

Book One: *The Book of the Watchers*

The Ancient *Book of Enoch*

(Part Three)

With Commentary by J. R. Church

The *Book of Enoch* is comprised of an ancient collection of seven scrolls — five major scrolls, followed by two short appendices. And though the whole can be divided into twenty sections, its ancient manuscripts were separately identified as:

The First Scroll: *The Book of the Watchers* (chapters 1-36)

The Second Scroll: *The Book of the Parables* (chapters 37-71)

The Third Scroll: *The Book of the Luminaries* (chapters 72-82)

The Fourth Scroll: *The Dream Visions* (chapters 83-90)

The Fifth Scroll: *The Epistle of Enoch* (chapters 91-105)

The Sixth Scroll: *The Birth of Noah* (chapters 106-107)

The Seventh Scroll: *Another Book by Enoch* (chapter 108)

There may have been more, but these are the only writings of Enoch that survived the centuries. Again, we stress that these should not be regarded as divinely inspired on the level of biblical books. Though the rabbis highly regarded the *Book of Enoch*, they did not include it in the canon of Scripture.

Because the subjects treated in this collection correspond to certain biblical themes, modern scholarship refuses to believe its authenticity, claiming instead that its texts were composed as late as the fourth century B.C. Rather than the Bible following the themes introduced in the *Book of Enoch*, they surmise that the authors of Enoch followed biblical themes. However, one primary example tends to prove against the opinions of modern scholarship and in favor of Enoch's authenticity. The Jewish ritual of the Azazel goat, dating back to the days of Moses, clearly shows that the *Book of Enoch* predates the Exodus. This ancient collection is far older



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.

than modern scholarship allows.

In this installment, we shall conclude our commentary on the first scroll, *The Book of the Watchers*, which has been designated as "Section 5."

Previously, we noted that Enoch addresses the people living in the time of "Tribulation" brought on by the final judgment of the wicked. The watchers are angels, 200 of whom lusted after the daughters of men and attempted to corrupt the genetic code of Adam's lineage. Their main purpose was to introduce the "seed of the serpent" by which the son of Satan — the Antichrist — could arise.

Enoch was a special person, being the seventh generation from Adam. He typifies the redeemed, who will be translated alive — rescued from judgment — as the Tribulation Period sets in. He is allowed to walk with angels and be instructed by them.

Among the seven angels visiting Enoch are four who attend the throne of God — Michael, Gabriel, Raphael and Uriel. In this section they accompany him on a tour of planet Earth, including the abode of the spirits — the trans-dimensional regions of Sheol (Hebrew) or Hades (Greek).

Most of the antediluvian mountainous areas described by Enoch cannot be specifically located, but that does not mean that they are imaginary. There is enough detail in these chapters to realize that Enoch could have seen Earth's landscape from the vantage point of a flying craft — from high above hills and valleys. As we shall see in the following chapter, Enoch not only sees mountains, but a "mountain-chain," something that can only be fully appreciated from a vantage point high above the area.

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Continued From Page 6**Enoch, Section 5, Chapters 22-36****Chapter 22**

1. And from here I went to another place, and he showed me in the west a great and high **mountain-chain** and hard rocks and four beautiful places.

2. And beneath them there were places deep and broad and entirely **smooth**, as smooth as if a thing were **rolled**, and deep and dark to look at.

3. And this time, Raphael, one of the holy angels, who was with me, answered and said to me: "These beautiful places are intended for this, that upon them may be assembled the **spirits**, the **souls** of the dead; for they have been created, that here all the souls of the sons of men might be assembled."

4. These places have been made their dwellings till the day of their judgment, and to their fixed period; and this period is long, till the great judgment will come over them."

5. And I saw the spirits of the children of men who had died, and their voices reached up to heaven, and lamented.

6. At that time I asked the angel Raphael, who was with me, and said to him: "**Whose soul is that one** whose voice thus reaches to heaven and laments?"

7. And he answered and said to me, saying: "That is the spirit that proceeded from **Abel**, whom his brother Cain slew; and it laments on his account till his seed be destroyed from the face of the earth and his seed disappear from among the seed of men."

8. And at that time I therefore asked concerning him, and concerning the judgment of all, and said: "Why is one separated from the other?"

9. And he answered and said to me: "These **three apartments** are made in order to separate the souls of the dead. And thus are the souls of the just separated: there is a spring of water; above it, light."

10. And thus also is one such apartment made for the **sinners** when they die, and are buried in the earth, without a judgment having been passed upon them during their lives.

11. Here their souls are separated in this great affliction until the great day of judgment and punishment and affliction upon the revilers to eternity, and the vengeance for their souls, and here he binds them to eternity.

12. And if it was before eternity, then this apartment has been made for the souls of those who lament and those who reveal their destruction when they were killed in

the days of the sinners.

13. And thus it has been created for the souls of men who were not just, but sinners, who were complete in their crimes; and they will be with criminals like themselves; but their souls will not be killed on the day of judgment and will not be taken from here."

14. At that time I blessed the Lord of glory, and said: "Blessed is my Lord, the Lord of glory and of justice, who rules all things to eternity!"

Flying westward, Enoch sees a chain of mountains, accompanied by rolling hills and a vast flat plain. Enoch is told that "beneath them" (that is in a subterranean area under the mountain range) lies four vast areas where the souls of the dead are kept until the "day of judgment." These mountains are not the same as the seven hills described in Enoch 18:6 or 24:1. Enoch was shown "four beautiful places," designed to hold the souls of men. One is described as a region of light, graced with a beautiful spring, and prepared for the saints. Looking down into the region of light, Enoch sees a lamenting soul and is told that it is the spirit of Abel, who was slain by Cain. The angel said that Abel would continue to lament until Cain's posterity was completely eliminated from among mankind.

Raphael escorted Enoch through these areas and explained that three dark regions were divided into distinct areas of containment, called "apartments." They were prepared for sinners who will await the final judgment. Some scholars suggest that the number four is a mistranslation, and that there were only three to begin with. However, in another translation on the *Book of Enoch*, by George W. E. Nickelsburg, the number "four" is upheld — one is lighted and the other three are dark.

Raphael, though not mentioned in the Bible, is a leading character in the apocryphal *Book of Tobit*, where he appears in a similar role. Tobit was a member of the tribe of Naphtali, who was taken to Nineveh in the Assyrian captivity of 722 B.C. Describing his life in captivity, Tobit tells how he was blinded and later received his sight from the angel Raphael, who guided his son, Tobias, on a journey to the Persian capital, Ecbatane: "And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit" (*Tobit* 3:17).

Of the three subterranean divisions, it is thought that those wicked who die, having received no retribution, are reserved to a receive a greater judgment, while those wicked who are the victims of violence

have already partially received their judgment. Therefore, they are separated in these dark apartments. A third class, who die in unbelief, yet were honorable in life, have a third state in the afterlife while awaiting the final judgment. That is not to say that they will escape the final judgment, but that there are various levels of punishment for different groups of sinners.

Upon learning about these areas, Enoch praises the Lord for having a discerning judgment about the souls of men. Enoch is delighted that God cares about mankind.

Enoch, Chapter 23

1. And from there I went to another place towards the west, to the ends of the earth.

2. And I saw a flaming fire, which ran without resting, and did not cease from its course day or night, but continued regularly.

3. And I asked saying: "What is that which has no rest?"

4. At that time answered Raguel, one of the holy angels, who was with me, and said to me: "That burning fire which thou seest running towards the west is the fire of all the luminaries of heaven."

The craft lifts up from its trans-dimensional view of Sheol, returning Enoch to the physical world, and continues to fly westward. Looking at the western horizon (here called the "ends of the earth") at sunset, Enoch sees the fiery light of the sun dancing upon the clouds, and is told that it is the "fire of all the luminaries of heaven." Enoch said that it "ran without resting" because sunset continues to occur as the Earth rotates. Travelling west at a thousand miles per hour, Enoch would continually see the sunset. Basically, Enoch is describing the beauty of sunset. It seems to be a repeat of what he described in Enoch, chapter 17, verses 4 and 5: "And they took me to the so-called water of, and to the fire of the west, which receives every setting of the sun. And I came to a river of fire [an active volcano?], whose fire flows like water, and is emptied into a great sea [perhaps the Pacific Ocean, because the Atlantic did not exist before the Flood], which is towards the west."

The angel Raguel explains this phenomenon. It seems that a "great sea" lies beyond the mountain-chain. Could these be the Rocky and Andes Mountains that run the length of the globe from Northern Canada to the tip of South America? Could the water be a reference to the Pacific Ocean? And could the rivers of fire that flow into the "great sea" (Enoch 17:5) be from the ring of volcanoes that are found on every continent around the Pacific Ocean? These

just could be the volcanoes described in the following chapter. It is not out of the realm of the possible.

Enoch, Chapter 24

1. *And from there I went to another place of the earth; and he showed me a mountain-chain of fire which flamed day and night.*

2. *And I went towards it and saw seven magnificent mountains, each one different from the other, and magnificent and beautiful rocks, everything magnificent and fine in appearance and of beautiful surface; three towards the east, one founded upon the other, and three towards the south, one founded upon the other, and ravines, deep and winding, not one joining with the other.*

3. *And the seventh hill was between these; and in their heights they were all like the seats of a throne and surrounded with fragrant trees.*

4. *And among them was a tree such as I had never smelt before, neither among these nor among others; nor was there a fragrance like it; its leaves and buds and wood do not wither in eternity; its fruit is beautiful, like the fruit of the vine and the palm-tree.*

5. *And at that time I said: "Behold, this is a beautiful tree and beautiful to look at, and its leaves are fair, and its fruit very pleasant to the eye."*

6. *At that time answered Michael, one of the holy and honored angels, who was with me, who was over them [i.e. the trees].*

This chapter seems to be a restatement of chapter 18, in which Enoch describes seven hills, the seventh being in the middle and looking similar to the throne of God: “*But the middle one reached up to heaven, like the throne of God, of alabaster, and the summit of the throne of sapphire*” (Enoch 18:8). Note that the seventh hill was between (v. 3) the two mountain ranges and reminds us of a menorah design — the seven golden lamps in the Mosaic lamp-stand — in which the servant lamp stands elevated in the middle with three lamps on either side.

Atop this marvelous throne-like mountain stands a grove of fragrant trees. If we assume that it is an actual physical place, then we should note that the top of the mountain does not rise above the timberline, where no trees can grow. The timberline is higher near the equator because it is warmer there. The timberline becomes lower, the farther away it is from the equator. In the far north or south, it is so cold that the timberline is at sea level. The fact that fragrant trees grow in this mountain implies that it is a blessed place. One tree

in particular is more beautiful than the rest. It is the Tree of Life.

In our commentary on chapter 18, I suggested that the mountain peak appears to be “snow-capped, with the blue-green waters of a lake at the top — possibly formed in the cavity of a dormant volcano.” Added to this, Enoch describes a forest of trees stretched out along and possibly around the shore of this beautiful lake.

As we shall see in the next chapter, this is the mountain on which God will descend with His throne when he comes to visit the Earth with “goodness” (Enoch 25:3). Some think that this could not be Mount Sinai (see Enoch 1:4) because at that time, God will descend with judgment, not “goodness.”

The tree that caught Enoch’s eye is the Tree of Life, transplanted from the Garden of Eden. And why has the Tree of Life been removed to the summit of this mountain? Michael says that it is there to keep it from falling into the wrong hands. We have since learned that it was transplanted again — this time to heaven — perhaps removed before the great deluge in Noah’s day. The Tree of Life is being kept safe from mankind until after the final judgment. Following the great white throne judgment, the Holy City New Jerusalem will descend, bringing the throne of God to Earth, and with it, the Tree of Life: “*And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations*” (Rev. 22:1,2). The Tree of Life is reserved for the saints.

Enoch, Chapter 25

1. *And he said to me: “Enoch, what dost thou ask me concerning, the fragrance of this tree and dost seek to know?”*

2. *Then I, Enoch, answered him, saying: “Concerning all things I desire to know, but especially concerning this tree.”*

3. *And he answered me, saying: “This high mountain which thou hast seen, whose summit is like the throne of God, is the throne where the holy and great God of glory, the Eternal King, will sit when he shall descend to visit the earth with goodness.*

4. *And this tree of beautiful fragrance cannot be touched by any flesh until the time of the great judgment; when all things will be atoned for and consummated for eternity, this will be given to the just and humble.*

5. *From its fruits life will be given to*

the chosen; it will be planted towards the north, in a holy place, towards the house of the Lord, the Eternal King.

6. *Then they will rejoice greatly, and be glad in the Holy One; they will let its fragrance enter their members, and live a long life upon the earth, as thy fathers lived; and in their days no sorrow or sickness or trouble or affliction will touch them.”*

7. *Then I blessed the Lord of glory, the Eternal King, because he had prepared such for the just men, and had created such, and said he would give it to them.*

Though this may be a physical place on Earth, we cannot determine its location. However, it seems to be near Jerusalem, since someday, the tree will be “*planted towards the north in a holy place towards the house of the Lord*” (v. 5).

Enoch saw seven mountains — three that lay toward the east (east of where?) and three that lay toward the south (south of where?) with the mountain of the Lord between them. So, let us speculate on some possibilities. In Bible days, all directions were given in relation to Israel. Could the three mountains that lay toward the east be Mount Hermon, where the fallen angels descended? This mountain range just happens to have three peaks. South of Israel are three great Egyptian pyramids. Could these have been built to represent mountain peaks? Finally, could Jerusalem’s Mount Moriah, sight of Solomon’s Temple, be the mountain in the middle where the throne of God will descend with goodness — the goodness of the messianic era?

The prophet Ezekiel tells us that a grove of special trees will be planted on either side of a river that shall proceed eastward from the Temple Mount and extend to the Dead Sea, having all of the characteristics of the Tree of Life:

“By the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine” (Ezk. 47:12).

John’s description of the Tree of Life offers the same characteristics:

“On either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” (Rev. 22:1,2).

As we shall see, Enoch visits Jerusalem in the very next chapter. So, perhaps these two mountain ranges are located east and south of Jerusalem.

Enoch, Chapter 26

1. And from here I went to the middle of the earth, and saw a place, blessed and fruitful, where there were branches, which rooted in and sprouted out of a tree that was cut.

2. And here I saw a holy mountain, and beneath the mountain, towards the east, water which flowed towards the south.

3. And I saw towards the east another mountain of the same height, and between them a deep valley, but not broad: therein also water flowed along the mountain.

4. And towards the west of this was another mountain, lower than the former; not high, and below, between them a valley; and other deep and sterile valleys were at the end of the three.

5. And all the valleys were deep and not broad, of hard rock. And trees were planted upon them.

6. And I was astonished on account of the rocks, and was astonished on account of the valley, and was very much astonished.

Enoch tells us that the Tree of Life will be planted "towards the house of the Lord." Then, he visits a place in the "middle of the earth." In his generation, there was no settlement there. It was just another mountain top. No name had been given, but the place he described was to become one of the premier cities of the world — Jerusalem. It has always been considered as being in the center of the continents. Just as the Greeks called Delphi the "navel" of the earth, the Jews regarded Jerusalem as the "navel" or middle. Ezekiel 5:5 says, "Thus saith the LORD God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her." In fact, one can put a ruler on a flattened map of all the continents, with Jerusalem in the center, follow it out to the ends of the continents, and find that Jerusalem is right in the center. The Book of Jubilees, chapter 8, verse 19, calls Zion the "navel of the earth." How could any man know the geographical center of all continents, unless he had surveyed the planet and measured it?

Enoch sees a "blessed and fruitful land" (what was to be the nation of Israel) and a "tree that was cut" (symbol of the people of Israel). The tree is a biblical motif that represents the Chosen People. Psalm 1 portrays Israel under two symbols — a man and a tree: "He shall be like a tree planted (actually replanted) by the rivers of water" (Ps. 1:3). The concept there is that Israel has been plucked up and scattered among the nations, but as the messianic era approaches, Israel will be replanted in the land of their ancestors.

The "holy mountain" is the Temple

Mount and the "water which flowed towards the south" refers to the brook and pool of Siloam. He sees "another mountain" (the Mount of Olives) "toward the east," with a deep valley between them where the "water flowed" (the Kedron valley and its brook).

Toward the west of the Temple Mount, Enoch sees another mountain (today's upper city) with a valley between them (Tyropoean Valley) and south of the three mountains lay the "deep and sterile valley" known in Bible days as the Valley of the sons of Hinnom — from which it gets its name, Gehenna. Enoch is astonished at the deep and sterile valley and calls it "this cursed valley" in chapter 27.

Enoch, Chapter 27

1. Then I said: "For what purpose is this blessed land, which is entirely filled with trees, and this cursed valley between them?"

2. Then answered Uriel, one of the holy angels, who was with me, and said to me: "This cursed valley is for those who will be cursed to eternity, and here will be assembled all those who have spoken with their mouths unseemly words against God, and speak insolently of his glory, here they will be assembled, and here will be their judgment.

3. And in the latter days there will be the spectacle of a just judgment upon them in the presence of the just, in eternity forever; for this reason they who have found mercy will bless the Lord of glory, the Eternal King.

4. And in the days of their judgment they will bless him for his mercy, according to which he has assigned to them their lot."

5. Then I blessed the Lord of glory, and spoke to him, and remembered his greatness, as it is fitting.

The first biblical reference to this valley is given in Joshua 15:8, where it is called the "valley of the son of Hinnom," from whence come the name Gehenna (or Ge-Hinnom). It was then known as the "valley of the giants," a reference to the offspring of fallen angels and human women:

"And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward" (Joshua 15:8).

The valley became a place of idolatry, an ancient religion that deified the fallen angels. In II Chronicles 28:1-3, we learn that children were sacrificed and burned in honor of Molech (probably a giant and descendant of one of the fallen angels).

When Ahaz became king in Jerusalem, he did not follow the ways of David, but rather worshiped at the altar of Baal:

"Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the LORD, like David his father:

"For he walked in the ways of the kings of Israel, and made also molten images for Baalim (plural for Baal).

"Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel" (II Chron. 28:1-3).

Jesus knew about the destiny assigned to the Gehenna Valley, as recorded in the Book of Enoch, and said, "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. 5:22).

The term "hell" used in Matthew 5:22, is the Greek word γέεννα (pronounced Gehenna). According to Strong's Greek Lexicon, the term is of Hebrew origin [Hebrew (Ge) and Hebrew (Hinnom)]; valley of (the son of) Hinnom; gehenna (or Ge-Hinnom). Strong's Lexicon says, "It refers to a valley of Jerusalem, used (figurative) as a name for the place (or state) of everlasting punishment: — hell." No wonder that Enoch called it "this cursed valley" (v.1).

Uriel told Enoch that in the "latter days" the valley would become the place of judgment where sinners will be sentenced. In Jesus' day, the valley had become the dump ground for Jerusalem's garbage. Fires burned day and night at the city dump, prompting Jesus to use the valley as a description of hell, "Where their worm dieth not, and the fire is not quenched" (Mark. 9:44).

Enoch, Chapter 28

1. And from here I went towards the east, into the midst of the mountains of the desert, and saw only a plain.

2. But it was filled with trees of this seed, and water dropped down over it from above.

3. It was seen that the water, which it sucked up was strong, as towards the north, so towards the west, and as in all places, so water and dew also ascended from here.

Leaving Jerusalem, Enoch flies eastward to an undisclosed plain, a rainy area filled with trees and vegetation — with a desert on one side, a mountain range on the other,

and a rather vigorous rain shower moving toward the northwest. It seemed to be a tropical area from which a mist arose. Today, nothing like this tropical area seems to fit the ecology described here. Moving eastward from Jerusalem one encounters the deserts of Arabia and Afghanistan. It is possible that before Noah's Flood, Arabia was a fertile rain forest, which could account for the abundance of oil discovered just beneath all that sand. There is ample evidence that the Arabian deserts were once a lush tropical region, and perhaps part of the Garden of Eden.

Enoch, Chapter 29

1. And I went to another place, away from the desert, approaching the east of the mountains.

2. And there I saw trees of judgment, especially those that emitted the fragrance of frankincense and myrrh, and they were not like ordinary trees.

Moving further eastward, Enoch encounters the trees that produce frankincense and myrrh. In Bible days, these trees grew in abundance from Arabia eastward to India. To know that, Enoch would have had to make this journey.

Enoch, Chapter 30

1. And above, over these, over the eastern mountain, not far off, I saw another place, valleys with water that does not dry up.

2. And I saw a beautiful tree, and its fragrance was like that of a mastic.

3. And along the edges of these valleys, I saw fragrant cinnamon. And I advanced over these towards the east.

The Nicklesburg translation on verse 2 describes the "mastic" tree as "aromatic cane like reeds." Like frankincense and myrrh, cinnamon was produced in abundance throughout the regions from Arabia to India. The "water that does not dry up" could be a view of the Persian Gulf or the Indian Ocean with its related rivers and inlets.

Enoch, Chapter 31

1. And I saw another mountain in which were trees from which water flowed, and it flowed like nectar, which is called Sarira and Galbanum.

2. And over this mountain I saw another mountain, on which were aloe-trees; and these trees were full of hard substance like almonds.

3. And in taking that fruit it was better than all the odors.

Sarira, is not a word found anywhere else in literature. The term was probably corrupted from a more familiar term — Storax. The translation of the Book of Enoch by Nicklesburg translates "Sarira" as "Storax," meaning "a resinous exudate of the Sweetgum, occasionally used in incense or

as an aromatic fixative in perfumery."

Further on, Enoch describes a grove of "aloe-trees," whose bark was hard like the almond tree. Nicklesburg's translation of verse 3 says, "When they grind this bark, it is sweeter than any perfume."

Enoch, Chapter 32

1. And after these odors, as I looked towards the north, over the mountains, I saw seven mountains full of pleasant nard and fragrant trees and cinnamon and pepper.

2. And from here I went over the summits of those mountains, far towards the east, and passed far above the Erythraean Sea, and went far from it and passed over the angel Zutēl.

3. And I came into the garden of justice, and I saw the mingled diversity of those trees; many and large trees are planted there, of attractive beauty and large and beautiful and magnificent, also the tree of wisdom; eating of it one learns great wisdom.

4. It is like the carob tree, and its fruit is like the grape, very good; the fragrance of this tree goes out and is spread far.

5. And I said: "This tree is beautiful; how beautiful and pleasant to look at!"

6. Then the holy angel Raphael, who was with me, answered and said to me: "This is the tree of wisdom from which thy old father and thy aged mother, who were before thee, ate, and they learned wisdom, and their eyes were opened, and they learned that they were naked, and were driven out of the garden."

Turning the craft northward, Enoch flies over the Persian Gulf (here called the "Erythraean Sea") and goes to the Garden of Eden (here called the "garden of justice"). He passes over the angel Zutēl, perhaps one of the angels that guarded the gate of Eden. It is in this garden that Enoch sees the "Tree of Wisdom," of whose forbidden fruit the first couple partook. Eating the fruit of this tree cost them Paradise. They were thrust out into a harsh world, where Adam would have to till the ground and grow their own provisions.

If our assessment that Enoch flew over the Persian Gulf is correct, then the Garden of Eden lay inland on the north side of the Gulf. The Tigris and Euphrates rivers empty into the Gulf on its northern shore, but the two other rivers in the Genesis account are not as easily identified.

It seems rather humorous that Enoch should describe the Tree of Wisdom as being like the "carob tree" and its fruit like the "grape." The carob bean is used to make candy that tastes like chocolate and the grape is used to make wine. Among the two likely candidates of forbidden fruit

are two favorite flavors that captivate the imagination. Enoch is fascinated with the winsomeness of the Tree of Wisdom, but is told that it caused the downfall of mankind. We are not told what would happen to that tree. Nor are we told the fate of the Garden of Eden. It was not to be the future capital of the Messianic kingdom, Jerusalem was chosen. It was not to become the abode of the righteous dead, an apartment in Sheol held that distinction. So, we must assume that Eden was destroyed in the Flood.

From there, Enoch travels to the ends of the earth and sees great animals. Uriel, one of seven archangels accompanying Enoch, guides this part of the tour. He is the angel in charge of weather: "Uriel, one of the holy angels, the angel of thunder and trembling" (Enoch 20:2).

Enoch, Chapter 33

1. And from here I went to the ends of the earth, and saw great animals there, and one differed from the other, and the birds differed as to their appearance, their beauty and voices, one differed from the other.

2. And to the east of these animals, I saw the ends of the earth, where the heavens rest, and the portals of the heavens open.

3. And I saw where the stars [luminaries — mainly the sun and moon here] come out from heaven, and I counted the portals out of which they come, and I wrote down all their outlets, each one, according to their number and their names, their connections and their positions and their times and their months, as the angel Uriel, who was with me, showed them to me.

4. He showed all things to me and wrote them down for me; also their names he wrote for me, and their laws and their deeds.

Before discussing Enoch's view of the twelve primary weather portals — four at each "end of the earth" — let us follow his adventure through the continents to see great animals and birds — a variety of species — and though he does not give us detailed descriptions, we can get a sense of the grandeur of life on the planet. Moving northeastward out of the Garden of Eden, he could have encountered the great wooly mammoths that lived in abundance across Russia and Siberia. Many remains have been discovered frozen in the ice packs of Siberia and Alaska, which I assume were frozen within minutes of the onset of the catastrophic deluge that destroyed all life, save for Noah and his cargo. Moving east of these animals, Enoch could have ventured across the darkness of nighttime over the western hemisphere to watch the sunrise. Flying high above the night sky of Earth, he was unencumbered by clouds or

atmosphere. As night passed, his craft ascended to the top of the stratosphere (here called the "ends of the earth").

Perched at the edge of the atmosphere — sitting right at the equator — Enoch is given a panoramic view of Earth's rounded horizon. He can see for many hundreds of miles in each direction. But he is not so high as to see the entire globe. He is on the dark side of Earth as the angel begins to explain six portals — a term used to set forth a simplified system of measuring the advance of the sun. These six portals (3 north and 3 south of the equator) mark off the various courses of the sun and moon that rise in the east. Enoch sees the sun rise directly over the equator as it enters the "fourth portal."

The calendar date is March 20, the day of the spring equinox, when the sun crosses the equator, moving north for the springtime, and the day and night are of equal length. Uriel explains how the sun advances northward over the next three months, until it reaches its northernmost position on June 21, when the day is twice as long as the night. Then it turns southward until it reaches the equator again on September 22, when the day and night are once again equal in length. Moving farther south, the sun reaches its southermost swing at the time of the winter solstice on December 21, when the night is twice as long as the day. They stay there long enough for Uriel to explain the course of the moon as well, thus establishing both solar and lunar calendars for Enoch to teach mankind. We shall see this event explained in greater detail as we read *The Book of the Luminaries* (ch. 72-82).

Earth's Weather

In order to grasp the overall picture that Enoch describes about the portals, it is necessary to read these remaining four chapters (33-36) together. Basically, Enoch describes three portals for the winds in the north, three in the west, three in the south, and three in the east. This reminds me of John's description of the Holy City New Jerusalem, with its three gates on each of four sides. And for this reason, I am also reminded of the twelve tribes of Israel. Twelve is the number of governmental perfection. Example: there are twelve months in a year, etc.

Uriel is the weatherman, who explains the course of the winds and the storms they brew. He charts the course of the sun, which causes the four seasons of the year. The sun is essential to Earth's weather system. He also charts the courses of the moon, which cause the tides and, in turn,

affects the weather.

Enoch, Chapter 34

1. *And from here I went towards the north, to the ends of the earth, and there I saw a great and magnificent wonder, at the ends of the whole earth.*

2. *There I saw three portals of heaven open in the heavens; from each of them proceed north winds; when one of them blows, there is cold, hail, frost, snow, dew, and rain.*

3. *And out of one of the portals it blows for good; but when it blows from the two other portals, it blows with power, and there is misfortune upon the earth, and they blow with great power.*

From high above the equator, Enoch's craft turns northward and flies to the top of the Earth where he views how weather patterns are generated. Uriel explains how some winds appear directly before him, while to his left, other winds spin off toward the west, and to his right, some spin off toward the east. Thus, they are viewed as exiting from three gates or portals. In the spring and summer the north winds are usually mild, but in the autumn and winter, the northern storms bring cold, hail frost, snow, dew and rain.

Enoch, Chapter 35

1. *And from here I went towards the west, to the ends of the earth, and saw there three open portals, as I had seen in the east, similar portals and similar outlets.*

Following his visit in the north, Enoch flies back to the regions of the equator to see the westerly winds. From Enoch's vantage point, they too, blow in three directions (left, right and center) or, as Enoch puts it, "three open portals."

Enoch, Chapter 36

1. *And from here I went towards the*

south, to the ends of the earth, and there I saw three open portals of heaven; out of them come the south wind and dew and rain and wind.

2. *And from here I went towards the east to the ends of the heavens, and there I saw the three portals of heaven open towards the east, and over them small portals.*

3. *Through each one of these small portals the stars of the heavens come and go every evening on the path, which is shown to them.*

4. *And as I looked, I blessed, and thus each time I blessed the Lord of glory, who had made the great and glorious wonders, to show the greatness of his work to the angels and to the souls of men, that they might praise his work, and that all his creatures might see the works of his might, and praise the great work of his hand, and bless him to eternity.*

Enoch is taken to the far south, to view the generation of the south winds out of three portals (left, right, and center). These also offer cold winds, dew and rain for the southern hemisphere, just as the north winds service the northern hemisphere of the planet.

Finally, he is taken once again to the eastern equatorial belt to see the three portals for winds and storms. Above them are several small portals (actually increments of measurement across the horizon) in which the luminaries appear rising from the eastern horizon and travelling across the sky.

Enoch was thoroughly impressed with what he saw and blessed the Lord of glory, who had created these wonders and put everything in motion for the benefit of the human race. Next month, we shall open the second scroll in the *Book of Enoch — The Book of the Parables* (Chapters 37-71). ♦

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