

Book Four: *The Dream Visions* (Chapters 83-91)

The Ancient Book of Enoch

(Part Ten)
With Commentary by J. R. Church

Thus far, we have reviewed three ancient scrolls — *The Book of the Watchers*; *The Book of the Parables*; and *The Book of the Luminaries*. We come now to the fourth scroll entitled, *The Dream Visions*. It contains two visions: *The Flood Judgment* (chapters 83,84) and *The History of Humanity* (chapters 85-90), followed by chapter 91, in which Methuselah summons his family to hear Enoch's story.

I wish I could tell you that this scroll is authentic, but when we get to Enoch's vision about the history of humanity, the story stops short of its intended goal. When the story gets to the days of the Maccabees, the storyteller concludes with setting up the messianic kingdom. Nothing is mentioned about the First Advent of the Messiah, nor the worldwide dispersion of the Jews in the fifth and sixth millennia. Either that part was replaced, or else, this scroll was written by some unknown author in the second century B.C. Since the prophet Daniel also skipped over the fifth and sixth millennia, moving from the "vile person" (Antiochus IV Epiphanes) in Daniel 11:21, directly to the willful "king" (Antichrist) in Daniel 11:36, the author of Enoch 90, assumed that human history should end with the Maccabean revolt.

As the narrative opens, Enoch tells Methuselah about two dreams he experienced as a young man. The first dream was given when Enoch was learning to write, while the second dream occurred shortly before Enoch was married.

Enoch, Section 16, Chapters 83-84

Chapter 83

This first dream occurred as he slept in the home of his grandfather, Mahalaleel:

1. And now, my son Methuselah, I will show thee all the visions that I have seen,



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.

relating them before thee.

2. Two visions I saw before I took a wife, and the one of them was not similar to the other; the first time, when I was learning to write, the second time, before I took thy mother I saw an awful vision; and on their account I petitioned to the Lord.

3. As I was reposing in the house of Malâlêl, my grandfather, I saw there in a vision that the heavens were lowered and disappeared and fell on the earth.

4. And as it fell on the earth I saw the earth that it was devoured in a great abyss, and mountains descended on mountains, and hills sank upon hills, and high trees were torn from the trunks, and fell down and sank into the abyss.

5. And on account of this a speech fell into my mouth, and I began to cry and to say: "The earth is destroyed!"

6. And Malâlêl, my grandfather, aroused me, as I was reposing near him, and said

to me: "Why dost thou cry so, my son, and why dost thou lament so?"

7. And I related to him the whole vision, which I had seen, and he said to me: "A terrible thing thou hast seen, my son, and the power of the vision of thy dream is concerning the secrets of all the sins of the earth; it will be about to descend into the abyss and be destroyed terribly."

8. And now, my son, arise and petition the Lord of glory — since thou art a believer — that a remnant may remain on the earth and all the earth be not destroyed.

9. My son, from heaven all this will come on the earth, and over the earth there will be a great destruction."

10. After that I arose and prayed and petitioned, and wrote down my prayer for the generations of the world, and I will show thee everything, my son, Methuselah.

11. And as I went out below, and looked at the heavens and the sun rising in the

east, and the moon descending in the west, and some few stars, and everything as he had known it from the first, I blessed the Lord of the judgment, and to him I gave greatness, because he led forth the sun from the windows of the east, and he ascends and rises on the surface of the heavens, and elevates himself, and goes the path which is shown to him.

Enoch sees a lowering of the sky, as if storm clouds were producing heavy rains. The abyss could be opened as tectonic plates collapsed, sending mountains tumbling into valleys. He saw huge trees torn apart and falling as well. His description conforms to what one would expect when the Earth experienced the great deluge.

Evidently, this dream occurred early in the morning, just before daybreak. Most dreams are active during the period of light sleep that occurs just before waking up. We are told that Enoch was awakened by his grandfather, who overheard him crying in his sleep, "The earth is destroyed!" When Enoch got up, he went outside and saw the sun coming up in the East and a full moon descending in the West. A few stars in the sky were fast disappearing as daybreak approached. Though we do not know the month, or year, the time of the full moon is evident from the narrative.

Mahalaleel does not seem to be surprised by the dream. He explains that the wicked will be judged. However, he urges Enoch to pray that a remnant will be spared in order to repopulate the Earth.

Chapter 84

1. And I raised my hands in justice, and blessed the Holy and the Great One, and I spoke with the breath of my mouth and with the tongue of flesh, which God has made for the children of men, that they should speak with it, and gave them breath and the tongue and the mouth, that they might speak therewith:

2. Blessed art thou, O Lord, King both great and powerful in thy greatness, the Lord of all the creation of heaven, King of kings, and God of all the world, thy Godship and thy kingdom and thy greatness will remain in eternity, and to all eternity, and to all the generations thy power, and all the heavens are thy throne in eternity, and all the earth thy footstool in eternity and to all eternity.

3. For thou hast made and dost govern all things, and nothing is too difficult for thee, and no wisdom escapes thee; she does not turn away from her throne, thy throne, and not from thy face, and thou dost know and see and hear all things, and there is nothing that is hidden before thee, for thou dost see all things.

4. And now the angels of thy heavens do sin, and thy wrath is over the flesh of men to the day of the great judgment.

5. And now, God and Lord and great King, I petition and ask that thou wouldst establish my prayer for me, that there remain to me a posterity on earth, and that thou wouldst not annihilate all the flesh of men, and not make empty the whole earth, and there be an everlasting destruction.

6. And now, my Lord, annihilate from the earth the flesh which has angered thee, but the flesh of justice and of rectitude establish as a plant of the seed to eternity, and do not hide thy face from the prayer of thy servant, O Lord!"

We do not know Enoch's age as he offered this prayer, but he could have been a young man, certainly less than 65 years, the age at which he was married. From the description and content of his prayer, we can see that he was devoted to serving the Lord. Perhaps conversations with Adam about God's visits in the Garden of Eden before the fall nurtured a desire to love and serve the Lord. After all, Adam had named the animals, and had received divine information about the history of the world. We are not told how Enoch developed a love for learning, or a passion for spiritual things, but by that time he was aware of certain fallen angels living among men. He may have had contact with some of them, because they later petitioned him to speak on their behalf, as we saw in the *Book of the Watchers*.

In this prayer (verse 6), the author used the term "plant of the seed to eternity." This is a reference to Enoch 10:16, in which Michael was told to remove the wicked, renovate the Earth, and repopulate it with good people, called "the plant of righteousness and truth."

Enoch, Section 17, Chapters 85-90 The Second Dream

Chapter 85

Now we come to the second dream (chapters 85-90), in which, we have many things to learn. First of all, verse 3 tells us that Enoch married a woman named Edna. Nowhere else in Scripture do we see Edna's name. However, her name is given in the *Book of Jubilees*. Perhaps the author of one learned her name from the other.

Secondly, this dream concerns the history of the human race, beginning with Adam. The author uses metaphoric animals to depict people. Therefore, for convenience sake, I have taken the liberty to insert the name of the person or group intended by each animal. The patriarchs are pictured as bulls. Some are white representing purity

and some are black denoting wickedness. When we come to Jacob, the progenitor of the Chosen People, he is depicted as a sheep. Tame animals are used to represent the godly line of humanity, while other nations and the enemies of Israel are depicted as wild beasts and vultures.

Twice in this narrative, a white bull becomes a man. Noah becomes a man because he has to construct a ship to save a remnant of all life on the planet; and Moses becomes a man because he has to construct a place of worship — the Tabernacle.

Why did this dream use metaphors? Perhaps because, in biblical dreams, metaphors were often used to tell the story. For example, Pharaoh's dream about seven fat cattle being devoured by seven lean cattle represented seven plentiful years being followed by seven years of famine. In that case, however, the cattle did not represent people, but crops. On the other hand, Daniel's dreams presented nations as animals.

In the following chapter, Adam is seen as a white bullock, Eve is a cow of the same species. Cain is a black bull (black representing wickedness), and Abel is a red bull because his blood is spilled. Eve brings forth Seth, who is described as another white bullock, after which she produces many bullocks and black cows — sons and daughters.

1. And after this I saw another dream, and I will show thee all, my son.

2. And Enoch began, and said to his son Methuselah: "To thee, my son, I will speak; hear my words, and lend thy ear to the vision of the dream of thy father.

3. Before I took thy mother Ednâ, I saw in a vision on my couch, and behold, a bullock [Adam] came out of the earth, and this bullock was white; and after him there came a female [Eve] of the same species, and together with this one came other cattle, one of them was black [Cain] and one red [Abel].

4. And that black one horned the red one, and followed it over the earth; and then I could no longer see that red one.

5. And that black one grew, and a cow [Cain's sister/wife] came with it, and I saw that many cattle, like it and following it, came from it.

6. And that cow [Eve], the first one, came from the presence of that first bullock, seeking that red one, and did not find it, and then raised a great cry, and hunted it.

7. And I looked until that first bullock came to her and quieted her; and from that time she did not cry aloud.

8. And after that she brought forth another white bullock [Seth], and after that

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she brought forth many bullocks and black cows.

9. And I saw in my sleep that white bullock grow and become a large white bullock, and from him came many white bullocks, and they were similar to him.

10. And they commenced to beget many white bullocks, and these were similar to them, and one followed the other.

This dream sets forth a history of the human race beginning with Adam and concludes with the establishment of the Messianic kingdom. However, as we shall see, this dream concludes with the era of the Maccabees. There is no mention of the fifth and sixth millennia, wherein the Jews were scattered among the nations. Furthermore, God is seen as the Judge, after which, the Messiah is born and receives the kingdom. This is contrary to the narrative in the *Book of the Parables*, in which the Messiah presides at the Judgment. Either the original narrative was altered, or else someone, who lived in the second century B.C., wrote the entire scroll — someone who merely pretended to be Enoch.

Chapter 86

At this point, we are introduced to the group of fallen angels, depicted as stars falling from heaven. This is the same metaphoric style used by John in chapter 9 of the Book of Revelation.

1. And again I saw with my eyes, while I was sleeping, and I saw the heavens above, and behold one star [Azâzêl] fell from heaven, and arose and ate and pastured among those bullocks.

2. And after that I saw the large [Seth's lineage] and the black [Cain's lineage] bullocks, and behold all changed their stalls and their pastures and their cattle, and began to lament one with the other.

3. And again I saw in the vision, and looked at the heavens, and behold I saw many stars [a host of fallen angels]; and they fell from heaven, and were thrown from heaven near that first star, and among those cattle and bullocks; there they were with them, pasturing among them.

4. And I looked at them, and behold they all let out their sexual members, like horses, and began to mount the cows of the bullocks; and these all became pregnant, and brought forth elephants and camels and asses [metaphors for three species of wicked giants].

5. And all the bullocks feared them, and were affrighted at them; and they commenced to bite with their teeth, and to devour, and to push with their horns.

6. And they then began to devour those bullocks, and behold all the children of the

earth began to tremble, and to shake before them, and fled.

The fallen angels took human wives and produced giants, who began to devour the human race. The result was tumult and confusion. Verse 6 refers to humans as “*the children of the earth*,” whereas the angels were considered to be children of heaven.

Chapter 87

In this chapter, we are introduced to four archangels — Michael and his team. They are depicted as “white men” — white representing holiness and purity.

1. And again I saw them as they began to horn each other, and to devour each other, and the earth began to cry aloud.

2. And I again raised my eyes to heaven, and saw in the vision, and behold there came from heaven those who were like white men [archangels]: one [Michael] came out from that place, and three [other archangels] with him.

3. And those three who came out last took me by the hand, and bore me away [Enoch's translation] from the generations of the earth, and elevated me to a large place, and showed me a tower higher than the earth, and all the hills were lower.

4. And they said to me: “Remain here until thou seest everything that comes over those elephants and camels and asses, and over the stars, and over all the bullocks.”

In verse 3, Enoch is translated into heaven. As we shall see, in Enoch 89:50, Earth's high tower was Solomon's Temple. Therefore, this high tower represents God's dwelling place in heaven.

Chapter 88

In Enoch, chapter 10, Raphael was instructed to incarcerate Azâzêl; Gabriel was told to foment wars between the giants; and Michael was told to bind the rest of the fallen angels.

1. And I saw one of those four [Raphael] who had come out before, and he took that star [Azâzêl] which had first fallen from heaven, and bound it hand and foot, and put it in an abyss; and this abyss was narrow and deep and terrible and dark.

2. And one of them [Gabriel] drew his sword, and gave it to those elephants and camels and asses; and they began to beat one another, and the whole earth shook on their account.

3. And as I saw in the vision, behold then one of those four [Michael] who had descended threw from heaven, and gathered and took all the great stars, whose sexual members were like the sexual members of horses, and bound them all hand and foot, and put them in an abyss of the earth.

Chapter 89

Twice in this narrative, a white bull becomes a man. In verse 1, Noah is a white bullock that becomes a man because he has to construct a ship to save a remnant of all life on the planet; and, in verse 36, Moses becomes a man because he has to construct a place of worship — the Tabernacle.

1. And one of those four went to that white bullock [Noah], and taught him a mystery while he was trembling; he was born a bullock, and became a man, and he made for himself a large vessel, and lived in it; and three bullocks [Shem, Japheth and Ham] lived with him in that vessel, and it was covered over above them.

2. And I again raised my eyes towards heaven, and saw a high roof and seven sluices to it; and those sluices emptied much water into a yard.

3. And I saw again, and behold fountains were opened on the earth, in that great yard; and that water began to swell, and to be lifted above the land, and caused that yard to disappear, until all the land was covered with water.

4. And the water and the darkness and the fog increased over it; and as I looked at the height of this water, this water was elevated over that yard, and emptied over the yard, and stood on the earth.

5. And all the bullocks, which were in the yard were collected, so that I immediately saw how they sank down and came to naught, and were destroyed in that water.

6. But that vessel swam on the water, and all the bullocks and elephants and camels and asses [all the people] on the earth sank down, and all the animals [all the real animals]; and I was not able to see them, and they were unable to come out, but were destroyed, and sank down into the abyss.

7. And again I saw in the vision till those sluices were put away from that high roof, and the fountains of the earth dried up, and other abysses were opened.

8. Then the water began to run into these till the earth became uncovered; but that vessel reached the earth, and the darkness retreated, and it became light.

9. But that white bullock [Noah], which had become a man, came out of that vessel, and the three bullocks with him; and one of the three bullocks was white [Shem], similar to that [first] bullock [Noah], and one of them was red like blood [Japheth], and one black [Ham]; and that one, the white bullock [Shem], went away from them.

10. And they began to bring forth animals of the desert and birds, so that there arose out of them a varied diversity of

kinds: lions and panthers and dogs and wolves and hyenas and wild boars and foxes and squirrels and hogs and falcons and vultures and buzzards and eagles and crows [wild animals represent a wicked humanity]; and among them was born a white bullock [Abraham].

11. And they began to bite one another; but that white bullock which was born among them begat a wild ass [Ishmael] and a white bullock [Isaac] with it; and the wild ass increased.

12. But that bull which was born from him begat a black wild boar [Esau] and a white sheep [Jacob]; and this wild boar begat many boars, but that sheep produced twelve sheep [the sons of Jacob].

13. And when these twelve sheep had grown, they gave one of them [Joseph] to the asses [Midianites], and these asses then gave that sheep to the wolves [Egyptians], and that sheep grew up among the wolves.

14. And the Lord brought the eleven sheep to live with it, and to pasture with it among the wolves; and they increased, and became many herds of sheep.

15. And the wolves began to fear, and oppressed them till they [Egyptians] finally destroyed their [i.e. the sheep's] young, and threw their young into a stream of much water [Nile River]; but these sheep began to cry aloud, on account of their young, before the Lord.

16. And a sheep [Moses] which had been saved from the wolves fled, and escaped to the wild asses [Ishmaelites]; and I saw the sheep as they lamented and cried and asked their Lord with all their power, till that Lord of the sheep [Jehovah] descended at the voice of the sheep from his high abode, and came and looked after them.

17. And he called to that sheep which had escaped from the wolves, and spoke with it concerning the wolves, that it should counsel them not to touch the sheep.

18. And that sheep went to the wolves by the voice of the Lord; and another sheep [Aaron] met that sheep, and went with it, and these two came together to the abode of those wolves, and spoke with them, and admonished them that henceforth they should not touch the sheep.

19. And then I saw the wolves, and how they exceedingly oppressed the sheep with all their power; and the sheep cried aloud.

20. And their Lord came to the sheep, and began to beat [ten plagues] those wolves, and the wolves began to lament; but the sheep became quiet, and from then on did not cry.

21. And I saw the sheep till they had gone away from the wolves, and the wolves were blinded as to their eyes, and those wolves

went out that they might follow the sheep with all their power.

22. And the Lord of the sheep [Jehovah] went with them, leading them, and all the sheep followed him; and his face was shining, and this appearance terrible and sublime.

23. But the wolves commenced to follow those sheep till they reached them in a sea of water [Red Sea].

24. And this sea of water was divided, and the water stood from this side and from that before their faces; and their Lord leading them stood also between them and the wolves.

25. And as those wolves did not yet see the sheep, they went into the middle of the sea of water; and the wolves followed the sheep, and ran after them into the sea of water.

26. And when they saw the Lord of the sheep [Jehovah] they turned that they might flee from before his face; but this sea of water gathered itself together; suddenly took again its own character, and the water swelled and rose till it covered those wolves.

27. And I saw till all the wolves, which had followed those sheep were destroyed, and sank down.

28. But the sheep escaped from that water, and went into the desert, where there was no water and no grass; and they began to open their eyes and to see; and I saw the Lord of the sheep [Jehovah] pasturing them and giving them water and grass, and that [former] sheep [Moses] going and leading them.

29. And this sheep ascended to the height of a high rock [Mt. Sinai], and the Lord of the sheep sent it to them.

30. And after that I saw the Lord of the sheep as he stood before them; and his appearance was terrible and powerful, and all those sheep saw him, and were afraid before his face.

31. And they were all afraid, and trembled before him, and cried after that sheep which was with him to the other sheep, which was among them: "We are not able to exist before our Lord, or to look at him."

32. And that sheep which led them returned, and ascended to the height of that rock; but the sheep began to be blinded as to their eyes, and erred from the path, which it had showed to them; but this sheep did not know it.

33. And the Lord of the sheep was enraged over them greatly; and that sheep [Moses] discovered it, and descended from the height of the rock, and came to the sheep, and found the greater part of them

blinded as to their eyes, and erring from his path.

34. And as they saw it they feared and trembled before its face, and desired to return to their folds.

35. And that sheep took other sheep with it, and came to those erring sheep; and then it began to kill them, and the sheep feared its countenance; and thus that sheep brought back those erring sheep, and they returned to their folds.

36. And I saw there in the vision till that sheep [Moses] became a man, and built the Lord [Jehovah] of the sheep a house, and placed all the sheep in that house.

37. And I saw till that sheep that had met the sheep, which led the sheep reposed [in death]; and I saw till all the large sheep were destroyed [all over 20 years old at the time of the Exodus died in the wilderness], and small ones arose in their places; and they came to a pasture, and approached a stream of water [the Jordan River].

38. And this sheep, which led them [Moses], and which became a man, was separated from them, and reposed [in death]; and all the sheep sought it, and cried over it exceedingly.

39. And I saw till they became quiet from their crying over this sheep, and they crossed that stream of water; and there always arose other sheep [Joshua and the judges] that led them in the place of those which had departed, and led them.

40. And I saw the sheep until they came into a good place, and into a pleasant and glorious land; and I saw these sheep till they were satisfied; but the house [Tabernacle] stood among them in the beautiful land.

41. And sometimes their eyes were opened, and sometimes they were blinded, till another sheep arose, and led them, and conducted them all back, and their eyes were opened.

42. And the dogs [Philistines] and the foxes [Amalekites] and the wild boars [Edomites] began to devour those sheep till another sheep arose, a buck [King Saul], in their midst, which led them.

43. And this buck began to butt those dogs and those foxes and those wild boars from both sides, till he had destroyed them all.

44. And that sheep [Samuel] had its eyes opened, and saw this buck which was among the sheep departing from his honor, and beginning to butt those sheep, and to tramp on them, and to walk unseemly.

45. And the Lord of the sheep sent that sheep [Samuel] to another sheep [David], and exalted it to become a buck, and to lead the sheep in the place of that sheep

which had deserted his honor.

46. And it went to it, and spoke to it alone, and elevated it to become a buck, and made it the prince and leader of the sheep; but during all that time those dogs [Philistines] oppressed the sheep.

47. And the first buck [Saul] pursued the second buck [David], and the second buck arose, and fled before its face; and I saw till those dogs cast down the first buck.

48. And that second buck [David] arose, and led the smaller sheep, and this buck begat many sheep, and reposed [in death]; and a small sheep [Solomon] became the buck in its place, and was the prince and leader of those sheep.

49. And those sheep grew and increased; and the dogs and the foxes and the wild boars were afraid, and fled before it; and that buck [Solomon] butted and killed all the wild beasts, and those wild beasts had no more power among the sheep, and never robbed them of anything.

50. And that house [Jerusalem] became great and broad, and a large tower [Solomon's Temple] was built on that house of the Lord of the sheep for those sheep; and the house was low, but the tower was high and broad; and the Lord of the sheep [Jehovah] stood on that tower, and they placed a full table [offerings] before him.

51. And I again saw those sheep that they again erred, and went many ways, and left their house; and the Lord of the sheep called some [prophets] from among them, and sent them to the sheep, but the sheep began to kill them.

52. And one of them [Elijah] was saved, and was not killed, but escaped, and cried over the sheep; and they wanted to kill it, but the Lord of the sheep saved it out of the hands of the sheep, and brought it up to me, and caused it to dwell there [Elijah's translation].

53. And he sent many other sheep to those sheep [northern ten tribes] to admonish them, and to lament over them.

54. And after that I saw, as they left the house of the Lord of the sheep and his tower, they departed entirely, and their eyes were blinded; and I saw the Lord of the sheep that he caused much death among them in each one of their herds, till these sheep even called for this death, and they betrayed his place.

55. And he left them in the hand of the lions [Assyrians] and tigers [Babylonians] and wolves and jackals, and in the hand of foxes and all the wild beasts, and these wild beasts began to tear those sheep to pieces [The Assyrian Captivity in 722 B.C.].

56. And I saw that he [Jehovah] left that house of theirs and their tower and gave

them all into the hand of lions that they should tear and devour them, into the hand of all the wild beasts [Babylonian captivity in 606 B.C.].

57. And I began to cry aloud with all my power, and called upon the Lord of the sheep and showed him this in reference to the sheep, that they were being devoured by all the wild beasts.

58. But he remained silent, seeing it, and rejoiced that they were devoured and swallowed and robbed, and left them in the hand of all the wild beasts as food.

In the following verses, God appoints seventy angels to serve as shepherds over the Chosen People. Supposedly, God chooses these angels before the Assyrian Captivity in 722 B.C. But, as far as I know, these seventy shepherds are not mentioned anywhere else in apocalyptic literature. It is unlikely that such an appointment actually took place. I do not think God would not have appointed angels to destroy His people, then hold them accountable for killing too many.

59. And he called seventy shepherds [most likely angels] and put away those sheep, in order that they should pasture them, and he spoke to the shepherds and to their companions: "Each single one of you shall now pasture the sheep, and everything I command you, do!"

60. And I deliver them over to you according to number, and will tell you which of them shall be destroyed; those kill!"

61. And he gave those sheep over to them. And to another [Michael] he called and said to him: "Watch, and see everything that the shepherds do concerning these sheep; for they will destroy more of them than I have commanded."

62. And each superabundance and the destruction which the shepherds do to these write down, how many they destroy by my command, and how many they destroy by their own will, and write down separately each destruction by each shepherd.

63. And according to the number recite before me how many they have destroyed of their own account and how many were given them for destruction, that this may be a testimony for me against them, that I may know every deed of the shepherds to give them over, and may see what they do, whether they do my commands which I have commanded them or not.

64. And they shall not know, and thou shalt not let them know nor admonish them, but write down all the destruction of the shepherds, each one in its time, and lay everything before me."

65. And I saw till those shepherds pastured in their times and began to kill and

to destroy more than was commanded them, and left those sheep in the hands of the lions [Assyrians].

66. And the lions [Assyrians] and the tigers [Babylonians] devoured and swallowed the greater part of those sheep, and the wild boars [Edomites] devoured with them; and they burned that tower [Solomon's Temple] and demolished that house [Jerusalem].

67. And I mourned a great deal over that tower because that house of the sheep was demolished; and after that I could no longer see those sheep whether they entered that house.

68. And the shepherds and their companions delivered over those sheep to all the wild beasts to devour them, and each one of them received in his time a certain number; and of each one the other [Michael] wrote down in a book how many he destroyed.

69. And each one killed and destroyed more than was ordered him; and I began to cry and to lament exceedingly concerning those sheep.

70. And in the vision I saw that scribe as he wrote each one that was destroyed by those shepherds on each day and brought up and opened and showed this whole book to the Lord of the sheep, everything that they had done and every one that each single one had removed and every one that they had handed over for destruction.

71. And the book was read before the Lord of the sheep, and he took the book in his hand, and read it and sealed it and laid it down.

72. And after that I saw that shepherds pastured twelve hours [the metaphoric time allotted for the 70-years Babylonian Captivity], and behold, three of those sheep turned around and came and entered and began to build everything that was demolished of the house [Zerubbabel, Ezra and Nehemiah], but the wild boars attempted to hinder them, and they could not.

73. And they again began to build, as before, and put up that tower; and it was called "the high tower"; and they again began to place a table [sacrificial offerings] before that tower, and all the bread on it was unclean and not pure.

74. And concerning all this the sheep were blinded as to their eyes, and did not see, and their shepherds likewise; and a great many were delivered to their shepherds for destruction, and they trod on the sheep with their feet and devoured them.

75. And the Lord of the sheep remained quiet till all the sheep were scattered in the field and mixed themselves with them [Jews dispersed among the nations] and

did not save them from the hands of the wild beasts.

76. *And he who wrote the book brought it to the houses of the Lord of the sheep, and showed it and read it and petitioned him on their account and asked him, while showing him all the deeds of their shepherds and testifying before him against all the shepherds.*

77. *And he took the book and laid it beside him, and departed.*

In verse 9, the white bullock is Shem, patriarch of the Israelites. The red one is Japheth and the black one is Ham. The white bullock became isolated from the other two, as the tribes migrated around the world. Shem, Ham and Japheth were the origins of the various nations that populated Earth. The white bullock in verse 10 is Abraham.

The seventy angelic shepherds were supposedly appointed before Israel's struggle with the Assyrians, which led to the Assyrian Captivity in 722 B.C. The lions were a reference to the Assyrians and the tigers were the Babylonians. The angelic shepherds served one after the other. If they had been human Jewish kings, then they would have been depicted as buck sheep. If they had been Gentile kings, they would have been depicted as wild animals. However, since they are called shepherds (a human term), most commentators assume that they were angels. In verse 75, they were appointed to protect the sheep from wild animals (heathen nations). Their job was to execute God's will.

The angel appointed to keep a record of the activities of the seventy shepherds was Michael, the patron angel of the Chosen People. Daniel called him, "*the great prince which standeth for the children of thy people*" (Dan. 12:1).

When God took the book, laid it down and departed (verse 77), the first scene is closed, thus bringing us through the Babylonian Captivity and to the various returns to Jerusalem led by Zerubbabel, Ezra and Nehemiah.

Chapter 90

With the opening of this chapter, the author resumes the dream/vision. Though he says that he had seen thirty-six shepherds, all commentators agree that he had seen only thirty-five, including those who had ruled "twelve hours" (the metaphoric time allotted to the 70 years of the Babylonian Captivity). Picking up the story with the thirty-sixth shepherd, he continued to watch until twenty-three more shepherds (verse 5) fulfilled their responsibilities, followed by the final twelve shepherds (verse 17), for a total of 70, thus bringing human history to

its conclusion. Chapter 90 begins during the Jew's return from Babylon and focuses on their suffering under various invasions, until we get to the Syrian conquest of Jerusalem led by Antiochus IV Epiphanes. Jewish historians claim that the Syrian leader was the fulfillment of Daniel's prophetic "little horn" and that he committed the abomination of desolation predicted in Dan. 9:27. This dream/vision sees a resurgence of Jewish patriotism and the revolt against the Syrians led by Judas Maccabeus:

1. *And I saw to the time when thirty-six shepherds thus pastured, and each one completed his time like the first; and others received them in their hands to pasture them in their time, each shepherd in his own time.*

2. *And after that I saw in the vision all the birds of heaven coming: the eagles [Alexander, who died and left his kingdom to his four generals, of whom Cassander ruled Macedonia and Greece] and the vultures [Ptolemy ruled Egypt] and the buzzards [Lysimachus ruled Thrace] and the crows [Seleucus ruled Syria]; but the eagles [Greeks] led all the birds; and they began to devour those sheep and to pick out their eyes and to devour their flesh.*

3. *And the sheep cried out because their flesh was being devoured by the birds. And I cried and lamented in my sleep over that shepherd who was pasturing the sheep.*

4. *And I saw until those sheep were devoured by the dogs [Philistines] and the eagles [Greeks] and the buzzards, and they did not leave on them meat or skin or muscles till the skeletons stood there alone, and the skeletons fell to the ground also, and the sheep became less.*

5. *And I saw to the time when twenty-three shepherds pastured, and they completed, each in his time, fifty-eight times [thus ending the rule of the Greeks, but followed by the oppressive Syrians].*

6. *But small lambs were born from those white sheep, and they began to open their eyes and to see and to cry to the sheep.*

7. *But the sheep did not cry to them and did not hear what they said to them, but were exceedingly deaf, and their eyes exceedingly and powerfully blinded.*

8. *And I saw in the vision that the crows [Syrians] flew on to those lambs and took one of those lambs [in all probability the High Priest Onias III., one of the faithful, murdered 171 B.C.], but broke the sheep and devoured them.*

9. *And I saw till horns came to those lambs and the crows threw down those horns; and I saw till ONE great horn [Judas Maccabeus] came forth, ONE of those sheep, and their eyes were opened.*

10. *And it looked at them, and their eyes were opened, and it cried to the sheep, and the bucks [Jewish men] saw it [Judas Maccabeus], and all ran to it.*

11. *And with all that those eagles and vultures and crows and buzzards to that time were tearing those sheep to pieces, and flew down on them and devoured them; but the sheep remained quiet, and the bucks lamented and cried out.*

12. *And those crows fought and battled with it and sought to remove that horn, but had no power over it.*

13. *And I saw them till the shepherds and the eagles and those vultures and buzzards came, and they cried to those crows that they should break that horn of the buck; and they fought and battled with it, and it fought with them and cried that its help might come to it.*

14. *And I saw till that man [Michael] who had written down the names of the shepherds and brought them up to the Lord of the sheep came, and he helped that buck and showed it everything, that its help had come down.*

The End of Days?

The popular Jewish concept that Antiochus IV Epiphanes was Daniel's "little horn" and that he had committed the "abomination of desolation," caused the author of this chapter to close his human drama with the Maccabean revolt (167 B.C.). At this point, an angry Jehovah appears to initiate the final judgment and the set up the Messianic kingdom. As we shall see in the following verses, it is not the Messiah who comes to judge the wicked, but the Lord of the sheep. Obviously, Enoch is not the author of this chapter. Perhaps a Jewish scribe, living in the days of the Maccabees took the liberty of rewriting the ending of Enoch's vision. There is no way of knowing if this is the case, but if not, then the authenticity of the entire scroll is in doubt.

15. *And I saw till that Lord of the sheep [Jehovah] came to them in anger, and all who saw him fled, and all fell into his shadow before his face.*

16. *All the eagles [Greeks] and vultures [Egypt] and crows [Syrians] and buzzards [Thrace] assembled and brought with them all the sheep of the desert, and they all came together and assisted one another in order to break that horn of the buck [Judas Maccabeus].*

17. *And I saw that man [Michael] who had written the book by the voice of God till he opened that book of destruction, which those last twelve shepherds had practiced, and showed that they had destroyed more*

than those before them, before the Lord of the sheep.

18. And I saw till the Lord of the sheep came to them and took the rod of anger in his hand, and struck the earth so that the earth was rent apart, and all the beasts and the birds of heaven fell away from those sheep, and sank down into the earth, and it was covered over them.

19. And I saw till a great sword was given to the sheep, and the sheep came to those wild beasts to kill them, and all the beasts and the birds of heaven fled from their face.

20. And I saw till a throne was built on the earth in the pleasant land, and the Lord of the sheep sat upon it, and he took all the sealed books and opened those books before the Lord of the sheep.

21. And the Lord called to those first six white ones [archangels], and commanded that they should bring to him, from the first star [Azâzêl] on, which had come forth, all the stars [fallen angels] whose sexual members had been similar to the sexual members of horses, and also the first star that had first fallen; and they brought all before him.

22. And he said to that man [Michael] who wrote before him, who was one of the six white ones [archangels], and said to him: "Take those seventy shepherds [angels] to whom I have delivered the sheep, and taking them, they of their own account killed more than I had commanded them."

23. And behold I saw them all bound, and all stood before him.

24. And the judgment was first over the stars [fallen angels], and they were judged and were found to be sinners, and went to the place of judgment and were thrown into an abyss filled with fire and burning and filled with pillars of fire.

25. And those seventy shepherds were judged and were found to be sinners, and THEY were thrown into this abyss of fire.

26. And I saw at that time that an abyss like it [the Gehenna Valley south of the Temple Mount] was opened in the middle of the earth [Jerusalem], which was full of fire, and they brought those blinded sheep [sinful Jews], and they all were judged and were found to be sinners, and were thrown into the abyss of fire and burned; and this abyss was to the right [south] of that house [Jerusalem].

27. And I saw those sheep burning, and their bones burned.

28. And I stood looking till he enveloped that old house [Jerusalem], and they took out all the pillars, and all the planks and the ornaments of that house were wrapped in with it, and they brought it out and put it in

one place, on the right [south] of the earth.

29. And I saw the Lord of the sheep till he produced a new house [a new enlarged Jerusalem], larger and higher than that first, and put it in the place of the first, which had been enveloped, and all its pillars were new, and the ornaments new and larger than of the first old one, which he had removed, and all the sheep were in its middle.

30. And I saw all the sheep that had been left and all the animals on the earth and all the birds of the heavens, falling down and worshipping those sheep and petitioning and obeying them in every word [thus establishing the Messianic kingdom].

31. And after that those three who were dressed in white [Michael's archangel companions], who had led me [Enoch] up before, took me by the hand, and the hand of that buck [Elijah] taking hold of me, they raised me, and put me down in the midst of those sheep before the judgment took place.

32. But those sheep were all white, and their wool large and clean.

33. And all that were destroyed and scattered, and all the wild beasts and all the birds of heaven were collected in that house, and the Lord of the sheep [Jehovah] rejoiced greatly, for they were all good and had returned to his house.

34. And I saw till they laid down that sword, which had been given to the sheep, and returned it to his house; and it was sealed before the face of the Lord, and all the sheep were closed up in that house, but it could not contain them.

35. And the eyes of all of them were opened, and they saw the good, and there was not ONE among them that did not see.

36. And I saw that that house was large and broad and exceedingly full.

37. And I saw that a white bullock [Messiah] was born, and his horns were large, and all the wild beasts and all the birds of heaven feared him and petitioned him at all times.

38. And I saw till all their generations were changed, and they all became white bullocks, and the first one of them [was the Word, and that Word] was a great animal, and had on its head large and black horns; and the Lord of the sheep rejoiced over them and over all the bullocks.

39. And I reposited in their midst, and I awoke and saw everything.

40. And this is the vision that I saw as I was asleep; and I awoke and blessed the Lord of justice and gave him glory.

41. And then I cried greatly, and my tears did not stand still till I was not able to endure it; when I looked they flowed on account of that which I saw, because ev-

erything will come and be fulfilled; and all the deeds of men in their order appeared to me.

42. And in that night I remembered my first dream, and on its account I cried and trembled, because I had seen that vision.

The attempt at predicting the establishment of the Messianic kingdom immediately following the Maccabean revolt puts the credibility of this scroll in jeopardy. The author may have been sincere, but certainly not correct. History has since proved that God did not appear to judge the wicked, and no Messianic kingdom was established two thousand years ago. Though Herod enlarged Jerusalem with a new Temple, the old city was not replaced with a new Jerusalem.

Concerning the appointment of seventy angelic shepherds, this is equally suspect. According to the text, God appointed them to guide the affairs of Judah, but did not trust them to carry out their appointed tasks properly. In my opinion, God would not have chosen them if they were not capable of caring for the Chosen People. Furthermore, God would not have told them to kill Jews, then turn around and appoint Michael to record their misdeeds. As far as I know, such an appointment of angelic shepherds does not appear in any other apocalyptic literature.

In verse 31, the angels bring Enoch and Elijah back to Earth before the judgment took place, causing Tertullian (A.D. 140-220) to suggest that the two witnesses in Revelation 11 would be Enoch and Elijah. Tertullian wrote: "Enoch no doubt was translated, and so was Elijah; nor did they experience death: it was postponed, (and only postponed,) most certainly: they are reserved for the suffering of death, that by their blood they may extinguish Antichrist" (Tertullian, *A Treatise on the Soul*, ch. 50).

Verse 29 says that Jerusalem would be enlarged, while 37 says that the Messiah would be born. Well, Herod enlarged Jerusalem and Jesus was born in Bethlehem. Perhaps this is why so many of Jesus followers thought that He had come to establish the Messianic kingdom. But none of the chronology in verses 15-47 worked out. There was no Divine throne established and no judgment declared.

In verse 38, the Messiah is referred to as "the Word." Keep in mind that this scroll of the dream visions may have been written in the second-century B.C., and certainly predated the birth of Christ. Yet, this is the same terminology used in John's Gospel to introduce Jesus: "In the beginning was the Word" (John 1:1). The concept of the Hebrew alphabet being em-

bedded in the persona of the Messiah must have been a viable Jewish teaching long before first-century Christianity. No wonder Tertullian and others thought so highly of this ancient book.

Finally, in this narrative, a strange thing happens. Both the wicked nations and the unbelieving Jews are forgiven, resurrected and restored along with the saints during the Messianic kingdom. The theology of this concept is not consistent with Scripture. At least these last two chapters (89 and 90), concerning seventy angelic shepherds and the establishment of the kingdom could not have been written by Enoch.

Enoch, Section 18, Chapter 91

A Narrative Bridge

Chapter 91

In this concluding chapter of the fourth scroll, Enoch asks Methuselah to gather the family to hear his plea for godly living. Having told them about the coming worldwide flood, Enoch instructs his family on how to conduct themselves. This chapter is vitally connected to the telling of both dream visions.

1. *And now, my son Methuselah, call to me all thy brothers, and assemble to me all the children of thy mother, for the word calls me, and the spirit is poured out over me, that I show you all that will happen to you to eternity.*

2. *And then Methuselah went and called all his brothers to him and assembled his relatives.*

3. *And he conversed with all his children concerning justice, and said: "Hear, my children, all the words of your father; and listen properly to the voice of my mouth, for I admonish you and tell you, my beloved, love rectitude and walk in it.*

4. *And do not approach rectitude with a double heart, and do not associate with those of a double heart, but walk in justice, my children, and she will lead you in the good path, and justice will be your companion.*

5. *For I know that a condition of oppression will grow strong on the earth, and great punishment will be completed over the earth, and all injustice will be completed and be cut off by the roots, and its whole habitation destroyed.*

6. *And again injustice will be repeated, and all the deeds of injustice and the deeds of oppression and of sin will be renewed on the earth.*

7. *And when injustice and sin and reviling and oppression and all the deeds will increase, and falling-off and reviling and uncleanness will increase; there will be a great punishment from heaven upon them*

all, and the holy Lord will come forth in anger, and with punishment, that he may pass judgment on the earth.

8. *And in those days oppression will be cut off from its roots, and the roots of injustice together with deception, and they will be destroyed from under heaven.*

9. *And all the pictures [idols] of the heathens will be given away; the towers will be burned by fire, and they will be removed from the whole earth, and will be thrown into a condemnation of fire, and will be destroyed in anger, and in a strong judgment, which will be to eternity.*

10. *And the just one will arise from sleep, and wisdom will arise and will be given to them.*

11. *And then the roots of injustice will be cut off, and the sinners will be destroyed with the sword, and the roots of the revilers will be cut off in every place, and those who contemplate oppression and revile will be destroyed by the edge of the sword.*

12. *And after that there will be another week, the eighth, that of justice, and the sword will be given to it, that it may pass judgment and justice on those who practice injustice, and the sinners will be delivered into the hands of the just.*

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

14. *And after that, in the ninth week, the judgment of justice will be revealed to all the world, and all the doings of the impious will depart from the world, and the world will be written out for destruction, and all men will look for the path of rectitude.*

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

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

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

18. *And now I tell you, my children, and show you the paths of justice and the paths of oppression, and I will show them to you again that ye may know what will come.*

19. *And now hear, my children, and walk in the paths of justice, and do not walk in the paths of oppression, for they will be destroyed in eternity who walk in the paths of injustice.*

Verses 1-5 concern Enoch's family during the time from Methuselah to Noah. How many children and grandchildren is not known. Enoch would not want to lose a single one, yet, only Noah and his three sons went aboard the ark. It is said that Methuselah died only a few days before the flood. But what about the rest of the family? There is a conjecture that Enoch returned just before the flood and took his entire family aboard a celestial vehicle, but that cannot be confirmed.

Verses 6-19 refer to the human race from Noah's sons to the final judgment. Verse 6 explains that injustice will be renewed and repeated.

Verses 7-9 declare that a final judgment will descend upon the wicked. All idolatry and heathen temples will be destroyed.

Then the Messianic kingdom will be established and justice will reign on the earth. This is said to happen in the seventh week. In the eighth week, sinners will be judged. In the ninth week, justice will be revealed to all, and in the tenth week, the final judgment will be meted out. The first heaven will pass away and a new heaven will appear. Time will be concluded and eternity will commence and sin will never be discussed again.

We are not told just how long these "weeks" will be. Nor are we told what the first six weeks represent. This may be a clue that something vital to our understanding of the dream visions had been removed from the text.

Perhaps most of this scroll is authentic, with only certain parts — about the seventy angels and the final judgment — being corrupted. But, there is no way to tell. If only some of the fragments found among the Dead Sea Scrolls had been more intact, we might have been able to tell whether and when the text as it appears today, was altered.

For this scroll to conclude human history during the Maccabean revolt tells us something about the book of Daniel. Modern prophetic studies can explain that Daniel simply skipped over the intervening centuries in order to tie the Antichrist with his ancient roots in the Seleucid dynasty. Also, Daniel thought nothing of skipping several years in the prophecy of the "seventy weeks," but when the author of this scroll first altered its contents, he did not know that two thousand years would intervene between the sixty-ninth and seventieth weeks, thus creating credibility issues.

In our next installment, we will continue our review of the ancient *Book of Enoch*. The fifth scroll will be entitled, *The Epistle of Enoch*. ♦