

Book Two: The Book of the Parables

The Ancient Book of Enoch

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

Recently, while reading the *Book of Jubilees*, I came across a description of Enoch and his writings. The *Book of Jubilees* (also called "Little Genesis" and "The Apocalypse of Moses") claims authorship by an angel who supposedly wrote it during the forty days that Moses stayed atop Mount Sinai. Though angelic authorship is quite doubtful, I was intrigued by the book's assessment of Enoch. The *Book of Jubilees* says of Enoch:

17. "He was the first among men that are born on earth who learned writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.

18. "He was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made them known to him.

19. "And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgment; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations.

20. "In the twelfth jubilee, in the seventh week of it, he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week she gave birth to a son and he called his name Me-thuselah.

21. "He was with the angels of God these



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.

six jubilees of years, and they showed him everything that is on earth and in the heavens, the rule of the sun, and he wrote down everything.

22. "And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled with the daughters of men, and Enoch testified against them all.

23. "And he was taken from among the children of men, and we conducted him into the Garden of Eden in majesty and honor, and there he wrote down the condemnation and judgment of the world, and all the wickedness of the children of men.

24. "Because of it God brought the waters of the flood on all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condem-

nation.

25. "He burnt the incense of the sanctuary, even sweet spices acceptable before the Lord on the Mount.

26. "For the Lord has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which you [Moses] are this day, Mount Sinai, and Mount Zion which will be sanctified in the new creation for the sanctification of the earth; through it will the earth be sanctified from all its guilt and its uncleanness throughout the generations of the world" (*Jubilees* 4:17-26).

Verse 17 says that Enoch was the first human to learn how to write and that he used this knowledge to write down the signs of heaven according to the order of their months. To this, the first-century Jewish historian Flavius Josephus concurs

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in his discussion on Seth and his posterity, of whom Enoch was born when Seth was 492 years old:

"Seth, when he was brought up, and came to those years in which he could discern what was good, became a virtuous man; and as he was himself of an excellent character, so did he leave children behind him who imitated his virtues. All these proved to be of good dispositions. They also inhabited the same country without dissensions, and in a happy condition, without any misfortunes falling upon them till they died. They also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order" (Flavius Josephus, *Antiquities of the Jews*, Book 1, Paragraph 3).

The rise of each constellation constituted a solar calendar, meaning that Virgo was clothed in the sun every year at the same time — which we call September, but the Jews call *Tishri*. Each 30 days, the sun would proceed to the next constellation, meaning that early man could always know which month it was by charting which constellation was hidden by the sun at sunrise. The Moon was used as a Lunar calendar, but was always corrected to the solar year by adding a thirteenth month when necessary, which led to an extra month being observed seven times over the course of a nineteen-year cycle.

Verse 18 claims that Enoch wrote about the seven-year Sabbatical cycles and the Jubilees, but I found no mention of them in the *Book of Enoch*. This says to me that the *Book of Jubilees* is one of those later apocryphal writings in which the author falsely claimed an early date, contemporary with Enoch. The *Book of Jubilees* claims some knowledge of Enoch's writing, but not enough to be accurate in this case.

Verse 19 claims that Enoch merely dreamed about the end-time, but Enoch claims to have been taken into heaven in a celestial vehicle. Verse 21, however, admits that Enoch walked among angels for 300 years and wrote down the things he learned.

Verse 20 claims that Enoch married a wife named Edna. We are intrigued by the thought that Edna might have been her name, but cannot find any other writing to confirm it.

Verse 22 mentions the Watchers who sinned with the daughters of men and brought God's judgment down upon the world.

Verse 23 claims that Enoch was translated from among men and was escorted to the Garden of Eden, where he was given

majesty and honor.

Verse 24 claims that the Flood covered the land of Eden, but the Bible says that the whole Earth was covered with water. The Book of Jubilees opens with Adam being escorted into the Garden when he was about 53 days old, and Eve, when she was 80 days old. Therefore, Eden could only have been a local area, large though it may be, with four rivers running through it, it did not cover the entire globe.

And, finally, in verses 26, we are told about four places on Earth, where God had appeared to establish a covenant with man. Eden, we know. Mount Sinai and Mount Zion, we know. But the "Mount of the East" baffles us. Maybe it was the mountain on which Noah's Ark rested following the great Flood. Noah built an altar there and established a divine covenant. Since a covenant is associated with the other three known places, Eden, Sinai and Zion, perhaps Mount Ararat was the "Mount of the East," mentioned in the passage above.

The Book of the Parables

Enoch, Section 11, Chapters 65-69

The *Book of the Parables* contains some of the most important descriptions in extra-biblical literature. In our last installment, we reviewed chapters 58-64, which, combined with chapters 65-69, completes the third and final parable. Following the conclusion of the third parable, Section 12, chapters 70-71 wraps up the entire scroll known as the *Book of the Parables*.

In the first parable (chapters 37-44), Enoch described a joyful event in heaven following the arrival of the saints, which, while not specifically saying so, implies the occurrence of the rapture and resurrection. Enoch saw the Messiah join the saints for their trip back to earth to establish the Messianic kingdom.

In the second parable (chapters 45-57), he describes the Messiah as a human being whose blood had been shed for the redemption of the saints. He also describes the final battle (i.e., Armageddon) wherein Persia (i.e., modern Iran) will instigate a war against the Holy land and the Holy city.

We also noticed that another writer, possibly a scribe or rabbi around the second century B.C., inserted six verses into the second parable that do not fit the context. The writer must have thought that the judgment of the sinners, referred to in the first and second parables, were fulfilled in the great Flood and, since Enoch did not say that, he felt the need to insert it. So, chapter 54:7-10 and 55:1,2 were added. Such editing of the original text would be

unacceptable in our modern society, but he got away with it, and his additions to the *Book of Enoch* were copied year after year, century after century, as if they belonged there. Further corruptions occur in the third parable. Our notorious writer claims that chapter 60 was written in the 500th year of Noah's life, thus preparing us for what we shall see in chapters 65-68 — the study before us.

In the first half of the third parable (chapters 58-64), the great battle that was instigated by Persia has ended, the Messianic kingdom is established, and the glory of God fills the earth. Enoch once again wrote about the secrets of the lightning and the "masses of light" — a review of the same material found in the first parable (41:3-44:1). He mentioned the secrets of the "luminaries" or the light of the sun, moon and stars. He was enamored with light — perhaps because he lived in a world where there were no streetlights, no neon signs, no electrical conveniences for the home, etc. When the sun went down in Enoch's day, the world was full of darkness, except for a campfire here and there.

The Leviathan and Behemoth, two metaphoric dragons, one who lived in the ocean and the other who lived in the desert are also discussed in chapter 60, the portion that belongs to our notorious later writer. These two monsters abound in Jewish folklore and seem to be early prophetic types of what eventually may have become John's two beasts — one that rises out of the sea and the other that rises out of the earth. In chapters 61-64 Enoch speaks once again of the exaltation of the saints, and of the final judgment of the kings and their tempters, the fallen angels.

More Corrupted Text

Now let us look at chapters 65-68, obviously inserted by our notorious "later author" purporting to be Noah!

It is sometimes difficult to determine which are original writings and which are later additions. But in the following chapters (65:1-69:25), the character attempting to tell the story claims to be Noah. Some of the things he has Enoch saying are simply a rewording of something recorded earlier in this book.

The supposed statements made by Enoch in this section reveal nothing new. The claim made in chapter 65 is that Noah summoned Enoch to return from heaven and tell him why earthquakes are shaking the earth. This contradicts what the Bible says about Enoch's translation. According to sacred Scripture, Enoch "was not, for God took him" (Gen. 5:24) — thus indi-

cating that he did not return to this world, once he was translated — certainly not some 500 years later.

On the positive side, whoever wrote the part of Noah had possibly heard about the Earth tilting on its axis, causing upheavals across the planet. He mentioned that in the opening verse.

Enoch, Section 11, Chapters 65-69

Chapter 65

1. And in those days Noah saw the earth that it was curved (tilted), and that its destruction was near.

2. And he lifted up his feet from there, and went to the ends of the earth, and called to his grandfather Enoch; and Noah said with a bitter voice: "Hear me! hear me! hear me!" three times.

3. And he said to him: "Tell me what is it that has been done on the earth, that the earth is so tired out and shaken? May I not be destroyed with it!"

4. And after this time there was a great trembling on the earth, and a voice was heard from heaven, and I fell on my face.

5. And Enoch, my grandfather, came and stood by me and said to me: "Why dost thou so bitterly and lamentingly cry to me?

6. A command has come from before the presence of the Lord over all those who dwell on the earth, that their end is at hand, because they know all the secrets of the angels, and all the violence of the satans, and all the powers of secrecy, and all the powers of those who practice sorcery and the powers of fascination, and the powers of those who make metal images of the whole earth;

7. And also how silver is produced from the dust of the earth, and how soft metal originates on the earth.

8. For lead and zinc are not produced like the former; a fountain it is which produces them, and an angel who stands in it; and that angel is excellent."

9. And after that my grandfather Enoch took hold of me with his hand, and raised me up, and said to me: "Go, for I have asked the Lord of the spirits concerning this shaking of the earth.

10. And he said to me: 'On account of their injustice their judgment is completed; and will not be counted before me concerning the months which they have searched out, and through which they have learned that the earth will be destroyed and those who live thereon.

11. And for them there will be no place of refuge to eternity, because they have showed them that which was secret, and they will be judged; but not thou, my son;

the Lord of the spirits knows that thou art clean and free of this blame concerning the secrets.

12. And he has strengthened thy name among the holy, and will preserve thee from those who dwell on the earth, and will strengthen thy seed in justice for kings and great honors; and from thy seed will proceed the fountain of the just and the holy, without number, to eternity."

In saying that the earth had “curved” or “tilted”, the scribe who added this section to the Book of Enoch may have heard of a tilting from his own sources. Today, it remains a popular consensus that the Earth was perpendicular to the sun until the year of the flood, at which time it tilted on its axis as much as 23.5 degrees. However, if the Earth was perpendicular to the Sun, there would have been no seasons. Yet, Genesis 1:14 mentions seasons from the very beginning: “And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.” Perhaps a tilting of some degree precipitated the Flood, but the Earth could not have been originally straight up and down opposite the sun, as some suggest.

There is evidence of a shifting of tectonic plates, so perhaps some or most of that occurred during the Flood catastrophe. For example, Siberia is replete with evidence of an ancient forest — a somewhat milder climate is evidenced by the vegetation that can be found frozen underground; and many animals, including the woolly mammoth, got caught in the catastrophe. Siberia may not have been a tropical climate, but certainly not the frozen tundra that it is today. Note that the mammoth was clothed with a thick coat of hair, indicating its need for protection from cold weather.

In verse 4, while Noah was conversing with Enoch, there was a violent earthquake. The previous verse indicates that the shaking of the Earth was often felt — that this was not the first earthquake. Noah is told that it was a sign that something terrible was about to happen to the planet — that the destruction of the Earth was imminent. If this was the case, people would be frantic to get on board the ark. In fact, Jesus said, “In the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away” (Matt. 24:38,39). Therefore, it is doubtful that earthquakes preceded the Flood.

In verse 8, the explanation of the origin of soft metals (i.e., lead and zinc) is not

consistent with modern metallurgy. This shows that the writer did not know what he was talking about.

In verse 12, Noah is told that he will be the father of a generation of the righteous. That cannot be entirely true, because all three sons and their descendants forsook the teachings of Noah and developed idolatry.

Chapter 66

1. And after that he showed me the angels of punishment, who are prepared to come in order to open all the powers of the water, which is under the earth, that it may be a judgment and destruction over all those who live and dwell on the earth.

2. And the Lord of spirits commanded the angels who went forth, that they should not lift up their hands, but should wait; for these angels are over the power of the waters.

3. And I went away from the presence of Enoch.

The term “angels of punishment” is found only in Enoch’s Book of the Parables. Their purpose was to bind and punish Satan and the fallen angels. However, in this passage, they are given a task that was not given to them earlier in the original text. Enoch has them working on the final judgment, but here, they are used in the first judgment. Once again, the text shows how the author of this added material was not well acquainted with his subject.

Chapter 67

1. And in those days the voice of God was with me, and he said to me: "Noah, behold thy portion has ascended to me, a portion without blame, a portion of love and of rectitude.

2. And now the angels are making a wooden building, and when they are gone to that work, I will lift up my hands upon it and will preserve it; and out of it will be [i.e. come] the seed of life, and a change will come so that the earth does not remain empty.

3. And I will strengthen thy seed before me to all eternity, and will scatter those who dwell with thee over the face of the earth, and it [i.e. the seed] will be blessed and increased over the earth in the name of the Lord."

4. And they will enclose those angels who have showed injustice in that flaming valley which my grandfather Enoch showed to me before, in the west, in the mountains of gold and of silver and of iron and of soft metal and of zinc.

5. And I saw that valley, in which there was a great shaking and a shaking of the waters.

6. And as this took place there was produced from that flaming, flowing metal,

and out of the shaking that shook them, at that place, an odor of sulphur, and it united with those waters; and that valley of the angels who had led astray burned under that earth.

7. And through the valley of that earth come rivers of fire, where those angels who had led astray those who dwell on the earth are condemned.

8. And those waters will be in those days for the kings and the powerful and exalted and those who dwell on the earth, a medicine of the soul and of the body, but for a judgment of the spirit, because their spirits are full of lust, that they be punished in their bodies, because they have denied the Lord of the spirits, and see their judgments daily, and still believe not in his name.

9. And as the burning of their bodies increases there will be a change in their spirit to all eternity; for no one will speak a vain word before the Lord of the spirits.

10. For the judgment comes over them, because they believe in the lust of their flesh, and deny the spirit of the Lord.

11. And those waters themselves, in those days, suffer a change, for when those angels shall be condemned on those days, the heat of those fountains of the waters changes, and when the angels ascend, this water of the fountains changes and becomes cold.

12. And I heard the holy Michael answering and saying: "This judgment wherewith the angels are condemned is a testimony for the kings and the powerful and for those who hold the earth.

13. For these waters of judgment are a healing of the angels, and a death to their bodies, but they will not see and will not believe that those waters change, and will become a fire, which burns to eternity."

In verse 1, the author attempts to restate Genesis 6:9, which says, "Noah was a just man and perfect in his generations, and Noah walked with God." Here, the author suggests that Noah was "without blame" and exhibited a disposition of "love and rectitude." However, this fragmented author seemed to miss the part about Noah being "perfect in his generations," which speaks of his being genetically pure — free from the contamination of angelic breeding. After all, that was the primary reason why God destroyed the Earth in Noah's day. The Genesis account says that Noah "walked with God," meaning that he, like Enoch, also visited with and conversed with God.

The Bible tells us that Noah built the Ark, but here, in verse 2, the author claims that angels built it. My opinion is that if angels built it, then it should have been

more high-tech — made of sophisticated alloys, and made to fly above the atmosphere, rather than simply being made of wood and asphalt to float on water. Someday, when we experience the rapture, angels will have a direct hand in gathering the saints, without the dangers of injury aboard some primitive wooden ship.

Rather than explaining the painful deaths of humanity, this author dwells upon the punishment of angels in a "flaming valley." This is reserved for the future, but here, it is said to be exacted upon the angels at the time of Noah's Flood. Earlier in the Book of Enoch, we are told that they will await punishment for 70 generations, but here, their punishment is immediate. Also, here, the valley and the mountains are placed together "in the west," but earlier, they are described as being in different places. In fact, Enoch's valley of Judgment is the Gehenna Valley that skirts along the south side of the old city of Jerusalem, but in this segment, it is located among a group of mountains that appear to be metaphoric. This author, playing the part of Noah, claims that Enoch had showed him the valley and the mountains. But in Enoch's account, we are not told that Noah accompanied him.

In verses 6-8, the author includes "sulphur" in these rivers of fire, and explains that they offer "a medicine of the soul and of the body." It seems that he had heard of volcanic eruptions in his day, and that people flocked to the healing properties of bubbling mineral waters around the Mediterranean world. Adding that description, while explaining angelic judgment shows an inconsistency in the context. It is as if he was saying, "The angels are punished there, but, by the way, that's good stuff for what ails you!"

Verses, 9-13 offer a mixed up commentary on how the death of angelic bodies, at the same time, brings healing to the angels. The water burns, but when the angels ascend, the water becomes cold. Why do these fallen angels ascend? Some suggest that this punishment is only temporary, and that they ascend to a more permanent place of punishment. Frankly, there is nothing logical about this author's inserted segment into the Book of Enoch.

Chapter 68

1. And after that my grandfather Enoch gave me the signs of all the secrets in a book, and the Parables which had been given to him, and he compiled them for me in the words of the book of the Parables.

2. And on that day the holy Michael answered, saying to Raphael: "The power of the spirit forces me and angers me, and on

account of the severity of the judgment of the secrets, the judgment over the angels; who can endure the severity of the judgment which is passed and remains, and before which they melt away?"

3. And the holy Michael answered again and said to Raphael: "Who is he whose heart is not softened concerning it, and whose reins are not shaken by this word? A judgment has come over them from [i.e. on account of] those whom they have thus led out."

4. And it came to pass as he stood before the Lord of the spirits, the holy Michael spoke to Raphael: "And I will not be for them under the eye of the Lord, for the Lord of the spirits is angered at them, because they act as if they were like gods.

5. Therefore judgment which is hidden comes over them, to all eternity; therefore, neither angel nor man will receive his portion, but they alone will receive their judgment to all eternity."

The author of this fragmented portion claims that Enoch's Parables are the source of his information. He feigns to quote Michael as saying that he thinks the punishment is too harsh. Later, however, when standing before the throne of God, he acknowledges the justice of their judgment, and suppresses his pity. Frankly, that would never happen. Michael is the very angel who is privy to classified information. In the Book of Daniel, the prophet is told that Michael knows things that other angels do not know: "But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince" (Daniel 10:21). Since Michael knows heavenly secrets about God's plan of the ages, he would certainly not be guilty of saying the things ascribed to him in this chapter.

The Return to the Original Text

At last, we are done with the spurious inserted text and have the opportunity to return to the original text in the Book of Enoch. Note how different and clear the writing is, compared to the inserted polluted text above. Before we read Enoch 69:1, let us review chapter 64, where the context was interrupted.

Chapter 64's Introduction to Chapter 69

1. And I saw other faces in that place in secret.

2. I heard the voice of the angel saying: "These are the angels who descended from heaven upon the earth, and have revealed to the children of men that which was secret, and have led astray the sons of men

that they committed sin."

Enoch watched as Earth's high and mighty potentates were escorted into hell. But he also saw "other faces" in that place. And who were they? His angelic guide said that they were the fallen angels who tried to circumvent the genetic lineage of the Messiah. They corrupted the human genome with their own seed, the "seed" of the serpent. Now, let us continue with chapter 69, where we see their leaders named:

Chapter 69

1. And after this judgment they will terrify and anger them, because they have showed this to those who dwell on the earth.

2. And behold the names of those angels! And these are their names: the first of them is **Semjâzâ**, the second **Arestîqîfâ**, the third **Armén**, the fourth **Kakabâél**, the fifth **Turél**, the sixth, **Rûmjâl**, the seventh **Dânél**, the eighth **Nûqaél**, the ninth **Barâqél**, the tenth **Azâzél**, the eleventh **Armers**, the twelfth **Batarjâl**, the thirteenth **Basasâél**, the fourteenth **Anânl**, the fifteenth **Turjâl**, the sixteenth **Simâpisâél**, the seventeenth **Jetarâl**, the eighteenth **Tûmâél**, the nineteenth **Tarâl**, the twentieth **Rûmâél**, the twenty-first **Izézâél**.

3. And these are the heads of the angels, and the names of their chiefs over a hundred and the chiefs over fifty and the chiefs over ten.

4. The name of the first **Jeqûn**; he is the one who has led astray all the children of the holy angels, and has led them down on the earth, and has led them astray through the daughters of men.

5. And the second is called **Asbeél**; he is the one who has taught the children of the holy angels the wicked device, and has led them astray to destroy their bodies with the daughters of men.

6. And the third is called **Gâdreél**; he is the one who has taught the children of men all the blows of death, and led astray Eve, and showed to the children of men the instruments of death, the coat-of-mail and the shield and the sword for battle, and all the instruments of death to the sons of men.

7. And from his hand they have come over those who dwell on the earth, from that time to eternity.

8. And the fourth is called **Pêñémû**; he has taught the sons of men the bitter and the sweet, and taught them all the secrets of their wisdom.

9. He taught men writing with ink and paper, and thereby many sinned from eternity and to eternity and up to this day.

10. For men were not born to the purpose that they should thus strengthen their

fidelity with a pen and with ink.

11. For man was not created otherwise than the angels, that they should remain just and pure, and death, which destroys all things, would not have touched them, but through this their knowledge they are destroyed, and through this power it devours me.

12. And the fifth is named **Kasdejâ**; he has taught the sons of men all the wicked beatings of the spirits and the demons, the beatings of the birth in the womb, that it [i.e. the birth] fall, and the beatings of the soul, the bites of the serpent, and the beatings which take place at noon, the son of the serpent whose name is **Tabâ'â**.

13. And this is the number of **Kesbeél**, who showed the head of the oath to the holy ones, when he dwelt high in glory; and his name is **Bêqâ**.

14. And this one said to the holy Michael that he should show them the **secret name**, that they might see that secret name, and that they might mention this name in the oath, and they may tremble before that name and the oath, those that showed to the children of men all that is secret.

15. And this is the power of that oath, for it is powerful and strong, and he placed this oath **Akâe'** into the hands of the holy Michael.

16. And these are the secrets of this oath, and they were strengthened by his oath, and heaven was suspended before the earth was made, and to eternity.

17. And by it the earth was founded on the water, and from the secret places of the mountains come beautiful waters for the living, from the creation of the world to eternity.

18. And by that oath the sea was created, and as its foundation he placed for it sand for the time of rage, and it dare not pass over from the creation of the world and to eternity.

19. And by that oath the depths were strengthened and stand and do not move from their places, from eternity and to eternity.

20. And by that oath the sun and the moon complete their course and depart not from their commands from eternity and to eternity.

21. And by that oath the stars complete their courses, and he calls their names and they answer him from eternity and to eternity.

22. And also the spirits of the water and of the winds, and of all the zephyrs and their paths, according to all the unions of the spirits.

23. And in it are preserved the repositories of the voice of thunder and of the light

of the lightning, and there are preserved the repositories of hail and of the hoarfrost, and the repositories of the fog, and the repositories of the rain and of the dew.

24. And all these believe in and render thanks before the Lord of the spirits, and praise him with all their power, and their food is all thanksgiving, and they thank and praise and exalt in the name of the Lord of the spirits to all eternity.

25. And over them this oath is strong, and they are preserved by it, and their paths are preserved, and the courses are not destroyed.

26. And there was great joy among them, and they blessed and honored and exalted, because the **name of the Son of man** had been revealed unto them.

27. And he sat upon the throne of his glory, and the sum of the judgment was given to him, the Son of man, and he causes to disappear and to be destroyed the sinners from the face of the earth, and also those who have led astray the earth.

28. They shall be bound with chains and shall be imprisoned in the assembling-place of destruction, and all their work shall disappear from the face of the earth.

29. And from that time on there will be nothing that will be destroyed, for he, the Son of man, has appeared, and sits on the throne of his glory, and all wickedness will disappear before his face and depart; but the word of that Son of man will be strong before the Lord of the spirits. This is the third Parable of Enoch.

Two of these notorious angels in Enoch 69:2 are familiar to us — **Semjâzâ** and **Azâzél**. The others may have been important to Enoch's generation, but do not require our attention, except to say that the list is somewhat different from that given earlier in Enoch 6:7. It can be assumed that most of the differences could be corruptions from various translations over the centuries. English spellings of ancient languages often end up with translators trying to sound out various pronunciations, each reflecting his own perception. For example, a decade ago, some news releases spelled Yasser Arafat's name as "Yassar." Some spelled the name of Lybia's leader as Qadaffi, while others spelled it Khadaffi. We should expect no better from ancient publishers of the *Book of Enoch*. More copies resulted in more differences in spelling until, eventually, some of the comparisons became unrecognizable. In the above passage, 21 names are listed. But in this translation of Enoch 6:7, only 18 are given. However, in the English translation by George Nickelsburg, there are 20 names listed in Enoch 6:7. It is said

that the *Book of Enoch* was composed in Aramaic, an ancient form of Hebrew, then translated into Greek, and from Greek into ancient Ethiopic (*Ge'ez*). From the 16th to the 19th centuries, some 50 copies became available to the West. Roughly 25 percent of the Book of Enoch has survived in two Greek manuscripts from the fourth and fifth centuries (chapters 1:1-32:6 and 97:6-107:3). A 12th century Syriac excerpt (6:1-6) survived, but it did not include verse 7 with the names of those angels.

In verses 8-10, an angel named *Pêñemû* taught men how to write with pen and paper. Enoch condemns this as leading to dishonesty. It was assumed that men would begin to write their own independent thoughts contrary to the will of God. We have only to read the "inserted" text above to understand this. The so-called Noah was replete with illogical statements compared to the original text of this ancient document. To this idea, Jesus added, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:37). It is true that, over the centuries, errors in theology resulted from an over-abundance of writers, each with his own agenda. For this very reason, Jewish scribes were bound to a strict code in copying Scriptures, hoping to avoid changes in biblical texts.

In verses 13-25, an angel named *Bêqâ* once ranked very high in heaven. As verse 13 says, he "dwelt high in glory. He collaborated with Michael that the "secret name" of the Messiah should be used in a powerful oath. This happened before the universe was created. Verses 15- 25 demonstrate "the power of that oath, for it is powerful and strong." It was used in the creation of the universe, as stated in verses 16-23. Perhaps this is what John referred to in his introduction of Jesus: "*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made*" (John 1:1-3).

The Messiah's "name" was also the foundation of a covenant providing redemption (verses 24-26). Perhaps this is what was meant when Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). His name is the fundamental basis of the covenant, whereby we may obtain eternal life. Jesus did all the work for our redemption, we have only to believe in His name. The Apostle Paul wrote: "By him were all things created, that are

in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; and in all things he might have the preeminence" (Colossians 1:16-18). The Apostle Paul also wrote: "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). Yes, the Savior's name is the single powerful creative implement or oath in the history of the universe.

In verses 27-29, we are told that Christ will sit upon His throne of glory, judge the wicked and establish His eternal kingdom. The word of the Savior will be strong before God the Father and, once the wicked have been judged, nothing will ever again be destroyed. Thus ends the third Parable.

Enoch, Section 12, Chapters 70 and 71

The following two chapters give the account of Enoch's translation:

1. *And it came to pass after this that his name was elevated during his lifetime to that Son of man, to the Lord of the spirits, away from those who dwell on the earth.*

2. *And it was elevated on the wagons (chariots) of the spirit, and the name departed in their midst.*

3. *And from that day I was not drawn in their midst, and he set me between two winds, between the north and the west, there where the angels took the cords to measure for me the place for the chosen and for the just.*

4. *And there I saw the first fathers and the just, who dwell in this place from the beginning.*

Like Elijah, who, according to the Scripture, was taken in a chariot of fire (II Kings 2:11), Enoch was "elevated on the wagons of the spirit." Moses wrote: "Enoch walked with God: and he was not; for God took him" (Gen. 6:24). And the Apostle Paul, whom I think was the writer of the book of Hebrews wrote: "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" (Heb. 11:5).

He was transported from the confines of our space/time continuum into the timelesslessness of eternity, where he lives among the saints — from the "first fathers" to the "just" of all generations. How is this possible? Well, we just don't understand it yet, but it is possible that Enoch has already visited with me in my eternal home,

though, at the time of this writing, I am not there yet. Science fiction? I don't think so.

Chapter 71

1. *And it came to pass after this that my spirit was hidden, and it ascended into the heavens; there I saw the sons of the angels stepping on a flame of fire; their clothes were white and also their garments; and the light of their faces was like crystal.*

2. *And I saw two rivers of fire, and the light of that fire flamed like hyacinth, and I fell on my face before the Lord of the spirits.*

3. *And Michael, an angel from among the chiefs of the angels, took me by the right hand and lifted me up, and led me out to all the secrets of mercy and to the secrets of justice.*

4. *And he showed me all the secrets of the ends of heaven, and all the repositories of the stars and of the luminaries, and whence they proceed into the presence of the holy ones.*

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.*

9. *And Michael and Gabriel, Raphael and Phaniel, and many holy angels without number came out of that house;*

10. *And with them the Head of days, his head white and clean as wool, and his garments beyond description.*

11. *And I fell on my face, and all my flesh melted, and my spirit was changed; and I cried with a loud voice, with the spirit of power, and I blessed and honored and exalted.*

12. *And these blessings, which proceeded from my mouth, were pleasing before that Head of days.*

13. *And that Head of days came with Michael and Gabriel, Raphael and Phaniel, and with thousands and with ten thousand times ten thousand angels without number.*

14. *And that angel came to me and greeted me with his voice and said to me: "Thou art a son of man who was born to*

justice, and justice dwells over thee, and the justice of the Head of days will not depart from thee."

15. And he said to me: "He calls 'Peace' unto thee in the name of the world which is to come, for thence peace proceeds since the creation of the world, and thus it will be to thee to eternity and from eternity to eternity.

16. And all who will continue to walk in thy path (thou, whom justice does not leave in eternity), their dwelling-places will be with thee, and they will not be separated from thee in eternity and from eternity to eternity.

17. And so long life will be with that Son of man, and peace will be to the just, and his right path to the just, in the name of the Lord of the spirits to all eternity.

Just how Enoch was able to write this chapter after his translation, I cannot fathom. Perhaps he wrote it following one of his other trips into heaven. As we have already seen in our review of the *Book of Enoch*, Enoch described several trips in a celestial vehicle, back and forth from heaven and across the surface of the Earth. He walked with God for 300 years, before being translated. There must have been several trips.

In the first 10 verses, Enoch describes several things that he has addressed before — the secrets of mercy and justice; the secrets of the universe with its stars, our solar system with its luminaries (Sun and Moon) and the secrets of "light." There was something about the light that powered celestial vehicles, especially one which Enoch called the "*house made of crystals*"; and the angels — the Seraphim, Cherubim and Ophanim. Rabbis say that the Ophanim are not another class of angels, but rather an exercise program wherein angels bend into the shapes of the letters of the Hebrew alphabet. Since the Ophanim are not mentioned in the Bible, nor can we assume that they are another class of angels. We are left without a viable explanation. Enoch also mentions the four archangels.

In verses 11-17, Enoch said that God, the "Head of days," wearing spectacular clothing beyond description, led a procession out to greet Enoch upon his arrival. God welcomed the seventh from Adam as the epitome of justice, saying that peace would follow Enoch in the world to come (which I believe to be the Messianic kingdom) and from eternity to eternity. The life and blessing of living as an immortal was given to Enoch. That same blessing is ours to claim in the name of Jesus Christ, the Son of God.

Next month, we will review *The Book of the Luminaries*, chapters 72-82. ♦

PATRIARCH OF ETHIOPIA: ARK OF COVENANT TO BE SHOWN TO THE PUBLIC



June 23, 2009 12:50 PM EDT

(Translation by Babblefish from a press release in Adnkronos)

This was announced by the Patriarch of the Orthodox Church of Ethiopia, Abuna Pauilos, who was received by Pope Benedict XVI for the first time.

Patriarch will make official world announcement next Friday at 2:00 P.M. in Rome, from Hotel Aldrovandi, together with the Prince Aklile Berhan Makonnen Haile Selassie, grandson of the late king of Ethiopia and Duke Amedeo D'Aosta, who plan to build a museum in Aksum, Ethiopia and make the Ark of the Covenant available for viewing to the public.

"The Ark of the Covenant," said Pauilos, "is in Ethiopia for many centuries.

As a Patriarch I have seen it with my own eyes and only a few highly qualified persons could do the same, until now."

According to Patriarch, it is kept in one of the churches, but to defend the authentic ark, copies were placed in every single church in Ethiopia.

"At Aksum we will build a museum in which the Ark will be exposed. It will be funded by the Foundation of the Prince, made hereditary of the throne by Haile Selassie shortly before his death."

Ed: The official announcement was not made. Sources in Aksum, Ethiopia claimed that they would never allow the Ark to be seen by the public. In the Bible, the Ark was always veiled from human eyes. ♦

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