verse 3, Enoch is called a "scribe," meaning that he was entrusted with the use of the alphabet, by which he could write his thoughts and teach others to read and write as well. Though we assume that Adam and Seth (both alive at this time) could read and write, only Enoch appears to have borne the title of "scribe." Another ancient scroll called the *Book of Jubilees* reports that Enoch was the first to teach men to read and write what became known as the "Hebrew" language, the language used in heaven. So, let's take a moment for a short review of the *Book of Jubilees*.

The Book of Jubilees

The *Book of Jubilees* was well known in the first century, but later was so thoroughly suppressed that no complete Hebrew, Greek or Latin versions survived. For centuries, only fragments of the *Book of Jubilees* existed. It is said that were it not for Oriental Orthodox Churches (which were not a part of the Roman Catholic Church) the book of Jubilees might not have survived at all. Four complete Ethiopic translations surfaced in the fifteenth and sixteenth centuries. Also, between 1947 and 1956, fifteen Hebrew scroll fragments of Jubilees were discovered among the Dead Sea Scrolls.

The *Book of Jubilees* (also known as *The Book of Divisions*) offers a view of "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world,"

as secretly revealed to Moses by angels during his 40-day stay atop Mount Sinai. Neither the rabbis nor the fourth-century Roman Church included it in the canon of inspired Scripture.

Some scholars suggest that John Hyrcanus wrote the *Book of Jubilees* during the Maccabean Era, in the second century B.C. But Oriental Orthodox Churches held that the book was first written in heaven before the beginning of time and kept in the possession of angels prior to its being given to Moses, thus predating the writing of Genesis.

Rabbis regard the *Book of Jubilees* as a part of Jewish apocalypticism. The scroll predicts a messianic kingdom that would be realized on earth, and the transformation of physical nature would go hand in hand with the ethical transformation of man until there was a new heaven and a new earth. Thus, finally, all sin and pain would disappear and men would live to the age of 1,000 years in happiness and peace. It teaches that the Messiah will arise, not from Levi, but from Judah, and will reign for a thousand years. The book of Jubilees was revered, and sometimes quoted, by the early leaders of the Christian Church.

The Watchmen

Most theorists consider the term "watchmen" as a standard name for all classes of angels, both good and bad. Some, however, regard the watchmen as a distinct class of archangels. This unusual title is also used in Daniel 4:13, where a "watcher" and "holy one" appears in Nebuchadnezar's dream about a great tree:

"Behold a watcher and an holy one came down from heaven;

"He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches:

"Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

"Let his heart be changed from man's and let a beast's heart be given unto him; and let **seven times** pass over him" (Daniel 4:13-16).

Though it is not a common title among modern scholars, the term "watcher" must have been widely used in Bible days. It implies that angels watch over every person, recording thoughts and actions; and sometimes acting as protectors (guardian angels) of God's people.

Note Daniel's use of the term "seven times." It refers to a Sabbatical cycle in the Jewish calendar. These Sabbatical cycles happen to be the very subject covered in the *Book of Jubilees*. Daniel also writes about "seventy weeks" in the 9th chapter of his prophetic writing. As we shall see, Enoch is also enamored with the subject of "sevens" — seven stars, seven hills, seven angels, seventy generations, etc.

Enoch's Message of Divine Judgment

Enoch was given the task of delivering a message of doom to the fallen angels: "*Enoch, thou scribe of justice, go, announce to the watchers of heaven, who have left the high heaven and the holy, eternal place, and have contaminated themselves with women, and have done as the children of men do, and have taken to themselves wives, and are contaminated in great contamination upon the earth. But upon earth they shall have no peace, nor forgiveness of sin; for they will not enjoy their children*" (vv. 4, 5). Enoch is told that they will petition for mercy, but that no forgiveness will extend to them because they have contaminated God's genetic codes.

In our generation, scientists are again manipulating DNA, not only in animals, but in plants as well. Certain large corporations are creating genetic strains of seeds in order to prevent farmers from saving portions of grain crops for their next year's planting. Farmers are being forced to buy genetically altered seeds or face being sued for patent infringements. Other scientific laboratories are dabbling in cloning animals, such as "Dolly," the sheep. There are laboratories trying to reproduce an extinct species of woolly mammoth. Stem cell researchers, using aborted babies, are now being funded with federal tax dollars. Finally, there are rumors that some scientists are even attempting to clone humans. Be assured, God is not pleased with altering genetic codes. Flavius Josephus, a first-century Jewish historian, wrote that God told Adam and Seth that the world would be judged twice — once by water and once by fire. Since a contamination of DNA caused the first judgment, it is likely

that the same transgression could bring on the final judgment.

Though the angels who took human wives could not be forgiven, men who fail in marriage can be forgiven. Our example takes us back to the days of Ezra, where certain men of Israel were instructed to put away their "strange wives" and offer a sacrificial ram in order to receive forgiveness from God. Evidently, a forbidden union between an Israelite and a heathen woman, though not tolerated, could be forgiven; but between an angel and a woman, there could be no forgiveness.

Enoch was given the dubious task of telling the fallen angels about God's impending judgment. The first one to receive the message was *Azâzel*, the angel who had taught men to make weapons of war. Following that, Enoch delivers God's message of doom to the entire group. Notice that they became exceedingly afraid.

Enoch, Chapter 13

1. And Enoch, departing, said to Azâzel: "Thou wilt have no peace; a great condemnation has come upon thee, and he [Raphael, see Enoch 10:4] will bind thee;

2. And alleviation and intercession and mercy will not be unto thee, because thou hast taught oppression, and because of all the deeds of abuse, oppression, and sin which thou hast showed to the children of men."

3. And then going, I spoke to them all together; and they were all afraid, fear and trembling seized them.

4. And they asked me to write a memorial petition for them that they thereby might attain forgiveness, and to carry their memorial petition before God into heaven.

5. For they could not, from now on, speak with him, nor could they raise their eyes towards heaven from shame on account of their sins for which they were being punished.

6. Then I wrote this memorial petition, and prayed with reference to their souls and for each of their deeds, and for that which they had asked of me, that they thereby might obtain forgiveness and patience.

7. And going I sat down near the waters of Dan in Dan, which is to the right [south] of the eveningside [west] of Hermon, and read their memorial petition till I fell asleep.

8. And, behold, a dream came to me, and visions fell upon me, and I saw the vision of chastisement to show to the sons of heaven, and to upbraid them.

9. And having become awake I went to them, and they were all sitting assembled lamenting at Ublesjâel, which is between the Lebanon and Sénésér, with their faces covered.

10. And I related before them all the visions that I had seen in my sleep, and commenced to speak those words of justice and to upbraid the watchmen of heaven.

Enoch departed from heaven, where he had been "hidden" (12:1), and returned to Mount Hermon to deliver God's message of judgment upon *Azâzel* and the others. It was a brave thing for Enoch to walk among angels, but it was even more daring to enter the camp of the fallen angels. However, Enoch was a leader among men, who walked in the court of Seth, son of Adam, king of the Earth. His clout was legendary and respected, even among those fallen angels.

When they heard about their condemnation, the angels were stunned. They had known the glory of the heavenly realm, but would never again be allowed to enjoy it. Enoch said, "*they were all afraid, fear and trembling seized them.*" The group asked Enoch to intercede for them, because they could never again converse directly with God. They cast their eyes downward in shame — they were doomed ... doomed! Enoch felt sorry for these fallen angels and agreed to pray for them. He wrote a petition on their behalf, intending to deliver it.

Enoch left the angelic group and descended Mount Hermon, reaching the spring, which flows from the base of the mountain on its southwest side, as the evening drew on. This spring (at Caesarea Philippi) is fed by the melting snow atop the Lebanon mountain range. It is one of three springs that feeds the head waters of the Jordan River. Jordan means "the going down of the Dan." Of course, during the antediluvian days of Enoch, it is not likely that the river was called "Jordan." Nor was the territory referred to as "Dan." But, for clarification, translators referred to it as "*the waters of Dan in Dan.*" In New Testament days, it was called Caesarea Philippi — the very place where Jesus had a discussion with the disciples on the subject of His deity — "*Whom do men say that I am?*" (Mark 8:27). Only a few miles away lies the ruins of the ancient city of Dan.

It is possible that the location of the Danite tribe was added to the *Book of Enoch*, because they were destined to produce the "*seed of the serpent*" — the Antichrist. Moses gave the tribe the emblem of a snake to adorn their flag. The dying Jacob said, "*Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward*" (Gen. 49:16,17). This is a prophecy that the tribe

Continued on Page 33

Continued From Page 7

will someday bring judgment upon Israel. The term "Dan" means "judge." It is said that the Danites disappeared prior to 1,050 B.C. We have heard about ten lost tribes, but rabbis consider Dan to be the only tribe that was truly "lost." There is reason to believe that the Danites took ship and sailed to Peloponnesus, a large peninsula in Southern Greece, where they eventually became known as Spartans. Homer's *Iliad* and *Odyssey* refers to the Spartans as Danaans. It is likely that they carried the DNA of the fallen angels, having consorted with other Nephilim who descended to the area after the flood. The Greek legend of the "Battle of the Giants" (between the Titans and Olympians) was probably first told by Danites about the Nephilim and their offspring — and eventually became a part of the Greek's culture and religion.

It was also in the region of Mount Hermon that idolatry was first practiced. The worship of Baal and Ashtoreth was developed in northern Israel and throughout Lebanon. In recent years, pagan altars to these ancient gods were found atop Mount Hermon. The spring eventually became the location of a religious cult worshipping Pan (possibly a corruption of the name Dan). Pan was a hybrid between man and goat (the goat being symbolic of Satan). Pan's upper body was human, but his lower half was goat. Such chimera-like features were probably symbolic of angelic tinkering with DNA.

On the Day of Atonement, in the days of the Bible, two goats were offered for the sins of the nation of Israel — perhaps the one who was sacrificed, and whose blood was sprinkled on the Ark of the Covenant, was chosen for *Semjâzâ* (leader of the Nephilim), and the other goat, which was taken out into the wilderness, was named for *Azâzél* (the one who taught men the art of war).

Enoch sat down by the spring — the head-waters of the Jordan River — and read the memorial petition, until he fell asleep. We are told that Enoch had a dream, in which he saw the "vision of chastisement" — God's rejection of the petition and a restatement of their condemnation.

Upon awaking, Enoch returned to find the fallen angels at a place called *Ublesjâél*, between Lebanon and *Sénésér*. Though the location of these places cannot be determined, they must have been nearby. Enoch found them languishing in great sorrow with their faces covered. The scribe then proceeded to upbraid them for their sins, and tell them about the dream he had experienced, which we shall read

about in chapters 14-16.

Enoch, Chapter 14

1. This writing is the word of justice and the admonition of the watchers, who are from eternity, as the Holy and Great One commanded it in this vision.

2. I saw in my sleep what I now will relate with a tongue of flesh and with my breath, which the Great One has given to the mouth of men that they might converse with it and understand it in their hearts.

3. As he has created and given to men the power to understand the word of knowledge, thus also he has created me and given to me the power to upbraid the watchers, the sons of heaven.

4. I have written your petition, and in my vision it appeared to me thus, that your petition will not be granted in all the days of the world, and that judgment has been passed over you, and nothing will be granted unto you.

5. And from now on ye will not ascend into heaven to all eternity, and upon earth, it has been decreed, they shall bind you for all the days of the world.

6. But before this ye will have seen the destruction of your beloved children, and ye will not be able to possess them, but they shall fall before you by the sword.

7. Your petition for them will not be granted unto you, nor the one for yourselves; and while ye are weeping and praying ye cannot speak a single word from the writing which I have written.

8. And the vision appeared to me thus: behold, clouds in the vision invited me and a fog invited me; and the course of the stars and lightning drove and pressed me, and the winds in the vision gave me wings and drove me.

9. And they lifted me up into heaven, and I went till I approached near a wall, which was built of crystals and a tongue of fire surrounded it; and it began to cause me to fear.

10. And I went into the tongue of fire and approached near to a large house, which was built of crystals, and the walls of this house were like a floor inlaid with crystals, and the groundwork was of crystals.

11. The ceiling was like the course of the stars and of the lightning, and Cherubim of fire were between them, and their heaven was water.

12. A flaming fire surrounded the walls, and its doors burned with fire.

13. And I went into this house, and it was hot like fire and cold like ice, and there was nothing pleasant and no life in it: fear covered me, and trembling seized me.

14. And as I was shaking and trembling,

I fell down on my face and saw in a vision.

15. And behold, there was a second house, larger than the other, all whose doors stood open before me, and it was built with a tongue of fire.

16. And in all things it excelled in grandeur and magnificence and size, so that I cannot describe to you its magnificence and its size.

17. Its floor was fire, and above it was lightning and the course of the stars, and its ceiling was also a flaming fire.

18. And I looked and saw therein a high throne; its appearance was like the hoarfrost [a layer of white frozen dew], and its circuit like a shining sun and voices of the Cherubim.

19. And from under the great throne came streams of flaming fire, and it was impossible to look at it.

20. And he who is great in majesty sat thereon; his garment shone more brilliantly than the sun, and was whiter than any hail.

21. None of the angels were able to enter, nor any flesh to look upon the form of the face of the Majestic and Honored One.

22. Fire of flaming fire was round him, and a great fire stood before him, and none of those who were around him could approach him; ten thousand times ten thousand were before him; but he required not any holy counsel.

23. And the holy ones who were near him did not leave day or night, nor did they depart from him.

24. And I had had so long a veil upon my face, and I trembled; and the Lord called me with his own voice and said to me: "Come hither, Enoch, and to my holy word!"

25. And he caused me to arise and I went to the door; but I bent my face downwards.

In his dream, Enoch hears from heaven. God wants him to know that the petition of the fallen angels is rejected. In verse 1, these fallen angels are called "watchers, who are from eternity." The use of the term "eternity" does not necessarily refer to the immortality of the angels, but rather to their previous celestial home-world, a region that lies outside this space/time continuum. The use of the term "eternity" suggests that they are not from another planet or galaxy, but rather from another dimension. Enoch seems to be saying that his dream was more than just a dream. It may have been similar to either a so-called UFO abduction, or an out-of-the-body experience.

He said, "I saw in my sleep what I now will relate with a tongue of flesh" (v.2). Enoch is only a mortal with a "tongue of

flesh" and is, therefore, prone to weakness, as we saw in his being coerced into writing a memorial petition on behalf of the *Nephilim*.

Enoch should have known better than to write that petition, but angels can be quite persuasive, as we have seen in their ability to seduce women. Nevertheless, God gave him the authority and duty to rebuke these angels.

A Description of Celestial Vehicles

Beginning in verse 8, Enoch seems to be describing a celestial vehicle. He begins with a "*cloud*" that whisked him up into the sky, to a small craft (called a "*house*"), which in turn, took him to a much larger "*house*" (either heaven, the New Jerusalem, or some kind of huge mother ship), where he saw God's throne.

This place could rightly be called heaven, because God used that term in the message He gave to Enoch to deliver to the fallen angels in Enoch 16:3, "*Ye have been in heaven, and though the secrets were not yet revealed to you, still ye knew illegitimate mysteries.*" In other words, they had been where Enoch was taken — and God called it "*heaven*." I mention the possibility that Enoch could be taken to the New Jerusalem because it has all of the characteristics of a mother ship, with the ability of "*coming down from God out of heaven*" (Rev. 21:2). Furthermore, it is large enough to accommodate 100 million angelic ministers.

The "*cloud*" and "*fog*" seems to be a method of transport — similar to science fiction tales of teleporting a person — as in the Star Trek refrain, "Beam me up Scotty!"

Flavius Josephus also mentions a cloud that transported Moses. He wrote: "As he [Moses] was going to embrace Eleazar and Joshua, and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared" (Flavius Josephus, *Antiquities of the Jews*, Book 4, Chapter 8, Paragraph 48).

Other clouds, fog, smoke, or whirlwinds are described as attending the descent of God to Mount Sinai (Exodus 19:16); the translation of Elijah (II Kings 2:11); Isaiah's vision of God's throne (Isa. 6:4); Ezekiel's view of God's transportation vehicle (Ezk. 1:4); Daniel's vision of the coming of the "*Son of man*" (Dan. 7:13); at the ascension of Christ (Acts 1:9); etc. All of these biblical descriptions correspond remarkably well with this story of Enoch's trip to heaven. Here, it seems that we are given an eyewitness account of the vehicle that transported Enoch into another dimension where he saw God's throne.

Enoch uses the term "*house*" for lack of a better word in his day. People, who lived in early civilizations, might read this scroll and relate the house to a dwelling. But, according to Enoch's description of the vehicle, it was no ordinary house. Its walls consisted of an inlaid crystal-like surface, with a tongue of fire surrounding it. I think Ezekiel could have been describing a hard composite glass-like substance, but not necessarily a clear or transparent wall. The "*tongues of fire*" remind me of high voltage generators being used in antigravity lifters (Go to Google.com, search for "lifter technology" and watch the videos).

Enoch said, "*The ceiling was like the course of the stars and of the lightning, and Cherubim of fire were between them, and their heaven was water*" (v. 11). By this description, I imagine Enoch describing a series of video monitors, whose screens appeared transparent as *heaven* or the sky, and whose surface seemed reflective, similar to the surface of water. These could be used for navigating through the universe (*course of the stars*), and the Cherubim could be the navigators — angels sitting at consoles piloting the vehicle.

Hot Like Fire, Cold Like Ice

In verse 13, Enoch described what appears to be a power source that was "*hot like fire and cold like ice, and there was nothing pleasant and no life in it.*"

A high voltage charge (millions of volts at extremely low wattage) would feel hot like fire to the touch, yet would not scorch or kill, unless, of course, one was standing on the ground in a pool of water! Such types of high voltages are used in connection with superconductor technology, which uses an extremely cold temperature. Low temperatures near absolute zero remove all resistance to the speed of electrons. Once this is achieved, a ceramic disc, which normally acts as a non-conducting insulator, can suddenly become a superconductor of electricity — floating and spinning above its source without becoming polarized. A floating ceramic disc appears to contain antigravity qualities. Such a device might have produced an unpleasant experience for Enoch, being so cold, still and noiseless, as to appear lifeless, as verse 13 indicates, "*there was nothing pleasant and no life in it.*" It was so cold that Enoch said, "*I was shaking and trembling*" (v. 14).

Superconductor Technology

"Superconductors, materials that have no resistance to the flow of electricity, are one of the last great frontiers of scientific discovery. Not only have the limits of su-

perconductivity not yet been reached, but the theories that explain superconductor behavior seem to be constantly under review. In 1911 superconductivity was first observed in mercury by Dutch physicist Heike Kamerlingh Onnes of Leiden University. When he cooled it to the temperature of liquid helium, 4 degrees Kelvin (-452F, -269C), its resistance suddenly disappeared. The Kelvin scale represents an 'absolute' scale of temperature. Thus, it was necessary for Onnes to come within 4 degrees of the coldest temperature that is theoretically attainable to witness the phenomenon of superconductivity. Later, in 1913, he won a Nobel Prize in physics for his research in this area. In 1986, a truly break-through discovery was made in the field of superconductivity. Alex Müller and Georg Bednorz, researchers at the IBM Research Laboratory in Rüschlikon, Switzerland, created a brittle ceramic compound that superconducted at the highest temperature then known: 30 degrees Kelvin (-405.67F, 243.15C). What made this discovery so remarkable was that ceramics are normally insulators" (from the Internet).

Heaven or Mother Ship?

In verses 15-17, Enoch's "*house*" (celestial vehicle?) approaches what appears to be either heaven itself, or a huge mother ship, which he describes as "*a second house, larger than the other; all whose doors stood open before me*" (v. 15). It seems to me that Enoch describes the smaller craft approaching either the open dimensional door to heaven (Example: John's door open in heaven in Revelation 4:1) or the open bay doors to a huge mother ship. It, too, was encompassed by a "*tongue of fire*." Enoch could plainly see static discharges created by what might be envisioned as an antigravity generator, with its force field surrounding the parameter of the huge craft.

In verses 16 and 17, Enoch said that the craft was huge — that it excelled in grandeur, magnificence and size the small craft that had brought him there. He was so dazzled by its beauty and size that words failed him. This celestial "*house*" also had an electrical static charge running through the floor and walls, with what could have been navigational monitors near the ceiling, described as "*lightning and the course of the stars.*" The primitive term he had at his disposal, to describe possible light fixtures in the ceiling, was "*fire*."

The Throne of God

In verses 18-25, Enoch is given a "*veil*" (perhaps a *tallit* or prayer shawl), with

which to cover his head and, being escorted to the main assembly room, he sees the throne of God. Enoch describes it as a white throne, covered with something "like the hoar-frost" — a layer of white frozen dew. The throne glowed and rotated ("its circuit like a shining sun").

Streams of flaming fire came from under the throne and Enoch finds it impossible to look upon. He speaks of God as being great in majesty, whose garments shine more brilliantly than the sun.

He speaks of hearing the voices of Cherubim near the throne, but, because of the light (that Enoch describes as "fire"), no one can approach the One upon the throne. This assembly room is so huge it can accommodate as many as 100 million angels — ten thousand times ten thousand.

This description is consistent with others who saw this throne room as well. Isaiah said, "His train filled the Temple" (Isa. 6:). Ezekiel said, "Above the firmament ... was the likeness of a throne ... I saw as it were the appearance of fire, and it had a brightness round about. This was the appearance of the likeness of the glory of the LORD" (Ezk. 1:26-28).

Daniel said, "His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him" (Dan. 7:9,10).

John said, "Out of the throne proceeded lightnings and thunderings and voices ... I heard the voice of many angels round about the throne ... and the number of them was ten thousand times ten thousand, and thousands of thousands" (Rev. 4:5, 11).

These Scriptural passages are not merely quotes from the Book of Enoch. Isaiah, Ezekiel, Daniel and John actually saw God's throne for themselves. And yet, their testimonies are consistent. Daniel and John saw the same massive numbers of angelic ministers serving God.

Finally, John reported that the throne was white: "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away" (Rev. 20:11). Both John and Enoch testified that the throne had a white snow-like appearance.

God Spoke to Enoch

Suddenly, from the midst of that throne, in the presence of "ten thousand times ten thousand" God speaks to Enoch! He says, "Come hither, Enoch, and to my holy word!" (v. 24). Enoch lowers his head and covers his face.

He is singled out of 100 million ministers and told to approach the throne in or-

der to hear directly from God! Enoch rises up and goes through a "door," entering the great hall where all eyes are on him. Then, God gives him the following message to deliver to the group of fallen angels:

Enoch, Chapter 15

1. And he answered and spoke to me with his word: "Hear, and fear not, Enoch, thou just man and scribe of justice, approach hither, and hear my words.

2. And go, say to the watchers of heaven, who have sent thee that thou shouldst petition for them: 'Ye should petition for men, and not men for you.

3. Why have ye left the high, holy, and everlasting heaven, and lain with women, and defiled yourselves with the daughters of men, and taken wives unto yourselves, and acted like the children of earth, and begotten giants as sons?

4. While ye were spiritual, holy, having eternal life, ye defiled yourselves with women, and with the blood of flesh have begotten children, and have lusted after the blood of men, and have produced flesh and blood as they produce who die and are destroyed.

5. Therefore I have given them wives that they might impregnate them and children be born by them, as it is done on earth.

6. Ye were formerly spiritual, living an eternal life without death to all the generations of the world.

7. Therefore I have not made for you any wives, for spiritual beings have their home in heaven.

8. And now the giants, who have been begotten from body and flesh, will be called evil spirits on earth, and their dwelling-places will be upon the earth.

9. Evil spirits proceed from their bodies; because they are created from above, their beginning and first basis being from the holy watchers, they will be evil spirits upon the earth, and will be called evil spirits.

10. But the spirits of heaven have their dwelling-places in heaven, and the spirits of the earth, who were born on the earth, have their dwelling-places on earth.

11. And the spirits of the giants, who cast themselves upon the clouds, will be destroyed and fall, and will battle and cause destruction on the earth, and do evil; they will take no kind of food, nor will they become thirsty, and they will be invisible.

12. And these spirits will rise up against the children of men and against the women, because they have proceeded from them.

Enoch finds out that God already knows what he and the Nephilim had been doing. He knows all about the petition that Enoch has written, but rejects it. There is to be no forgiveness for the group. Enoch must

return and deliver the bad news to them.

Furthermore, their children, the "giants" (called Rephaim in Hebrew) are cursed with mortal bodies and eternal spirits. Therefore, when the giants die, their spirits will remain active on Earth as invisible "evil spirits."

In verse 7, God implies that He did not make female angels or "wives" for them.

In the following chapter, God continues his pronouncement of judgment upon these two groups.

Enoch, Chapter 16

1. And of the death of the giants, when the spirits have proceeded from the bodies, their flesh shall decay without judgment; thus they shall be destroyed till that day when the great judgment over all of the great world shall be completed over the watchers and the impious.

2. And now to the watchers who have sent thee that thou shouldst petition for them who were formerly in heaven say:

3. "Ye have been in heaven, and though the secrets were not yet revealed to you, still ye knew illegitimate mysteries, and these ye have, in the hardness of your hearts, related to the women, and through these mysteries women and men increase wickedness over the earth."

4. Tell them therefore: "Ye have no peace!"

These verses conclude Section 3. God said, "their flesh shall decay without judgment." In Hebrews 9:27, we are told, "It is appointed unto men once to die, but after that, the judgment." This is true for normal humans but, evidently, not for the giant hybrids. They stand already condemned because of their fathers, the Nephilim.

God decrees that the giants, though born of human mothers, will not be allowed to stand before God with the human race at the final judgment.

The Nephilim knew mysteries that God had not intended for mortals, and yet had told them to their human wives and taught them to men. Because they could not hold their tongues, mankind was subverted. Wickedness increased, and with it, came all sorts of conflicts.

Therefore, God instructs Enoch to tell the angels that they would not realize peace. As a result, history has been plagued with continual mistrust, hatred and war.

In the following section, Enoch is taken on a journey throughout the Earth, accompanied by several angels. Perhaps this was on his return journey from heaven. Aboard the craft, with the archangel Uriel as his guide, Enoch sees the "foundations" of the planet, along with its "cornerstone," winds, mountains and underworld.

Enoch, Section 4, Chapters 17-21

Chapter 17

1. And they took me to a place where there were **images like flaming fire**, and when they wished they appeared like men.

2. And he led me to the place of the **whirlwind**, and on a **hill**, the point of whose summit reached to **heaven**.

3. And I saw **shining places**, and the thunder at the ends thereof; in the depths thereof a bow of fire, and **arrows** and their quiver, and a sword of fire, and all lightning.

4. And they took me to the so-called **water** of, and to the **fire of the west**, which receives every setting of the sun.

5. And I came to a river of fire, whose fire flows like water, and is emptied into a **great sea**, which is towards the west.

6. And I saw all the great rivers, and came to a **great darkness**, and went there where all flesh wanders.

7. And I saw the mountains of the **black clouds of winter**, and the place whither all the waters of the deep flow.

8. And I saw the mouths of all the rivers of the earth and the mouth of the deep.

Following God's instruction to Enoch, he leaves the throne room. Somewhere nearby, perhaps in the assembly room, Enoch sees "images like flaming fire" (v. 1) that have the ability to look like men. It seems to me that Enoch saw flaming *seraphim* like those seen in Isaiah 6:2. The *seraphim* refer to a flaming or brilliant appearance.

Leaving the presence of God, Enoch boards the small craft for his return to Earth. While aloft in Earth's atmosphere, Enoch is given a tour around the world in the company of several angels — among them was Uriel, who served as his guide. Enoch sees a "place of the whirlwind" where weather patters are formed.

He mentions seeing one particular peak (possibly Mount Everest?) that was so high, it pierced through the clouds into the upper regions the atmosphere, which Enoch calls "*heaven*" (v. 2). Keep in mind that various atmospheric strata above our planet has also been referred to as heaven, though it is to be distinguished from the heavenly realm where God lives. Enoch calls it a "*hill*," but maybe that was because it appeared so small from far above the Earth.

Enoch sees various weather patterns, described as "*shining places*" and "*arrows*" — the generation of lightning in thunderclouds. Many have taught that no rain fell upon the Earth before the Flood. But the passage in Genesis 2:5 and 6, where the Bible says, "The LORD God

had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground" goes on in the next verse to tell us, "And the LORD God formed man of the dust of the ground" (Gen 2:7). In other words, the lack of rain may only have been the case before the creation of Adam. We are not told specifically that there was no rain before the Flood.

In verse 4, Enoch mentions the "water of life," a possible reference to a flowing river with fresh clean water, as opposed to the Dead Sea or a stagnant pool. And he sees the beauty of a sunset over the ocean, which he calls, "the water" and "the fire of the west, which receives every setting of the sun" (v. 4).

In verse 5, Enoch sees "a river of fire" — active volcanoes that once emptied their rivers of lava into a "great sea" — possibly an ocean. In fact, there is a notable so-called "ring of fire" — scores of volcanoes around the parameter of the Pacific Ocean.

In verse 6, Enoch enters a "great darkness," — possibly nighttime on the back-side of Earth.

In verse 7, he mentions the "black clouds of winter" — which was probably a tour of the arctic regions of the far north, where night could be several months long during the winter.

Finally, in verse 8, Enoch sees the "mouths" of all the rivers — the delta of the Nile, the mouth of the Mississippi, etc. — all the rivers of the world. He also sees the "mouth of the deep" — possibly a narrow passageway that opens up into one of the great oceans of the world — the Pacific Ocean.

How could Enoch have described so many regions of our planet unless he had actually traveled to those places? His details lend credibility to the possibility that he actually traveled around the world aboard a flying craft.

Enoch, Chapter 18

1. And I saw the repositories of all the **winds**, and I saw how he had ornamented all the creation and the **foundations** of the earth with them.

2. And I saw the **cornerstone** of the earth, and I saw the **four winds**, which support the earth and the **firmament of the heavens**.

3. And I saw how the **winds expand the heights of the heavens**; and they remained between heaven and earth, and they are **pillars** of heaven.

4. And I saw the winds, which turn the **heavens**, which lead down the course of

the sun and all the stars.

5. And I saw the winds upon the earth, which carry the **clouds**, and I saw the paths of the angels; I saw at the end of the earth the firmament of the heavens above.

6. And I proceeded towards the south; and it burns day and night there where **seven hills** of precious stones are, **three towards the east, three towards the south**.

7. But of those towards the east, one of **colored stone**, one of **pearls**, and one of **antimony**; and those towards the south of **red stone**.

8. But the **middle one** reached up to heaven, like the throne of God, of **alabaster**, and the summit of the throne of **sapphire**.

9. And I saw a **burning fire**, which was in all the hills.

10. And there I saw a place, beyond the great earth; there the **waters collected**.

11. And I saw a **great abyss in the earth**, with columns of heavenly fire; and I saw among them columns of heavenly fire, which fall, and are without number, either towards the height or towards the depth.

12. And over that abyss I saw a place, which had no firmament of heaven above it, and no foundation of earth beneath it, and no water above it, and no birds upon it; it was a void place.

13. And there I saw a terrible thing: **seven stars**, like great burning mountains and like spirits that petitioned me (See Enoch 21:3).

14. The angel said: "This is the place of the consummation of heaven and earth; it is a prison for the stars of heaven, and for the host of heaven."

15. And the stars that roll over the fire are they who have transgressed the command of God before their rising, because they did not come forth in their time.

16. And he was enraged at them, and bound them till the time of the consummation of their sins in the year of the mystery."

Enoch's View of the Atmosphere

Enoch uses terms that are mostly unfamiliar to modern man. But, hopefully, we can make something understandable of it. In the first four verses Enoch says, "I saw the repositories of all the winds." Perhaps he meant by this that he was taken on a complete tour of the planet and shown how the winds are created and distributed around the planet. He is told that God ornamented (or decorated) the forests, mountains, valleys, continents and islands — all resting on tectonic plates (foundations) with life-sustaining, pulsating, cloud-making wind currents.

The term, "foundations of the earth," is a frequent biblical expression, used in Isaiah 24:18; Jeremiah 31:37; Micah 6:2; Psalms 18:15 and 82:5; and Proverbs 8:29.

He uses the term "four winds," as a reference to north, south, east and west; and explains that they "lead down the course of the sun."

As a matter of fact, that is exactly what they do. As the sun circles the earth, it follows the equator, moving north of it in the summer and south of it in the winter. From the rotation of our planet at the equator, winds spin off — some toward the north and some toward the south — rotating as they go. As the winds move northward (or southward as the case may be, they reach a point where they catch an opposite spin, and so forth until they reach all the way northward or southward. In the northern hemisphere the magma beneath the surface rotates counterclockwise, while in the southern hemisphere they rotate clockwise, causing the winds to follow suit. Created by the rotation of the earth, they "lead down the course of the sun and all the stars." In other words, the sun and stars appear to move from east to west across the face of the earth, not because the luminaries move, but because the earth moves. It is not the sun that leads the winds. The luminaries of heaven only follow the course created by earth's rotation.

The winds create the atmosphere, which fills the surface of the planet, leaving only minor high-pressure and low-pressure areas. They are described as expanding the heights of the heavens (where clouds roam) and are, therefore, doing the work of "pillars" that seem to hold up the heavens.

Enoch speaks of seeing the "cornerstone of the earth," another archaic term also used in Job 38:6; Psalms 24:2 and 89:11; Proverbs 3:19 and 30:4; and Isaiah 48:12. I cannot tell you to which stone these prophets were referring, but if I were to take a guess, my first choice would be the rock that stands on the Temple Mount, upon which the Holy of Holies was built, and where the Ark of the Covenant rested. Today, the Moslem Mosque of Omar — the Dome of the Rock — stands on that rock — *Es Sakhra*, meaning "the rock."

Seven Hills

In verses 5-8, Enoch rode high above the atmosphere, just as our space shuttle does in our generation, describing it thus: "I saw at the end of the earth the firmament of the heavens above." Looking out the window of a commercial flight at 30,000 feet, one can see the blackness of the sky above. That may have been what Enoch saw. Also, he saw "the paths of the angels," meaning that he observed how the wind provided lift for the angelic craft in which he was riding as they vectored their descent through the

atmosphere. He was taken toward the south where he saw "seven hills," which yield "precious stones." They were probably mountains, but from his viewpoint above, they looked smaller. Enoch said three hills lay east of his location and three stretched out toward the south. We don't know the location of these hills, except they seemed to be near the equator; but we know that such tectonic upheavals like hills and mountains are indeed the places where most precious stones are formed.

The three hills that lay to his east were of three different color hues than the "red stone" color of the southern hills. Looking eastward, he described the first hill as simply having colored stone. The second seemed to have a blue-grey whiteness — a pearl-like glisten about it (the heat of the sun could have caused it to glisten), and the third had the color of "antimony" (a blue-white metalloid with the Latin symbol **Sb** and atomic number 51).

It is likely that the position of the sunlight could have changed the hue of these eastern hills, because the southern three were the same color — red stone. Enoch said that the south was hotter than the regions in the north: "it burns day and night there." I would surmise that he was near the equator where the sun is closest to the surface of the planet, with above-normal temperatures. Again, I am convinced that no one could have described all these things if he had not been there.

Enoch said that the middle peak reached high above the clouds and stood out "like the throne of God, of alabaster; and the summit of the throne of sapphire." By this he probably meant that the peak was snow-capped, with the blue-green tint of a lake at the top — probably formed in the cavity of a dormant volcano.

Enoch's Trip Through Hell

In verses 9 and 10, he sees "a burning fire, which was in all the hills." In his day, many volcanoes peppered the mountainous regions. Beyond the continent, he probably saw the ocean — "a place, beyond the great earth; there the waters collected."

In verses 11-16, it seems that the craft initiated a dimensional shift, allowing it to travel beneath Earth's surface to see the regions of hell. Enoch begins by saying, "I saw a great abyss in the earth." It was a place of continual fire — a place where Enoch could not determine which was up and which was down. There was no firmament above it and no foundation of earth beneath it. It was a void place with no birds or water. He saw "seven stars," brilliant angelic spirits, who beckoned him.

The angel told him that it was a prison for the stars — the "host" of heaven. These were the angels that fell with Satan in the great rebellion. They were incarcerated there until "the year of mystery." Now, there's a strange statement. Enoch was told that someday there would be a "year of mystery." Perhaps he was referring to the return of the *Nephilim* who will bring about the rise of the Antichrist and world government — a time of worldwide human enslavement.

Enoch, Chapter 19

1. And Uriel said to me: "Here will stand the souls of those angels who have united themselves with women, and having assumed many different forms, have contaminated mankind, and have led them astray so that they brought offerings to the demons as to gods, namely on the day when the great judgment, on which they will be judged, shall be consummated.

2. And their women having led astray the angels of heaven, will be like their friends."

3. And I, Enoch, alone saw this vision, the ends of all; and no man has seen them as I have seen them.

The archangel explains that Enoch is seeing the prison where the fallen angels will be kept. He further explains another sin perpetrated by the angels — encouraging men to worship the spirits of the slain giants as gods, thus establishing the ancient biblical sin of idolatry — "they brought offerings to the demons as to gods."

In verse 3, Enoch calls this experience a "vision," leaving us to wonder whether he had simply dreamed this, or was abducted in his sleep in order to see these things. I lean toward the actual experience because we are told in Genesis 5:24, that he "walked with God: and was not; for God took him," and in Hebrews 11:5, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

Enoch, Chapter 20

1. And these are the names of the holy angels who watch:

2. Uriel, one of the holy angels, the angel of thunder and of trembling;

3. Raphael, one of the holy angels, the angel of the spirits of men;

4. Raguel, one of the holy angels, who takes vengeance on the earth and the luminaries;

5. Michael, one of the holy angels, namely set over the best portion of men, over the people;

6. Saraqael, one of the holy angels, who

is over the spirits of the children of men who induce the spirits to sin;

7. Gabriel, one of the holy angels, who is over the serpents and over the Paradise and the Cherubim.

In this chapter Enoch names six watchers whom he calls "holy angels" — among whom are Michael and Gabriel. We have no reason to doubt the others named here, though they are not mentioned in the Bible.

Notice the duties attached to each of these archangels.

Uriel is in charge of Earth's weather system — thundering and trembling.

Raphael heads the department that records our thoughts and prayers.

Raguel is in charge of our solar system — Earth, sun, moon and planets.

Saraqael maintains surveillance over the evil spirits who induce the "children of men" to sin.

Michael is in charge of defending the Chosen People — here called, "the best portion of men." In Enoch's day, these Chosen People were of the royal lineage of Adam, Seth, Enos, Cainan, Mahalalel, Jared, Enoch, Methuselah, Lamech and Noah.

Following the Flood, the Chosen People were primarily Abraham, Isaac, Jacob, his twelve sons and their children. They were chosen to produce the Messiah — the "seed" of the woman.

In Daniel 12:1, Michael is called "the great prince, which standeth for the children of thy people." He is, therefore, the defender of Israel. He is also the warrior who throws the great red dragon, Satan, and his angels out of heaven in Revelation 12:9.

Finally, Gabriel is in charge of the serpents, Paradise and the Cherubim who guard the Eastern Gate of Eden. It seems unusual that Gabriel should become the watcher over the serpents. Satan once held that task. In fact, Satan is a serpent — the great red dragon, himself. I suppose he lost that position because of his rebellion. Evidently, the work was turned over to Gabriel.

Enoch, Chapter 21

1. And I went around to a place where not one thing took place.

2. And I saw there something terrible, no high heavens, no founded earth, but a void place, awful and terrible.

3. And there I saw seven stars of heaven, tied together to it, like great mountains, and flaming as if by fire (see Enoch 18:13).

4. At that time I said: "On account of what sin are these bound, and why have they been cast hither?"

5. And then answered Uriel, one of the holy angels, who was with me, conducting me, and said to me: "Enoch, concerning what dost thou ask, and concerning what

dost thou inquire, and ask and art anxious?

6. These are of the stars who have transgressed the command of God, the Highest, and are bound here till ten thousand worlds, the number of the days of their sins, shall have been consummated."

7. And from there I went to another place, which was still more terrible than the former. And I saw a terrible thing: a great fire was there, which burned and flickered and appeared in sections; it was bounded by a complete abyss, great columns of fire were allowed to fall into it; its extent and size I could not see, and I was unable to see its origin.

8. At that time I said: "How terrible this place is, and painful to look at!"

9. At that time answered Uriel, one of the holy angels, who was with me; he answered and said to me: "Enoch, why such fear and terror in thee concerning this terrible place and in the presence of this pain?"

10. And he said to me: "**This is the prison of the angels, and here they are held to eternity.**"

This is the final chapter in Section 4. Here, Enoch continues his description of the underworld. In verse 1, he sees a vacant place, "where not one thing took place." Though unoccupied in this chapter, it was to become "the prison of the fallen angels."

As he was escorted through this dreadful place, Enoch noticed that it was built "in sections and was bounded by a complete abyss." (v. 7). It seems that he was alluding to a "great gulf" separating various sections. The description of this place has a familiar ring to it and corresponds with Judaism's view of Paradise and Hades.

In our Savior's story about the rich man and Lazarus the two regions are presented as being nearby, with a great gulf fixed separating them. In the biblical narrative, Abraham tells the rich man, "Between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:26).

Flavius Josephus wrote that Paradise was in a subterranean place, but that it was delightful and comfortable:

"For there is one descent into this region, at whose gate we believe there stands an archangel with an host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the right hand, and are led with hymns sung by the angels appointed over that place, into a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity,

but ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoyments, which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briars there; but the countenance of the fathers and of the just, which they see always smiles upon them, while they wait for that rest and eternal new life in heaven, which is to succeed this region. This place we call *The Bosom of Abraham*.

"But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment, no longer going with a good-will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them and threaten them with their terrible looks, and to thrust them still downwards. No those angels that are set over these should, drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; and not only so, but where they see the place of the fathers and of the just, even hereby are they punished; for a chaos deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust if he were bold enough to attempt it, pass over it" (*Josephus's Discourse Concerning Hades*, paragraphs 3 and 4).

Even though this place has sections, bounded by a complete abyss, Enoch was told that this particular area was designed as a prison for the fallen angels. He does not mention humans being incarcerated there. I'm sure there is such a place designed to imprison humans and, for all we know, this might just be that place.

However, Josephus does not leave us without hope. He wrote: "For all men, the just as well as the unjust, shall be brought before God the Word; for to him hath the Father committed all judgment; and he in order to fulfill the will of his Father, shall come as judge, whom we call Christ" (*ibid*, para. 5).

This comparison between Enoch and Josephus leaves us with strong evidence as to the antiquity of the *Book of Enoch*. Had it been written in the days of the Maccabees, it would not have influenced Judaic thinking to this extent. The ancient character of the text helped to mold Jewish thinking from its early days. Of this, there can be no doubt.

Next month we shall cover Sections 5&6, taking us through chapters 22-37. ♦