

Book Two: *The Book of the Parables*

The Ancient *Book of Enoch*

(Part Six)

With Commentary by J. R. Church

Having reviewed the first two parables in chapters 37 through 57, we come now

to the third and final parable in this ancient scroll. We shall only be able to cover chapters 58 through 64 in this article, but will complete the *Book of the Parables* next month with chapters 65 through 71.

In the first *Parable*, Enoch traveled into the future and saw the saints in heaven, preparing to return to Earth with the Messiah: "When the congregation of the just shall appear ... And when the Just One shall appear in the presence of the just who are chosen ..." (38:1,2) While in heaven, he saw the dwelling places of the redeemed and longed to live there: "Here I desired to dwell, and my soul longed for this place" (39:8).

In the second *Parable*, Enoch described the Messiah as a human: "I asked one of the angels ... concerning this Son of man, who he was and whence he was, and why he goes with the Head of days?" (46:1,2). Enoch learned that the "Son of man" had been present with God from the beginning of Creation, even before the creation of Adam. Enoch also learned that the Messiah's identity had been hidden: "He was chosen and hidden before him before the world was created" (48:6). For the first four thousand years of human history, His identity was a closely guarded secret. Had Enoch identified Him, Israel might not have crucified Him. But His death was necessary for the redemption of mankind. In His death, He became heaven's sacrifice for sin. Enoch revealed that the Messiah should shed His blood, so that men could be saved: "And in those days the prayer of the just, and the blood of the just one ascend from the earth before the Lord of the spirits" (47:1). Enoch said that the just would be saved by prayer in His name: "For in his name they will be saved"



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.

(48:7). Finally, Enoch tells us that Earth's final battle (Armageddon) will be perpetrated by the Persians against the Land of His Chosen Ones: "And in those days the angels will assemble, and turn their heads toward the east, towards the people of Parthia and Media [Persia], in order to excite the kings and that a spirit of disturbance come over them, and disturb them from off their thrones, that they come forth from their resting places like lions, and like hungry wolves amidst their flocks. And they will ascend and step upon the land of their chosen, and the land of his chosen will be before them a threshing-floor and a path. But the city of my just will be a hindrance" (56:5-7).

As we open the third *Parable* in chapter 58, Enoch is rejoicing in the fact that the righteous (the "just" and "chosen") will receive everlasting life.

Enoch, Section 8, Chapters 58-59

Chapter 58

1. And I began to speak the *third Parable* concerning the *just* and concerning the *chosen*.

2. Blessed are ye, the *just* and *chosen*, for your portion is glorious!

3. And the *just* will be in the light of the sun, and the *chosen* in the light of *everlasting life*; and there will be *no end to the days* of their life, and the days of the *holy* will be *without number*.

4. And they will seek the *light* and will find justice with the Lord of the spirits; there will be peace to the *just* with the Lord of the world.

5. And after that it will be said to the *holy*, that they should seek in heaven the *secrets of justice*, the *portion of faith*, for

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it has risen like the sun on the earth, and darkness has disappeared.

6. And there will be an unceasing light, and in the number of days they will not enter, because darkness will be destroyed first, and the light will be mighty before the Lord of the spirits, and the light of rectitude will be strong in eternity before the Lord of the spirits.

The concept of the righteous being classified as two groups, the "just" and "chosen," continues in this opening verse. I think Enoch notes the difference between the two, because the Old Testament refers to the children of Israel as the "chosen people," (Daniel 11:15), while the New Testament seems to address Christians as the "just" (Romans 1:17).

In verses 1-3, all believers, both Jews and Gentiles, will receive everlasting life. There will be no end to the days of their lives. They are "days without number." Why does he use the term "days," since time is not relevant in heaven? Because days will still be counted on Earth during the Messianic Kingdom. But, as noted in verses 4-6, there is no night in heaven — it is one long everlasting day. The light of the Shekinah glory is an "unceasing light." With no night there, the day will have "no end" and, consequently, the day will be "without number" — no ticking of a clock, no seconds, no minutes, no hours.

Two terms are addressed in verse 5 — "justice" and "faith." The "secrets" of justice are revealed in the sinless and perfect Messiah — the very essence of justice. But the "just" and "chosen" are only saved by "faith" in the Messiah. It is through the perfection of the Messiah that the saints are given everlasting life.

Having discussed the "unceasing light" of the Shekinah glory, Enoch returns to the "secrets of lightning" and the "masses of light" in chapter 59:

Chapter 59

1. And in those days my eyes saw the secrets of the lightning, and the masses of light, and their judgments; and they flashed for a blessing and for a curse, as the Lord of the spirits desired.

2. And there I saw the secrets of the thunder, and how when it resounds above in the heavens its sound is heard; and they showed me the dwelling-places of the earth, and the thunder, either for peace or a blessing or for a curse, according to the word of the Lord of the spirits.

3. And after that all the secrets of the luminaries and of the lightning were shown to me, as they flash for a blessing and for satisfaction.

In our generation, electric lighting is commonplace. There are switches in every room, streetlights on every corner, and neon signs flashing throughout our cities. But, in case you wonder why Enoch was so fascinated with light, we must remember that in Enoch's day, the only light available on Earth was the glow of a campfire. Enoch was enthralled with sunrise and sunset — with the luminaries (sun and moon) — and with the constant lights in heaven. He told us in Enoch 58:6 that darkness will be destroyed. It is no wonder, then, that he returns to the subject of lightning and thunder and adds that the Lord uses them for both blessings and curses. A violent storm offers terror, but the harnessing of electricity is available for the good of mankind. I think that's what Enoch briefly explores in this chapter.

Enoch, Section 10, Chapters 60-64

Let us be reminded that this ancient writing is not without its flaws. The *Book of Enoch* has never been thought of as divinely inspired, so we should not be surprised when we come across a corrupted passage. Such is the case with this section.

Certain areas in section 10 are attributed to Noah, rather than Enoch. However, I think it is doubtful that Noah would have tampered with Enoch's manuscript. It is said that Noah preserved the writings of Enoch aboard the Ark. If he was concerned with preserving it, then it is unthinkable that he added the following corrupted passage in the first ten verses of chapter 60. I think someone else probably added certain segments to this section, thereby, corrupting the flow of thought.

To begin with, the previous three verses in chapter 59, discuss lightning and thunder. Likewise, Enoch 60:11-15 continues the discussion of lightning. Therefore, we shall assume that 60:1-10 were added at a later time. Let's skip these 10 verses for now and pick up the subject with verse 11:

Chapter 60

60:11. Then the other angel, who went with me, spoke to me, and showed me that which was secret, the first and the last, what is in the heavens on high, and in the earth in the deep, and on the ends of the heavens, and on the foundations of heaven, and in the repositories of the winds;

12. And how the winds are divided, and how weighing is done, and how the fountains and the winds are counted according to the power of the wind, and the power of the lights of the moon, according to the power of justice [righteousness], and the divisions of the stars according to their names, and how each division is divided;

13. And peals of thunder according to the places where they fall, and all the divisions that are made among the flashes of lightning that lightning may take place, and their hosts obey.

14. For the thunder has places of rest for the awaiting of its peal, and thunder and lightning are inseparable, and although not one, both go together through the wind and are not separated.

15. For when the lightning flashes, the thunder utters its voice, and the wind causes a rest during the flash, and divides equally between them, for the treasury of their flashes is like the sand; and each one of them, in its flash, is held with a bridle, and turned back by the power of the wind, and is pushed forward, according to the number of the directions on the earth.

If this passage (11-15 above) belongs to Enoch, then we should note that lightning and thunder are intimately connected to the wind. He studied how the winds moved in Earth's atmosphere. He spoke of how they moved vertically from the upper atmosphere ("the heavens on high") and descended into the depths of the valleys — how they moved from one end of heaven to the other (across the four points of the compass). He noted how the winds were divided, some going in one direction, while others would spin off into another direction. He also spoke of "how weighing is done," that is, how gravity influences the convection patterns of wind. At this point, he adds the gravitational pull of the moon in creating atmospheric movements. Even though the terminology is quite primitive, it seems pretty straightforward to me.

We have earlier discussed the influence of the stars, which he reminds us are divided into constellations and given names. They, too, have an effect on weather.

In verse 13-15, he notes that lightning and thunder, though two separate subjects, are inseparable. Sound travels slower than light, but wind generates a bolt of lightning that, in turn, triggers the sound of thunder. Nothing in these verses are contrary to the science of Earth's weather system.

It should be noted that the meaning of the term "wind" in these verses is corrupted when it is translated "spirit." Giving the wind a personality leads to the wrong idea that the wind has life. An example of this type of translation is seen in the following verses that speak of the "spirit of the sea" as "masculine." Suppose we simply translate the following as, "the wind of the sea is strong like a man." That would make more sense. As men are stronger than women, there is nothing sissy about the sea. So let's translate the following verses with more

practical terms than are currently used:

16. And the **spirit** [wind] of the sea is **masculine** [force-full] and strong, and according to the strength of **his** [its] power, he draws it [the waves] back with a bridle, and in like manner it is pushed forward, and scattered in all the mountains [shorelines] of the earth.

17. And the **spirit** [wind] of the hoarfrost is **his own angel** [has its own message], and the **spirit** [wind] of hail is a good angel [has a powerful message].

18. And **he** [it] has left go [released] the **spirit** [wind] of the snow on account of its strength, and it has a special spirit [wind], and that which ascends from it is like smoke, and its name is frost.

19. And the **spirit** [wind] of the fog is not joined with them in their repositories, but it has a special repository, for its course is in clearness and in light and in darkness and in winter and in summer, and its repository is the light, and it [the wind] is its angel [carries its message].

20. And the **spirit** [wind] of the dew has its dwelling-place at the ends of the heaven, and is connected with the repositories of the rain, and its course is in winter and in summer; and its clouds and the clouds of the fog are connected, and one gives to the other [a fog is a cloud up close].

21. And when the **spirit** [wind] of rain moves out of its repository the angels come and open the repository, and lead it out, and when it is scattered over all the earth, and also as often as it is joined to the waters of the earth.

22. For the waters are for those who live on the earth; for they are the nourishment for the earth from the Most High, who is in heaven; therefore rain has its measure, and angels receive it.

23. All these things I saw towards the garden of the just (Eden).

These verses make more sense if we simply take the personality out and make them respond to the forces of nature. But in verses 21-23, where we are told that angels release the wind of rain to scatter it over all the earth, indicates that rain is a special blessing from God for the benefit of mankind.

Some translators attach the first ten verses at this point in the discourse. For lack of a better place, we shall do the same with the following verses. But keep in mind that these verses appear to be added, thus interrupting the context and corrupting the text. Whoever added this portion wanted us to think that the following angelic visit happened in the 500th year of Noah's life, in the seventh month and fourteenth day. Note that this would be the day before the

Jewish Feast of Tabernacles that Moses instituted nearly a thousand years later.

60:1. In the year **five-hundred**, and in the **seventh month**, on the **fourteenth day** of the month, of the life of Enoch (Some suggest that this should be "the life of Noah" rather than Enoch). **In that Parable** I saw that the heaven of heavens shook tremendously, and the host of the Most High, and the angels, a thousand times thousand, and ten thousand times ten thousand, were disturbed exceedingly.

2. And then I saw the Head of days sitting upon the throne of his glory, and the angels and the just ones stood around him.

3. And a **great trembling** took hold of me, and fear seized me; my loins were bent and were loosened, and my whole being melted together, and I fell down on my face.

4. And the holy **Michael sent another** holy angel, one of the holy angels, and **he raised me up**. And as he raised me my spirit returned, for I had not been able to endure the sight of this host and of that trembling and shaking of heaven.

5. And the holy Michael said to me: "On account of what vision is such trembling? Up to today was the day of his mercy, and he was merciful and slow to anger over those who dwell on the earth.

6. But when the **day** and the power and the **punishments and judgments come**, which the Lord of the spirits has prepared for those who bow to the judgment of justice, and for those who deny the judgment of justice, and for those who take his name in vain — that day has been prepared a covenant for the chosen, and a test for the sinners.

7. And on that day **two monsters** will be distributed, a **female monster**, named **Leviathan**, to dwell in the depth of the sea, over the fountains of the waters.

8. But the **masculine** is named **Behemoth**, who occupies, with his breast, a void desert called **Dêndâin**, [meaning "the judgment of the judge"] in the east of the garden where the chosen and holy will dwell, **where my grandfather was taken up**, the seventh from Adam, the first of men whom the Lord of the spirits made.

9. And I asked that other angel that he should show me the power of those monsters, how they were separated on **ONE** day, and that one descended into the depths of the sea and the other to the desert land.

10. And he said to me: "Thou son of man, thou desirest to know here that which is a secret."

In the first place, Enoch did not live on Earth to the ripe old age of 500. He was translated at the age of 365. But since the flood came when Noah was 600 years old,

this age was likely intended for him. The writer of this corrupted text wanted us to think that the vision happened shortly before the great deluge. He claimed that the vision of the Head of days [i.e. God] sitting upon the heavenly throne, the tremendous shaking in heaven and the angels being greatly disturbed was all a part of the third "Parable." But that would not conform to the context of the first two parables, which takes us into the future to the apocalyptic days of Earth's final judgment and the establishment of the Messianic kingdom. To inject Noah's Flood into this picture is quite out of place. Whoever did this simply did not understand God's plan of the ages as it is presented in the Bible. The Flood of Noah's day had no connection with the establishment of the Messianic kingdom. But it is easy to see why someone would want to make Noah's Flood the final judgment upon mankind. I can see why they would want Noah's descendants to live in a new world where peace reigned. Unfortunately, that was not to be the case. Utopia will not come until the Messiah reigns.

Leviathan and Behemoth

The Jewish concept of Leviathan and Behemoth is introduced in this section (verses 7-10). Leviathan is sent to the depths of the sea, while Behemoth is sent to live in the desert. Just when these two dragons (or dinosaurs) were injected into Jewish thinking is not certain. But they are mentioned in the book of Job, which likely dates back to the days of Egyptian bondage, prior to the writing of Genesis. I think Job was about 10 years old when Jacob took his family of 70 people into Egypt to live with Joseph (Gen. 46:13). Sometime in the next century, following the death of Joseph, Job (who lived to be 140 years old) wrote his book to encourage the Israelites not to lose hope of deliverance in the midst of their bondage.

When Moses first penned the book of Genesis, the first mention of such a sea monster was on the fifth day of Creation:

"And God created great **whales**, and every living creature that moveth, which the waters brought forth abundantly, after their kind" (Gen. 1:21).

The Hebrew term translated "whale" is given in Strong's concordance as **תנין** (**tanniyn**) tan-neen, or **הנינים** (**tanniyim**), tan-neem, meaning, "a marine or land monster, i.e. sea-serpent or dragon, sea-monster, serpent, whale."

Ezekiel said that such a sea monster lived in the Nile River:

"Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh

king of Egypt, the great **dragon** that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself" (Ezekiel 29:3).

The same term תנינם tan-neem is translated "dragon." In each of these cases, the generic term *tanneen* or *tanneem* is used. But the actual Hebrew word for Leviathan is used in the book of Job, where God says:

"Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?" (Job 41:1).

The Hebrew term used in Job 41:1 is — **livyathan**, *liv-yaw-thawn*, meaning, "a wreathed (twisted or coiled) animal, i.e. a serpent (large sea monster); figuratively, the constellation of the dragon.

The Behemoth is also found in the book of Job. God says:

"Behold now behemoth, which I made with thee; he eateth grass as an ox.

"Lo now, his strength is in his loins, and his force is in the navel of his belly.

"He moveth his tail like a cedar: the sinews of his stones are wrapped together.

"His bones are as strong pieces of brass; his bones are like bars of iron" (Job 40:15-18).

The Hebrew term used in the above passage is **behemoth** *be-hay-moth*, meaning, "a singular of Egyptian derivation; a water-ox, [i.e. the hippopotamus or Nile horse]." But this is only Strong's opinion. No one knows exactly what a behemoth was. I am of the opinion that it was a large dinosaur, but of what species is uncertain.

According to Wikipedia, the online Internet Encyclopedia, "The word Leviathan is also mentioned in Rashi's commentary on Genesis 1:21: 'According to legend this refers to the Leviathan and its mate. God created a male and female Leviathan, then killed the female and salted it for the righteous, for if the Leviathans were to procreate the world could not stand before them.'"

The festival of *Sukkot* (Feast of Tabernacles) concludes with a prayer recited upon leaving the *sukkah* (booth): "May it be your will, Lord our God and God of our forefathers, that just as I have fulfilled and dwelt in this *sukkah*, so may I merit in the coming year to dwell in the *sukkah* of the skin of Leviathan. Next year in Jerusalem."

A commentary on this prayer in the *Artscroll* prayer-book (p. 725) adds: "The Leviathan was a monstrous fish created on the fifth day of Creation. Its story is related at length in the *Talmud* (*Baba Bathra* 74b), where it is told that the Leviathan will be slain and its flesh served as a feast to the righteous in [the] Time to Come [i.e., the marriage supper of the Lamb], and its skin used to cover the tent where the banquet

will take place."

There is another religious hymn recited on the festival of *Shavuot* (Pentecost - celebrating the giving of the *Torah*), known as *Akdomus*, wherein it says: "The sport with the *Leviathan* and the *Behemoth* ... When they will interlock with one another and engage in combat, with his horns the *Behemoth* will gore with strength, the fish [*Leviathan*] will leap to meet him with his fins with power. Their Creator will approach them with his mighty sword [and slay them both]." Thus, "from the **beautiful skin of the Leviathan**, God will construct canopies to shelter the righteous, who will eat the meat of the *Behemoth* and the *Leviathan* amid great joy and merriment, at a huge banquet that will be given for them." Some rabbinical commentators say these accounts are allegorical (*Artscroll siddur*, p. 719), or symbolic of Armageddon — the end of the world conflict.

Hayyim Schauss, author of *The Jewish festivals*, interprets the story from the *Akdomus* with the following: "There is no end to the joy and happiness of the saints. They dance in Paradise, arm-in-arm with God himself; He entertains them with a mammoth spectacle, arranged especially for them, the combat between the *Leviathan* and the *Behemoth*.

"So enthusiastic does the teacher become at this point that his imagination expands and grows, and he paints a picture of the two fantastic creatures that is so clear, one would think he had seen them himself. The *Leviathan*, he says, encircles the sea that surrounds the world. He lies coiled up, with his tail in his mouth; should he, for one moment, release his tail, then the doom of the world would come. Just as great and fearful is the *Behemoth*. He eats, in one day, the pasturage on a thousand hills; and when he is thirsty, all the water that flows from the Jordan into the sea makes just one gulp for him.

"The teacher tells of the feast, which God will prepare after the coming of the Messiah, and his imagination makes it more vivid and colorful even than its description in *Akdomus*. He pictures the saints seated around a table made of precious stones, eating the flesh of the *Leviathan* and the *Behemoth*.

"But the feasting does not interest the listening children. Their thoughts recur to the combat between the two monsters; they see the monster of the deep giving mighty blows with his powerful fins, while the *Behemoth* again and again gores his rival with his gigantic horns" (Schauss, p. 93).

In a legend recorded in the *Midrash* called *Pirke de-Rabbi Eliezer*, it is stated

that the fish, which swallowed Jonah narrowly avoided being eaten by the *Leviathan*, which generally eats one whale each day. In a hymn by Kalir, the *Leviathan* is a serpent that surrounds the earth and has its tail in its mouth, like the Greek *Oupobopos* and the Nordic Midgard Serpent.

Legend has it that in the banquet after the end of conflict, the carcass of the *Leviathan* will be served as a meal, along with the *Behemoth* and the gigantic bird, *Ziz*. *Leviathan* may also be interpreted as the sea itself, with its counterparts *Behemoth* being the land and *Ziz* being the air and space.

The biblical references to *Leviathan* have similarities to the Canaanite Baal cycle, which involves a confrontation between Hadad (Baal) and a seven headed sea monster named *Lotan*. *Lotan* is the Ugaritic orthograph for Hebrew *Leviathan*. Hadad defeats him. Biblical references also resemble the Babylonian creation epic, *Enūma Elish*, in which the storm god, Marduk, slays his grandmother, the sea monster and goddess of chaos and creation, *Tiamat*, and creates the Earth and sky from the two halves of her corpse.

The enormous size of the *Leviathan* was illustrated by Rabbi Johanan, from whom proceeded nearly all the legend concerning this monster: "Once we went in a ship and saw a fish which put his head out of the water. He had horns upon which was written: 'I am one of the meanest creatures that inhabit the sea. I am three hundred miles in length, and enter this day into the jaws of the *Leviathan*.'" "When the *Leviathan* is hungry," reports Rabbi Dimi in the name of Rabbi Johanan, "he sends forth from his mouth a heat so great as to make all the waters of the deep boil, and if he would put his head into paradise no living creature could endure the odor of him. His abode is the Mediterranean Sea; and the waters of the Jordan fall into his mouth."

The body of the *Leviathan* (especially his eyes) possessed a great illuminating power. This was the opinion of R. Eliezer, who, in the course of a voyage in company with R. Joshua, explained to the latter, when frightened by the sudden appearance of a brilliant light, that it probably proceeded from the eyes of the *Leviathan*. He referred his companion to the words of Job 41:18: "By his neesings a light doth shine, and his eyes are like the eyelids of the morning." However, in spite of his supernatural strength, the *leviathan* is afraid of a small worm called "kilbit", which clings to the gills of large fishes and kills them (*Shabbat* 77b).

When all is said and done, it seems that

Leviathan and Behemoth are metaphoric of a great end-time battle over the souls of men. Leviathan is comparable to the seven-headed dragon that rises out of the sea of humanity in Revelation 13, representing a One-World government — the government of the Antichrist. The Behemoth is comparable to a monstrous network of Islamic terrorists that rise out of the deserts of Arabia and the Middle East to join in a battle over Jerusalem. However, according to Jewish legend, neither will win. God will destroy them both. May I suggest that it will happen at Armageddon when Christ appears above the battle scene to put an end to the world's warring factions and rescue the beleaguered Jewish people.

Though we are inserting 60:1-10 between 60:23 and 60:24, the subject flows correctly. The two monsters, introduced in 60:1-10, are about to feed upon "sons, mothers, children and fathers" — the slain populace of the planet during the Tribulation Period:

Enoch 60 ... Continues

60:24. And the angel of peace, who was with me, said to me: "These two monsters are prepared to be fed, according to the greatness of God, that the punishments from God be not in vain, and sons will be killed with their mothers, and children with their fathers.

25. When the punishments from the Lord of the spirits shall rest over them it will rest, so that the punishments from the Lord of the spirits may not come in vain over those; after that there will be a judgment in his mercy and his patience."

It seems that 60:24-25 were written by Enoch, wherein he speaks of the "angel of peace," a term also used in the second Parable. The angel tells him that the two monsters will seek to be fed, killing people indiscriminately, but God will punish the beasts, then judge the world in mercy and patience. This will be brought about at the time of the glorious appearing of Christ as seen in Revelation 19.

Chapter 61

Chapter 61 also appears to be a part of the original script, written by Enoch. We have no reason to believe otherwise. At first glance, one might think that the angels were going to use the "long cords" for measuring something. The question is, "What?" May I suggest that the measuring might have something to do with a scientific procedure — perhaps strings of DNA for the purpose of reconstituting the physical bodies of the saints. After all, verse 5 indicates that this is Resurrection Day:

1. And I saw in those days that long cords were given to those angels, and they took to themselves wings, and flew, and

went towards the north.

2. And I asked the angel, saying: "Why have these taken the long cords, and have gone away?" And he said to me: "They went out to measure."

3. And the angel, who went with me, said to me: "These bring the measures of the just and the ropes of the just, that they may support themselves on the name of the Lord of the spirits to all eternity.

4. And the chosen will begin and dwell with the chosen, and these measures will be given to faith, and will strengthen the word of justice.

5. And these measures will reveal all the secrets of the depths of the earth, and those who have been destroyed by the desert, and those who have been devoured by the fish of the sea, and by the beasts, that they return and support themselves on the day of the Chosen One, for none will be destroyed before the Lord of the spirits, and none can be destroyed.

6. And then received a command all who dwell in the heights of heaven, and ONE power, and ONE voice, and ONE light, like the fire, was given to them.

7. And that one first they blessed and exalted and glorified with wisdom, and showed themselves wise in speech and in the spirit of life.

8. And the Lord of the spirits placed his Chosen One on the throne of his glory, and he will judge all the deeds of the holy ones in heaven, and will weigh their deeds on scales.

9. And when he shall raise his countenance to judge their paths that are secret by the word of the name of the Lord of the spirits, and their path in the way of the just judgment of the highest God, then they will all speak with ONE voice, and bless, and praise, and exalt, and glorify the name of the Lord of the spirits.

10. And then will cry out all the host of the heavens, and all the holy ones above, and the host of God, Cherubim and Seraphim and Ophanim, and all the angels of power, and all the angels of supremacies, and the Chosen One, and the other powers on the earth, above the water, on that day;

11. And will raise ONE voice, and will bless, and glorify, and praise, and exalt, in the spirit of faith, and in the spirit of wisdom and of patience, and in the spirit of mercy, and in the spirit of judgment and of peace, and in the spirit of goodness, and will all say with ONE voice; 'Blessed is he, and blessed be the name of the Lord of the spirits, in eternity, and to eternity.'

12. And all who do not sleep in high heavens will bless him; all his holy ones, who are in heaven, will bless him, and all

the chosen, who dwell in the garden of life, and every spirit of light, who is able to bless, and glorify, and exalt, and say: 'Holy,' to thy sacred name, and all flesh, which will exceedingly praise and bless thy name to all eternity.

13. For great is the mercy of the Lord of the spirits, and he is slow to anger, and all his doing, and all his power, as much as he has made, he has revealed to the just and to the chosen, in the name of the Lord of the spirits.

After reading all thirteen verses, does it not seem apparent that these angels are going out across the world to resurrect the physical bodies of dead saints? After all, the Lamb's Book of Life surely contains more than just our names. David once wrote: "In thy book all my members were written" (Psalm 139:16). Verse 3 refers to the "measures of the just" and the "ropes of the just." These could easily be primitive descriptions of human DNA. Verse 5 speaks of those whose flesh had turned to dust, while others had been devoured by fish, etc. These are specifically mentioned because human reasoning is prone to deny the possibility that a body so deteriorated or consumed, could not possibly be resurrected. The "measure" could be an algorithm contained in strands of DNA. With such measurements it would be rather simple for angels to reconstruct a physical body. Keep in mind that this was written with a limited vocabulary, which causes some to think only in terms of physical measurements of mountains, valleys, acreage, houses, etc. But to me, I think of it in terms of resurrection. In Matthew 24, Jesus tells us what will happen at His glorious appearing:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:29-31).

In Revelation 20, John writes about this same event:

"I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived

and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection" (Rev. 20:4,5).

These who are resurrected in Revelation 20 are the martyrs of the Tribulation Period. They were beheaded because they refused the mark of the beast. The saints of previous generations were resurrected earlier — before the Tribulation Period set in. That is why Enoch could say that he saw heaven filled with the "chosen" and the "just," (chapters 45-57) who were preparing to return to Earth with the "Chosen One" — Enoch's way of describing the Messiah and the saints. As I see it, there will be a pre-Tribulation resurrection of saints from both the Old and New Testament eras. Then, at the close of the Tribulation, Christ will resurrect those who were saved, then martyred during the reign of the Antichrist. The unbelievers are not resurrected until the end of the Messianic era, a thousand years later.

In 61:10, Enoch speaks of angels as "Cherubim and Seraphim and Ophanim, and all the angels of power." The Bible mentions the first two classes, but not the "Ophanim." Evidently, they are not a separate class of angels. Jewish sages equate the Ophanim with posturing the shapes of Hebrew letters. Rabbi Chaim Vital, in his book, *Tree of Life*, said, "The Ophanim are the letters." Rabbi Nachman of Breslov, in *Likutei Moharan*, said, "The Ophanim are the bodies." In other words, Ophanim is the name for a specific system of sacred physical postures and internal exercises based on the Hebrew alphabet. Perhaps Enoch's "Ophanim" are simply a description of the angelic origin of the letters he learned, by which he could read and write. In verses 10-13 Enoch describes a ceremony in heaven where the angels perform some sort of ritual, dealing with posturing the letters of the Hebrew alphabet and offering praise to the Messiah. They "will raise ONE voice, and will bless, and glorify, and praise, and exalt the Messiah, saying, "Blessed is he, and blessed be the name of the Lord of the spirits, in eternity, and to eternity," and "Holy, to thy sacred name, and all flesh, which will exceedingly praise and bless thy name to all eternity."

Chapter 62

Now we come to the Judgment of the Nations that follows the Tribulation Period. When Christ returns, He will confront the kings of the Earth and judge them:

1. And thus the Lord commanded the kings and the powerful and the exalted and those who dwell on the earth, and said; "Open your eyes, and lift up your horns

(probably referring to the spikes on their crowns), if ye are able to recognize the Chosen One."

2. And the Lord of the spirits sat on the throne of his glory, and the spirit of justice was poured out over him, and the word of his mouth slew all the sinners and all the impious, and they were destroyed before his face.

3. Then will stand up on that day all the kings and the powerful and the exalted and those who hold the earth, and will see him and will know that he sits on the throne of his glory, and that the just are judged in justice before him, and that there is no word spoken in vain before him.

4. And pain will come over them, like a woman who is in travail, and to whom the birth is hard, when the son enters the mouth of the mother, and she has pain in giving birth.

5. And one portion of them will look upon the other, and will tremble and cast down their countenances, and pain will seize them, when they see this Son of the woman sitting on the throne of his glory.

6. And the powerful kings, and all who hold the earth, will honor, and bless, and exalt him who rules over all, who was hidden.

7. For formerly the Son of man was hidden, and the Most High preserved him before his power, and has revealed him to the chosen.

8. And the congregation of the holy and the chosen will be sown, and all the chosen will stand before him on that day.

9. And all the powerful kings and the exalted and they who rule the earth will fall before him upon their faces, and will worship and will hope in this Son of man, and will petition him and ask him for mercy.

10. And that Lord of the spirits will only press them that they hasten to leave his presence and their countenances will be filled with shame, and darkness will be heaped upon their countenances.

11. And the angels of punishment will receive them to take vengeance on them, because they have abused his children and his chosen.

12. And they will be a spectacle for the just and for his chosen; they will rejoice over them, because the wrath of the Lord of the spirits rests upon them, and the sword of the Lord of the spirits is drunk with them.

13. And the just and chosen will be saved on that day, and will henceforth not see the face of the sinners and of the unjust.

14. And the Lord of the spirits will dwell over them, and they will dwell with this Son of man, and will eat and lie down and rise again with him to all eternity.

15. And the just and the chosen will have risen from the earth, and will have ceased to cast down their faces, and will be clothed with the garments of life.

16. And these will be the garments of life before the Lord of the spirits; and your garments will not become old, and your glory will not decrease before the Lord of the spirits.

Verse 2 says that Christ will slay the wicked with: "the word of his mouth." This concurs with Revelation 19:15, which says, "And out of his mouth goeth a sharp sword, that with it he should smite the nations ... and he treadeth the winepress of the fierceness and wrath of Almighty God."

Also, Isaiah said: "He shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. 11:4).

Following His arrival to slay the combatants in the Battle of Armageddon, Christ will sit upon His Judgment throne and confront Earth's kings, who consort ed with the Antichrist in setting up a One World government. He will address their efforts at eliminating the names of Jehovah and Jesus from the history books. Psalm 2 describes the scene:

"The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

"Let us break their bands asunder, and cast away their cords from us.

"He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

"Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

"Yet have I set my king upon my holy hill of Zion.

"I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

"Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

"Serve the LORD with fear; and rejoice with trembling.

"Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Psalm 2:2-12).

The arrogant kings of Earth will not be able to lift up their heads. They will be so ashamed of the way they denied the Lord. The term "recognize" (v.1) implies that they had been confronted with the claims

of Christ and had deliberately rejected Him. So, when could they "recognize" Him, if this was His first time to visit the planet? Obviously, He had been here before. Yes, Enoch implies that the Messiah had been to Earth earlier, and was now coming back for the second time. The first Advent was when He became a man — the incarnation in the womb of Mary, His birth in Bethlehem, His life and ministry in ancient Israel, and His sacrificial death on Calvary. There will be no doubt in anyone's mind that the mighty King, who appears out of nowhere during the Battle of Armageddon, is the same person who was crucified in first-century Jerusalem.

In verses 4 and 5, Enoch alludes to the fact that Christ was to be born of a virgin, here called "Son of the woman." This is a remarkable statement to come from a man who wrote while Adam was still alive. From the time that God told Eve about the "seed of the woman" (Gen. 3:15), it was clear that the Savior of mankind would arrive by way of a virgin birth. This could only mean that the Messiah's father was not a man, but God, Himself! John's use of the term "only begotten" (John 3:16) implies a genetic connection.

Because the expression "Son of the woman" appears only here in all apocryphal writings, some contend that the *Book of Enoch* had to be of a Christian origin. If so, why were several fragments found among the Dead Sea Scrolls? This proves that the book existed before the Christian era.

In verses 6 and 7, we are told once again that this is the One who was previously "hidden." In the verses following, the kings beg for mercy, but it will be too late. Had He not come to stop them, they would have succeeded in killing all Jews on the planet, and enslaving the rest of mankind. The responsibility that they took upon themselves will have to be met. There will be no mercy for these lying, thieving, corrupt, and arrogant politicians. They will get what they deserve.

Verses 13-16 indicate that the saints will not actually see the punishment of those wicked rulers. They will be busy with happier things. They will dwell with Christ, and be given "garments of life" and other things befitting the family of the King of kings.

Chapter 63

Having been skilled in meaningless rhetoric, the kings claim that they "acknowledge their sins" (v. 1), that "every secret is clear" (v. 2), and that they "now know" (v. 4) what they didn't understand before. How convenient that they now want to "be believers" (v. 5)!

1. And in those days the powerful kings, who hold the earth, will petition the angels of punishment, to whom they are delivered, that they should give them a little rest, so that they could fall down and worship before the Lord of the spirits, and could acknowledge their sins before him.

2. And they will bless and glorify the Lord of the spirits, and will say: "Blessed is the Lord of the spirits, and the Lord of kings, the Lord of the powerful, and the Lord of the rulers, and the Lord of glory, and the Lord of wisdom, and every secret is clear."

3. And thy power is to all generations, and thy glory to all eternity: deep are thy secrets all and without number, and thy justice without reckoning.

4. Now we know that we should praise and bless the Lord of kings, and him who rules over all the kings."

5. And they will say: "Who will give us rest, that we might praise and thank and bless him, and be believers before his glory?

6. And now we long for a little rest, and do not find it; we are driven away, and do not receive it; the light has ceased before us, and darkness is our dwelling-place to all eternity.

7. For before him we have not believed, and have not honored the name of the Lord of the kings, and we have not praised the Lord in all his doing, and our hope was in the sceptre of our kingdom and in our glory.

8. And in the day of our trial and our trouble he did not save us, and we do not find rest to believe that our Lord is faithful in all his deeds and in all his judgments and his justice, and that his judgment does not respect persons.

9. And we shall disappear before his face on account of our deeds, and all our

sins are counted in justice."

10. Now they will say to them: "Our souls are satisfied with unjust goods, but it does not prevent our going to the flames of the pain of hell."

11. And after that their countenances will be filled with darkness and shame before that Son of man, and they will be expelled from his presence, and a sword will dwell in their midst before his countenance.

12. And thus said the Lord of the spirits: "This is the ordinance and judgment of the mighty and the kings and the exalted and those who hold the earth before the Lord of the spirits."

There is no higher court to which they can appeal. The decision is final. They are turned over to angels of punishment and the sentence will be carried out. Such will be the case with all sinners who deliberately reject the saving grace that is available for all who believe. Once this life is over, it will be too late to repent.

Chapter 64

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 — and nearly succeeded, had it not been for Noah and his three sons. ♦

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