

The Ancient Book of Enoch

By J. R. Church

For at least the first seven hundred years, following our Savior's ministry, the *Book of Enoch* was highly respected. In those early centuries, it was read aloud in congregations and studied by ministers for its historic and prophetic value. Among the

early Church Fathers who quoted Enoch were Clement, Barnabas, Irenaeus, and others. For example:

Clement (A.D. 30-100), the bishop of Rome and personal friend of the Apostle Paul, wrote that Enoch never died: "Let us take (for instance) Enoch, who, being found righteous in obedience, was translated, and death was never known to happen to him" (*First Epistle of Clement to the Corinthians*, ch. 9).

Barnabas (A.D. 44), who accompanied the Apostle Paul on his first missionary journey referred to the prophecies of Enoch, who said: "For this end the Lord has cut short the times and the days, that His Beloved may hasten; and He will come to the inheritance" (*Epistle of Barnabas*, ch. 4).

Irenaeus (A.D. 180) published his work "*Against Heresies*," in which he spoke of Enoch, whose translation was a prophetic view of our future rapture: "For Enoch, when he pleased God, was translated in the same body in which he did please Him, thus pointing out by anticipation the translation of the just" (*Against Heresies*, bk. 5).

These men believed that Enoch's translation was a rapture — the same kind of translation that Christians anticipate. Even though the church did not include the *Book of Enoch* among the collection of divinely inspired writings, early Christian scholars believed that Enoch wrote the book, and that it had been preserved aboard Noah's ark. It was among the oldest writings of the human race — the first apocalyptic literature ever written. In fact, some have suggested that Enoch helped develop the alphabet and literature as a means of communication.

This *Book of Enoch* was originally writ-



The Book of Enoch was popular in the early church. A verse from its first chapter is quoted in Jude. 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 those living in the Tribulation Period.

ten in ancient Hebrew, fragments of which were discovered among the Dead Sea Scrolls (Photo above.). We should note that rabbis claim Hebrew was the language of God, who made the universe using those 22 letters. Seth and Enoch were not the inventors of the alphabet, but rather, the recipients of God's language — a communication tool from heaven given to mankind.

There were hundreds of Jewish writings preserved in the Jerusalem Temple's library, which were not considered for inclusion among the biblical books, but that does not diminish their value. Enoch was one of those books. However, many of the early writings were lost during the Jewish wars against Roman rule.

Afterward, there were very few groups concerned with copying, publishing and preserving the Jewish library. Eventually, many of the books, including Enoch, faded from the scene. For centuries, the *Book of Enoch* was lost — only to be rediscovered in the eighteenth-century black communities of Jews and Christians in Abyssinia, a

region in Northern Ethiopia. In 1773, the famous English traveler James Bruce obtained three copies of the book and brought them to Europe. As soon as these Ethiopian manuscripts arrived, translators began to produce copies in various European languages, including English. An ancient Greek manuscript also surfaced, corroborating the accuracy and authenticity of the Coptic language editions.

In 1821, a Professor Laurence (who later became the Archbishop of Cashel) published an English translation from the manuscript, with the title: "*The Book of Enoch, the Prophet: an apocryphal production, supposed to have been lost for ages; but discovered at the close of the last century in Abyssinia; now first translated from an Ethiopic manuscript in the Bodleian Library. Oxford, 1821.*" A second edition was published in 1833, and a third in 1838.

The *Book of Enoch* has been divided into 20 sections, incorporating 108 chapters. Over the next few months, we shall publish these chapters with our commentary

for the benefit of believers who are faithfully awaiting our Savior's soon return. We do not advocate divine inspiration for this ancient apocalyptic literature, but feel that it is important for God's people to become familiar with it, especially since it was written and addressed specifically to those living in the "day of tribulation."

Introduction to the Book of Enoch

The opening verse contains an introduction to the book. Although it appears to be the oldest apocalyptic literature ever written, predating the great Flood of Noah's day, its opening verse plainly reveals that it was written specifically to the generation living in the end-time:

"The words of the blessing of Enoch wherewith he blessed the chosen and just, who will exist on the day of tribulation when all the wicked and impious shall be removed" (Enoch 1:1).

At once, we are astonished at this salutation. It appears to be addressed to us! The "chosen" might be a reference to Jews (long known as the Chosen People) and the "just" could be a reference to Christians living in these most unusual days. Today, with wars and rumors of wars besetting the Middle East, it seems as if the Tribulation Period may be just about to begin.

What did Enoch want us to know? Were his unusual themes, which are revealed in this ancient writing, simply hidden away for millennia, awaiting our generation? It is said that the *Book of Enoch* "does not belong merely to the curiosities of literature, but is a book of positive worth, and the source of much information to the patient investigator."

Who Was Enoch?

Other than what is written in this book, we know very little about Enoch. From the Book of Genesis, we learn that he was the seventh generation from Adam and the father of Methuselah; that he lived 365 years; that he walked with God and was translated alive into heaven:

"Jared lived an hundred sixty and two years, and he begat Enoch;

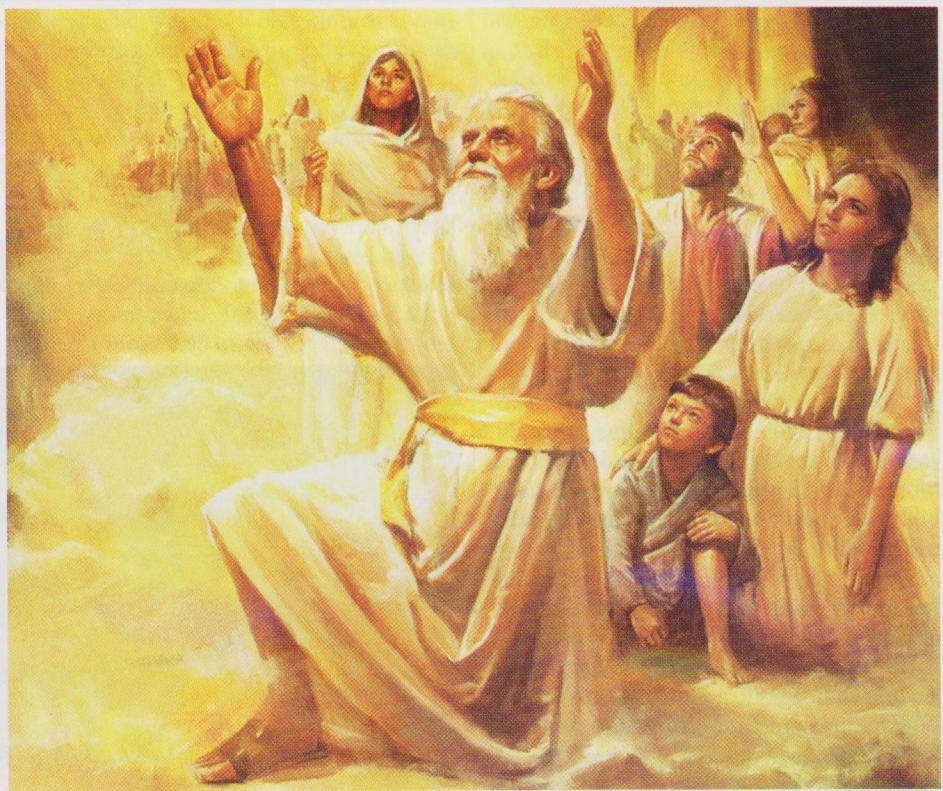
"And Enoch lived sixty and five years, and begat Methuselah:

"And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters.

"And all the days of Enoch were three hundred sixty and five years:

"And Enoch walked with God: and he was not; for God took him" (Genesis 5:18,21-24).

The first verse in the *Book of Enoch* was addressed to those who will live in



the generation that witnesses the Tribulation Period and the return of Jesus Christ, which, by the way, is the subject of the final verse of this opening chapter:

"And behold, he comes with myriads of the holy to pass judgment upon them, and will destroy the impious, and will call to account all flesh for everything the sinners and the impious have done and committed against him" (Enoch 1:9).

The New Testament book of Jude quotes this verse, thus increasing its value and importance to us:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

"To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14,15).

Jude refers to Enoch as a prophet, saying that he "prophesied" the Second Coming of Christ. Also, Jude is the last of seven small books sandwiched between Hebrews and Revelation. These seven brief writings seem to allude to events in the seven-year Tribulation Period in somewhat of an abbreviated, but accurate chronology, at the end of which, Jesus will return in glory with His saints, just as Jude teaches. Jude, the seventh of these books, alludes to the seventh year of the Tribulation Period. Therefore, the passage quoting Enoch, de-

picts Christ's glorious appearing at the end of the seven years. Since verses one and nine of Enoch's opening chapter point toward the generation that will witness these things, we would do well to acquaint ourselves with this incredible writing.

Furthermore, it is said that Enoch may have produced as many as 30 books, all written in an ancient form of Hebrew, thought to be the oldest language. The following quote from a dissertation on the Hebrew alphabet was published in London, in 1767, in *A Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel Points, and Accents*, by John Gill, D.D. It tells us that early scholars were convinced that Seth, son of Adam, produced the Hebrew alphabet, and that Enoch delivered the prophecy quoted by Jude:

"In Syria and Mesopotamia are said to be some ancient books of the Zabians, which they pretend to be the patriarch Seth's; and the Arabic writers say, that Seth was the inventor of writing letters, and showed them in the Hebrew tongue. If the account that is given of Cainan, the grandson of Seth, could be credited, it would not only prove the use of letters in those early times, but that the Hebrew letters were then used; the account is what is said to be sent by Alexander the Great, when in India, to his master Aristotle, and is as follows: 'When I came to such a place in India, says he, the natives told me that they had with them

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the sepulcher of an ancient king that ruled over all the world, whose name was *Cainan*, the son of *Enos*, who foreseeing that God would bring a flood upon the earth, wrote his prophecy of it on tables of stone, and they are here; the writing is Hebrew writing.'

"Enoch, the seventh from *Adam*, delivered out the prophecy referred to by the apostle *Jude*, (verses 14,15) ... the Jews make mention of a writing of his in their ancient book of *Zohar*; and in the *Targum of Jonathan* on Genesis 5:24, he is called the great scribe; and several of the Christian fathers speak of a book of his [i.e., The *Book of Enoch*] as authentic, as *Tertullian* and others; and the *Arabic* writers tell us of pyramids and pillars erected by him, on which he engraved the arts and the instruments of them; and some writers ascribe the invention of letters and writing of books to him" (*A Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel Points, and Accents*, by John Gill, D.D., ch. 2, pg. 36).

One other biblical passage mentions Enoch, revealing his faith and translation — the New Testament book of Hebrews:

"*By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God*" (Hebrews 11:5).

Enoch experienced "rapture" — before the judgment of the Flood. What Enoch experienced is exactly what we are waiting for! We hold to our Savior's promise that He will descend from heaven with a shout, with the voice of the archangel and the trumpet of God (I Thes. 4:15-17). Therefore, I would suggest that Enoch has excellent qualifications to inform and prepare us for the events of the end time.

Enoch, Section 1, Chapters 1-5

The following is an English translation of Enoch's first five chapters, thus opening the first of twenty sections.

1. "*The words of the blessing of Enoch wherewith he blessed the chosen and just, who will exist on the day of tribulation when all the wicked and impious shall be removed*"

2. "*And then answered and spoke Enoch, a just man, whose eyes were opened by God so that he saw a holy vision in the heavens, which the angels showed to me, and from them I heard everything, and I knew what I saw, but not for this generation, but for the far-off generations, which are to come*"

3. "*Concerning the chosen I spoke and*

conversed concerning them with the Holy and Great One, who will come from his abode, the God of the world.

4. "*And from there he will step on to Mount Sinai, and appear with his hosts, and appear in the strength of his power from heaven.*

5. "*And all will fear, and the watchers will tremble, and great fear and terror will seize them to the ends of the earth.*

6. "*And the exalted mountains will be shaken, and the high hills will be lowered, and will melt like wax before the flame.*

7. "*And the earth will be submerged, and everything that is on the earth will be destroyed, and there will be a judgment upon everything, and upon all the just.*

8. "*But to the just he will give peace, and will protect the chosen, and mercy will abide over them, and they will all be God's, and will be prosperous and blessed, and the light of God will shine for them.*

9. "*And behold, he comes with myriads of the holy to pass judgment upon them, and will destroy the impious, and will call to account all flesh for everything the sinners and the impious have done and committed against him*" (Enoch 1:1-9).

In this passage, we are told that Enoch's eyes were divinely "opened," so that a heavenly vision appeared before him. This opening of his eyes seems to be a reference to a spiritual experience, not unlike what Daniel saw in his night visions, or Ezekiel saw on the plains of Shinar, or what John saw in the Book of Revelation. God "opened" his eyes in a fashion similar to Stephen, who declared to the religious council, "*I see the heavens opened, and the Son of man standing on the right hand of God*" (Acts 7:56).

Enoch saw a vision of what will occur at the end of the sixth millennium. He said that the vision was not for his generation, but for the "far-off generations, which are to come." In light of current events, that could be our generation.

Furthermore, Enoch was attended by angels, who showed him this vision of the Second Coming of Christ, whom he called "*the Holy and Great One, who will come from his abode*" — that is, from heaven. He referred to Christ as "*the God of the world*." And, indeed, He is — and will be revealed as such when He appears in power and great glory, bringing the saints with Him. During this vision, Enoch discussed the "chosen" (whom I consider to be the Jewish people), who, according to Enoch, will be gathered in the wilderness, at the ancient mountain where the Law was first given — Mount Sinai. Enoch tells us that Christ will descend to the mountain, just as

he had done on that first Pentecost, when Moses and the Chosen People heard a great trumpet, saw a mountain on fire, and received the Ten Commandments from the voice of God. Enoch may be suggesting here that the remnant fleeing Jerusalem after the abomination of desolation, will go to Sinai, rather than Petra, for safety.

He tells us that the "watchers" will tremble. Daniel used this term to refer to angels, and since Enoch tells the story of a group of 200 fallen angels who descended to earth and corrupted the human race, we may suppose that they are the subject of this term in the *Book of Enoch*. They will be aware of God's final judgment and will tremble at their dismal prospects.

Enoch said that our planet will experience global earthquakes, leveling mountains and spewing flames or molten lava that will look like melting wax. He said that the earth would be submerged, not in water as in the days of Noah, but in fire. He said that "*the earth will be destroyed, and there will be a judgment upon everything.*" In the book of Revelation, John describes the destruction of Mystery Babylon: "*She shall be utterly burned with fire*" (Rev. 18:8). Afterward, Christ will appear with the saints to save the Jews, as described by John in the Book of Revelation:

"*And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

"*And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God*" (Rev. 19:14,15).

The scene set forth in this first chapter clearly refers to the close of the Tribulation Period. Why should Enoch open his book with the final chapter first? Because this is the most exciting event of all time, and the primary theme of all prophecy. Without telling us up front that this book is about that glorious event, many would pass it by as an ancient fairy tale concocted around some nocturnal campfire. It is certain that what we are about to read in this book is quite imaginative, and could be misconstrued as fiction, when, in fact, it is all true.

In chapters 2 and 3, Enoch digresses from the burning of the earth to remind us that until then, everything in the universe will continue to orbit smoothly like clockwork. He introduces serenity and sanity into this otherwise insane and wicked world. However, as you read the following, do not be misled. He will conclude with a scathing denunciation of the wicked.

Enoch, Chapter 2

1. "I observed everything that took place in the heavens, how the luminaries, which are in the heavens, do not depart from their paths, that each one rises and sets in order, each in its time, and they do not depart from their laws."

2. "See the earth and observe the things that are done on it, from the first to the last, how no work of God is irregular in appearing."

3. "See the summer and the winter; how then the whole earth is full of water; and clouds and dew and rain rest over it" (Enoch 2:1-3).

Enoch seems to be calming us down after the dynamic events of chapter 1. He shows us how the heavenly luminaries (the sun, moon and stars) glide smoothly through each of their courses. He notes the seasons of climate change, the oceans, seas, rivers and their making of clouds, dew and rain. In chapter 3, he describes the autumn season when most trees lose their leaves, with the exception of the evergreen trees — and he mentions that in his pre-flood area of the world, there were 14 varieties.

Enoch, Chapter 3

1. "I observed and saw how then all the trees appeared as if withered, and all their leaves are shaken off, except fourteen trees, whose leaves are not shaken off, but which abide with the old from two to three years, till the new come" (Enoch 3:1).

Enoch's description of trees rotating a segment of their leaves every two to three years, as new leaves or needles grow, seems to be consistent with what I have observed among evergreens. It seems that the leaves rotate, so that the tree is never without plenty of nourishment. The variation in time may also be consistent with whether the evergreen is in a cold climate or a warm climate. The pines of Colorado seem to cycle somewhat differently from the pines of the Big Thicket of Eastern Texas. And though I am not an expert on trees, I see no contradiction in what Enoch is reporting here. He is telling us about beauty of nature in the pre-flood years.

Enoch, Chapter 4

1. "And again I observed the days of summer, how the sun is then above it [i.e., the earth], opposite to it, but ye seek cool and shady places on account of the heat of the sun, and the earth also burns with fervent heat, but ye cannot step on the earth or on a rock because of their heat" (Enoch 4:1).

Enoch now reminds us of the dog days of summer, when the ground is so hot that

early barefoot man could not stand the soil, but looked for a cool, shady place. Then, in chapter 5, he reminds us of our food supply — the fruit of trees — and reminds us that they are provided by the love and grace of our great Creator.

Enoch, Chapter 5

1. "I observed how the trees cover themselves with the green of the leaves and bear fruit; but observe ye all this and learn how he who lives forever has made all these for you;"

2. "How his works are before him in every year that comes, and all his works serve him and are not changed, but as God has ordained, so everything takes place."

3. "And see how the seas and the rivers together accomplish their work."

4. "But ye have not persevered and have not done the commandment of the Lord, but have transgressed, and have slandered his greatness with high and hard words from your unclean mouths. Ye hard-hearted, ye will have no peace."

5. "And therefore ye will curse your days, and the years of your lives perish; the everlasting curse will increase and ye will receive no mercy."

6. "On that day ye will give away your peace for an everlasting curse to all the just, and they will ever curse you as sinners, you together with the sinners."

7. "But for the chosen there will be light and joy and peace, and they will inherit the earth, but for you, the impious, there will be a curse."

8. "And then also wisdom will be given to the chosen, and they will all live and not continue to sin; neither through wickedness nor through pride; but they in whom there is wisdom will be humble without continuing to sin."

9. "And they will not be punished all the days of their lives, and will not die through plagues or judgments of wrath, but the number of the days of their lives will be completed, and their lives will become old in peace, and the years of their joy will be many in everlasting happiness and peace, for all the days of their lives" (Enoch 5:1-9).

Like pigs, who eat without ever looking up, thankless men have not kept the commandments of our Lord. Instead, we have slandered His greatness and have become hard-hearted as a result. Enoch writes that men who do not recognize the benevolence of our Creator have no peace of heart or mind. They curse their days — and with the passing of time, the curse increases. Wicked men give away their peace and at the end of their lives, they sink into de-

spair. They spurn what little hope there is available to them.

On the other hand, we, who praise the Lord for His goodness ... we, who recognize that all blessings come from above ... we have a light at the end of the tunnel ... a sunrise that follows every darkness. We will inherit the earth. God will give us wisdom because our minds are open to Him. We will not be punished, but will enjoy everlasting life, happiness and peace.

There is a choice for all men. Oh, that all would choose life and hope and peace in Jesus Christ! This is Enoch's opening message in Section One.

Section Two: Chapters 6-11

The first five chapters of this book reveal its source and the inspired nature of its revelation. Enoch announces God's plan to punish sinners when He comes to judge the world. He also announces the blessings that will be available for the just in the Messianic Era.

Now we come to the historical basis for this book — Enoch's account of the fallen angels who were determined to corrupt the human race. They arrived on the summit of Mount Hermon during the days of Jared, Enoch's father. Adam was 460 years old when Jared was born; and 620 years old when Enoch was born. Adam then lived until he was 930 years old. Enoch was 310 years old when Adam died and Seth became the second king over all the Earth. Therefore, Adam witnessed the corruption of these angels for the last three to five hundred years of his life. It must have grieved him deeply to see this "seed of the serpent" plague the human race.

They developed a carnal connection with the daughters of men and produced an unnatural species of giants. God sent Enoch to tell them that their Creator was determined to remove them from among men. They were circumventing God's plan for the redemption of the human race. All contaminated humans and animals had to be separated from the genetically pure race of mankind. God told Enoch that He was going to send a flood to destroy all life on earth, with the exception of uncontaminated animals and Noah's family, who had remained genetically pure. The Book of Genesis tells us that Noah was "perfect in his generations" (Gen. 6:9).

The fallen angels begged Enoch to present the Creator with a petition for mercy, which he does. But God rejects the petition and determines to punish the angels. The object of this story proves that God will certainly punish sinners. It should cause any thinking person to aspire to serve God

— to receive the Gospel of eternal life by faith in the sacrificial death of God's only begotten Son. He is our only hope in this life, and in the world to come.

Enoch, Chapter 6

1. "And it came to pass, after the children of men had increased in those days, beautiful and comely daughters were born to them.

2. "And the angels, the sons of the heavens, saw and lusted after them, and said one to another: 'Behold, we will choose for ourselves wives from among the children of men, and will beget for ourselves children.'

3. "And **Semjâzâ**, who was their leader, said to them: 'I fear that perhaps ye will not be willing to do this deed, and I alone shall suffer for this great sin.'

4. "Then all answered him and said: 'We all will swear an oath, and bind ourselves mutually by a curse, that we will not give up this plan, but will make this plan a deed.'

5. "Then they all swore together; and bound themselves mutually by a curse; and together they were two hundred.

6. "And they descended on Ardis, which is the summit of Mount Hermon; and they called it Mount Hermon, because they had sworn on it and bound themselves mutually by a curse.

7. "And these are the names of their leaders: **Semjâzâ**, who was their leader, Urâkibarâmêel, Akibêel, Tâmiél, Râmuél, Dânél, Ezéqêel, Sarâqujâl, Asâél, Armers, Batraal, Anâni, Zaqêbê, Samsâvêel, Sar-taél, Turêl, Jomjâel, Arâzâl.

8. "These are the leaders of the two hundred angels, and the others all were with them.

Now we come to the main purpose for writing this ancient book. It is here, for the first time, we are told that fallen angels, cohabiting with human women, were the specific reason for initiating the catastrophe of Noah's Flood. God's purpose for the redemption of mankind could have been thwarted by a corruption of the genetic code. Moses wrote:

"It came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

"That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

"And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

"There were giants in the earth in those days, and also after that, when the sons of

God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

"And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

"And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them" (Gen. 6:1-7).

Of course, God was not taken by surprise. He knew this would happen when he warned Adam and Eve that the "seed" of the serpent would be at war with the "seed" of the woman (Gen. 3:14,15). If Adam's offspring could be replaced, with the seed of angels, then the whole Divine plan would have to be scrapped. Therefore, this becomes more than a simple story of lust. It is a devilish plan to carry out Satan's war in heaven.

When we think of a serpent, we imagine a simple snake in the Garden of Eden. But the concept of a reptilian race continues throughout the entire Bible as a metaphoric symbol of the devil. Later Scriptures add the term "dragon," with the implication that these other-worldly creatures were designed with the DNA code of a reptilian race. The last book in the Bible describes Satan as: "a great red dragon" (Rev. 12:4). John tells us about the deciding phase of the heavenly struggle:

"There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

"And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth and his angels were cast out with him" (Rev. 12:7-9).

Sometimes, these satanic creatures are depicted as bat-like gargoyles, or winged dragons, but always within the family of cold-blooded reptiles. The discovery of various extinct species of giant dinosaur bones on every continent of the world, testifies to the fact that such a war once raged in ages past — and continues, by the way, to this day.

We need not be surprised that fallen angelic creatures could exist on this planet in the form of flesh and blood, or that a humanoid-type reptilian race could cohabit with human women and produce a

race of giants. After all, we, and all life on this planet, came from a heavenly beginning. For example, we are told that Adam was created in the "image" of God. Since Heaven produced the DNA for all creatures on Earth; and since, when we die, we go there; then, it stands to reason that we should look like them.

We may be unique to this planet, but the various species on Earth are constructed to look like our counterparts in heaven. Furthermore, we are told that when we die, we enter into a heavenly realm teaming with life — God, Jesus, angels, animals, plants, trees, etc., and they all look like what we see among us on Earth! We will not meet creatures that are entirely different to what we are used to seeing around us every day.

Furthermore, it seems to me that every grotesque creature on this planet is symbolic of a demonic group of life-forms, which we associate with the underworld. I cannot fathom anyone wanting to live forever in a place where only scorpions, spiders, snakes, buzzards and the like, run around looking for something to eat. That is what I think of when I conjure up images of hell. Since such creatures live here on earth, then their kind must also live somewhere in an other-worldly realm; yet, not in the Holy City, New Jerusalem, where the redeemed will live.

The leader of this group of 200 fallen angels was **Semjâzâ**. He was not the biblical Satan, but rather an emissary — leader of a group of "satans," whose chief was Satan. It seems to me that this group could have been an advance team sent to Earth to prepare the way for others. We shall learn in chapter 40 that Enoch took a trip to heaven and saw a group of "satans" who were anxious to accuse humans:

"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" (Enoch 40:7).

In chapter 53, Enoch specifies that one fallen angel is the biblical Satan. He writes: "For I have seen the angels of punishment, going and preparing all the instruments for Satan" (Enoch 53:3).

In the Genesis 6 account, we learn that the Flood did not keep their kind from returning after the deluge: "There were giants in the earth in those days, and also after that, when the sons of God came ..." (Gen. 6:4). In fact, we read in the book of Joshua that Moses had to contend with these giants, of whom Og was a king, ruling from Mount Hermon: "And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and

at Edrei, and reigned in mount Hermon" (Joshua 12:4,5). After so many centuries, the offspring of fallen angels were still living around their ancient landing site — the summit of Mount Hermon.

We should take note that many of the names listed here end with "el" the biblical Hebrew name of God. All the names and places in the *Book of Enoch* are consistent with the Hebrew alphabet. None are compatible with later languages, such as Sumerian, Egyptian, Persian, Greek, etc. This shows not only the antiquity of the Hebrew alphabet, predating Abraham, father of the Jewish nation, but also shows that Hebrew was the language of Heaven. Side note: There is no Gilgamesh, son of Lugalbanda fifth king of Uruk, ruling circa 2700 BC, listed in the *Book of Enoch*. His name was simply Noah, meaning "rest" in Hebrew. We now come to chapter 7, as the story continues.

Enoch, Chapter 7

1. *"And they took unto themselves wives, and each chose for himself one, and they began to go in to them, and mixed with them, and taught them charms and conjurations, and made them acquainted with the cutting of roots and of woods."*

2. *"And they became pregnant and brought forth great giants whose stature was three thousand ells."*

3. *"These devoured all the acquisitions of mankind till men were unable to sustain themselves."*

4. *"And the giants turned themselves against mankind in order to devour them."*

5. *"And they began to sin against the birds and the beasts, and against the creeping things, and the fish, and devoured their flesh among themselves, and drank the blood thereof."*

6. *"Then the earth complained of the unjust ones."*

One of the subjects mentioned in this chapter was the teaching of an esoteric knowledge — the ancient art of black magic, dealing with charms, conjurations, the cutting of roots (the making of potions or drugs) — all of which are classified as witchcraft.

Secondly, the babies born to these women grew to be giants, devouring huge quantities of food, until their crops could not keep up with their insatiable appetites.

We are not told how tall "three thousand ells" happens to be, but the biblical Og was close to 15 feet tall, Goliath was over 10 feet tall, and stories dating from the 19th century, tell of men finding bones of giant people in Iraqi tombs that were as much as 34 feet tall. Unfortunately, such

bones are not on display today. We are left with only stories, but do not doubt the existence of giants. In Greek mythology, angelic couples called "Titans" produced giant offspring called "Olympians," from whom the story of the "Battle of the Giants" — Zeus (Jupiter) versus Chronos (Saturn) — comes.

Josephus tells us that the giants of Genesis 6 were the giants of Greek lore: "Many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants. But Noah was very uneasy at what they did" (Josephus, *Antiquities*, 1, iii, 1).

They also sinned against "the birds and the beast, and against the creeping things, and the fish." Not only did they eat their flesh and drink their blood, their angelic fathers may have genetically altered their DNA to produce giant animals and birds to accommodate the appetites of their children, the bones of which are found today. I have seen the skull of a beaver, which served an animal over 10 feet long. I have seen the skull of a buffalo ten times larger than the skull of a modern buffalo. There were not only giant dinosaurs living before the Flood, but giant animals, whose uncontaminated offspring still live among us today as small or normal-sized creatures.

I can imagine the inhabitants of Earth complaining, "They are eating us out of house and home!"

Enoch continues the story in chapter 8.

Enoch, Chapter 8

1. *"And Azâzêl taught mankind to make swords and knives and shields and coats of mail, and taught them to see what was behind them, and their works of art: bracelets and ornaments, and the use of rouge, and the beautifying of the eye-brows, and the dearest and choicest stones and all coloring substances and the metals of the earth."*

2. *"And there was great wickedness and much fornication, and they sinned, and all their ways were corrupt."*

3. *"Amêzârâk taught all the conjurers and root-cutters, Armârôs the loosening of conjurations, Baraq 'âl the astrologers, Kôkâbêl the signs, and Temêl taught astrology, and Asrâdêl taught the course of the moon."*

4. *"And in the destruction of mankind, they cried aloud, and their voices reached heaven."*

It was Azâzêl that taught men the art of

war — the most insidious and inhumane of all conduct. He taught men to make swords and knives, with which to kill each other; mirrors, with which to see behind them; and shields and metallic coats of mail for protection in battle.

He also introduced jewelry and cosmetics, which led men to walk about in the evening and seduce women; and women to parade themselves before men in luring ways — the origin of prostitution. One angel *Amêzârâk* taught the making of drugs (root-cutters) and another taught the summoning or conjuring of demons to reside within the mind. Others, *Baraq 'âl*, *Kôkâbêl*, *Temêl*, and *Asrâdêl*, taught astrology, the perverting of God's original Bible written in the stars.

When we come to chapters 72-82, entitled, *The Book of the Courses of the Luminaries*, we will find a long and tedious account of the course and movements of the sun, moon, and stars, respecting which, the angel Uriel, "who is over them," was the instructor. As we shall see in chapter 9, Uriel was upset with the perversion of God's astronomical message to the human race.

So, there was more to their plans than just lust after women. They were actually preying upon the weaknesses of humanity in order to thoroughly pervert their ways. They were determined to subvert God plan of redemption for fallen man. But their evil deeds did not go unnoticed, as we see in chapter 9.

Enoch, Chapter 9

Leaders of the "watchers" were four archangels, two of whom have biblical names — Michael and Gabriel. The names of the other two listed here may have been corrupted in the translations that occurred over the centuries. Remember, since this is not a biblical book, there is no divine promise or guarantee that God would keep it clean from mistakes. It is thought that these two other archangels were Raphael and Uriel, and that their names were lost in translation, especially since they are not listed in the Bible, and therefore, translators had no frame of reference by which to know and protect the accuracy of their names. It would be easy to mistranslate somebody's name if you had never heard of it before. So, when you read about *Surjân* and *Urzân*, think of Raphael and Uriel. Note that the "U" and "r" in *Urzân*'s name are consistent with the "U" and "r" in Uriel's name. Undoubtedly, it is the same archangel. As we have previously stated, Uriel was the archangel in charge of the teaching astronomy and the Gospel message given in the constellations.

1. "Then Michael and Gabriel and Sûrjân and Urvârjân looked down from heaven and saw the great amount of blood which had been spilled on the earth, and all the wickedness which had been committed over the earth.

2. "And they said to one another: 'The emptied earth re-echoes the sound of their cries up to the gates of heaven.'

3. "'And now to you, O ye holy ones of heaven, cry the souls of men, saying: 'Secure us judgment before the Most High.'

4. "And they spoke to their Lord, to the King: 'O Lord of lords, God of gods, King of kings, the throne of thy majesty is among all the generations of the world, and thy name, **holy** and glorious, among all the generations of the world. Thou art blessed and praised!'

5. "'Thou hast made all things and all power is with thee, all things are open before thee and uncovered, and thou seest all things and nothing can hide itself from thee.'

6. "'See then what Azâzêl has done, how he has taught all wickedness on earth and has revealed the secrets of the world which were prepared in the heavens.'

7. "'And Semjâzâ to whom thou hast given the power to be chief of his associates has made known conjurations.'

8. "'And they have gone together to the daughters of men and have slept with them, with those women, and have defiled themselves, and have revealed to them these sins.'

9. "'And the women have brought forth giants, and thereby the whole earth has been filled with blood and wickedness.'

10. "'And now, behold, the souls which have died cry and lament to the gates of heaven, and their groans ascend, and they are not able to escape from the wickedness which is committed on the earth.'

11. "'And thou knowest everything before it comes to pass, and thou knowest this and their circumstances, and yet thou dost not speak to us. What shall we therefore do in regard to this?'

The four archangels are said to be the four that stand closest to the throne of God. They were seen as "seraphim" in Isaiah 6:2; as "four living creatures" in Ezekiel 1:5; and as "four beasts" in Revelation 4:6. The Apostle John adds the following metaphors to describe them: "The first beast was like a **lion**, and the second beast like a **calf**, and the third beast had a face as a **man**, and the fourth beast was like a flying **eagle**" (Rev. 4:7). They were the watchers over the earth — the lion was in charge of the wild kingdom; the calf was in charge over domesticated animals; the man was in charge of watching over the human race; and the

eagle was in charge of all flying creatures. It seems that all quadrants of the Earth were in distress when these four archangels decided to take the matter before God.

The Bible tells us that they cry "Holy, holy, holy" before God's throne. And here, the message is consistent. They tell Heaven's King, "*the throne of thy majesty is among all the generations of the world, and thy name, **holy**.*" They report, "See what Azâzêl has done!" "And Semjâzâ, chief of his associates!" Azâzêl and associates had "slept" with women. Their report includes the stories of men who have violently died in battle. Notice that these four watchers are not privy to the future, yet they tell God that they know about His ability to know the future: "*Thou knowest everything before it comes to pass*" (v.11).

God's answer to this grave situation is startling. He has determined to destroy the Earth with a Flood, and tells them to announce the end of all life on Earth.

Enoch, Chapter 10

1. "Then the Most High, the Great and Holy One, spoke and sent **Arsjalâljûr** to the son of Lamech [who was Noah], and said to him:

2. "Tell him in my name: 'Hide thyself!' and reveal to him the end which is to come. For the whole earth will be destroyed, and the water of the **deluge** is about to come over the whole earth, and what is upon it will be destroyed.

3. "And now instruct him that he may escape and his seed remain on the whole earth.'

4. "And again the Lord spoke to **Rufael** [Raphael]: 'Bind **Azâzêl** hand and foot, and put him in the darkness; make an opening in the desert, which is in Dudâel, and put him there.'

5. "And lay upon him rough and pointed rocks, and cover him with darkness that he may remain there forever, and cover his face that he may not see the light!'

6. "'And on the great day of judgment he will be cast into the fire.'

7. "'And heal the earth which the angels have defiled, and announce the healing of the earth that I will heal it, and that not all the sons of men shall be destroyed through the mystery of all the things which the watchers have spoken and have taught their sons.'

8. "'And the whole earth was defiled through the example of the deeds of Azâzêl; to him ascribe all the sins.'

9. "And God said to **Gabriel**: 'Go against the bastards and those cast off and against the children of fornication, and destroy the children of fornication and the

children of the watchers from among men; lead them out, and let them loose that they may destroy each other by murder; for their days shall not be long.'

10. "And they will all supplicate thee, but their fathers will secure nothing for them, although they expect an everlasting life, and that each one of them will live five hundred years.'

11. "And God said to **Michael**: 'Announce to Semjâzâ and to the others who are with him, who have bound themselves to women, to be destroyed with them in all their contamination.'

12. "When all their sons shall have slain one another, and they shall have seen the destruction of their beloved ones, bind them under the hills of the earth for **seventy generations**, till the day of their judgment and of their end, till the last judgment has been passed for all eternity.'

13. "And in those days they will be led to the abyss of fire, in torture and in prison they will be locked for all eternity.'

14. "'And then he will burn, and be destroyed; they will be burned together from now on to the end of all generations.'

15. "And destroy all souls of lust and the children of the watchers, because they have oppressed mankind.'

16. "Destroy all oppression from the face of the earth, and all wicked deeds shall cease, and the plant of justice and righteousness shall appear; and deeds will become a blessing: justice and righteousness will be planted in joy forever.'

17. "Then all the just will bend the knee, and they will remain alive till they beget a thousand children, and they will complete all the days of their youth and their Sabbath in peace.'

18. "'And in those days the whole earth will be worked in justice, and will all be planted with trees, and will be full of blessings.'

19. "'And all the trees of desire will be planted on it, and vines will be planted on it; the vine planted on it will bear fruit in abundance. And of all the seed sown on it one measure will bear ten thousand, and one measure of olives will make ten presses of oil.'

20. "'And cleanse thou the earth of all oppression and all injustice and all sin and all wickedness and all uncleanness which are produced on the earth: eradicate them from the earth.'

21. "'And all the children of men shall become just, and all the nations shall worship me as God, and bless and all will worship me.'

22. "'And the earth will be cleansed of all corruption and all sin and all punishment and all torment, and I will never

again send a flood upon it, from generation to generation, to eternity."

It does not take long in the *Book of Enoch*, for the story to get around to informing Noah. We find it in the opening verse of chapter 10. As soon as the four watchers tell God about the carnage on the Earth, He sends word to Noah to prepare for the deluge.

Next, God told Raphael to bind *Azâzel* and bury him out in the desert. *Azâzel* becomes the epitome of all the sins that beset the human race. A thousand years later, when Moses established the liturgy for the Day of Atonement, he called the scapegoat, *Azâzel*.

Two goats were chosen on that day to represent the sacrifice for all the sins of the nation. One goat was sacrificed and its blood sprinkled upon the Ark of the Covenant. That goat was a type of the suffering Messiah, who died as a sacrifice and carried His own blood into the Holy of Holies of Heaven and presented it there; but the other goat was designated as the scapegoat. It was led out into the wilderness and driven over a cliff to its death. It carried the aggregate sins of the nation to a place where it could never return to haunt the people. That is exactly what happened to *Azâzel*, who was taken out into a desert and buried in a dark place where he could never return to plague the earth. God said that he should be incarcerated there until the day of judgment, at which time, he will be cast into the fire.

So, on the Day of Atonement, Israel observed the memorial of *Azâzel*, thus corroborating the accuracy and authenticity of the *Book of Enoch*. Wow! This shows us just how old the *Book of Enoch* is — it dates back beyond the Exodus. It was a book in existence before Moses wrote the *Torah*. Since this is so, it is not beyond reason to take the dating of the book all the way back to the antediluvian world of Enoch, himself. There is no valid reason to doubt its authenticity.

God told Gabriel to round up the giants and incarcerate them in a place where they would argue among themselves, fight and kill each other. These wicked offspring of the angels were incarcerated, because they had been killing people. We are told that their fathers, the fallen angels, expected them to live at least 500 years, which was not uncommon in those days. They also thought they would be given eternal life after passing from this life, but God said that it wouldn't happen.

Then God told Michael to tell *Semjâzâ* that after he and the other watchers had witnessed the warfare between their sons,

leaving them all dead, that he and his wife would be bound with all the other fallen angels and their wives under the mountains (in the heart of the earth) for "seventy generations," after which "they will be led to the abyss of fire, in torture and in prison they will be locked for all eternity" (v. 13).

If we calculate the 70 generations, and add the 7 generations from Adam to Enoch, we have a total of 77 generations until the judgment of these 200 wicked angels and their wives and children. According to Luke's Gospel, Jesus was the 77th generation from Adam! Christ's death on Calvary spelled the doom of these "sons of God." After His resurrection, Christ was elevated to the throne of God in the Holy of Holies of Heaven, and *Azâzel*, *Semjâzâ*, and all their crowd were locked away for all eternity.

In verses (14-22) God says that the Earth would be renewed, that vegetation would return; that men would be fruitful and multiply and replenish the Earth; and that they would live out their years in peace with the promise that God would never again destroy the Earth with a Flood.

Verse 17 seems to allude to the seventh millennium — the time of the Messianic kingdom. It is at that time that "all the just will bend the knee, and they will remain alive till they beget a thousand children, and they will complete all the days of their youth and their Sabbath in peace. I am not sure about men remaining alive until they beget a thousand children. That could either be a promise about replenishing the Earth after the Flood, or a mistake in translation.

If it is a passage that looks into the far future, it could be a reference to a thousand years of peace and harmony during the seventh millennium — the great Sabbath of human history. This brings us to chapter 11 and the conclusion of section two.

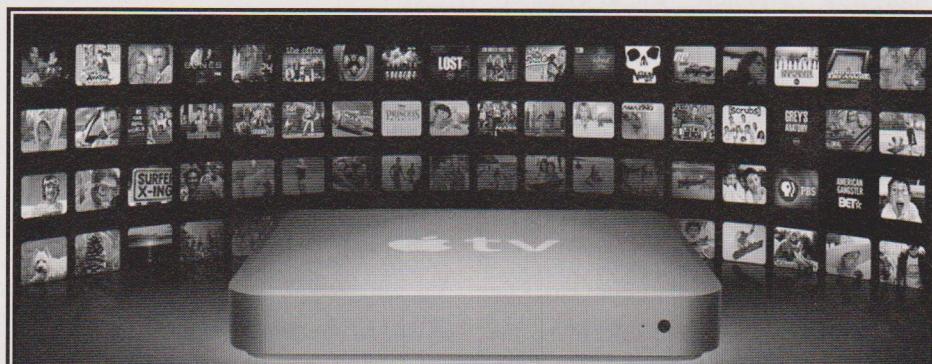
Enoch, Chapter 11

1. "And in those days I will open the store-rooms of blessings which are in heaven, in order to bring them down upon the earth, upon the deeds and labor of the children of men.

2. "Peace and rectitude will become associates in all the days of the world, and in all the generations of the world."

God says that He will pour out blessings upon Noah's family. At last, Noah will have peace. It is said that Noah was so afraid of the fallen angels, that he moved his family from the area around Mount Hermon — eastward to the Shinar valley, where he built the ark in which he saved the world. By the way, Enoch should have been the seventh king to rule over the human race, but he was gone before his father died. In fact, Seth was still king during Enoch's lifetime. That is probably the reason why he could converse with angels — and with God. We are told that he walked with God! I don't mean that he merely walked among men as a holy man. I mean that he literally walked with God! Eventually, as we shall learn, Enoch was blessed with translation directly into Heaven without dying.

Next month, we will continue with our commentary on the *Book of Enoch*. ♦



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