

## Book Two: *The Book of the Parables*

# The Ancient *Book of Enoch*

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

Of all the subjects covered in this ancient book, Enoch's "Second Parable" is by far the most interesting and important.



These chapters give an account of the Messiah, His person, His pre-existence, His future glorious appearing and judgment upon the kings and their economic masters. This second of three Parables begins with chapter 45 and extends to chapter 57.

However, in the midst of this description about the final judgment of the last days, someone inserted (in chapters 54 and 55) an account of the judgment brought on by the flood of Noah's day. The passage is clearly not a part of the overall context. Some have suggested that Noah inserted the text, since it is said that Noah carried this ancient book aboard the Ark to preserve it. However, it is not likely. Anyone could have corrupted the text in this section. After all, this ancient book has never been thought of as a divinely inspired writing. There was, therefore, no need for a divine preservation of the text. We shall discuss this more when we come to chapters 54 and 55.

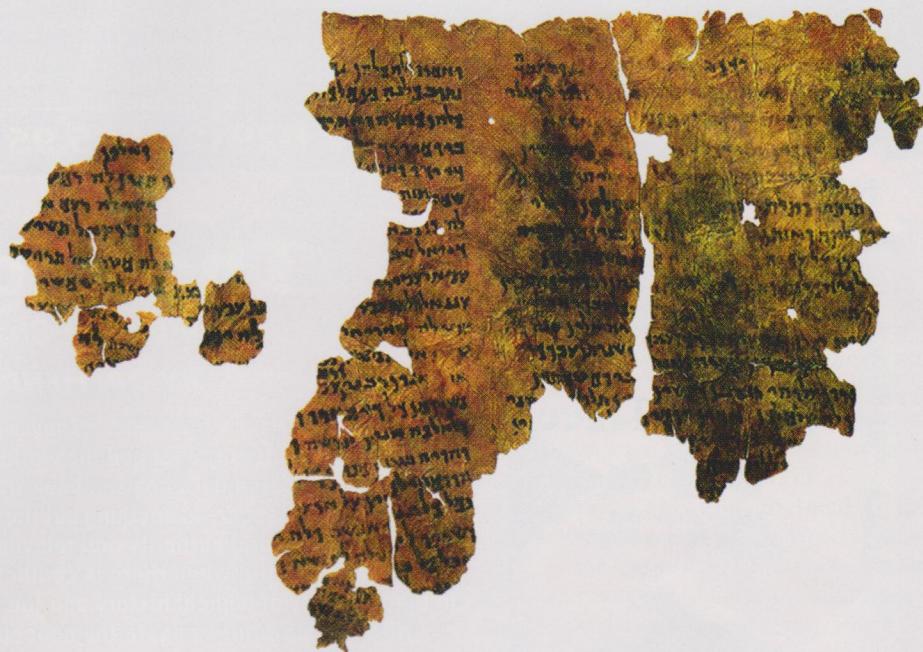
In the following chapter (45), the wicked are denied a place in heaven or earth. But the saints accompany the Messiah to the earth to establish a worldwide Messianic Kingdom:

### Enoch, Section 8, Chapters 45-57

#### Chapter 45

1. And this is the second Parable concerning those who deny the name of the dwelling-place of the holy and of the Lord of the spirits.

2. They will not ascend to heaven, and will not come on the earth; such will be the portion of the sinners who deny the name of the Lord of the spirits, who are thus preserved to the day of suffering and sorrow.



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 to the people of the last generation and those living in the Tribulation Period.

3. On that day the *Chosen One* [Messiah] will sit upon the *throne of glory*, and will choose among their [i.e. men's] deeds and places **without number**, and their spirit will become **strong** in them when they see **my Chosen One** and those who have called upon **my holy and glorious name** [the name of God].

4. And on that day I will cause my *Chosen One* to dwell **among them**, and will transform *heaven* and make it a blessing and a light eternally.

5. And I will transform the *earth* and make it a blessing, and will cause my **chosen ones** to dwell thereon; and those who have committed sins and crimes will not step on it.

6. For I have seen and satisfied with peace my **just ones**, and have placed them before me; but for the sinners there awaits before me a **judgment**, that I may destroy

them from the face of the earth.

This "second Parable" continues the theme of judgment upon unbelievers. In verse one, they are described as those who deny the name of the heavenly "dwelling-place," which we call "heaven."

The term "*Chosen One*" is used often in these three parables as a title for the Messiah. It seems that Enoch makes a distinction between the "*chosen ones*" and the "*just ones*." His "*chosen ones*" could be the "*Chosen People*" — the restored house of Israel, among whom Christ will dwell as "*King of kings*" (Rev. 19:16); and the "*just ones*" could be a reference to Gentile believers.

Enoch describes the future, wherein the Messiah will sit upon a "*throne of glory*." He will establish a 1,000-year Kingdom and reign over the world.

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The term "without number" is thought to represent the blessings of the Messianic Kingdom, and the term "their spirit will become strong" seems to denote the encouragement of the saints who will enjoy those blessings.

Enoch says that Christ will "transform" heaven and earth and make them an eternal blessing for the saints. This agrees with what John tells us in Rev. 19:20-20:3. There will be a new heaven and a new Earth.

**Enoch, Chapter 46**

*1. And there I saw one who had a head of days [i.e. was old], and his head was white like wool; and with him was a second whose countenance was like the appearance of a man, and his countenance was full of agreeableness, like one of the holy angels.*

*2. And I asked one of the angels, who went with me, and who showed me all the secrets, concerning this Son of man, who he was and whence he was, and why he goes with the Head of days?*

*3. And he answered and said to me: "This is the Son of man, who has justice, and justice dwells with him, and all the treasures of secrecy he reveals, because the Lord of the spirits has chosen him, and his portion overcomes all things before the Lord of the spirits in rectitude to eternity.*

*4. And this Son of man, whom thou hast seen, will arouse the kings and mighty from their couches, and the strong from their thrones, and will loosen the bands of the strong, and will break the teeth of the sinners.*

*5. And he will expel the kings from their thrones and from their kingdoms, because they do not exalt him and praise him, and do not acknowledge humbly whence the kingdom was given to them.*

*6. And he will expel the countenance of the strong; and shame will fill them: darkness will be their dwelling-place and worms will become their couches, and they will have no hope of rising from their couches, because they do not exalt the name of the Lord of spirits.*

*7. And these are they who master the stars of heaven, and raise their hands against the Most High, and tread the earth and live thereon, and all their doing is injustice and their doing manifests injustice, and their power is in their riches, and their faith is in gods which they have made with their hands, and they have denied the name of the Lord of the spirits.*

*8. And they will be cast out of the houses of his congregations, and of the faithful who hang on the name of the Lord of the spirits."*

God, the Father, is viewed here as "head of days," comparable to Daniel's "Ancient of days." Also, Enoch describes Him as having "hair white like wool." Again Daniel concurs:

*"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool" (Dan. 7:9).*

But even more striking is the fact that Enoch said there was a second person with God — the Messiah, whom he calls "this Son of man." And again, Daniel sees a vision of the same pair:

*"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.*

*"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13,14).*

The Apostle John also described Jesus, who is the "express image" (Heb. 1:3) of the Father, with similar features:

*"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*

*"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire" (Rev. 1:13,14).*

Enoch's vision preceded Daniel's by over 2,500 years. Long before a single book of the Bible was written, Enoch saw the Messiah and described Him as the "Son of man." Notice that Enoch, the seventh from Adam, who personally knew most of the human race of his day, did not recognize this human being who was seen hanging out with God, Himself! How can this be? The Messiah is none other than Jesus, who once said, "Before Abraham was, I am" (John 8:58).

Though born in Bethlehem some 3,000 years later, Jesus was seen in the form of a human being before Noah's Flood. We can only conclude that eternity cannot be compared to our space/time continuum. Time is something entirely connected to this universe. It seems that in heaven, time has no relevance. An example might be taken from Zechariah 13:6, wherein Christ is seen with wounds in His hands, some 500 years before the nails were driven at Calvary:

*"And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded*

*in the house of my friends" (Zech. 13:6).*

Such accounts prove the preexistence of Christ as related to our space/time continuum. Furthermore, though we cannot comprehend it, John could introduce Jesus as the "Word," who was "in the beginning with God" (John 1:1,2). To say that Christ is a time traveler is a woeful understatement. This universe, Earth, and all that is in it, was made by Him. Christ, who was born as a human being in Bethlehem, actually pre-existed Creation. It was He who created our space/time continuum. Just what He was like "in the beginning" cannot be determined, except to say that Enoch described Him as the "Son of man."

Forgive me for my pitifully meager imagination and for what I shall now propose. For lack of a better explanation, let us compare our Creation to a divine software program in God's computer — a holideck of sorts as once envisioned in the Star Trek sci-fi series. Christ could have built the universe, monitored it for 4,000 years, entered it when He was conceived in Mary's womb, lived 33 years, died and rose again, then returned to heaven to instantly become that human being seen flipping the proverbial switch that turned on the first act of Creation! An instant before he said, "Let there be light," He was Deity, and just as He said "Let there be light," He could have been instantly transformed into an immortal human being with wounds in His hands! As a divine time traveler, He could have initiated the transformation any way He wanted to.

Enoch was understandably confused by what he saw, and asked one of the angels who went with him, "concerning this Son of man, who he was and whence he was, and why he goes with the Head of days?"

Let us examine the answer: "This is the Son of man, who has justice, and justice dwells with him, and all the treasures of secrecy he reveals." The angel said that He has the ability to ascertain "justice," because he has access to the "treasures of secrecy." To me, such would be entirely possible if a divine computer program contained all of the data of the prisoner who stands before the Judge. Christ could pull up the circumstances surrounding the crime, and even the prisoner's thoughts that motivated the transgression. The Judge not only built the computer program, but entered the arena of our time/space continuum and experienced every temptation, Himself, yet without sin. Therefore, He can dispense pure and precise justice, without a single mistake.

Again, forgive me for even attempting to comprehend something for which I

have no expertise. I readily admit with the Apostle Paul that we “see through a glass darkly” (I Cor. 13:12). I only attempt to explain it in human terms in order to help us to understand what Enoch was trying to tell us.

In the remaining verses (4-8) Enoch is told that Christ will arouse kings, break the teeth of sinners, and cast the wicked out of His congregations. Breaking teeth may seem harsh, but He knows whether the sinner deserves it. He knows! How many will receive such an angry response by the Judge is not known, but David once wrote, “Arise, O LORD, save me. O my God; for thou has smitten all mine enemies upon the cheek bone; thou has broken the teeth of the ungodly” (Ps. 3:7).

I suspect that those who deserve it most will be the rulers who persecuted Christians. Enoch wrote this when Adam was still alive and serving as the first king of the human race. Enoch began to walk with God at the age of 65 years, when Adam was only 686 years old. Adam died in 3075 B.C., at the age of 930 years, when Enoch was 309 years old, just 56 years before he was translated. Enoch walked with God for the last 244 years of Adam’s life. Seth became the second king of the human race only during Enoch’s final 56 years, then continued for another 55 years and died in 2963 B.C. Enos, the third generation became king upon his father’s death, and ruled for 98 years and died in 2865 B.C. My point is this — Enoch noted that during the final judgment, there would be an untold number of kings aroused from their “couches” and “thrones” (v.4). He wrote this during the reign of Adam, the first and only king of the human race at that time.

Basically, the great sin committed by the wicked is that of unbelief. Enoch said, “their faith is in gods which they have made with their hands, and they have denied the name of the Lord of the spirits” (v.7).

### **Enoch, Chapter 47**

1. And in those days the prayer of the just, and the blood of the just one ascend from the earth before the Lord of the spirits.

2. In these days the holy ones, who dwell in high heaven, will unite in one voice, and will petition and pray and praise and thank and bless the name of the Lord of the spirits, on account of the blood of the just which has been spilled, and the prayer of the just, that it may not be in vain before the Lord of the spirits, that judgment may be held over them, and they not suffer to eternity.

3. And in those days I saw the Head of

days, as he sat upon the throne of his glory, and the books of the living were opened before him, and his whole host, which is in high heaven and around him, stood before him.

4. And the hearts of the holy ones were filled with joy, because the number of justice was fulfilled and the prayers of the just had been heard and the blood of the just one had been demanded before the Lord of the spirits.

The marvelous message of this chapter is that the shed blood of Jesus Christ (here called the “Just One”) will provide eternal life for all believers (here called the “just”), who believe and pray a simple sinner’s prayer (here called the “prayer of the just”). Note that the “prayer of the just” and the “blood of the Just One” ascend from the Earth. Christ’s blood, shed in Jerusalem, represented an atonement for all believers, who, in their lifetimes, pray to receive forgiveness. Eternal life is only offered through the blood of Christ.

Quite unlike the judgment of the wicked, this scene of God’s judgment for the saints will be a time of joy and rejoicing. The saints will bless the name of the “Head of days,” as He sits upon the throne of His glory with the “books of the living” (i.e., the Lamb’s Book of Life) open before Him. The hearts of the saints will be filled with joy because their salvation is attributed, not to their works, but to the shed blood of Christ.

It is said that the “number of justice” (v.4) represents the number of years assigned to human history before judgment is rendered. Though we are not told here what the number is, it is said that Moses was given the number according to the days of Creation. Seven days represent 7,000 years. With God resting on the seventh day, Moses indicated that the seventh millennium would mark the duration of the Messianic Kingdom. We can see this in Psalm 90:4 in which the days of Creation are compared to the years of human history: “For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.” The 17 verses in Psalm 90 are given in such a way as to represent seven thousand years:

Verse 1 introduces “all generations.”

Verse 2 speaks of Creation.

Verse 3 represents the first millennium, in which man was turned to destruction and asked to repent.

Verse 4 explains the key to the timing.

Verse 5 shows the Flood of the second millennium.

Verses 5b through 9 set forth the suffering of Israel, from the days of their Egyp-

tian bondage in the third millennium, to the Assyrian and Babylonian captivities in the fourth millennium.

Verse 10 alludes to the 70 years captivity in Babylon in the fourth millennium.

Verse 11 and 12 allude to the rejection of the Messiah, the subsequent Roman destruction of Jerusalem and disbursement of the Jews to the slave markets of the world. Over the fifth and sixth millennia the Jews contemplate their plight.

Verse 13 asks for the Messiah to return to save them, which is scheduled for the close of the sixth millennium and the onset of the seventh millennium.

Verses 14 through 17 describe the Messianic Kingdom, wherein the Jews will finally understand why they had to suffer so much. At last, God will establish the works of their hands and give them rest.

Moses wrote:

“Return, O LORD, how long? and let it repeat thee concerning thy servants.

“O satisfy us early [at the dawning of the seventh millennium] with thy mercy; that we may rejoice and be glad all our days [6,000 years].

“Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

“Let thy work appear unto thy servants, and thy glory unto their children.

“And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it” (Psalm 90:13-17).

### **Enoch, Chapter 48**

1. And at that place I saw an inexhaustible fountain of justice; and around it many fountains of wisdom, and all the thirsty drank out of them and were filled with wisdom, and their dwelling-places were with the just and holy and chosen.

2. And at that hour that Son of man was called near the Lord of the spirits, and his name before the Head of days.

3. And before the sun and the signs were created, before the stars of heaven were made, his name was called before the Lord of the spirits.

4. He will be a staff to the just and the holy, upon which they will support themselves and not fall, and he will be the light of the nations, and he will be the hope of those who are sick in their hearts.

5. All who live upon the earth will fall down before him and bend the knee to him, and will bless and praise him and will sing psalms to the name of the Lord of the spirits.

6. For this purpose he was chosen and hidden before him before the world was cre-

ated, and he will be before him to eternity.

7. And the wisdom of the Lord of the spirits has revealed him to the holy and the just, for he preserves the portion of the just, because they have hated and despised this world of injustice, and have hated all its deeds and ways in the name of the Lord of the spirits; for in his name they will be saved, and he will be the revenger of their lives.

8. And in those days the countenances of the kings of the earth, and of the mighty who possess the earth, will be bent down on account of the deeds of their hands, for on the day of their terror and trouble their souls will not be saved.

9. And I will put them into the hands of my chosen, like straw in fire and like lead in water; thus they will burn before the face of the just, and sink before the face of the holy, and no trace of them will be found.

10. And on the day of their trouble, there will be rest on the earth; before him they will fall and not rise again, and there will be no one to take them with his hands and lift them up, because they have denied the Lord of the spirits and his Anointed. The name of the Lord of the spirits be blessed!

As Enoch describes the events of this chapter, the judgments have been concluded and all the saints are rejoicing. Fountains of justice and wisdom are provided for the saints, who gladly partake. It is difficult to comprehend how fountains can dispense wisdom. Perhaps the elixir will trip a switch in our brains and turn on something that has lain dormant during our lifetime. On the other hand, the term "fountains" may only be a metaphor for something that men should normally gain through experience. We, who now see only "through a glass darkly" (I Cor. 13:12), will be able to comprehend the use of wisdom and justice when we are transformed into immortal beings.

In verses 2-6 we are told that the name of the Messiah was known before Creation, but that His name was hidden. Even before the signs of the Zodiac were grouped among the stars as a pathway for the sun, in which the story of the first and second advents of the Messiah are given, His name was hidden. Enoch was deprived of knowing that the Messiah's name was Jesus, lest the Chosen People become aware of His identity. Their spiritual eyes and ears were to be closed for a reason. Jesus had to be rejected and crucified. His blood had to be shed for the sins of the world. Therefore, Enoch tells us that His name was withheld. He does tell us, however, that the Messiah will be a "staff" of support to the just, a

"light of the nations," and a "hope" for those who are sick at heart. By saying that He will be a "light of the nations," he means that eternal life is not restricted only to the people of Israel. Enoch wrote that one day, "all who live upon the earth will fall down before him and bend the knee to him." One day, all will know His name. Paul wrote:

"Wherefore God also hath highly exalted him, and given him a name which is above every name:

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

In verse 7, Enoch is told that the Messiah's name will be revealed to the saints (the "holy and the just") and that He will "preserve" them. Salvation will come through His name, as Enoch says, "for in His name they will be saved." Since it is the blood and the name of Jesus that saves and preserves, we must conclude that salvation is a gift from God, and is not obtained by any works that we might do. Eternal life comes by grace through faith in the sacrificial death and resurrection of Jesus Christ. Over and over again, we are told this in the New Testament. Peter told the crowd on Pentecost, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 1:21). And, again, he said, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). As your "revenger" you can be certain that no one will get away with harming you. Do not be troubled over persecution, the wicked will not get away with it. In fact, that may be why we read about the Lord breaking teeth!

In verses 8 and 9, we are reminded that the "kings of the Earth" will be ashamed; and that the "mighty who possess the Earth" (that is the international banking cartel) will be "bent down" or humiliated. They will not survive the judgment — "their souls will not be saved."

In verse 10, Enoch says that the Messianic Kingdom will bring "rest" to the Earth, as foreshadowed by the observance of the Jewish Sabbath — the seventh day of each week, in which all were to refrain from labor.

The political and economic leaders of the Antichrist's kingdom will be judged because they denied the existence of God and His Messiah. Their judgment will be meted out, not just because of their wickedness, though they are wicked, but because of their unbelief.

## Enoch, Chapter 49

1. For wisdom is poured out like water, and glory does not cease before him to all eternity.

2. For he is powerful in all the secrets of justice; and injustice, like a shadow, will end, having no stability, because the Chosen One has arisen before the Lord of the spirits and his glory is to all eternity, and his power to all generations.

3. In him dwells the spirit of wisdom, and the spirit of him who imparts understanding, and the spirit of doctrine and of power, and the spirit of those asleep in justice.

4. And he will judge the secrets, and no one will be able to speak a vain word before him, because he is the Chosen One before the Lord of the spirits, according to his will.

The word "For" connects this verse with the last verse of the previous chapter, in which we are told that there will be "rest" over all the Earth (48:10) ... "For wisdom is poured out like water" (49:1). This chapter extols the eternal glory of the Messiah. Justice will prevail and injustice will fade away because Christ knows every thought of every person who ever lived. He is given the pre-eminence over "all generations," from Adam to the last baby born. Christ is indwelt by the Holy Spirit — here called the spirit of "wisdom," "understanding," "doctrine," ruling "power" and the spirit of "those asleep in justice" (which some say is the spirit that dictated prophecy to the inspired Jewish writers of the Old and New Testaments). When Christ judges a person, no rebuttal will be necessary. The prisoner will be fully aware that the Judge knows all about him. No lie or "vain word" can influence the Divine Judge.

## Enoch, Chapter 50

1. And in those days there will be a change for the holy and chosen, and the light of the days will dwell over them, and glory and honor will be turned over to the holy.

2. And on the day of trouble, evil will gather over the sinners, but the just will over come through the name of the Lord of the spirits; and he will show it to the others, that they may repent, and cease the work of their hands.

3. And they will have no honor before the Lord of the spirits, but in his name they will be saved, and the Lord of the spirits will have mercy on them, for his mercy is great.

4. And he is just in his judgment, and before his glory, and injustice will not stand in his judgment: whosoever will not repent

shall be destroyed.

5. Henceforth I will not have mercy on them, says the Lord of the spirits.

In the Messianic Era, the saints will be "changed" — given glory and honor and allowed to reign with Christ over the world. Just prior to the heavenly Kingdom the world's political system will undergo "the day of trouble" — also called the Tribulation Period. As the Tribulation Period draws near, the Gospel will go forth to persuade men to repent and be saved. Note that Enoch says that men will be saved, not because of any honor they deserve, but through "His name" and the Lord, whose "mercy is great." Only those who do not repent will be destroyed in the Tribulation Period.

### **Enoch, Chapter 51**

1. And in those days the earth will return that entrusted to it, and Sheol will return that entrusted to it, which it has received, and hell will return what it owes.

2. And he will choose the just and holy from among them, for the day has come that they be saved.

3. And the Chosen One in those days will sit upon his throne, and all the secrets of wisdom will proceed from the thoughts of his mouth, for the Lord of the spirits has given it to him and has honored him.

4. And in those days the mountains will skip like rams, and the hills spring like lambs satisfied with milk, and they will all be angels in heaven.

5. Their faces will shine in gladness, because the Chosen One has arisen in those days, and the earth will rejoice, and the just will live thereon, and the chosen will walk and move thereon.

This chapter opens with the resurrection. In verse 2, the saints (the just and holy) will be chosen from among the dead. In Enoch's day, at death the body of a saint returned to the earth, releasing the soul and spirit to Sheol, later called "Paradise" and "Abraham's Bosom." Sheol consisted of two areas, one for sinners and another for saints, with a great gulf separating them. The term "hell" is an English translation of the Hebrew term, "Sheol."

From the context, it does not seem that sinners are in view here, even though the terms "Sheol" and "hell" return "that entrusted to it." It has been suggested that the term "hell" was not a part of the original text, but was later added by some translator. Enoch sees the saints resurrected and describes their happiness in terms of "rams," "lambs" and "angels." Christ will bring the saints with Him to Earth, where they will "rejoice," "live," "walk and move thereon." The saints will live and reign

with Christ during the Kingdom Age.

### **Enoch, Chapter 52**

1. And after those days, at that place, where I had seen all the visions of that which is hidden — for I was taken up by the whirling of the wind and carried toward the west;

2. There my eyes saw the secrets of heaven, all things that will be on the earth, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead.

3. And I asked the angel who went with me, saying: "What are those things which I have seen in secret?"

4. And he said to me: "All these things which thou hast seen are for the power of his Anointed, that he may command and be powerful on the earth."

5. Then this angel of peace answered and said to me: "Wait a little, and thou wilt see, and there will be revealed to thee every secret that the Lord of the spirits has planted.

6. These mountains which thou hast seen, the mountain of iron, and the mountain of copper, and the mountain of silver, and the mountain of gold, and the mountain of soft metal, and the mountain of lead, all these will be before the Chosen One like wax in the presence of fire, and like the water which falls down from above on these mountains, and will be weak before his feet.

7. And it will come to pass in those days that no one will save himself, not with gold and not with silver: no one will be able to save himself or to flee.

8. And there will be no iron for war and no clothing for a breast-plate; metal will not aid and zinc will not aid, and will not be beaten out, and lead will not be desired.

9. And all these things will disappear and be destroyed from the face of the earth, when the Chosen One shall appear before the face of the Lord of the spirits."

For the present, Enoch has finished describing the Messianic Kingdom, but still wishes to explain some of the things he has seen. He leaves heaven in a celestial vehicle, which he describes as the "whirling of the wind" and travels toward the west where he sees six mountains containing metals used in Enoch's day for instruments of war as well as commerce. These mountains may not physically exist as such, but could be simply an allegorical vision. Some have suggested that these mountains, being six in number, represent Christ's enemies — the armies of the Antichrist.

The "angel of peace" tells him that these metals will be powerless in the day when

Christ takes over the world and sets up the Messianic Kingdom. For example, there will be no iron for making instruments of war. There will be no gold for bribing the Judge. Enoch is told that all these metals will be removed from the planet. Enoch is also told to be patient ... that he will eventually learn more about the secrets of heaven, a promised fulfilled in chapter 53.

### **Enoch, Chapter 53**

1. And there my eyes saw a deep valley, whose mouth was open, and all those who dwell upon the earth and sea and islands will bring him gifts and presents and tokens of submission, but that deep valley will not be filled.

2. And they commit crimes with their hands, and everything they make they devour criminally, they, the sinners; but they will be destroyed in the presence of the Lord of the spirits, they, the sinners, and will be chased from off the face of his earth continually to all eternity.

3. For I have seen the angels of punishment, going and preparing all the instruments for Satan.

4. And I asked the angel of peace who went with me: "These instruments, for whom have they been prepared?"

5. And he said to me: "These are prepared for the kings and the mighty of this earth that they be destroyed with them."

6. And after this the Just and Chosen One will cause the house of his congregation to appear; henceforth it will not be hindered in the name of the Lord of the spirits.

7. And these mountains will be in his presence like the earth, and the hills will be like a fountain of water, and the just will rest from the oppression of the sinners."

First, Enoch sees six mountains and now a deep valley, which also may not physically exist. It may be metaphoric of meager attempts to bribe the Divine Judge. Whatever they bring will not be enough to atone for their wickedness. Even if they returned all that they stole, that would not be enough. Their major crime is that of unbelief, something for which there is no forgiveness. Once caught, the prisoner cannot simply experience an epiphany and be sorry for what he did. For forgiveness to be effective, repentance is something that should be done before one is apprehended.

"Angels of punishment" will prepare instruments for Satan and those wicked politicians, who were duped by him. John calls them the "beast and the false prophet" (Rev. 19:20). They will all be judged and cast into hell. As we shall see, these instruments contained strong chains with

which to bind Satan (Rev. 20:1-3).

After the wicked are judged, the Messiah will populate the planet with His congregation of saints. At last, there will be peace and tranquility upon the Earth.

#### **Enoch, Chapter 54**

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

*2. And they brought the kings and the powerful, and put them into the deep valley.*

*3. And there my eyes saw how they make instruments for them, iron chains of immense weight.*

*4. And I asked the angel of peace, who went with me, saying: "These chain instruments, for whom have they been prepared?"*

*5. And he said to me: "These have been prepared for the hosts of Azâzél, to imprison them and put them into the lowest hell: and their jaws will be covered with rough stones, as the Lord of the spirits has commanded.*

**6. Michael and Gabriel, Raphael and Phanuel,** they will overpower them on that great day, will throw them on that day into the oven of burning fire, that the Lord of the spirits may avenge himself on them on account of their injustice, because they became subject to Satan, and have led astray those who dwell on the earth."

First, Enoch saw six metaphoric mountains, then a metaphoric deep valley, and now another metaphoric deep valley with a burning fire. It is here that the world's kings and powerful politicians (of what I consider to be the New World Order) will be judged. The chains will bind Satan, Azâzél and the other fallen angels for the part they play in the corruption of the human race. Enoch says they will be put into the lowest hell — the biblical "bottomless pit" (Rev. 20:3).

Although most theologians see the "beast out of the sea" (in Revelation 13) as the Antichrist, I see that beast as more than just the Antichrist. It is a vast bureaucracy, whose leader is the Antichrist. He is represented by the mouth that "speaketh great things" (Rev. 13:5). And although most view the "beast out of the earth" (Rev. 13:11) as his sidekick, I see this beast as the Antichrist, himself. My candidate for the beast is none other than the United Nations, whose various departments are already established. In the middle of the Tribulation Period, they will combine into a world bureaucracy. These smug socialists, who deny the existence of God ... and who see Jesus as a simple deluded carpenter of no consequence, will come face to face with their destiny. When the Antichrist commits the abomination of desolation and

takes over the world, these bureaucrats will be complicit with Satan's plan to rid the Earth of the Jewish people. They will be responsible for the Battle of Armageddon, thus deserving of God's judgment.

#### **An Apocryphal, Possibly Gnostic Insert**

The first six verses in chapter 54 seem authentic, but verses 7-10, along with the first two verses of chapter 55, do not fit the context of the final judgment. Someone must have inserted the judgment of Noah's Flood, thinking that it was a part of the final judgment. These six verses are entirely out of character with the context and could have been added by a Gnostic sect (as seen in making the waters above masculine and the water beneath feminine). This sounds like something the Gnostics of the late first century would concoct. It is my opinion that the following six verses should be expunged from the text, but because it appeared in the Ethiopic manuscript, we shall leave them for you to read. However, I suggest that you regard them as irrelevant.

#### **54:7 through 55:2 Concerns Noah's Flood**

*7. And in those days the punishment from the Lord of the spirits will come, and all the repositories of water, which are above in the heavens, and also the fountains of water, which are under the heavens, and which are under the earth, will be opened.*

*8. And all the waters will be joined with the waters, which are above in the heavens; but the water, which is in high heaven is the masculine, and the water which is beneath on the earth is the feminine.*

*9. And then will be destroyed all those who dwell on the earth, and those who dwell under the ends of heaven.*

*10. And through this they know their injustice, which they have done on the earth, and therefore they are destroyed.*

#### **Enoch, Chapter 55 (Continues a Flood Insertion)**

*1. And after that the Head of days repented and said: "In vain have I destroyed all who dwell on the earth."*

*2. And he swore by his great name: "Henceforth I will not do thus to all those who dwell on the earth, and I will place a sign in the heavens; and it will be a token of fidelity between me and them to eternity, as long as heaven is above the earth.*

It is obvious that the above six verses were not part of the original scroll. The writer has God repenting for having destroyed the human race, something that would abrogate the possibility of another future judgment. But the concept of two

judgments is as old as civilization itself. Flavius Josephus said that Adam received a prophecy that the world would be judged twice — once by water and once by fire. Josephus wrote:

"And that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars; the one of brick, the other of stone: they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind; and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day" (Josephus, *Antiquities*, Bk 1, Ch. 2, Para. 70,71).

Noah's Flood fulfilled Adam's first prophecy and the final judgment at the advent of the Messianic Kingdom will fulfill the second. It is not possible that both judgments could be construed as one and the same judgment.

Now that we have discredited the inserted verses, let us return to the text as originally given by Enoch.

#### **Enoch, Chapter 55**

*3. And then it will be according to my command; when I desire to overpower them by the hand of the angel on the day of trouble and suffering, before this, my anger and my punishment will remain over them," says the Lord of the spirits.*

*4. Ye mighty kings, who will dwell on the earth, ye shall be about to see my Chosen One, as he sits on the throne of my glory, and judges Azâzél and all his associates, and all his hosts in the name of the Lord of the spirits."*

We have returned to the events that John described in Revelation 19:11-20:6. At the close of the Tribulation Period (here called "the day of trouble and suffering"), Christ will appear above Jerusalem with an entourage of angels and saints. He will put a stop to the Battle of Armageddon, slay the wicked with the word of His mouth, and judge those responsible for the proposed genocide of the Jewish people.

#### **Enoch, Chapter 56**

*1. And I saw there the hosts of the angels of punishment walking and holding chains of iron and of metal.*

*2. And I asked the angel of peace, who went with me, saying: "To whom are these going, holding them [i.e. the chains]?"*

*3. And he said to me: "Each one to his chosen and his beloved, that they be thrown into the deep abyss of the valley.*

4. And then that valley will be filled with their chosen and beloved, and the day of their lives will be ended, and the day of their error will, from that time on, not be counted."

5. And in those days the angels will assemble, and turn their heads toward the east, towards the people of **Parthia** and **Media** [Persia], in order to excite the kings, and that a spirit of disturbance come over them, and disturb them from off their thrones, that they come forth from their resting places like lions, and like hungry wolves amidst their flocks.

6. And they will ascend and step upon the land of their chosen, and the **land of his chosen** will be before them a **threshing-floor** and a path.

7. But the **city of my just** will be a hindrance to their horses, and they will take up a battle amongst themselves, and their right will become strong against themselves, and a man will not know his neighbor or his brother, nor the son his father or his mother, until there shall be sufficient bodies by their death and their punishment over them — it will not be in vain.

8. And in those days the mouth of Sheol will be opened, and they will sink into it; and their destruction, Sheol, will devour the sinners from the presence of the chosen.

In this chapter, Enoch says that Persia will lead the final battle against the Chosen People. He says that there is a "land of His Chosen" and a "city of my just," whose main symbol is a "threshing-floor." Though written before Noah's Flood, and though not named here, does that not sound exactly like the Land of Israel, the City of Jerusalem, and the Temple Mount?

The main enemy is Persia and the battle will be fought just prior to the appearing of Christ to execute judgment. For a larger picture, we have only to consult Ezekiel 38-43. This seems to be describing the Battle of Gog and Magog, whose first-mentioned ally is "Persia" (Ezk. 38:5). Modern-day Iran is currently moving the world toward that great battle. I have long felt that the battle is divided into at least two invasions. The first seems to be at the beginning of a seven-year period (Ezk. 38), and the second will be concluded with birds eating the flesh of the slain upon the battlefield (Ezk. 39:17). This will occur at the close of the seven years.

In that respect, the combatants are basically the same. It appears that Armageddon will be an Islamic invasion for the purpose of killing every Jew on the planet. But Christ will intervene to save the day and establish Heaven's Kingdom in Jerusalem. In that day, Israel will be put at the

head of the nations and Christ will rule as King of kings and Lord of lords for a thousand years.

### **Enoch, Chapter 57**

1. And it came to pass after this that I saw again a **host of wagons**, upon which men were riding, and they **came upon the wind** from the east and from the west to the south.

2. And the noise of their wagons was heard, and as this **commotion** took place, the holy ones from **heaven noticed it**; and the pillars of the earth were moved from their place, and it was heard from the ends of the earth to the ends of the heavens in **ONE day**.

3. And they will all fall down and bend the knee before the Lord of the spirits. And this is the end of the second Parable.

In this chapter, Enoch describes the Battle of Armageddon. It appears that the whole world gets involved. The "host of wagons" was Enoch's way of describing military vehicles of various kinds and the fact that they "came upon the wind" suggests that they were very fast, perhaps some even flying through the air. The

"noise" and "commotion" could have been the awesome sounds of jet aircraft — so fierce they caught the attention of the angelic host.

Heaven followed the movements as the "pillars of the earth were moved," suggesting terrific explosions across the battlefield. The description that the explosions were heard "from the ends of the earth to the ends of the heavens" implies something that only today's modern warfare could provide — nuclear explosions. Several of those things going off would certainly get the attention of heaven's armies.

Enoch emphasized that all this will happen in "one day," suggesting that this is the day when Christ returns to stop the carnage. It is the day of His glorious appearing. Certainly, nothing short of the revelation of Jesus Christ could cause all men to "fall down and bend the knee before the Lord." Oh, what a day that will be!

With nothing further to describe in this chapter, Enoch concludes his account of the second parable. In our next installment, we shall observe the third and last of these parables. ♦

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