

Book Five: *The Epistle of Enoch* (Chapters 92-105)

The Ancient Book of Enoch

(Part Eleven)**With Commentary by J. R. Church**

There are 108 chapters in the *Book of Enoch*; most of them are authentic, though some (a very small portion) have been corrupted. Thus far, we have covered 91

chapters. We come now to the fifth of seven scrolls that comprise the ancient writing — *The Epistle of Enoch* (Chapters 92-105).

As we begin our study in this new scroll, we should note that Enoch writes a letter to his posterity, giving instructions and admonitions to practice rectitude and peace, while reminding them that all evil will be judged and cast into a fiery abyss.

As we come to chapter 92, we see Enoch assuring Earth's inhabitants that, no matter what generation they live in, they should not be sorrowful over their situation, knowing that God has appointed "days" for everything. In chapter 93, Enoch lays out the history of mankind in a series of "weeks." Each day represents a hundred years, thereby making each week to run for 700 years. It will take ten weeks to complete the days allotted to mankind over a period of 7,000 years. Enoch assures his posterity that there will come a day when sin will be destroyed.

Of particular note, in verse 3, Enoch mentions that the Messiah will rise from the dead!

Enoch, Section XIX, Chapters 92-105**Chapter 92**

This epistle is addressed to Enoch's posterity. He has kind words for all who seek after righteousness, but stern condemnation for those who practice wickedness.

1. Written by Enoch, the scribe, all this doctrine of wisdom, praiseworthy to all men, and a judge of all the earth, to all my children who will dwell on the earth, and to the future generations who will practice rectitude and peace.



Above is one of several fragments of the *Book of Enoch* found among the Dead Sea Scrolls. The *Book of Enoch* was popular in the early church. But by the end of the seventh century, the scrolls had slowly disappeared. It became a forgotten book until three copies were found in Ethiopia in 1773. It is addressed primarily to the people of the last generation and those living in the Tribulation Period.

2. Let not your spirits be sorrowful on account of the times, for the Great Holy One has given days for everything.

3. And the Just One will arise from sleep, will arise and walk in the paths of justice, and all his paths and ways will be in everlasting goodness and grace.

4. He will be gracious to the Just One, and will give him everlasting rectitude and will give power, and will be in goodness and justice, and he will walk in the everlasting light.

5. But sin will be destroyed in darkness to eternity, and will not be seen from that day on to eternity.

In this chapter, Enoch sets out to teach practical wisdom, which can only be understood if it is built upon proper doctrine. His revelations are not without purpose. They are intended for the instruction of mankind to live godly in every age and under every

circumstance, knowing that, one day, God will judge every thought and deed.

In verse 3, Enoch repeats his previous teaching that the "Just One will arise from sleep." This same statement can be seen in the previous chapter (91:10). This appears to be a reference to the death and resurrection of Jesus Christ.

We have already learned that the Messiah would offer his blood for the redemption of mankind. Enoch had previously told us "the blood of the Just One had been demanded before the Lord of the spirits" (Enoch 47:3).

The Just One (whom we know to be Jesus Christ) will be given authority to destroy evil and reign over the Earth, thus establishing the long-awaited Messianic Kingdom. Out of the "days" appointed to mankind, eternity will emerge — a "new heaven," as previously told to us in Enoch 91:16.

Chapter 93

Enoch lays out the history of mankind in ten weeks. The first seven weeks are given in chapter 93, and the other three weeks that follow these seven are seen in Enoch 91:12-17, for a total of ten weeks. It is not clear how the last three weeks ended up in chapter 91, but the story to be learned from these weeks is awesome! The calculation seems to fit Enoch's scenario if we consider each day to represent 100 years; and, therefore, each week sets forth a series of historical events every 700 years.

1. And after that Enoch commenced to relate out of the books.

2. And Enoch said: "Concerning the children of justice and concerning the chosen of the world and concerning the plant of justice and of rectitude, of these I will speak to you and announce to you, my children, I, Enoch, as it has appeared to me in a vision from heaven, and what I learned through the voice of the holy angels and understood from the tablets of heaven."

3. And Enoch commenced to relate from the books, and said: "I was born the seventh in the **first week**, while judgment and justice were yet retarded.

4. And there will arise after me in the **second week** great evil, and destruction will spring up; and in it there will be the first end [Flood]; and in it a **man will be saved** [Noah]; and after it is finished injustice will grow, and he will make a law for the sinners.

5. And after that, in the **third week**, in the end thereof, a **man will be chosen** [Abraham] as a plant of the judgment of justice, and after him the **plant of justice** [the Jewish People] will come forever.

6. And after that, in the **fourth week**, in the end thereof, **visions of the holy** [God on Mt. Sinai] and the just will be seen, and a [Mosaic] **law for all generations**, and a **court** [Tabernacle] will be made for them.

7. And after that, in the **fifth week**, in the end thereof, a **house of glory** [Solomon's Temple] and of supremacy will be built to eternity.

8. And after that, in the **sixth week**, those who will exist in it will all be blinded, and their hearts will all forget wisdom, and in it a **man** [Jesus] **will ascend**; and in the end thereof the house of supremacy [Herod's Temple] will burn with fire, and the whole race of the **chosen root** [Jewish people] will be cut off [exiled].

9. And after that, in the **seventh week**, a rebellious generation will arise, and many will be their deeds, and all their deeds will be rebellious.

10. And in the end thereof the chosen just

of the everlasting **plant of justice** [Jewish people] will be rewarded; **seven portions of learning** [technology?] are given to them concerning all his creatures.

11. And who is there of all the children of men that is able to hear the voice of the Holy One, and does not tremble, and who is able to think his thoughts, and who that is able to see all the works of heaven?

12. And how could one know the deeds of heaven and be able to see his breath and his spirit, and be able to relate it, or ascend and see all their ends, and think them or act like them?

13. And who is the man that is able to know what the breadth and the length of the earth is, and to whom has the measure of them all been shown?

14. Or is there any man who is able to know the length of heaven, and what is its height, and upon what it is established, and what is the measure as regards the number of the stars, and where all the luminaries rest?

What Enoch is about to reveal was learned "in a vision from heaven, and ... through the voice of the holy angels and understood from the tablets of heaven" (v. 2). As we shall see, each day of the week was 100 years long, and each week totaled 700 years. Therefore, the ten weeks (seven of which are given in this chapter) represent 7,000 years of human history. The years below are figured from Creation and designated as "AM" (meaning, "years of the world from Creation"). The weeks lay out as follows:

First Week (1-700 years): Enoch was born in 622 AM (3382 BC), in the seventh day of the first week.

Second Week (701-1400 years): Great evil plagued mankind during the second week, which was followed by Noah's Flood in 1656 AM (2348 BC). After the Flood, injustice continued to grow. This allows for the tower of Babel, the change of languages and the dispersion of the races.

Third Week (1401-2100 years): Abraham chosen in 2008 AM (1996 BC) near the close of the third week. He became the progenitor of the people from whom Christ was born. The "plant of Justice" referred to the Jewish people who sprang from Abraham. Their fruit was to bear the Messiah, Jesus Christ.

Fourth Week (2101-2800 years): Moses rescued the Chosen People in 2512 AM (1492 BC) and provided the Covenant of Law. "Visions of the Holy" refers to God's appearing atop Mount Sinai. The "court" alludes to the Tabernacle in the center of the camp.

Fifth Week (2801-3500 years): Solo-

mon's Temple was built in 2999 AM (1005 BC) during the fifth week.

Sixth Week (3501-4200 years): Enoch's predicted events were scheduled to occur between 503 BC and AD 200. The Chosen People were spiritually blinded as Isaiah predicted, and, in AD 30, Jesus called his generation the one that was spiritually blind. That was the fulfillment of Enoch's prophecy. Jesus ascended around AD 30, as the fulfillment of "a man will ascend." The Romans also fulfilled the prophecy by burning Herod's Temple in AD 70. Enoch said, "the whole race of the chosen root will be cut off" (v. 8). The Romans dispersed the Jews to the slave markets of the world in AD 135, thus fulfilling Enoch's prediction. All of these events fit within the framework of the sixth week.

Seventh Week (4201-4900 years): Enoch said that a rebellious generation will arise in the seventh week — between AD 201 and AD 900. These were the years of Jewish exile, while Gentile Christianity turned away from the founding principles and consorted with the Roman government. Are these the "rebellious ones" in Enoch's prophecy?

Enoch also said that "in the end thereof [in the Messianic Kingdom], the chosen just of the everlasting plant of Justice" [the Jewish people] will be rewarded with "seven portions of learning." Most commentaries agree that the "end" refers to the Messianic Era, not AD 900. In the coming kingdom, the world will be given these "seven portions of learning." It is important to note that those "portions" will contain scientific knowledge far beyond our present level of understanding. Verses 11-14 suggest that this knowledge will be about the workings of the universe. Among the many similar questions, Enoch asks, "Who is able to see all the works of heaven? Who is the man that is able to know what the breadth and the length of the earth is, and to whom has the measure of them all been shown? Or is there any man who is able to know the length of heaven, and what is its height, and upon what it is established, and what is the measure as regards the number of the stars?" Such statements lead us to believe that the "seven portions of learning" will include a wealth of scientific knowledge.

Enoch 91:12-17

For a view of the other three weeks, let us review Enoch 91:12-17:

12. And after that there will be another week, the eighth, that of justice, and the sword [of Islam?] will be given to it, that it may pass judgment and justice on

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those who practice injustice, and the sinners [Moslems?] will be delivered into the hands of the just [Crusader knights?].

13. And in the end of it they will acquire houses through their justice, and they will build a house to the Great King as an honor to eternity.

14. And after that, in the **ninth week**, the judgment of justice will be revealed to all the world [the return of the Jewish people to their land], and all the doings of the impious will depart from the world [at the return of Christ], and the world will be written out for destruction, and all men will look for the path of rectitude [the Messianic Kingdom].

15. And after this, in the **tenth week**, in the seventh part, there will be the judgment to eternity, which is held over the watchers [Satan returns] and the great heavens of eternity, which will spring forth from the midst of the angels.

16. And the first heaven will pass away and cease, and a new heaven will appear, and all the powers of heaven will shine to eternity seven fold.

17. And after that there will be many weeks, without number, to eternity, in goodness and in justice, and sin will not be mentioned from that time on to eternity.

Eighth Week (4901-5600 years): This is calculated to be around AD 901 to AD 1600. A "sword" was to be given to the just (i.e., saints) who will build a house for the Great King. This could be a reference to the Crusaders — the European knights who went to Jerusalem to drive out the Moslems, rebuild the Temple and establish the Crusader kingdom. They captured the Mosque of Omar and turned it into a Christian shrine. However, the Crusaders only stayed for about two centuries (AD 1095-1291). The relentless Moslems regrouped and drove them out of the Holy Land. Meanwhile, during this time, Europe was steeped in the Dark Ages. The Roman Church oppressed its people and slaughtered many who disagreed with their theological views. However, around 1517, Martin Luther nailed his document of protest, entitled, "Disputation of Martin Luther on the Power and Efficacy of Indulgences" (which came to be known as "The 95 Theses") to the door of the Wittenberg Church, thus sparking the onset of the Protestant Reformation. Perhaps this will suffice for the interpretation of Enoch's prophecy.

Ninth Week (5601-6300 years): This prophecy should occur around AD 1601 to the present and beyond — to AD 2300. Enoch says that the "judgment of justice

will be revealed to all the world and all the impious will depart from the world." The "judgment of justice" refers to the Jewish people — offspring of Abraham, who was the "plant of Justice." This could easily be fulfilled with the advent of the Tribulation Period, the Battle of Armageddon, and the Second Coming of Christ to establish the Messianic Kingdom.

Tenth Week (6301-7000 years): Finally, the Messianic Kingdom should extend to the close of 7000 years. Enoch says that in the "seventh part" of the "tenth week," which should be in the last hundred years of the seventh millennium, the watchers (i.e., fallen angels) will be judged with a "judgment to eternity." The Apostle John concurs:

"And when the thousand years are expired, Satan shall be loosed out of his prison,

"And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them" (Rev. 20:7-9).

John also agrees with Enoch's prophecy that after the judgment, this universe will pass away and a "new heaven" will appear. John wrote: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1).

I must admit, though some things mentioned as happening in these ten weeks may be difficult to discern, I am amazed that an early theologian, even Enoch, who lived before there was a Bible or a history book, could be so accurate. Furthermore, his "ten weeks" seem to say that the world will last for 7,000 years! Perhaps Enoch's writing offers the original source material for the biblical concept that the seven days of Creation represent 7,000 years for the history of the world.

Chapter 94

Having laid out the history of the human race, Enoch admonishes his posterity to live in the paths of justice:

1. And now I say to you, my children, love justice and walk in it, for the paths of justice are worthy that they be accepted; and the paths of injustice are destroyed suddenly and cease.

2. And to certain men of a future generation the paths of violence and of death will be revealed, and they will retreat from them, and will not follow them.

3. And now I say to you, the just: Do not walk in the wicked path and in violence, and not in the paths of death, and do not approach them, that ye be not destroyed.

4. But love and choose for yourselves justice and a pleasing life, and walk in the paths of peace, that ye may live and have joy.

5. And hold in the thoughts of your hearts, and let not my words be eradicated from your hearts, for I know that the sinners will deceive men to make wisdom wicked, and it [i.e. wisdom] will not find a place, and all kinds of temptations will not cease.

6. Woe to those who build injustice and violence, and found deception, for they will be rooted out suddenly, and will have no peace.

7. Woe to those who build their houses in sin, for they will be rooted out from their foundation, and will fall by the sword; and they who acquire gold and silver will be destroyed by sudden judgment.

8. Woe to you rich, for ye have trusted in your riches, but ye will come away from your riches, because ye have not remembered the Most High in the days of your riches.

9. Ye have done reviling and injustice, and were prepared for the day of bloodshed, and for the day of darkness, and for the day of the great judgment.

10. Thus I speak to you, and announce to you that he who has created you will destroy you from the foundation, and over your fall there will be no pity, and your Creator will rejoice in your destruction.

11. And your just in those days will be a disgrace to sinners and the impious.

Enoch's exhortation begins here and continues to chapter 105. He commends the righteous and condemns the ungodly, warning that the sinner will be cast into the fires of Hell. He pulls no punches in describing the plight of the wicked.

In verse 2, a reference is made to certain men of a future generation — perhaps to Moses and the Law that guided the Chosen People toward righteous living.

In verse 8, like James 5:1-6, the rich are condemned for trusting in their riches. Note that even in Enoch's day, gold and silver were the medium of exchange. This "woe" refers to more than just building houses and acquiring gold, it refers to the concept of relying on wealth alone, causing men to turn away from God.

When the final judgment of the wicked comes, there will be no pity.

Chapter 95

Enoch is heartbroken over the plight of the saints, and knowing that the majority of his posterity from generation to genera-

tion will turn a deaf ear to righteous living. Each individual will be guilty for his own decisions. They cannot blame others for their waywardness. The woes in this chapter are upon those who seek to take advantage of others for personal gain.

1. *Oh that my eyes were clouds of water, and I could weep over you, and pour out my tears like a cloud of water, and I could rest from the sorrow of my heart.*

2. *Who has empowered you to practice hate and wickedness? May the judgment reach you, the sinners!*

3. *Fear not the sinners, ye just, for God will give them into your hands again, that ye may pass judgment over them, as ye desire.*

4. *Woe to you who pronounce curses that they be not loosened, and healing will be far from you on account of your sins!*

5. *Woe to you who repay evil to your neighbor, for ye will be repaid according to your deeds!*

6. *Woe to you, the witnesses of untruth, and to those who weigh injustice, for ye will be destroyed suddenly.*

7. *Woe to you sinners, for ye pursue the just; for ye will be given over and pursued, ye men of injustice, and heavy will be their yokes upon you.*

Chapter 96

In this chapter Enoch encourages the godly to have patience, knowing that sinners will receive their just reward and that the saints will be avenged in the end of days.

1. *Hope, ye just, for the sinners will be destroyed suddenly before you, and the power over them will be to you as ye desire.*

2. *And in the day of the trouble of the sinners your children will mount and rise like eagles, and your nest will be higher than the hawk, and ye will ascend and go like the squirrels into the recesses of the earth, and into the clefts of the rock to eternity, before the unjust; but they will lament over you, and cry like satyrs.*

3. *But fear not, ye who suffer, for a healing will be to you, and a brilliant light will shine for you, and ye will hear the voice of rest from heaven.*

4. *Woe to you, sinners, for your riches make you appear like the just, but your hearts prove to you that you are sinners; and this word will be a testimony against you, as a remembrance of wicked deeds.*

5. *Woe to you who devour the marrow of the wheat, and drink the power of the root of the fountain, and trod down the lowly by your power.*

6. *Woe to you who drink water at all times, for ye will be repaid suddenly, and*

will dry up and wither, because ye have left the fountain of life.

7. *Woe to you who practice injustice and destruction and reviling; there will be a remembrance against you for evil.*

8. *Woe to you powerful, who throw down with power the just ones, for the day of your destruction will come. In those days many and good days will come to the just, on the day of your judgment.*

Chapter 97

Enoch has a word of comfort for the righteous, but many words of condemnation for the wicked. He spends more time describing the judgment of the wicked, hoping by this to save some who would otherwise not repent. It is true that hard preaching brings more converts than smooth words. That seems to be a forgotten art in many of today's pulpits. One of the most famous sermons in early America was Jonathan Edward's "Sinners in the Hands of an Angry God." As he dangled sinners over the fires of hell, his congregation was so stirred that many were weeping aloud. It is said that people held on to their pews as if they were afraid of slipping into hell right then! Enoch writes:

1. *Believe, ye just, for the sinners will come to shame, and will be destroyed on the day of injustice.*

2. *It will be known to you that the Most High is mindful of your destruction, and the angels rejoice over your destruction.*

3. *What will ye do, ye sinners, and whither will ye flee, on that day of judgment, when ye will hear the voice of the prayer of the just?*

4. *Ye will not be like those, ye against whom this word will be a testimony: "Ye have been companions of the sinners."*

5. *And in those days, the prayer of the just will reach the Lord, and the days of your judgment will come to you.*

6. *And all the words of your injustice will be recited before the Great and Holy One; and your faces will be filled with shame, and each work that is founded on injustice will be cast off.*

7. *Woe to you sinners, in the midst of the ocean and over the land whose remembrance of you is evil!*

8. *Woe to you who acquire silver and gold without justice, and say: "We have become rich, and have treasures, and possess everything we desire;*

9. *And now we will do what we contemplate, for we have gathered together silver, and our treasures are filled, and as water so many are the workmen of our houses."*

10. *And like water your lies will float away, for wealth will not remain for you, but will ascend suddenly from you, for ye*

have acquired it all in injustice, and ye will be given over to a great condemnation.

Chapter 98

In this chapter, Enoch explains that extravagance will become fashionable to the wicked, and that they will be the cause of their own judgment. God didn't create sin, man, himself, has created it. God doesn't send men to hell, men send themselves there by their wayward living. Man is the author of his own destruction.

1. *And now I swear to you, the wise and the foolish, for ye will see much on this earth.*

2. *For ye, men, will put on more ornaments than the women, and colored stuffs more than the virgin; in royalty, and in greatness, and in power, and in silver, and in gold, and purple and honor, and in food, they will float away like water.*

3. *And therefore they will have no knowledge and no wisdom, and thereby they are destroyed together with their treasures, and with all their glory and their honor, and in shame and in murder and in great poverty their spirits will be cast into an oven of fire.*

4. *I swear to you sinners: as a mountain has not and will not become a slave, nor a hill the maid of a woman, thus too has sin not been sent on the earth, but man of himself has created it, and it will be for a great curse to those who do it.*

5. *And barrenness has not been given to a woman, but on account of the deeds of her hands she dies without children.*

6. *I swear to you sinners, by the Holy and the Just One, that all your wicked deeds are revealed in the heavens, and none of your deeds of violence are covered or hidden.*

7. *And do not think in your souls, and do not say in your hearts, that ye do not know and do not see that every sin is daily being written down in heaven before the Most High.*

8. *And from now ye know that all your violence, which ye commit, is written down on each day to the day of your judgment.*

9. *Woe to you fools, for ye will be destroyed by your foolishness; and ye do not listen to the wise, and will not attain anything good!*

10. *And now know that ye are prepared for the day of destruction, and do not hope that ye will live, ye sinners, but ye shall depart and die, for ye do not know a ransom; for ye are prepared for the day of the great judgment, and for the day of trouble and of great disgrace to your souls.*

11. *Woe to you hardened of heart, who do evil and devour blood; whence have ye good eating and drinking and satisfac-*

tion? from all the good which our Lord the Most High has spread in abundance over the earth; and ye will have no peace.

12. Woe to you who love the deeds of injustice; why do ye hope for goodness to yourselves? Know that ye shall be given into the hands of the just; they will cut off your necks and slay you, and will not pity you.

13. Woe to you who rejoice in the trouble of the just, for a grave will not be dug for you.

14. Woe to you who make the words of the just in vain, for the hope of life will not be to you.

15. Woe to you who write down words of untruth and words of the impious; for they write down their lies that they be heard, and do not forget their foolishness; and there will be no peace to them, but they will die a sudden death!

Chapter 99

Enoch continues to berate the wicked and comfort the just:

1. Woe to those who act impiously, and glory in the words of untruth, and honor them; ye will be destroyed, and will have no good life.

2. Woe to you who change the words of rectitude, and who transgress the law of eternity, and make themselves that which they are not, namely, sinners; they will be trod down on the earth.

3. And in those days prepare yourselves, ye just, to raise your prayers of remembrance, and ye will place them as a testimony before the angels, that they may lay the sins of the sinners before the Most High as a remembrance.

4. In those days the nations will be disturbed, and the generations of the nations will arise on the day of destruction.

5. And in those days the fruit of the womb will miscarry, and they will mangle their own children; and they will cast their children from them, and miscarriages will pass from them; they will cast sucklings from them, and will not return to them, and will not pity their beloved.

6. Again I swear to you sinners, that sin has been prepared for a day of blood, which does not end.

7. And they will worship stones; and others will make images of gold and of silver and of wood and of clay; and others will worship unclean spirits and demons and all kinds of idols, even in the idol temples; but no help will be found in them.

8. And they will become impious in the foolishness of their hearts, and their eyes will be blinded through fear in their hearts and through a vision of their dreams.

9. Through them they will be impious and will fear; because they do all their

deeds in untruth, and worship stones; but they will be destroyed in an instant.

10. But in those days blessed are all they who receive the words of wisdom and know them, and do the paths of the Most High, and walk in the path of justice, and do not act impiously with those who act impiously; for they will be saved.

11. Woe to you who spread evil among your neighbors, for ye will be killed in hell.

12. Woe to you who make a foundation for sin and deception, and who cause bitterness on the earth, for thereby they will reach an end.

13. Woe to you who build your houses by the labor of another, and whose building material is nothing but the bricks and stones of sin. I tell you ye will have no peace.

14. Woe to those who cast away the measure and the inheritance of their fathers, which is forever, and cause their souls to follow after idols; no rest will be to them.

15. Woe to those who practice injustice and aid oppression, and kill their neighbors, to the day of the great judgment!

16. For he will cast down your glory, and put the wickedness to your hearts, and will raise the spirit of his anger; and will destroy you all with the sword; and all the just and holy will remember your sins.

Chapter 100

The Day of Judgment appears to commence with the Tribulation Period and rise to a fever pitch in the Battle of Armageddon. In verse 3, Enoch says that blood will flow up to the breast of a horse. John uses a similar description of blood flowing "even unto the horses bridles" (Rev. 14:20).

1. And in those days the fathers will be slain in one place with their sons, and brothers with the others will fall in death, till it flows like a stream from their blood.

2. For a man will not in mercy draw his hand from his sons, and from his sons' sons, to kill them; and the sinner will not draw his hand from his honored brother; from the dawn to the setting sun they will kill each other.

3. And a horse will walk up to his breast in the blood of the sinners, and a wagon will sink in to its height.

4. And in those days the angels will come into the secret places, and will collect in one place all those who aided sin; and the Most High will arise on that day to pass a great judgment over all the sinners.

5. But over all the just and holy he will place holy angels as watchmen to watch them like the apple of an eye, till an end has been made to evil and to all sin; and even if the holy sleep a long sleep there is nothing to fear.

6. And the wise among men will see the truth, and the children of the earth will understand all the words of this book, and know that their riches will not be able to save them in the overthrow of their sins.

7. Woe to you sinners, if ye trouble the just, on the day of great pain, and burn them with fire; ye will be repaid according to your work.

8. Woe to the hardened of heart who watch to contrive wickedness: fear will be about to come over you, and there will be none to save you.

9. Woe to you sinners, for on account of the words of your mouth, and on account of the deeds of your hands, which ye have done, ye who act impiously will burn in a pool of flaming fire.

10. And now know that the angels will seek out your deeds in heaven from the sun and the moon and the stars in reference to your sins, because ye pass judgment on the earth on the just.

11. And he will call to testify over you each cloud and fog and dew and rain, for they all will be kept back from you that they do not descend upon you; and shall they not think of your sins?

12. And now give presents to the rain that it may not be kept back from descending upon you, or the dew when it has received gold or silver from you.

13. When hoar-frost and snow and their coldness descend upon you, and all the winds of the snow and all their plagues, in those days ye will not be able to stand before them.

Chapter 101

In the Day of Judgment, weather patterns will be affected. God will lock up the heavens and prevent the rain from nourishing the soil. Those in ships upon the oceans will fear for their lives because of great storms. And yet, the minds of most sinners will have become so reprobate, they will not repent during the Tribulation Period.

1. Notice the heavens, all ye children of heaven, and all the doings of the Most High, and have fear of him, and do no evil before him.

2. When he locks the windows of heaven, and prevents the rain and the dew from descending upon the earth on your account, what will ye do then?

3. And when he sends his anger over you and over all your deeds, ye cannot petition him, because ye have spoken concerning his justice proudly and boldly, and ye shall have no peace.

4. And do ye not see the kings of the ships, how their ships are chased about by waves, and tremble before the winds, and are troubled?

5. And therefore they fear; because all their good treasures go into the sea with them, and they are troubled in their hearts that the sea might swallow them and they perish in it.

6. Is not all the sea and all its waters and all its movements a work of the Most High, and has he not sealed all its doings, and bound it all in the sand?

7. It dries up at his threats, and is afraid, and all its fish die, and all that is in it; and ye sinners who are on the earth do not fear him.

8. Has he not made heaven and earth, and all that is in them? And who has given understanding and wisdom to all who move on the earth, and to those on the sea?

9. Do not the kings of the ships fear the sea? but the sinners do not fear the Most High.

Chapter 102

From the viewpoint of the wicked, all die in the same manner. The righteous die as well as the wicked. It seems that death is the great equalizer. But the wicked refuse to acknowledge that after death comes the judgment. The wicked will suffer, but the saints will be rewarded with life everlasting. How foolish are the wicked to think that in death the righteous are the same as they.

1. And in those days when he brings a painful fire upon you, whither will ye flee, and where will ye save yourselves? and when he brings his word upon you, will ye then not be aghast and fear?

2. And all the luminaries will tremble in great fear, and all the earth will be aghast, and will tremble and quake.

3. And all the angels will fulfil their commands, and will desire to hide themselves from before him, great in glory, and the children of the earth will tremble and shake; and ye, sinners, are cursed to eternity, and will have no peace.

4. Fear not, ye souls of the just, and hope for the day of your death in justice.

5. And be not sorrowful that your souls descend into Sheol, in great trouble and lamentation and sorrow, and in grief, and that your bodies have not found it in your life as your goodness deserved, but rather on a day on which ye were like the sinners, and on the day of the curse and the punishment.

6. And when ye die the sinners speak over you: "As we die the just die, and what benefit have they in their deeds?"

7. Behold, as we, they have died in anxiety and in darkness, and what advantage have they over us? from now on we are equal.

8. And what will they receive, and what will they see to eternity? For behold they too have died, and from now on to eternity

they do not see the light."

9. I tell you sinners: it is sufficient for you to eat and drink and to make a man naked, and to rob and to sin, and to acquire wealth, and to see good days.

10. Have ye seen the just, how their end was peace, because no oppression was found in them to the day of their death?

11. "And they were destroyed, and became as if they had not been, and the souls descended in Sheol in trouble."

Chapter 103

Enoch tells the just (v. 1-4) that he has read the final chapter in the tablets of heaven, and that the righteous will receive glory and honor in the Messianic Kingdom. The saints will be resurrected to eternal life. Beginning in verse 5, Enoch assures the sinners that if they die in their sins, they will descend into Sheol and suffer greatly — for all the rest of the generations to come and then, beyond that, to all eternity.

1. And now I swear to you the just, by his great glory and his honor, and by his glorious kingdom and by his greatness I swear to you:

2. I know this mystery, and have read it in the tablets of heaven, and have seen the book of the holy ones, and have found written in it and inscribed on their account,

3. That all goodness and joy and honor are prepared for them, and are written down for the spirits of those who have died in justice, and that much good is given to you as a reward for your labor; and that your portion is better than the portion of the living.

4. And your souls will live, ye who have died in justice, and your spirits will rejoice and be glad, and their remembrance will be before the face of the Great One to all the generations of eternity. And now do not fear their shame.

5. Woe to you, sinners, if ye die in your sins, and those who are like you say concerning you: "Blessed are they, the sinners, they have seen all their days;"

6. And now they have died in good fortune and in wealth, and have not seen trouble or murder in their life; in glory they have died, and judgment has not been passed over them in their life."

7. Do ye know that their souls will be caused to descend into Sheol, and it will be ill with them, and their trouble great?

8. And in darkness and in toils and in a burning flame their spirits will burn at the great judgment; and a great judgment will be for all generations to eternity. Woe to you, for ye will have no peace!

9. Say not to the just and good who are in life: "In the days of our need we have endured labor, and have seen all need, and

have met much evil, and have been injured and diminished, and our spirit has become small."

10. We have been destroyed, and there was none to help us; with word and deed we were incapable, and attained to nothing whatever; we were tortured and destroyed, and did not hope to see life, day by day.

11. We hoped to be the head, and were the tail; we labored exceedingly, and did not gain by our labor; we became food for sinners, and the unjust laid their yoke heavily upon us.

12. Those who hated and those who beat us became our rulers; and we bent our neck to our haters, and they did not pity us.

13. And we desired to go from them in order to flee and to rest, but we did not find whither to flee and to save ourselves from them.

14. We complained to the rulers in our trouble and in our pain over those who devoured us; but they did not attend to our cry, and did not wish to hear our voice.

15. And they helped those who robbed and devoured us, and those who diminished us, and they made secret their oppression, so that they did not remove their yoke from us, but devoured us and scattered us and murdered us; and they kept secret our murder, and did not think of it that they had lifted up their hands against us."

Chapter 104

Enoch promises the just that they are not forgotten in heaven. All is recorded for the day of their resurrection. Though they suffered at the hands of the wicked and died in obscurity, and though they were not remembered upon Earth, they will be remembered in heaven. Judgment will come to their oppressors. To the sinners, Enoch assures them that every single sin is recorded and will be judged. Not one sin will go unnoticed. In fact, Enoch said that light and darkness, day and night, sees all their sins. He said that even their lying excuses will be remembered as great sins.

1. I swear to you, just ones, that in heaven the angels will have a remembrance concerning you for good before the glory of the Great One. Your names will be written before the glory of the Great One.

2. Hope, for at first ye were disgraced in evil and need, but now ye will shine like the luminaries of heaven, and will be seen, and the portals of heaven will be opened to you.

3. And continue your cry for a judgment; it will appear to you, for all your trouble will be avenged on the rulers, and on all those who help those who oppressed you.

4. Hope, and do not cease your hope,

for ye will have great joy, like the angels in heaven.

5. Since such will be yours, ye will not hide on the day of the great judgment, and ye will not be found as sinners, and the everlasting judgment will be far from you for all the generations of the world.

6. And now, fear not, ye just, when ye see the sinners strengthening and rejoicing in their desires, and be not associates with them, but keep far from their oppression, for ye shall be companions of the hosts of heaven.

7. Ye sinners, although ye say: "Ye cannot search it out, and all our sins are not written down; still they will continually write down your sins every day.

8. And now I show it to you, that light and darkness, day and night, see all your sins.

9. Be not impious in your hearts, and do not lie, and do not change the words of rectitude, and do not call a lie the words of the Holy and Great One, and do not glorify your idols; for all your untruths and all your impiety will not be to you for a justification, but for a great sin.

10. And now, I know this mystery that the words of rectitude will be changed, and many sinners will rebel, and will speak wicked words, and will lie and make great works, and write books concerning their words.

11. But when they write all my words in rectitude in their languages, and do not change or abridge anything of my words, but write all in rectitude, all that I have first testified on their account,

12. Then I know another mystery, that books will be given to just and to the wise for joy and for rectitude and for much wisdom.

13. And the books will be given to them, and they will believe in them and will rejoice in them; and then all the just, who have learned all the paths of rectitude out of them, will be rewarded.

Chapter 105

At last, the Messianic Kingdom will arrive. Christ will rule over the Earth for a thousand years, and the righteous will enjoy the blessings of the kingdom. They will be rewarded for their faithfulness and fidelity expressed during their lifetimes. Enoch concludes by saying that he and Methuselah will also return to Earth to share in the blessings of the kingdom era.

1. "And in those days," says the Lord, "they will call and testify over the sons of the earth concerning their wisdom: show it to them, for ye are their leaders, and the rewards over all the earth.

2. For I and my son will join with them to eternity in the paths of rectitude in their lives. And peace will be to you; rejoice, ye

children of rectitude, in truth!"

This concludes the Epistle of Enoch, which he wrote to his posterity in all generations. His commendation to the righteous and condemnation to the wicked was the result of his reading of the tablets of heaven, in which all of the history of man was written. Saddened by those of his own posterity who will hate God and love wickedness, he pleaded as a father would to a son, with harsh words of warning in the hope that he might persuade them to seek righteousness. He spent more time trying to convince the wicked to repent than he did in commanding the righteous. Obviously, the righteous did not need his attention as much as the wicked. Eternity hangs in the balance for the sinner. Enoch wanted to rescue the perishing. Before any future generation was born, Enoch prepared his words for the tough love his posterity would need to bring them to repentance. Someday, we will learn the results of his effort.

Book Six: The Birth of Noah (Chapters 106-107)

Enoch, Section XX, Chapters 106-108

Chapter 106

We come now to the sixth scroll, barely two chapters long. It is the story of the birth of Noah, in which Lamech is frightened at the sight of his son. "Is this beautiful child mine? Or is he the product of a fallen angel?" The descriptions used of this newborn is quite impressive. Was his skin really red like a rose, with hair as white as wool? Did the room really light up when he opened his eyes? Did he begin to talk the moment he was taken from the arms of the midwife? Perhaps someone exaggerated a little. According to the text, Enoch did not write this scroll. He was off somewhere on a flying expedition with the angels in a celestial vehicle. Methusaleh had to track him down for advice about this newborn.

Of course, Enoch took the opportunity to tell about the fallen angels and their offspring, before he assured Methusaleh that the child was legitimate. It is a fascinating read, but why it became a part of the book of Enoch is a bit of a mystery. It doesn't match the overall message of the book. From the opening chapter, we learn that Enoch's writing concerned those who would live during the Tribulation Period. Earlier portions written about Noah and the Flood were obviously corrupting additions to the original text. Perhaps this too, should be viewed as apocryphal, unless, of course, you just want to believe that Enoch

included it because he was a proud great grandfather.

1. And after some days, my son Methuselah took a wife for his son Lamech, and she became pregnant by him, and gave birth to a son.

2. His body was white as snow and red as the bloom of a rose, and the hair of his head was white as wool, and his eyes beautiful; and when he opened his eyes, they illuminated the whole house like the sun, and the whole house became exceedingly light.

3. And as he was taken from the hand of the midwife, he opened his mouth, and conversed with the Lord of justice.

4. And his father Lamech was afraid of him, and fled, and came to his father Methuselah.

5. And he said to him: "I have begotten a singular son, unlike a man, but similar to the children of the angels of heaven, and his creation is different, and not like ours, and his eyes are like the feet [i.e. rays] of the sun, his face glorious.

6. And it seems to me he is not from me, but from the angels; and I fear that wonderful things will happen in his days over the earth.

7. And now, my father, I am here petitioning and asking of thee that thou shouldst go to Enoch, our father, and hear of him the truth, for he has his dwelling-place with the angels."

8. And when Methuselah had heard the words of his son, he came to me, at the ends of the earth, for he had heard that I was there, and cried aloud, and I heard his voice and came to him. And I said to him: "Behold, here I am, my son, because thou hast come to me."

9. And he answered and said to me: "I have come to thee concerning a great thing, and concerning a disturbing vision it is that I have approached.

10. And now, my father, hear me, for there has been born to my son Lamech a son, whose similarity and kind is not like the kind of men; his color is whiter than snow, and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes like the feet [i.e. rays] of the sun; and he opened his eyes, and they illuminated the whole house.

11. And when he was taken from the hands of the midwife, he opened his mouth, and blessed the Lord of heaven.

12. And his father Lamech was afraid, and fled to me, and did not believe that he was from him, but that his similarity was from the angels of heaven; and behold I have come to thee that thou shouldst teach me justice [i.e. the truth]."

13. And I, Enoch, answered, and said to him: "The Lord will make new things on the earth, and this I know, and have seen in a vision, and I announce it to thee that in the generations of my father Jared some from the heights of heaven departed from the word of the Lord.

14. And behold, they committed sin, and departed from the law, and united themselves with women, and committed sin with them, and married some of them, and begat children from them.

15. And great destruction will be over all the earth, and there will be the water of a deluge, and a great destruction will be for one year.

16. This son who is born to thee will be left on the earth, and his three children will be saved with him; when all men who are on the earth shall die, he and his children will be saved.

17. [They beget on earth giants, not according to the spirit, but according to the flesh, and there will be great punishment on the earth, and the earth will be washed of all its uncleanness.]

18. And now announce to thy son Lamech that he who was born to him is in truth his son, and call his name Noah, for he will be a remnant of you; and he and his children will be saved from the destruction which will come over the earth on account of all the sins and all the injustice which will be completed in his days over the earth.

19. And after that, injustice will exceed that which was first committed on the earth; for I know the mysteries of the holy ones, for he, the Lord, has showed me, and has instructed me, and I have read in the tablets of heaven.

Chapter 107

1. And I saw written upon them that generation upon generation will transgress till a generation of justice arises, and transgression will be destroyed, and sin will disappear from the earth, and all good will come over it.

2. And now, my son, go and announce to thy son Lamech, that this son who is born is really his, and that this is not a falsehood."

3. And when Methuselah had heard the words of his father Enoch — for he had showed him everything that was secret — he returned, after his having seen him, and called the name of that son Noah, for he will make glad the earth for all destruction.

This chapter is included to let us know that Noah's Flood would not be the end of civilization, nor would the Messianic Era be established by Noah and his sons. Many generations would follow the Flood, until that day when heaven's kingdom would come. It is as if this unrelated writing

needed to be put into its proper perspective within the context of the overall volume.

Book Seven: A Final Book by Enoch

Chapter 108

This is a fitting scroll to conclude this collection. It takes us to the end of days for a wrap-up of the message. Enoch addresses those who "keep the law" in the last days. If this is the Mosaic Law, then it is addressed to the Chosen People who are destined to go through the Tribulation Period. They are assured that the wicked will not succeed. The names of the wicked will be erased from the books, their seed will be destroyed to eternity, and their spirits will suffer in flames of fire.

Enoch implies that the Jews will become the whipping boy of the world. They will suffer at the hands of oppressors, worse than any other people. But the Messiah will avenge them, punish their enemies, and redeem the Chosen People.

1. Another book that Enoch wrote for his son Methuselah, and for those who come after him, and keep the law in the last days.

2. Ye who kept it, and now wait in those days till those who did evil are completed, and the power of the transgressors has been completed,

3. Wait till sin disappears, for their names will be erased from the books of the holy ones, and their seed will be destroyed to eternity, and their spirits will be killed, and they will cry and lament in a void, empty place, and burn in a fire where there is no end.

4. And there I saw something like a cloud which could not be seen, for from its depths I could not look over it; and I saw a flame of fire burning brightly, and there circled things like shining mountains, and they shook to and fro.

5. And I asked one of the holy angels who were with me, and said to him; "What is this shining thing? for it is not a heaven, but only the flame of a burning fire, and the voice of shouting and crying and lamenting and of great pain."

6. And he said to me: "This place which thou seest — here are brought the souls of the sinners and of the revilers and of those who do evil and change everything that God speaks through the mouth of the prophets concerning things to take place.

7. For some of these have been written down, and noted above in heaven, that the angels may read and know what will happen to the sinners and to the spirits of the humble who have chastised their bodies, and for that receive their reward from God, and of those who are reviled by

wicked men;

8. Who loved God, and did not love gold or silver or all the riches of the world, but gave over their bodies to torture;

9. And who, since they existed, did not long for terrestrial food, but considered themselves a breath that passes away, and lived accordingly, and were often tried by God, and their spirits were found in cleanliness to praise his name.

10. All the blessings they received I have marked down in the books; and he has destined for them their wages, because they have been shown as those who loved the everlasting heaven more than their life, and while they were trodden down by wicked men, and heard abuse and reviling from them, praised me."

11. And now I will call to the spirits of the good, from the generation of light, and change those who were born in darkness, who have not been rewarded in their bodies with honor, as was meet for their fidelity.

12. And I will lead out in a shining light those who love my holy name, and will set each one on the throne of honor, of his honor.

13. And they will glitter in times without number, for justice is the judgment of God, for he will give fidelity to the faithful in the dwellings of the paths of rectitude.

14. And they will see how those who were born in darkness will be cast into darkness, while the just will glitter.

15. And the sinners will cry, and see them as they shine; and they will go there where days and times are written for them.

In verses 5, Enoch asks about the "shining thing." He hears shouting and crying — lamenting and great pain. He is told that it is the place of eternal torment for the souls of the sinners and of the revilers — those who do evil and seek to change everything that God speaks through the mouth of the prophets concerning the Messianic Kingdom. They are the wicked of every generation. But, in particular, they will include the people who conspire to establish a world government without God, whose leader will be the Antichrist. Their agenda will be to subvert God's plan for a Messianic Kingdom. Of course, the only nation to stand in their way is Israel. That is why Enoch writes this chapter. He assures the children of Israel that God has not forsaken them. Jesus Christ will return at just the right moment to exact judgment upon Israel's enemies. When the Messianic Kingdom is established, Israel will be placed at the head of the nations. Honor and glory will be given to the people who gave the world the Savior. After all, they are the Chosen People! ♦