

Book Two: *The Book of the Parables*

The Ancient *Book of Enoch*

(Part Four)

With Commentary by J. R. Church

Sections 6 & 7, Chapters 37-71

In our previous three studies on the ancient *Book of Enoch*, we reviewed BOOK ONE: *The Book of the Watchers* (chapters 1-36).

In this study, we shall take up BOOK TWO: *The Book of the Parables*, which comprises chapters 37-71. However, because of the length of this book, our review this month will only cover the Introduction and the first of three parables (chapters 37-44). The second parable (chapters 45-57) will be addressed in our next installment, followed by the third parable (chapters 59-71) the following month. With chapter 37, we enter upon "Section 6." There are a total of 20 sections, comprised of seven scrolls, covering 108 chapters.

Notice, in the following verses Enoch separates this section from his previous vision (Enoch 13:8). This chapter opens with his "second vision." Furthermore, this vision is described as a vision of "wisdom."

Enoch gave his genealogy as the seventh from Adam. Each generation is listed from Adam to Enoch, establishing his credentials. Otherwise, we might not know that this book belongs to the right man.

Enoch, Section 6

Chapter 37 - Introduction

1. *The second vision of wisdom which Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw.*

2. *And this is the beginning of the words of wisdom, which I commenced to speak and to relate to those who dwell on the earth: hear, ancestors, and see, descendants, the holy words, which I will speak before the Lord of the spirits!*

3. *It is proper to name the former first, but from the descendants too we will not keep back the beginning of wisdom.*



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.

4. *And up to the present time there was not given from before the Lord of the spirits the wisdom, which I have received according to my knowledge, according to the pleasure of the Lord of the spirits, by whom the portion of life everlasting was given to me.*

5. *Three Parables were given to me; and I commenced to relate them to those who dwell on the earth.*

Having finished our review of Enoch's first scroll, we now take up the second of seven ancient manuscripts attributed to the man who "walked with God." In the opening verse (Enoch 37:1), Enoch gives his heritage as the seventh generation from Adam, being "the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam."

This vision is different from his earlier experience, in that here Enoch receives

three parables. The first parable is given in chapters 37-44, and is the subject of this review. Enoch dedicated this scroll to his ancestors (Adam was still alive at this time) saying, "It is proper to name the former first," but also to those descendants who will populate the Earth throughout history — until the coming of the Messianic Kingdom. He tells mankind to hear the "holy words," or, as some translations have it, "the words of the Holy One." The "Holy One" is the Messiah, whom we know as our Lord Jesus Christ.

As we shall see, Enoch explains that he has been given "life everlasting," and lets everybody know that when the Messiah sets up the promised heavenly Kingdom, none of the wicked will be allowed to enjoy it. In every generation, men are confronted with the message of redemption

Continued on Page 33

Continued From Page 6

and are offered an opportunity to receive the promise of eternal life. Those who reject the Lord will not be able to ask for mercy after He appears. It will be too late to repent.

Enoch mentions the term "wisdom" three times in chapter 37, thus making it a significant part of this study. As we shall see in chapter 42, wisdom is personified as a woman who could not find a place to dwell among mankind, so she was given a place in heaven. In Proverbs 8:27, Solomon also portrays wisdom as a woman, and said that she was living in heaven "when He prepared the heavens." Wisdom, therefore, existed before the creation of Adam. Perhaps the term "wisdom" is given a feminine mystique because of the "tree of the knowledge of good and evil," which in Enoch 33:6 is described as the "tree of wisdom," from which Eve partook. Enoch said that Raphael told him: "This is the tree of wisdom from which thy old father and thy aged mother, who were before thee, ate, and they learned wisdom, and their eyes were opened, and they learned that they were naked, and were driven out of the garden." Over time, most early civilizations came to think of wisdom as a woman, thus giving rise to the idolatrous concept of goddess worship — the "goddess" of wisdom.

Enoch, Section 7**Chapter 38**

We come now to "Section 7" and the vision of the parables. The first of these three parables contains a prophetic account of the end-time saints, whom Enoch calls the "congregation of the just" (Enoch 38:1), following the removal of sinners. Enoch is informed about the mysteries of heaven, sees an innumerable number of angels, and mentions four archangels — Michael, Raphael, Gabriel and Phanuel. In this book, Phanuel has replaced Uriel in the inner circle of archangels (See Enoch 20:1).

This change in the status of the archangels may have occurred following the crucifixion and resurrection, because we are told that Phanuel was in charge of those who will repent and receive eternal life. That would be the Dispensation of Grace, which will continue until the rapture of the New Testament saints in the end-time — just prior to the Messiah's return to set up heaven's kingdom. Enoch writes:

1. First Parable. When the congregation of the just shall appear, and the sinners are condemned because of their sins, and expelled from the face of the earth,

2. And when the Just One shall appear

in the presence of the just who are chosen, whose deeds hang on the Lord of the spirits, and the light [i.e. shekinah glory] shall appear to the just and to the chosen, who dwell on the earth, — where will be the habitation of the sinners, and where the resting-places of those who have denied the Lord of the spirits? It were better had they not been born.

3. And when the secrets of the just shall be revealed, then the sinners will be judged, and the impious will be expelled from the presence of the just and chosen.

4. And from that time those who hold the earth will not be powerful and exalted, nor will they be able to behold the face of the just, for the light of the Lord of the spirits is seen on the face of the holy and just and chosen.

5. And the mighty kings will perish at that time, and will be given over into the hands of the just and holy.

6. And from that time on no one can ask for mercy from the Lord of the spirits, for their lives have ended.

Notice the term "congregation of the just" in verse 1 and the "Just One" in verse 2. The "Just One" is a reference to Jesus Christ, and the "congregation of the just" represents all believers who have received eternal life purchased by our Savior's blood through His crucifixion and resurrection. This would also include the Old Testament saints, since they were kept in Paradise awaiting their full redemption, which was also paid for through His sacrificial death and glorious resurrection. Enoch, who, having now traveled into the future — to a time beyond the historic experience at Calvary, finds that he too has become a recipient of eternal life, and makes mention of his new status (Enoch 37:4).

Enoch writes that the saints will populate the Earth during the Messianic Kingdom, but he wants to know what will become of the sinners? He learns that they will be "condemned" and "expelled from the face of the earth." He says, "It were better had they not been born." Jesus quoted from this verse on the night of the last Passover. Speaking of Judas Iscariot, Jesus said, "He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him, but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born" (Matthew 26:23,24). The Savior's statement could be thought of as proof of the authenticity of this ancient book. On the other hand, it is possible that Enoch was simply quoting the Savior, having been transported into the future, and therefore, knowing what Jesus

said at the last supper.

Earlier, in Enoch 27:1, he was told that sinners would be judged in a certain valley, thought to be the Gehenna Valley, located just south of Jerusalem's Temple Mount. Among the sinners to be judged are "those who hold the earth" — "the mighty kings." They will perish and their kingdoms will be given over into the hands of the "just and holy." Once the Lord appears in power and great glory (Rev. 19), it will be too late for the ungodly to repent. Enoch says, "From that time on no one can ask for mercy ... for their lives have ended." There is no second chance for those who reject the Lord.

Enoch, Chapter 39

Having seen this vision of the glorious appearing of Christ with His bride, Enoch tells us that the saints will descend from heaven (v. 1) and dwell upon the earth among the redeemed children of men:

1. And it will come to pass in these days that the chosen and holy children will descend from the high heavens, and their seed will become one with the children of men.

2. In those days Enoch received books of zeal and of anger, and books of disturbance and of expulsion, and "mercy will not be upon them," said the Lord of the spirits.

3. And at that time, a cloud and a whirlwind seized me from the face of the earth, and carried me to the end of the heavens.

4. And here I saw another vision, the dwellings of the just and the resting-places of the holy.

5. Here my eyes saw their dwellings with the angels, and their resting-places with the holy, and they asked and petitioned and prayed in behalf of the children of men, and justice like water flowed before them, and mercy like dew on the earth; thus it is among them to all eternity.

6. And in those days my eyes saw the place of the chosen of justice and of faith, and how justice will be in their days, and the just and chosen without number before him to all eternity.

7. And I saw their dwelling under the wings of the Lord of the spirits; and all the just and chosen before him are ornamented as with the light of fire, and their mouths are full of blessings, and their lips praise the name of the Lord of the spirits, and justice before him will not cease.

8. Here I desired to dwell, and my soul longed for this place; here my portion has been before, for such is established concerning me before the Lord of the spirits.

9. And in those days I blessed and exalted the name of the Lord of the spirits with blessings and praise, for he has strengthened me in blessing and praise according

to the will of the Lord of the spirits.

10. *For a long time my eyes looked at this place*, and I blessed him, saying: "Bless him, and let him be blessed from the beginning and to eternity!"

11. Before him there is no ceasing; *he knows*, before the world was created, what the world is, and will be from generation to generation.

12. Thee they praise who do not sleep; they stand before thy glory, and bless and glorify and exalt thee, saying: '**Holy! Holy! Holy!** the Lord of the spirits fills the earth with spirits.'"

13. And here my eyes saw all those who do not sleep, standing before him and blessing him, and they say: "Blessed art thou, and blessed the name of the Lord to all eternity."

14. And my face was changed until I could see no more.

Concerning the sinners (v. 2), Enoch speaks of receiving some "books." These may be what the rabbis call the "book of life" and the "book of death" that God will use in judging the wicked. We can see such books in John's Apocalypse:

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:5).

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals" (Rev. 5:1).

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 21: 11,12).

In the Book of Enoch they are called, "books of zeal and of anger, and books of disturbance and expulsion."

In verse 3, Enoch recounts the vision by telling us, "*a cloud and a whirlwind seized me from the face of the earth.*" This is similar to the first vision that he described in chapter 14, verse 8, wherein he was beckoned by a cloud, a fog, and a wind that lifted him up to heaven.

In these opening chapters of *The Book of Parables* (Enoch 39:3) Enoch mentions only the cloud and wind, but in the final chapter (Enoch 71:5-8) he once again describes the celestial vehicle that Enoch calls a "house" and, therefore, does not leave us with thinking that he was taken

into heaven this time with only a cloud and whirlwind. Enoch 71:5-8 says:

5. *And the spirit moved Enoch into the heaven of heavens. And I saw there in the midst of the light how there was something which was built of crystal stone, and between these stones tongues of living fire.*

6. *And my spirit saw how a fire surrounded this house, on the four sides rivers full of living fire, and how they surrounded this house.*

7. *And around about were Seraphim and Cherubim and Ophanim; these are they who do not sleep, but guard the throne of his glory.*

8. *And I saw angels who could not be numbered, a thousand times thousand, and ten thousand times ten thousand, surrounded that house, and Michael and Raphael, Gabriel and Phaniel, and the holy angels who are in the high heavens enter and leave that house.*

When Enoch arrived, he said that he saw people living in wonderful accommodations among the angels. Evidently, Enoch had been transported into the future — to the concluding days of human history, just prior to the establishment of the Messianic Kingdom. Until the crucifixion and resurrection, around A.D. 30, saints did not ascend into heaven, but were kept in Paradise, also called, "Abraham's Bosom." But when the Savior rose again, He took the Old Testament saints into heaven to live. And from that day forward, dying saints go straight to heaven. The Apostle Paul wrote, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:8). Enoch said that they "dwell under the wings of the Lord," a phrase similar to Psalm 91:4, "He shall cover thee with his feathers, and under his wings shalt thou trust."

Enoch saw those whose lives had ended on Earth, now living in heaven; and they were described as a caring group who pray for those living on Earth. It seems that the spiritual conditions of their relatives and friends were important to them. There is a passage in Hebrews 12:1,2 that says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Obviously, those in heaven care for us.

Enoch said that he desired to dwell with them. His soul longed for this wonderful place. He began to shout or sing praises to the Lord, just as the others did. He said that he looked at this place for a long time.

I can imagine he walked up and down one street after another admiring the mansions where the saints live. Enoch acknowledged that the Lord knew the end from the beginning: "*He knows, before the world was created, what the world is, and will be from generation to generation.*" He could have only said this, having been transported into the future — to the end of days, himself. Only then would he realize that the Lord can travel through time. Somehow, heaven exists outside our space/time continuum and is not bound by it.

Even more than the beauty of the place was the joy of the people. Their happiness was contagious. Enoch describes a group of angels who do not sleep, but continually shout, "**Holy! Holy! Holy!**" This same refrain is found in Isaiah and Revelation:

*Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, **Holy, holy, holy,** is the LORD of hosts: the whole earth is full of his glory" (Isa. 6:2,3).*

*And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, **Holy, holy, holy,** LORD God Almighty, which was, and is, and is to Come" (Rev. 4:8).*

It seems that Enoch was temporarily blinded by the dazzling glory. He said, "My face was changed until I could see no more."

Enoch, Chapter 40

Once again, as described in his previous visit (in Enoch 14:22), Enoch and his angelic guide see an innumerable host of "beings." Whether they were all angels or a mixture of angels and people, we are not told, but I suspect that since he was transported into the future, to the end of days, untold millions of saints were among those present. Nearest the throne were four angels, and though Enoch had previously met three of them, for some reason he did not recognize them here. Perhaps he was too far away, or maybe his temporary blindness, due to the brightness of the glory, affected his vision. He asked his guide who they were, and was told that they were Michael, Raphael, Gabriel, and Phaniel:

1. *And after that I saw a thousand times thousand, and ten thousand times ten thousand beings, an innumerable and immense multitude, who stood before the glory of the Lord of the spirits.*

2. *I looked, and on the four sides of the Lord of the spirits I saw four faces, different from those standing, and I learned their names, which the angel who came*

with me announced as their names to me, and showed me all the secrets.

3. And I heard the voices of those four faces as they blessed before the Lord of glory.

4. The first voice blessed the Lord of the spirits to all eternity.

5. And I heard the second voice praising the Chosen One and the chosen ones, who hang on the Lord of the spirits.

6. And I heard the third voice asking and praying for those who dwell on the earth, and petitioning in the name of the Lord of the spirits.

7. And I heard the fourth voice keeping off the satans, and not allowing them to come before the Lord of the spirits to accuse those who dwell on the earth.

8. After that I asked the angel of peace who went with me, who showed me all things that were hidden, and said to him: "Who are these four faces that I see, and whose voices I hear and have written them down?"

9. And he said to me: "The first is the holy Michael, merciful, slow to anger; and the second, who is over all sicknesses and over all the wounds of the children of men, is Raphael; and the third, who is over all the powers, is the holy Gabriel; and the fourth, who is over penitence and the hope of those who inherit everlasting life, is Phanuel."

10. And these are the four angels of God, the Most High, and the four voices I heard in those days.

In verse 4, Michael praised God, the Father; Raphael gave praises to the Messiah ("the Chosen One") and to all believers ("the chosen ones") who turned to Him during the Dispensation of Grace; Gabriel prayed for those who still dwelt on the Earth; and Phanuel fended off a group of fallen angels called, "satans" who wished to accuse those for whom Gabriel prayed.

Enoch was told that Michael was merciful and slow to anger; Raphael worked with all sicknesses and wounds that beset mankind; Gabriel was the watcher over all the "powers," thought to be political and governmental authorities; and Phanuel was in charge of all New Testament believers who repent and receive eternal life.

In Enoch's day, Michael was the chief of the archangels, but was not yet given the responsibility of watching over the nation of Israel. However, in the future, as Enoch relates in this vision, Michael had been fully commissioned. Furthermore, Michael would soon fight the great red dragon, as seen in Revelation 12. Nevertheless, we are told that Michael is merciful and slow to anger. For example, in Jude 9, we can

see his restraint: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

When the four archangels are first mentioned in Enoch 20:1-7, Uriel is listed first as being a watcher over "thunder and trembling," whereas, Phanuel is not mentioned at all. In Enoch's day, the four watchers were Michael, Gabriel, Raphael and Uriel. Why Phanuel has replaced Uriel is not certain, but we learn that Phanuel was given charge of all who hear and receive the Gospel of eternal life. Therefore, it is possible that a new position was opened up with the crucifixion and resurrection of Christ. The Dispensation of Grace ushered in a new dynamic in God's plan of the ages.

Enoch is escorted by an unnamed angel, who, in verse 8 is called, "the angel of peace." Some have suggested that this may be Uriel, the one who accompanied Enoch in his previous journey in chapter 21. However, if he is Uriel, why is he called the "angel of peace" — a title that contradicts Uriel's position as the watcher over "thunder and trembling"? In the final analysis, I think we will have to be content with the simple title, "angel of peace."

In verse 7, we are told that Phanuel would not allow the "satans" to accuse those believers under his care:

"And I heard the fourth voice keeping off the satans, and not allowing them to come before the Lord of the spirits to accuse those who dwell on the earth." Obviously, born-again believers are impervious to satanic accusations. We have been saved by grace through the blood of Christ. We no longer have to answer for our sins. We have an advocate with the Father, Jesus Christ, who answers for us. The satans are not allowed to accuse us before God. When God looks at us, he sees only the blood!

From this description, the confrontation between Phanuel and the satans may have erupted into a violent battle that led to the events described in the twelfth chapter of Revelation. It is there that Michael and his angels physically expel Satan and his angels out of heaven. Enoch may have been describing the opening salvo that led to that battle.

Enoch, Chapter 41

In chapter 41, Enoch mentions the "secrets of heaven," though he does not tell us what they are. By his next statement, "the kingdom as it is divided," we may assume that these "secrets" have something to do with various divisions of the Messianic "Kingdom".

1. And after this I saw all the secrets of heaven, and the kingdom as it is divided, and how the deeds of men are weighed upon scales.

2. There I saw the dwellings of the chosen, and the dwellings of the holy, and my eyes saw there how all the sinners were cast from there, they who had denied the name of the Lord of the spirits, and they are dragged away, and there is no rest for them because of the punishments which proceed from the Lord of the spirits.

3. And there my eyes saw the secrets of the lightning and of the thunder, and the secrets of the winds, how they are divided to blow over the earth, and the secrets of the clouds and of the dew, and there I saw also from what place they proceed, and from whence they satisfy the dust of the earth.

4. And there I saw the closed repositories, and from them the winds are divided out, and the repository of hail and the repository of fog and of the clouds; and his cloud hovers over the earth from the beginning of the world.

5. And I saw the repositories of the sun and of the moon, from whence they come and to which they return, and their glorious return, and how one is more glorious than the other, and their fixed course, and how they do not leave their course, and how they add nothing to their course and take nothing from it, and preserve their fidelity one with the other, remaining steadfast in their oath.

6. And first the sun goes out, and makes his way according to the command of the Lord of the spirits, and strong is his name to all eternity;

7. and after this the hidden and the revealed course of the moon, completing the course of her way in that place by day and by night, one looking at the other [i.e. opposite each other] before the Lord of the spirits; and they give thanks and praise and do not rest, for their thanksgiving is rest for them.

8. For the shining sun makes many changes for a blessing and for a curse, and the course of the path of the moon is light to the just, and darkness to the sinners in the name of the Lord who created a separation between light and darkness, and divided the spirits of men, and strengthened the spirits of the just, in the name of his own justice.

9. For neither does an angel hinder, nor is any power able to hinder, for the Judge sees them all, and judges them all before him.

At the beginning of this chapter, Enoch said that the deeds of men will be "weighed upon scales," a metaphor that later became

symbolic among civilized nations as "Justice" with a blindfold and a pair of balances in her hand. Even the early Egyptians developed a story about judgment after death: a man's heart would be placed on one side of a balance, and a feather on the other. If the heart weighed more than the feather, it was believed to be the weight of excessive wickedness. It is also a term used in Daniel 5, where we are told about Belshazzar's feast and the handwriting upon the wall that announced, "*Thou are weighed in the balances and art found wanting*" (Dan. 5:27).

With Christ ruling the government of nations as the all-knowing and all-seeing King/Judge, mankind will at last enjoy a world without crime, without political corruption, and without war. Verse 9 tells us that "*the Judge sees them all, and judges them all.*" To describe the Savior's impeccable reign over nations, the Bible uses the term "*rod of iron*" (Rev. 19:15).

In verse 7, Enoch gives the moon a feminine gender, saying, "*completing the course of her way.*" By this, he shows that the sun and moon prophetically represent Christ and His bride.

Having seen the secrets of Earth's ecosystem along with the seasonal effects of the sun and moon in his previous vision (Enoch 17-36), Enoch once again reflects upon the "*weather*" in terms of "*lightning, thunder, winds, clouds, dew, hail, and fog,*" but does not elaborate. This time, he brings up the subject because he sees Earth's climate during the Messianic era as stable and "*steadfast.*" However, the Old Testament book of Zechariah sheds a little light on the subject, noting that the Lord will force compliance with biblical Law, knowing that men's hearts are prone to rebellion:

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles."

"And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain."

"And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles."

"This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles" (Zech. 14:16-19).

When the Savior sets up His Kingdom,

Enoch notes that the saints will be given certain "*dwellings*" in which to live. Enoch calls them "*dwellings of the chosen, and the dwellings of the holy.*" We assume that they will be fine mansions built in major cities and towns throughout all nations, contributing to a quick economic recovery and prosperity for all people.

Christ will allow many of those who survive the Tribulation Period to remain on Earth. However, those who deliberately rejected Christ, will be removed in judgment. Enoch explains that hardened criminals, among whom were those who consorted with the Antichrist and other demonic powers, will not be allowed in the kingdom, saying, "*all the sinners were cast from there.*" We assume that those nations entering the Kingdom will include millions of people who had not heard the Gospel before, and either had not been confronted with, nor accepted, the "*mark of the beast.*" Therefore, they are not guilty of rejecting Christ outright. Nor were they engaged in the Battle of Armageddon — the attempted genocide of the Jewish people. Though not yet endowed with eternal life, they will be allowed to live and thrive during the coming Messianic Kingdom. It is my opinion, however, that the Gospel will be available to the surviving human race during the seventh millennium.

Concerning the "*sun*" and the "*moon*" during the Kingdom, Enoch tells us in verses 5-8 that God will maintain their courses faithfully, contributing to the stability of the planet's eco-system. Notice in verse 8, the phrase, "*light to the just, and darkness to the sinners.*" Even in Enoch's day, the righteous were classified with light and the wicked with darkness, giving rise to the Jewish concept "*children of light and children of darkness.*"

Enoch, Chapter 42

Having mentioned "*Wisdom*" in the introduction of his second vision (37:1), Enoch now expands upon the need for this "*wisdom*" in the Messianic Kingdom. He personifies the term as a woman — probably because the first woman, Eve, believing the devil's lie, desired to partake of wisdom, thinking that it would make her equal with God. God had told the first couple that partaking of the "*Tree of the Knowledge of Good and Evil*" (Enoch called it the "*Tree of Wisdom*") would be spiritually and physically lethal for them.

Unfortunately, wisdom requires a first-hand knowledge of sin in order to be able to weigh the difference and distinguish evil's long-term effects. From the day Adam and Eve partook of that "*knowledge,*" the human race has had plenty of

experience with evil. Six thousand years of abounding evil in this world makes the arrival of "*wisdom*" in the coming Kingdom all the more desirable. When Christ returns, Adam and Eve will finally see their desire for wisdom accomplished. But it took the introduction of evil to prepare mankind for this "*wisdom.*"

1. Wisdom did not find a place where she might live, and a dwelling-place was given to her in the heavens.

2. Wisdom came to dwell among the children of men, and found no dwelling-place; wisdom returned to her place and took her seat among the angels.

3. And injustice came forth from its repository; whom it did not seek, them it found, and dwelt with them, like the rain in the desert, and like dew in the thirsty land.

Wisdom is not needed where there is no injustice. On the other hand, where injustice prevails, there is a great need for wisdom. Wouldn't it be wonderful if all judges in our court system had perfect wisdom. Their verdicts would render proper justice. But, alas, instead of justice, we are plagued with injustice! However, when the Messianic Kingdom is established, the world will be "*full of the knowledge of the Lord, as the waters cover the sea*" (Isa. 11:9) and wisdom will prevail.

Evidently, wisdom has been around since Creation — living in heaven "*when He prepared the heavens*" (Prov. 8:27). She came to earth, but could not find a suitable or compatible place to live. She had to return to heaven until mankind had gone through a maze of evil. Six thousand years of wickedness has prepared mankind for the wisdom needed to cope with evil. During the Messianic Kingdom, the saints will be able to appreciate wisdom.

Solomon prayed for wisdom and received it, yet lived imperfectly as the king of God's Chosen People. He was not prepared to cope with the wisdom he received and, therefore, made a lot of mistakes, for which, God split the kingdom after his death. However, heavenly wisdom will accompany Christ for the establishment of the kingdom. Injustice that has, for six thousand years, been absorbed by men as "*rain in the desert*" and "*dew in the thirsty land,*" will be replaced by heavenly wisdom. At last, real and permanent justice will prevail.

Enoch, Chapter 43

On the subject of lightning and its relationship to the stars, Enoch learns that the stars have names, mass, light, width, and a course ... that they represent a prophetic "*picture*" of the Dispensation of Grace and of all who believe during that time. He

does not give details here, but notice how he approaches the subject in the following four verses, then we shall explain:

1. And again I saw lightning, and the stars of heaven, and I saw how he called them all by their names, and they heard him.

2. And I saw that they were weighed on the scales of justice, according to their light, according to the width of their places, and the day of their appearance, and their course; one flash of lightning produces another, and their course according to the number of angels, and their fidelity they preserved among themselves.

3. And I asked the angel, who went with me, who showed me what was secret: "What are these?"

4. And he said to me: "The Lord of the spirits has showed thee a picture of them: these are the names of the just, who dwell on the earth and believe on the name of the Lord of the spirits to all eternity."

I believe Enoch is talking about the constellations and the prophetic "picture" they show of the dispensation of New Testament Christianity, from Bethlehem as seen in Virgo, to the Second Coming of Christ as seen in Leo. All twelve constellations tell the story.

1. Virgo - The virgin brings forth the Son of God.

2. Libra - The Son of God pays the price of our sins as seen in the scales of Justice.

3. Scorpio - The scorpion, once portrayed as a serpent, shows the battle between Christ and Satan.

4. Saggitarius - Christ as the Archer aims at the heart of Scorpio.

5. Capricorn - Half goat, half fish: Christ is seen as the head of the sacrificial goat, out of whom emerges the congregation of believers as seen in the tail of the fish.

6. Aquarius - Pouring water on a fish: At Pentecost, the Holy Spirit was poured out upon believers. We have the Holy Spirit dwelling within.

7. Pisces - The two fish represent the congregation of believers, both New Testament Christianity and Old Testament Judaism, both redeemed at Calvary.

8. Aries - At the beginning of the dispensation, Christ is seen as the sacrificial lamb.

9. Taurus - At the end of the dispensation, Christ is seen as the returning Judge.

10. Gemini - Once seen as a bride and Groom: At the beginning of the Judgment, Christ will take away His bride ... a view of the Rapture.

11. Cancer - The crab sheds its skin to emerge anew ... a view of the Resurrection.

12. Leo - The lion of the tribe of Judah pounces on Hydra, the many-headed

beast of Revelation, while bowls of wrath (Crater) are poured out upon the beast and birds (Corvus) eat its flesh.

This is the story of the Dispensation of Grace as seen in the stars. The story began with Virgo in September, which, according to Revelation 12, dates the birth of Christ on *Rosh Hashanah* (*Tishri* 1). Each month, a succeeding constellation would appear on the Eastern horizon at sunrise until the entire story was told over 12 month's time. The drama was accentuated by seasonal lightning — the spring storms dramatized the sacrifice of the Lamb of God as seen at the sun-rising in Aries on the morning of Passover in Bible days. The autumn storms dramatize the events of the Tribulation Period, as seen in Leo (which, in this generation, sees the sun rising in Leo in September), and climaxing with the glorious appearing of Christ at His Second Advent.

It must have been quite a drama in Enoch's day. People had no TV or movies to otherwise distract them. It was God's Gospel in the stars. When the fallen angels came, however, God's astronomical Bible was perverted into astrology — a worship of those fallen angels leading to the development of idolatry.

Enoch, Chapter 44

1. Also other things I saw in reference to the flashes of lightning; how they arise

from the stars, and become lightning, and can leave nothing behind with them.

On the surface of Enoch's statement, one might question how lighting could possibly be influenced by the stars, but it is a scientific fact. Recently, U.S. Navy Physicist and Engineer James A. Marusek explained: "Our Milky Way galaxy is awash with cosmic rays. These are high-speed charged particles that originate from exploding stars. Because they are charged, their travel is strongly influenced by magnetic fields. Our sun produces a magnetic field wrapped in the solar winds that extends to the edges of our solar system. This field deflects many of the cosmic rays away from Earth. But when the sun goes quiet (minimal sunspots), this field collapses inward allowing high-energy cosmic rays to penetrate deeper into our solar system. As a result, far greater numbers collide with Earth and penetrate down into the lower atmosphere where they ionize small particles of moisture (humidity) forming them into water droplets that become clouds" ... thus producing, as Marusek put it, "cold harsh weather."

Yes, Enoch learned "*the secrets of the lightning*" and "*the secrets of the clouds*" (*Enoch* 41:3) that only recently was rediscovered by modern science. Next month, we shall take up Enoch's second parable. ♦

Prophecy in the News
Watch us Thursday nights
11:30 PM (CT)
Dish Satellite System
Angel One - Channel 262

