

VERSE BY VERSE COMMENTARY OF THE BOOK OF ENOCH

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Unveiling Ancient Prophecies and Wisdom

Table of Contents

Front Matter

- Introduction
 - Preface – Dr. Paul Crawford
 - How to Use This Commentary
-

Part I: The Book of the Watchers (Chapters 1–36)

1. The Coming Judgment (Enoch 1)
 2. The Vision of the Holy One (Enoch 2–5)
 3. The Fall of the Angels (Enoch 6–11)
 4. Enoch’s Intercession and the Angelic Rebellion (Enoch 12–16)
 5. Enoch’s Heavenly Journeys (Enoch 17–20)
 6. The Place of Punishment and Reward (Enoch 21–23)
 7. The Luminaries of Heaven (Enoch 24–32)
 8. The Wisdom of Enoch (Enoch 33–36)
-

Part II: The Book of Parables (Similitudes) (Chapters 37–71)

9. The First Parable: The Righteous and the Chosen One (Enoch 37–44)
 10. The Secrets of Heaven Revealed (Enoch 45–47)
 11. The Son of Man and the Throne of Glory (Enoch 48–52)
 12. The Judgment of Kings and Mighty Ones (Enoch 53–57)
 13. The Second Parable: The Coming of the Elect One (Enoch 58–62)
 14. The Glory of the Elect One (Enoch 63–64)
 15. The Final Judgment and Vindication of the Righteous (Enoch 65–69)
 16. The Third Parable: The Son of Man and the Resurrection (Enoch 70–71)
-

Part III: The Book of the Luminaries (Chapters 72–82)

17. The Laws of the Heavenly Lights (Enoch 72–75)
 18. The Sun, Moon, and Stars in Their Order (Enoch 76–78)
 19. The Cycles of Time and the Calendar of Heaven (Enoch 79–82)
-

Part IV: The Book of Dream Visions (Chapters 83–90)

20. Enoch's Dream of the Flood (Enoch 83–84)

21. The Vision of the Animals: From Adam to the Last Judgment (Enoch 85–90)

Part V: The Epistle of Enoch (Chapters 91–108)

22. The Words of Enoch to His Children (Enoch 91–93)

23. The Apocalypse of Weeks (Enoch 93–94)

24. The Woes and Exhortations of the Righteous (Enoch 95–100)

25. The Coming Judgment of the Wicked (Enoch 101–105)

26. The Final Consolation of the Righteous (Enoch 106–108)

Back Matter

- Key Themes of the Book of Enoch
- Cross References Index (Biblical Parallels)
- Glossary of Key Terms (Watchers, Nephilim, Elect One, Son of Man, etc.)
- Bibliography
- About the Author

Introduction

Verse by Verse Commentary of the Book of Enoch

The Book of Enoch stands as one of the most mysterious, fascinating, and controversial writings in ancient biblical literature. Although not included in the traditional canon of Scripture for most Christian traditions, it has influenced Jewish thought, early Christianity, and New Testament writers in profound ways. Quoted directly in the Epistle of Jude and echoed in several passages of the New Testament, Enoch's words testify to a worldview that shaped the spiritual imagination of the early church.

This commentary seeks to walk carefully, verse by verse, through the Book of Enoch—unpacking its prophetic visions, symbolic imagery, and theological themes. Enoch speaks of angels who left their appointed places, of the Nephilim born upon the earth, of the final judgment of the wicked, and of the coming of the Righteous One. These subjects are not distant curiosities but living truths that point us to the majesty of God's justice, the certainty of His judgment, and the glory of His redemption.

Unlike a surface reading, this commentary aims to illuminate Enoch's text in detail. Each verse is examined in light of its historical background, language, cross-references in Scripture, and theological significance. Where possible, connections are drawn between Enoch's visions and the broader witness of the Bible, revealing how the hidden threads of this ancient text weave into the tapestry of God's plan for humanity.

The goal is not merely academic. This is a devotional and practical commentary, intended to inspire faith, stir holiness, and awaken anticipation for the return of Christ. By studying Enoch verse by verse, the reader gains not only an understanding of ancient prophecy but also a renewed sense of awe at the God who reveals His mysteries to the faithful.

As you journey through this book, may your heart be opened to the timeless warnings, encouragements, and promises spoken through Enoch. May you see more clearly the justice of God against wickedness, the hope of the righteous in the age to come, and the glory of the Messiah who fulfills all things.

Preface

Dr. Paul Crawford

The Book of Enoch has always stirred both curiosity and caution. For centuries it was hidden away, known only through fragments and ancient references, yet it never truly disappeared from the memory of God's people. Early Jewish writers drew from it. The apostles were aware of it. The church fathers debated it. And even today, its words call out to be studied, prayed over, and weighed carefully in the light of God's Word.

This commentary was born out of my own deep hunger to understand Scripture more fully. As I labored over the books of the Bible verse by verse, I came again and again to passages that seemed to echo the themes of Enoch—the fall of angels, the flood of Noah, the judgment of the wicked, and the glorious hope of God's righteous kingdom. I could not help but return to Enoch, not as a replacement for Scripture, but as a companion text that reveals the spiritual atmosphere in which our Lord and His apostles spoke.

In writing this *Verse by Verse Commentary of the Book of Enoch*, I have sought three things:

1. **Clarity** – to present the meaning of Enoch's words in plain, modern English, free from unnecessary complication.
2. **Faithfulness** – to stay as close as possible to the text, while bringing in the insights of Scripture and ancient tradition.
3. **Application** – to show that the message of Enoch is not only about ancient history but about present faith, holy living, and the future hope of Christ's return.

This work is not intended as a scholarly debate over whether Enoch belongs in the biblical canon. That question has already been decided by the councils of the church. Instead, it is intended as a devotional and theological journey through a book that deeply shaped the biblical writers and still speaks powerfully today. My prayer is that readers will walk away not with confusion, but with greater awe of God's justice, greater appreciation of His mercy, and greater anticipation of His coming kingdom.

I also write as one who has walked through both joy and sorrow, who has loved, lost, and clung to Christ through every season of life. In these pages, you will hear not only the voice of Enoch but also the cry of a believer who longs to know God more deeply.

May this commentary serve as a light for your study, a companion for your journey, and an encouragement for your faith.

Dr. Paul Crawford

How to Use This Commentary

This commentary is designed to guide you carefully, verse by verse, through the Book of Enoch. My aim has been to make the study both clear and devotional—rich in insight but simple enough for daily reading, personal reflection, or group study. To help you navigate the structure, here is how each section is presented:

1. The Verse

Each passage from the Book of Enoch is presented in plain, modern English for ease of reading. Where helpful, key phrases are highlighted and compared with other translations or manuscript traditions.

2. Commentary and Explanation

Following each verse, I provide a detailed commentary. This includes background context, cultural or historical notes, and theological insights. Special attention is given to how the verse connects with the broader message of Scripture, especially the Old and New Testaments.

3. Cross References

Scripture always interprets Scripture. Where possible, I link Enoch's words to biblical passages—Genesis, Isaiah, Daniel, Jude, Revelation, and others. This allows you to see how the spiritual truths in Enoch echo throughout God's Word.

4. Application

Each section also points toward practical application. Enoch's visions are not just ancient history; they carry lessons for holy living, endurance in trials, and hope in the promises of God. My prayer is that you will not only understand the text but also be transformed by it.

5. Key Lessons

At the end of larger sections or chapters, I summarize the main truths in clear, memorable statements. These are designed for meditation, teaching, or group discussion.

Suggestions for Study

- **Personal Devotion** – Read a few verses daily, reflect on the commentary, and meditate on the cross-references.

- **Group Study** – Use the commentary as a guide for discussion. The verse-by-verse structure makes it easy to follow together.
- **Deeper Research** – If you wish to explore further, take note of the connections to biblical prophecy, apocalyptic literature, and early church writings.

The Book of Enoch is best approached with humility and prayer, asking the Lord to reveal His truth and to guard our hearts from error. Always remember: Enoch points us back to the God of creation, the Judge of the earth, and the Redeemer who will come again in glory.

Commentary on Enoch 1

“The Lord Comes with His Holy Ones”

Verses 1–2 — The Words of Blessing and the Vision

“These are the words of blessing that Enoch spoke, a man from among the righteous, chosen by God. His words were for the elect and holy ones who will live in the last days. Enoch spoke of a holy vision that the heavens showed him. He saw a vision for the people of God, not for this present age, but for a future generation.”

Commentary:

The book begins with an introduction that sets the stage for its purpose. Enoch identifies himself as a messenger chosen by God, set apart from his generation. His words are blessings—words of encouragement and truth—for the elect who would face the turmoil of the last days. This anticipates a prophetic message beyond his own era, intended for a “future generation.”

This echoes Daniel 12:4, where the prophet is told to “seal up the book until the time of the end,” indicating that divine revelation often has a delayed fulfillment. Enoch’s role is both prophetic and priestly: he blesses the faithful while revealing the destiny of the ungodly. His vision came “from the heavens,” affirming its divine origin and authority.

Verse 3 — The Appearance of the Holy Great One

“The Holy Great One will appear, and His dwelling will be among people. He will reveal Himself with power and authority to all.”

Commentary:

Here, God is revealed as the *Holy Great One*—a title that emphasizes His transcendence and majesty. The language of “dwelling among people” foreshadows both the incarnation of Christ (John 1:14, “*The Word became flesh and dwelt among us*”) and the final dwelling of God with His people in the New Jerusalem (Revelation 21:3).

The phrase “with power and authority” suggests His revelation will leave no room for denial. Unlike God’s hiddenness in the present age, in that day His presence will be unmistakable and undeniable to all humanity. It underscores the certainty of divine intervention in human history.

Verse 4 — The Shaking of Creation

“The mountains will melt like wax before a flame, and the earth will tremble. The high places will be shaken, and everything on the earth will fall.”

Commentary:

The imagery here is apocalyptic: mountains melting, the earth trembling, and high places crumbling. This portrays God’s overwhelming glory and judgment. Psalm 97:5 parallels this: *“The mountains melt like wax before the Lord, before the Lord of all the earth.”* Similarly, Haggai 2:6–7 and Hebrews 12:26–27 speak of God shaking the heavens and the earth so that only what is eternal remains.

This is not just poetic exaggeration but a declaration that all human pride, kingdoms, and idols (“high places”) will collapse before God’s appearing. Nothing created can stand against His holy fire.

Verse 5 — The Security of the Righteous

“But God’s people will be safe. He will show favor to the righteous and protect the chosen ones.”

Commentary:

In contrast to the terror that consumes the wicked, God’s people are promised security. Just as Israel was protected during the plagues of Egypt (Exodus 8:22–23; 9:26), the elect are shielded by divine favor.

This verse highlights God’s covenantal love: judgment for the world, but preservation for His own. It anticipates Revelation 7:3, where the servants of God are sealed for protection in the midst of tribulation. Here, Enoch presents a timeless principle—God’s wrath may fall on the wicked, but His mercy always preserves the faithful.

Verses 6–7 — The Lord’s Judgment

“Behold, the Lord comes with ten thousands of His holy ones, to execute judgment on all, to destroy the wicked, and to convict every sinner of their ungodly deeds and harsh words spoken against Him.”

Commentary:

This climactic declaration reveals the coming of the Lord with “ten thousands of His holy ones”—a

vast host of angels, symbolizing divine armies. This passage is famously quoted in Jude 14–15, confirming its place in early Jewish and Christian thought.

The purpose of His coming is threefold:

1. **To execute judgment on all**—universal accountability.
2. **To destroy the wicked**—removing evil from creation.
3. **To convict sinners**—not only of deeds but also of words, reminding us that even speech is weighed by God (Matthew 12:36).

The emphasis on ungodly words reflects the arrogance of those who openly mock and defy God. Their rebellion is both moral and verbal, and both are subject to judgment.

Key Lessons from Enoch 1

1. **God’s Word for the Future:** Enoch’s prophecy reminds us that God speaks not only to the present but also to generations yet to come. His promises and warnings remain relevant.
2. **The Presence of God:** The Holy Great One will dwell with His people. This is the hope of all the faithful—that God Himself will be our dwelling place.
3. **The Earth Trembles at His Power:** Creation itself cannot stand unmoved before the glory of God. Human kingdoms and pride will crumble like mountains before fire.
4. **The Righteous Are Secure:** God’s elect are not forgotten. His protection and favor distinguish His people from the fate of the wicked.
5. **The Lord Comes with His Angels:** Judgment is not only a future event but a certainty. Every ungodly word and action will come under divine scrutiny.

Commentary on Enoch 2

“The Witness of Creation”

Verses 1–2 — The Order of the Heavens

“Look at everything in the heavens—see how the lights of the sky never change their paths. Each one rises and sets in its proper time and season. They never break the order that God appointed for them.”

Commentary:

Enoch points first to the heavens, where the sun, moon, and stars follow the courses God appointed.

Their daily rising and setting testifies to His faithfulness and sovereignty. The constancy of the heavens is a visible sermon to all mankind.

This mirrors Psalm 19:1–2, “*The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech.*” Just as the heavenly bodies keep their paths without fail, so God’s purposes move forward unbroken. The unchanging order of the cosmos is a witness to the eternal stability of the Creator Himself (Jeremiah 31:35–36).

Verse 3 — The Stability of the Earth

“Look also at the earth and pay attention to all that happens from beginning to end. Nothing upon the earth changes its appointed place, but all the works of God stand firm before your eyes.”

Commentary:

The earth, like the heavens, remains steady in its place. Though human lives are short and seasons come and go, the earth abides as God ordained. Enoch calls attention to its constancy—its mountains, seas, and lands remain where God placed them.

This reflects Ecclesiastes 1:4, “*Generations come and generations go, but the earth remains forever.*” The stability of the earth is not the result of chance but of divine decree. What God appoints stands firm, reminding the reader that His word and promises are unshakable (Isaiah 40:8).

Verse 4 — The Seasons and Waters

“See how summer and winter come in their appointed times. The whole earth is watered, and clouds, dew, and rain cover it, just as God has commanded.”

Commentary:

Enoch now turns to the cycles of seasons and the provision of water. Summer and winter are not random but divinely ordered, sustaining life in rhythm. Rain, dew, and clouds are God’s gifts to nourish creation.

This recalls Genesis 8:22, where God promises, “*As long as the earth endures, seedtime and harvest, cold and heat, summer and winter... will never cease.*” The dependable cycle of seasons is a testimony to His covenant faithfulness. Rain and dew are often described as blessings from heaven (Deuteronomy 32:2; Job 36:27–28), ensuring the earth remains fruitful.

Key Lessons from Enoch 2

1. **God's Order in the Heavens:** The fixed paths of the heavenly lights declare the constancy and reliability of God's design.
2. **The Earth Declares His Stability:** Creation remains steady in its place, bearing witness to the permanence of God's word.
3. **Seasons Testify of God's Faithfulness:** The predictable cycles of summer, winter, rain, and dew show His care for all living things.
4. **Creation as a Witness:** The heavens and earth themselves are living testimonies of God's works, leaving humanity without excuse (Romans 1:20).

Commentary on Enoch 3

“The Trees of Winter”

Verse 1 — The Withering of Trees in Winter

“Look and see how, in the winter, all the trees appear withered and shed their leaves.”

Commentary:

Enoch draws attention to the natural order of creation as a teacher of wisdom. In winter, trees shed their leaves, becoming barren and lifeless in appearance. This reflects the cycle of death and renewal embedded in creation itself. Just as the seasons change, human life also passes through times of fruitfulness and barrenness, joy and trial.

Scripture often compares humanity to trees: “*We all fade like a leaf, and our iniquities, like the wind, take us away*” (Isaiah 64:6). The shedding of leaves reminds us of mortality, humility, and dependence upon God's sustaining power.

Verse 2 — The Evergreen Witness

“Yet there are fourteen trees that do not lose their foliage. They keep their old leaves for two or three years, until the new ones appear.”

Commentary:

Among the trees that wither, Enoch notes a unique group—fourteen trees that remain evergreen. These represent constancy, endurance, and vitality even in barren seasons. Their ability to keep their leaves sets them apart as a reminder of resilience.

This imagery foreshadows the righteous in Scripture who are compared to trees planted by streams of water, which “*yield their fruit in season, and whose leaf does not wither*” (Psalm 1:3). The evergreen trees testify that God equips His people to remain steadfast through seasons of hardship. Endurance is not natural but divinely sustained, much like the faithful who remain rooted in God’s word.

Key Lessons from Enoch 3

1. **Creation Teaches Wisdom:** Even the simple rhythm of trees in winter testifies to God’s order and design.
2. **Seasons of Life:** Some trees lose leaves, others endure—reminding us that God appoints different purposes and seasons for each part of His creation.
3. **Endurance in Faith:** The evergreen trees symbolize steadfastness. The righteous, like them, are called to remain faithful and fruitful regardless of life’s seasons.
4. **Hope Beyond Barren Seasons:** Winter does not last forever; the leaves will return. God’s people can endure hardship knowing renewal is certain.

Commentary on Enoch 4

“The Heat of Summer”

Verse 1 — The Sun’s Rising and Heat

“Look again at the days of summer. The sun rises high above the earth, and its heat presses down upon it.”

Commentary:

The summer sun, blazing at its peak, is a reminder of the strength of creation under God’s command. Its height in the heavens and its burning rays reflect the ordered cycles that God established in Genesis 1:14–16, where the greater light rules the day. The sun’s heat presses upon the earth with a force that cannot be resisted, teaching us that even the natural world bears witness to God’s power.

Psalm 19:6 describes the sun as a strong man running its course, rejoicing in its strength. In the same way, Enoch calls his readers to notice how the sun fulfills its task faithfully, declaring the majesty of the Creator.

Verse 2 — Humanity Seeking Shelter

“People seek shade and shelter because of the burning rays.”

Commentary:

Here the focus shifts from the sun to humanity's response. People cannot withstand the full force of the sun's heat; they must seek shade for relief. This dependence illustrates the frailty of mankind before the strength of creation. It points us to a greater truth: if humanity cannot endure the sun, how much less can it stand before the blazing glory of the Creator without His mercy?

Malachi 4:1 contrasts the burning day of judgment, where the wicked are consumed like stubble, with the healing rays of the "sun of righteousness" (Malachi 4:2) that rise for the faithful. The sun thus serves as both a warning and a promise, reminding us of both judgment and healing in God's hand.

Verse 3 — The Heat of the Earth

"The earth itself grows hot, so that you cannot walk upon the ground or even on the rocks because of the heat."

Commentary:

The earth responds to the sun's power, growing too hot to even touch. This image emphasizes the overwhelming reach of creation's forces when God permits their full strength. Just as the ground becomes unbearable under the sun, so will the world be under the weight of God's final judgment.

Isaiah 30:26 foretells a day when the sun's light will be sevenfold, symbolizing the intensity of God's judgment and glory. This verse points to the truth that creation itself will one day reveal the fullness of God's authority in ways far beyond what human beings can endure.

Key Lessons from Enoch 4

1. **The Power of the Sun:** The summer heat testifies to the immense strength of God's creation, reflecting His design and order.
2. **Human Dependence on God's Order:** The need for shade, water, and rest shows humanity's weakness and dependence upon God's provision.
3. **A Sign of God's Authority:** The sun's blazing heat is only a shadow of the Creator's greater power and glory, reminding us to fear Him.
4. **Judgment and Mercy Foreshadowed:** Just as the sun burns yet also gives life, so God's presence brings both judgment to the wicked and healing to the righteous.

Commentary on Enoch 5

"The Faithful Works of Creation and the Judgment of Man"

Verses 1–3 — The Works of Creation

“Look at how the trees cover themselves with green leaves and bear fruit. Pay attention and understand that the Eternal One made them this way. Year after year His works continue without change. All creation performs its tasks as God has ordained, and nothing departs from His command. See how the seas and rivers also obey, keeping their appointed tasks and never breaking His commandments.”

Commentary:

Enoch begins with creation as the example of obedience. The trees clothe themselves in green, bearing fruit in their season, while seas and rivers remain within their God-appointed boundaries. All of nature testifies to divine faithfulness and order. Unlike humanity, creation does not rebel against its purpose—it obeys its Creator without resistance.

This echoes Jeremiah 5:22, where God reminds Israel that the sea stays within its boundaries because He commands it. Psalm 148:7–10 also portrays creation itself as praising the Lord by fulfilling its designed role. Here Enoch calls people to learn wisdom from creation: if the trees, rivers, and seas obey, how much more should mankind, who bears God’s image.

Verse 4 — The Failure of Humanity

“But you have not remained faithful. You have not kept the commandments of the Lord. Instead, you have turned away, speaking proud and harsh words with impure mouths against His greatness. O hard-hearted ones—you will find no peace.”

Commentary:

The contrast is sharp. While creation remains faithful, humanity has failed. Pride, rebellion, and harsh speech reveal hearts hardened against God. Instead of blessing God, they speak against Him. This recalls Romans 1:20–23, where Paul teaches that though creation reveals God’s glory, people exchanged it for idolatry and sin.

The result is a lack of peace. Isaiah 57:20–21 says, *“The wicked are like the tossing sea... ‘There is no peace,’ says my God, ‘for the wicked.’”* Sin cuts people off from the peace and harmony that obedience brings.

Verses 5–6 — Judgment on the Wicked

“You will curse the days of your life. Your years will perish, and the days of your destruction will multiply in eternal shame. You will find no mercy. Your names will become a curse among the righteous. Others will use your names when they curse. The sinners and godless will speak ruin over you. For you, the ungodly, there will only be a curse.”

Commentary:

Here the destiny of the wicked is pronounced. Instead of blessing, their lives are marked by shame and

curse. Their names become a byword for ruin, much like the names of Cain, Balaam, or Judas (cf. Jude 11). This shows how sin not only destroys life but also leaves a legacy of dishonor.

Proverbs 10:7 teaches, *“The memory of the righteous is a blessing, but the name of the wicked will rot.”* To “find no mercy” reflects final judgment, where those who reject God’s mercy in life cannot find it in death. This section underlines the seriousness of rebellion against the Eternal One.

Verses 7–8 — Blessing for the Righteous

“But the chosen will rejoice. They will receive forgiveness of sins, mercy, peace, patience, and salvation. For them there will be a shining light. But for you sinners there will be no salvation—only a curse. For the elect there will be light, joy, and peace. They will inherit the earth. Wisdom will be given to them, and they will never again fall into sin—neither through ungodliness nor pride. The wise will remain humble.”

Commentary:

The tone shifts from curse to blessing. The elect receive mercy, forgiveness, peace, and salvation. The “shining light” recalls Isaiah 60:1, *“Arise, shine, for your light has come, and the glory of the Lord rises upon you.”* The righteous inherit the earth (Matthew 5:5), showing that the blessings promised to God’s faithful are both earthly and eternal.

Wisdom is highlighted as a gift of God that prevents falling into sin. This points to the transforming work of God’s Spirit that keeps the humble from pride. The righteous do not trust in their own strength but in the mercy and wisdom of God.

Verse 9 — Eternal Peace for the Elect

“They will no longer transgress, nor sin all the days of their lives. They will not die under God’s anger or wrath, but will live out the full number of their days. Their lives will increase in peace, their years will overflow with joy, and their gladness and peace will endure forever.”

Commentary:

The ultimate blessing for the elect is eternal peace. Their days are not cut short by wrath, but they live in the fullness of God’s blessing. This imagery points forward to Revelation 21:4, where God wipes away every tear, and death shall be no more.

Here is the final contrast: the wicked inherit curse and destruction, while the elect inherit peace and joy forever. The righteous will not only escape judgment but also enjoy everlasting communion with God.

Key Lessons from Enoch 5

1. **Creation Obeys God:** Trees, seas, and rivers remain faithful to God's commands, teaching us obedience by example.
2. **Human Disobedience:** Unlike creation, mankind rebels, hardening hearts and speaking against God.
3. **Judgment on the Wicked:** The ungodly inherit shame, curse, and destruction, with no mercy in the end.
4. **Blessing for the Righteous:** The chosen receive forgiveness, mercy, wisdom, and eternal inheritance.
5. **Eternal Peace:** God's elect enjoy long life, joy, and unending peace in His presence, never again falling into sin.

Commentary on Enoch 6

“The Descent of the Watchers”

Verses 1–2 — The Sin of the Angels

“When the human race multiplied, in those days daughters were born who were beautiful and attractive. The angels, the sons of heaven, saw them and desired them. They said to one another, ‘Come, let us choose wives from among the daughters of men and have children with them.’”

Commentary:

The chapter begins with a direct parallel to Genesis 6:1–2, where the *sons of God* saw that the daughters of men were fair and took them as wives. Here, the Book of Enoch identifies these beings as angels, called “sons of heaven.” Their sin was not merely lust, but rebellion against the order of God—angels leaving their proper dwelling (cf. Jude 6).

This passage highlights the danger of unchecked desire. Even beings created to serve before the throne of God fell when they turned their gaze toward corruption. The text portrays sin's root: discontent with God's boundaries and a willingness to cross them for selfish gratification.

Verses 3–5 — The Oath on Mount Hermon

“But Semjaza, their leader, said, ‘I fear that you will not all agree to do this, and I alone will have to bear the punishment of this great sin.’ They all answered, ‘Let us all swear an oath and bind ourselves together with a curse, so that none of us will turn back until we have done this thing.’ Then they all swore together and bound themselves by this oath.”

Commentary:

Semjaza, the chief of the Watchers, recognized the severity of their intention. He feared the eternal judgment that would surely follow. Yet instead of repenting, he persuaded the others to share his guilt. This is leadership gone wrong—knowing the danger yet still choosing rebellion.

The Watchers' oath bound them together in sin. Their unity was not in righteousness but in corruption. Proverbs 1:10–11 warns of the wicked who say, *"Come with us... let us ambush the innocent."* Like them, these angels hardened their resolve by covenanting to do evil. This shows the deadly seriousness of vows made against God's order.

Verse 6 — The Descent on Mount Hermon

"In all, two hundred descended in the days of Jared onto the summit of Mount Hermon. They called it Mount Hermon because they had sworn and bound themselves together there with an oath and a curse."

Commentary:

The descent occurred during the lifetime of Jared, whose name means *"descent"*—a fitting marker for this event. Two hundred angels came down upon Mount Hermon, which became infamous as the place where they bound themselves in rebellion. The mountain's very name became a witness against them, memorializing their curse.

Mountains often symbolize places of divine encounter—Mount Sinai, Mount Zion, and even the Mount of Transfiguration. Yet Hermon became the opposite: a mountain of defilement. This reveals that no place, however majestic, is holy if it becomes the site of rebellion against God.

Verse 7 — The Leaders of the Watchers

"These are the names of their leaders, chiefs of tens: Semjaza, their leader... [list of 19 others]."

Commentary:

The text carefully records the names of the Watchers' leaders. This list personalizes their guilt. By naming them, the account highlights accountability: rebellion is not faceless but led by individuals.

Semjaza is foremost, showing his position of authority and responsibility. The others—Araklba, Rameel, Kokabel, and the rest—acted as chiefs over groups of ten, reinforcing the military-like structure of their defection. Just as heaven has an ordered hierarchy of angelic hosts (cf. Colossians 1:16), these angels twisted order into organized rebellion.

This section emphasizes that leadership is weighty. Luke 12:48 warns, *"To whom much is given, much will be required."* The Watchers were entrusted with heavenly authority, but they led creation into corruption instead.

Key Lessons from Enoch 6

1. **The Allure of Sin:** Even angels, beings of glory, fell when they desired what God forbade. No one is above temptation.
2. **The Danger of Oaths in Evil:** The Watchers sealed their rebellion by oath. Unity in sin multiplies its destructiveness.
3. **The Beginning of Corruption:** Their descent marks the root of angelic and human corruption that filled the earth before the Flood.
4. **Leadership and Responsibility:** Semjaza feared judgment yet still led others into sin—showing how leaders bear heavier guilt when they mislead.
5. **Mount Hermon’s Infamy:** What could have been a place of beauty became a monument to rebellion, reminding us that sin corrupts even the best of places.

Commentary on Enoch 7

“The Corruption of the Earth”

Verses 1–2 — The Unholy Union

“All the angels who had sworn the oath took wives for themselves. Each chose one, and they lay with them, defiling themselves. They taught their wives charms, enchantments, the cutting of roots, and the use of plants.”

Commentary:

The oath sworn on Mount Hermon now unfolds into action. The angels—the Watchers—took wives and defiled themselves with them. This was not a mere act of lust, but a violation of God’s created order. As Jude 6–7 describes, they “left their proper dwelling” and pursued “strange flesh.”

Beyond the sin of union, they imparted forbidden knowledge. Charms, enchantments, and root-cutting allude to sorcery, witchcraft, and pharmakeia (cf. Revelation 18:23). Instead of teaching righteousness, they corrupted humanity with occult practices. This echoes Genesis 3, where Satan tempted Eve with the promise of secret knowledge, leading to death.

Verses 3–4 — The Birth of the Giants

“The women became pregnant and gave birth to giants of enormous size. These giants devoured the food and possessions of mankind. When men could no longer provide for them, the giants turned against them and began to devour mankind.”

Commentary:

From the unholy union came unnatural offspring—the giants (Nephilim). Their enormous size symbolizes corruption, excess, and destruction. Genesis 6:4 mentions these beings as “the mighty men of old, men of renown.” Yet their fame was one of terror, not honor.

The giants consumed resources until nothing was left. Their greed and appetite turned into violence, and they devoured mankind. This picture foreshadows the corruption described in Genesis 6:11, “*Now the earth was corrupt in God’s sight, and the earth was filled with violence.*” Humanity’s oppression by the Nephilim became one of the driving causes for the coming flood.

Verses 5–6 — Violence Against Creation

“The giants also sinned against the birds, the animals, the reptiles, and the fish. They began to eat one another’s flesh and drink blood. Then the earth itself raised a charge against the lawless ones.”

Commentary:

The corruption extended beyond humans to the whole creation. The giants defiled even animals, birds, reptiles, and fish. This may indicate not only violence but also genetic corruption—tampering with the order of God’s creation. Their acts mirror the perversion of Romans 1:23–25, where people exchanged the natural order for corruption.

Cannibalism and blood-drinking are highlighted as ultimate abominations (Leviticus 17:10–12). To consume blood is to mock the life that belongs to God. Their depravity reached such a degree that even the earth itself “raised a charge” against them. Creation, groaning under violence (Romans 8:22), became a witness against the lawless ones, demanding God’s judgment.

Key Lessons from Enoch 7

1. **Sin’s Spread Through Rebellion:** The Watchers corrupted humanity not only through lust but also by imparting forbidden knowledge.
2. **The Giants’ Corruption:** The Nephilim were a curse upon mankind, consuming resources and spreading violence.
3. **Creation Defiled:** Sin did not remain isolated; it spread to animals, birds, and even the natural order of life.

4. **The Cry of the Earth:** Creation itself testified against wickedness, reminding us that sin affects not only souls but the entire world.
5. **Warning of Rebellion's Consequences:** What begins with desire and oath ends in destruction for angels, mankind, and the earth itself.

Commentary on Enoch 8

“The Tainted Knowledge of the Watchers”

Verses 1–2 — Azazel's Corruption

“Azazel taught men how to make swords, knives, shields, and breastplates. He revealed the metals of the earth and the art of working them. He taught them how to make bracelets, ornaments, and the use of antimony to paint their eyelids. He showed them the ways of beautifying themselves, the crafting of costly stones, and the mixing of colors for decoration. Because of this, much wickedness spread across the earth. People committed sexual sin, were led astray, and became corrupt in all their ways.”

Commentary:

Azazel emerges as the most notorious of the Watchers, a corrupter of humanity through the revelation of forbidden knowledge. His teachings covered warfare (swords, shields, and armor), vanity (ornaments, cosmetics, and adornments), and worldly wealth (precious stones and dyes). By opening the door to both violence and sensuality, Azazel became a fountain of corruption.

This explains why later Jewish tradition associated the scapegoat of Leviticus 16 with Azazel—the sins of the people were symbolically placed on him, and he was cast into the wilderness (Lev. 16:8–10). The association shows him as a figure of blame for leading mankind into destruction.

Weapons and vanity alike became tools of sin. Violence filled the earth (Genesis 6:11), and the pursuit of beauty turned into lust, pride, and immorality. Knowledge that could have been neutral became destructive when divorced from obedience to God.

Verse 3 — The Teachings of the Watchers

“Semjaza taught enchantments and the cutting of roots. Armaros taught how to break enchantments. Baraqijal taught astrology. Kokabel taught the knowledge of the constellations. Ezeqeel taught the knowledge of the clouds. Araquel taught the signs of the earth. Shamsiel taught the signs of the sun. Sariel taught the course of the moon.”

Commentary:

The corruption spread further as each Watcher revealed secrets of creation reserved by God. Their

teachings covered the occult, astrology, divination, and false sciences. What should have inspired worship of the Creator was twisted into worship of creation.

Semjaza and Armaros corrupted the knowledge of healing plants and enchantments, turning medicine into sorcery. Baraqijal, Kokabel, Shamsiel, and Sariel taught the heavens, but instead of leading to awe of God (Psalm 19:1), it led to idolatry through astrology. Ezeqeel and Araquel twisted knowledge of weather and earth into systems of false signs and divination.

This was not mere information, but misused knowledge that enslaved mankind. By teaching humans to manipulate creation apart from God, the Watchers seeded deception that endures even today through occult practices, astrology, and false religions.

Verse 4 — The Cry of the Earth

“As people perished under this corruption, their cry went up to heaven.”

Commentary:

The weight of sin brought suffering and destruction upon the earth. Human beings, oppressed by violence, sorcery, and corruption, lifted up a collective cry to heaven. The earth itself groaned under the bloodshed (cf. Genesis 4:10; Romans 8:22).

This moment marks a turning point—the corruption has become unbearable, and the cries reach God’s throne. In Scripture, when the cries of oppression rise to heaven, divine judgment is near (Exodus 3:7–8; James 5:4). The stage is being set for God’s intervention in the days of Noah.

Key Lessons from Enoch 8

1. **Forbidden Knowledge:** The Watchers revealed heavenly secrets not meant for mankind, twisting creation into corruption.
2. **Azazel’s Legacy:** Through weapons, ornaments, and cosmetics, he planted the seeds of war, vanity, and immorality.
3. **The Spread of Sin:** Knowledge without holiness gave rise to idolatry, lust, and bloodshed across the earth.
4. **The Heavens Hear the Cry:** The suffering of mankind and the corruption of creation did not go unnoticed; their cry reached God’s throne.
5. **The Danger of Misused Knowledge:** Wisdom apart from God is not true wisdom—it leads to ruin, not life.

Commentary on Enoch 9

“The Cry of the Earth and the Prayer of the Archangels”

Verses 1–3 — The Angels See the Bloodshed

“Then Michael, Uriel, Raphael, and Gabriel looked down from heaven. They saw much blood being shed on the earth, and lawlessness filling it everywhere. They said to one another, ‘The earth, which was made to be inhabited, now cries out with the voice of the slain. Their cry rises all the way to the gates of heaven. The souls of men are pleading with you, the holy ones of heaven, saying, ‘Bring our cause before the Most High!’”

Commentary:

Here the four great archangels—Michael (defender of God’s people), Uriel (the light of God), Raphael (healer of God), and Gabriel (messenger of God)—witness the destruction on earth. Their role contrasts the sin of the Watchers: while the fallen angels corrupt, the faithful angels intercede.

The earth is personified as crying out, echoing Genesis 4:10, where Abel’s blood cried to God from the ground. Violence has reached such a height that the natural order testifies against mankind and the giants. The souls of the slain add their voices, pleading for justice at the gates of heaven. This reveals that God hears the oppressed and that no cry for justice goes unnoticed (cf. Revelation 6:9–10).

Verses 4–5 — The Prayer of the Archangels

“So they said to the Lord of Ages: ‘Lord of lords, God of gods, King of kings, God of eternity—Your throne of glory endures for all generations of the ages. Your name is holy, glorious, and blessed forever. You have made all things, and You have power over all. Nothing is hidden from You. All things lie open before Your sight.’”

Commentary:

The archangels begin their prayer by exalting God’s sovereignty. They address Him as the eternal King of kings and Lord of lords, whose throne and name endure forever. Their prayer models worship before petition. They affirm His omniscience—nothing is hidden from His sight (cf. Hebrews 4:13).

This reflects the truth that true intercession begins with the acknowledgment of God’s greatness. By placing His eternal majesty first, they set the stage for their appeal against the rebellion of the Watchers.

Verses 6–8 — The Watchers’ Sin Exposed

“You see what Azazel has done—he has taught all unrighteousness on earth and revealed eternal secrets kept in heaven, which men were eager to learn. You see also Semjaza, to

whom You gave authority over his companions. They have gone to the daughters of men, have lain with them, defiled themselves, and revealed to them all kinds of sin. The women have borne giants, and through them the whole earth has been filled with blood and unrighteousness.”

Commentary:

The prayer turns to the specific sins of the Watchers. Azazel is singled out for teaching weapons, vanity, and rebellion. Semjaza, the leader, is accused of leading his companions into defilement with human women. Together they have caused the rise of the giants, whose bloodshed fills the earth.

The archangels’ words mirror Genesis 6:5, *“The Lord saw that the wickedness of man was great in the earth.”* Yet here the scope is broader: not only humanity but angelic rebellion brought about corruption. This section highlights that sin spreads through leadership and teaching. Those in positions of influence (Azazel and Semjaza) multiplied destruction by corrupting others.

Verses 9–10 — The Cry of the Souls

“Now the souls of those who have died cry out and plead at the gates of heaven. Their lamentations rise continually because of the lawless deeds done on the earth. You know all things before they happen. You see these things, yet You allow them to continue. But You have not told us what we should do to them.”

Commentary:

The angels conclude with urgency. The souls of the slain are not silent; they continually lament before God’s throne. Their cry is both accusation and plea, echoing Revelation 6:10: *“How long, O Lord, holy and true, before you judge and avenge our blood?”*

The archangels acknowledge God’s foreknowledge—He knew all of this before it began. Yet they confess their own limitation: they do not know the plan of judgment unless God reveals it. Even angels, mighty as they are, wait upon the will of the Almighty. This reinforces God’s absolute sovereignty—He alone decides the timing and manner of judgment.

Key Lessons from Enoch 9

1. **The Watchers’ Sin Exposed:** Azazel and Semjaza’s rebellion brought bloodshed and corruption across the earth. The archangels faithfully brought their deeds before God.
2. **The Cry of Innocent Blood:** Just as Abel’s blood cried from the ground, so the slain cry out for justice. God hears the voices of the oppressed.
3. **Nothing Hidden from God:** All things lie open before Him—both the sins of angels and the suffering of mankind.

4. **Angels as Intercessors:** The holy angels intercede for humanity, reminding us of God’s care in sending His servants to aid and advocate.
5. **God’s Sovereignty:** The archangels confess that judgment belongs to the Lord alone. He knows the end from the beginning, and His timing is perfect.

Commentary on Enoch 10

“The Judgment of the Watchers and the Cleansing of the Earth”

Verses 1–3 — God Warns Noah

“Then the Most High, the Holy and Great One, spoke. He sent Uriel to the son of Lamech and said: ‘Go to Noah and tell him in My name: Hide yourself! For the end is approaching. A flood will come upon the whole earth and destroy everything on it. Tell him what to do so that he may escape and his family may be preserved for all generations to come.’”

Commentary:

God’s first act of judgment is mercy—He warns Noah of the coming flood. The *Most High* sends Uriel, the “light of God,” as His messenger. This passage closely parallels Genesis 6:13–18, where God reveals His plan of destruction yet provides the ark as the means of salvation.

Noah’s preservation ensures the survival of humanity and the fulfillment of God’s promises. The principle is clear: in times of judgment, God always provides deliverance for the righteous (cf. 2 Peter 2:5).

Verses 4–8 — The Judgment of Azazel

“The Lord also said to Raphael: Bind Azazel hand and foot. Cast him into the darkness. Dig a pit in the desert of Dudael and throw him into it. Cover him with jagged stones and darkness, and let him remain there forever. On the great day of judgment, he will be thrown into the fire. Heal the earth which the angels corrupted. Announce the healing, so that humanity may not perish from all the hidden things the Watchers taught their children. For the whole earth has been corrupted by Azazel’s works. To him assign all sin.”

Commentary:

Azazel is singled out for unique judgment. Raphael, the “healing of God,” is tasked with binding him in Dudael, a place of desolation. His punishment is both immediate (chained in darkness) and future (cast into eternal fire).

Strikingly, God declares, “*To him assign all sin.*” This identifies Azazel as the symbolic scapegoat of human corruption, linking back to Leviticus 16:8–10, where one goat was sent into the wilderness “for

Azazel.” His works—teaching weapons, vanity, and sorcery—are seen as the root of earth’s defilement. Yet Raphael’s mission includes healing the earth, showing that God’s judgment always works toward restoration.

Verses 9–10 — The Judgment of the Giants

“To Gabriel the Lord said: Go against the giants, the offspring of sin. Destroy the children of the Watchers and the children of fornication from among men. Let them turn on one another in battle and destroy each other, for their lives will not be long. Do not listen to their fathers’ requests, for they hoped for eternal life and thought their children would live five hundred years.”

Commentary:

Gabriel, God’s mighty messenger, is commanded to execute judgment upon the Nephilim. These hybrid offspring, born of forbidden unions, became a curse upon mankind. Their destruction comes not by external armies but by turning against one another—God’s judgment often causes the wicked to self-destruct (cf. Judges 7:22; Zechariah 14:13).

The Watchers’ hope for their children’s immortality is exposed as a vain delusion. Instead of five hundred years of glory, their days are cut short in shame. This judgment emphasizes that rebellion cannot produce lasting life—only ruin.

Verses 11–15 — The Binding of Semjaza and the Watchers

“The Lord said to Michael: Bind Semjaza and his companions who defiled themselves with women. After their sons kill one another and they see the destruction of those they love, bind them for seventy generations in the valleys of the earth, until the day of judgment, when all things are finished. On that day they will be led to the abyss of fire, to torment and prison forever. All who are condemned will be bound with them for all generations. Destroy the spirits of the wicked and the children of the Watchers, because they have brought harm to mankind.”

Commentary:

Michael, the protector of God’s people, is tasked with binding Semjaza and the other leaders of the Watchers. Their punishment begins with watching their own offspring perish—a fitting justice, since they corrupted humanity through their children.

They are then confined “for seventy generations,” awaiting final judgment. This echoes Jude 6 and 2 Peter 2:4, where fallen angels are described as being held in chains until judgment. Their end is the abyss of fire, a permanent prison of torment. God also commands the destruction of their wicked spirits, ensuring their corrupting influence is ended.

Verses 16–17 — The Cleansing of the Earth

“Remove every evil deed from the earth so righteousness and truth may grow and remain forever. Then the righteous will escape. They will live and have children. They will finish their days in peace.”

Commentary:

After judgment comes cleansing. God’s plan is not simply to punish but to restore creation. With evil removed, righteousness and truth are able to flourish. This anticipates the language of Isaiah 11:9, “*The earth shall be full of the knowledge of the Lord as the waters cover the sea.*”

The promise that the righteous will live in peace reflects God’s covenant faithfulness. Just as Noah and his family were preserved, so God secures His people through judgment.

Verses 18–20 — The Blessing of the Renewed Earth

“The whole earth will be tilled in righteousness and filled with blessing. All kinds of trees will grow, and vines will yield abundant wine. Each measure of seed will produce a thousandfold, and every measure of olives will yield ten presses of oil. Cleanse the earth from oppression, unrighteousness, sin, and godlessness. Remove all uncleanness from it.”

Commentary:

The vision of restoration moves from survival to abundance. The imagery recalls Deuteronomy 28:11–12 and Amos 9:13, where obedience to God brings overflowing blessing. Agriculture becomes a symbol of renewal: vines yielding abundant wine, seeds multiplying a thousandfold, and olives overflowing with oil.

This is more than material prosperity—it is the fruit of a cleansed earth, free from oppression and sin. The removal of uncleanness restores creation to its intended harmony, a foretaste of the new heavens and new earth (Revelation 21:1–4).

Verses 21–22 — Eternal Righteousness

“Then all people will become righteous. All nations will worship Me and give praise. The earth will be cleansed from defilement, sin, punishment, and torment. Never again will I bring such destruction upon it from generation to generation, forever.”

Commentary:

The chapter concludes with a vision of eternal righteousness. Judgment gives way to worship: all nations join in glorifying God. The earth, once defiled, is now purified forever. This points toward the ultimate fulfillment in Revelation 21–22, where God dwells with His people, and death, sin, and sorrow are no more.

The promise that “*never again*” will such destruction come mirrors God’s covenant with Noah in Genesis 9:11–17. Enoch thus bridges the covenantal mercy of Noah with the eternal covenant of peace yet to come.

Key Lessons from Enoch 10

1. **God Protects the Righteous:** Noah was warned and preserved, showing God’s faithfulness in times of judgment.
2. **Judgment on Azazel:** The corrupter of mankind was bound, bearing responsibility for sin, and reserved for eternal fire.
3. **The Giants Destroyed:** The offspring of rebellion brought only violence and ruin, but God cut short their days.
4. **Eternal Justice:** Semjaza and the Watchers are confined until their final torment, a warning that no rebellion escapes judgment.
5. **The Cleansing of Creation:** God’s judgment purifies the world, preparing it for truth, peace, and righteousness.
6. **The Renewal of the Earth:** Abundance, blessing, and worship replace sin and corruption, pointing to God’s eternal kingdom.

Commentary on Enoch 11

“The Blessing of Truth and Peace”

Verse 1 — God’s Promise of Blessing

“In those days I will open the storehouses of blessing in heaven and pour them out upon the earth, upon the work and labor of mankind.”

Commentary:

After judgment comes restoration. God promises to open the “storehouses of blessing” in heaven, a phrase that echoes Deuteronomy 28:12: “*The Lord will open to you his good treasury, the heavens, to give the rain to your land in its season and to bless all the work of your hands.*”

This blessing is not random but directed toward the labor of mankind. Human work, often marked by toil and frustration after the Fall (Genesis 3:17–19), is here redeemed by God’s favor. Labor aligned with righteousness will yield abundance and joy, showing that God values the works of His people when they flow from obedience.

Verse 2 — Truth and Peace United

“Truth and peace will be joined together, and they will remain on the earth for all the days of the world and through every generation of men.”

Commentary:

Truth and peace are pictured as inseparable companions, dwelling on earth for all generations. This union recalls Psalm 85:10, *“Steadfast love and faithfulness meet; righteousness and peace kiss each other.”* When truth governs human life, peace follows as its fruit.

This promise looks ahead to the Messianic kingdom, where Christ—the Truth (John 14:6) and the Prince of Peace (Isaiah 9:6)—brings harmony to the world. It assures that after cleansing, the earth will not fall back into chaos but remain under God’s blessing through every generation.

Key Lessons from Enoch 11

1. **Heaven’s Storehouses:** God holds blessings in reserve, ready to be poured out when His plan of restoration comes to fullness.
2. **Reward for Righteous Labor:** Work done in faithfulness will be blessed, turning toil into fruitfulness under God’s hand.
3. **Truth and Peace United:** God promises a future where truth and peace are bound together, shaping society and creation alike.
4. **The Hope of Restoration:** Judgment is never God’s final word—renewal, harmony, and blessing follow His cleansing.

Commentary on Enoch 12

“Enoch the Scribe of Righteousness”

Verses 1–2 — Enoch Hidden from Men

“Before these things, Enoch was taken and hidden. No one among mankind knew where he lived or what had become of him. His time was spent with the Watchers, and his days were with the holy ones.”

Commentary:

This passage echoes Genesis 5:24, *“Enoch walked with God, and he was not, for God took him.”* Here, the Book of Enoch expands that brief statement, describing how Enoch was hidden away—separated from human society to fulfill a divine calling.

His dwelling was not with men but with heavenly beings. He spent his time in the company of the Watchers and the holy ones, standing at the intersection between heaven and earth. This separation reminds us that God often sets apart His servants for unique purposes (cf. Moses on Sinai, John on Patmos). Enoch's hiddenness underscores his role as a chosen vessel of revelation.

Verses 3–4 — Enoch's Calling

"I, Enoch, was blessing the Lord of Majesty, the King of Ages, when suddenly the Watchers called me. They said, 'Enoch, scribe of righteousness, go and declare to the Watchers of heaven—those who left the high and eternal heaven and defiled themselves with women, acting like the children of the earth, taking wives for themselves.'"

Commentary:

Enoch is introduced with a new title: "scribe of righteousness." This highlights his role as a recorder of divine truth, a heavenly messenger who transcribes God's will. While he was worshiping the Lord of Majesty, he was summoned by the very angels who had sinned. Their appeal demonstrates both their awareness of guilt and their recognition of Enoch's authority as God's chosen spokesman.

The accusation against them is clear: they abandoned their heavenly dwelling (Jude 6), defiled themselves, and lived as though they were earthly men. In doing so, they exchanged the glory of heaven for corruption, much like humanity in Romans 1:23–25 exchanged the glory of God for created things.

Verses 5–6 — The Message to the Watchers

"'You have brought great destruction upon the earth. You shall have no peace, nor forgiveness of sin. Because you delight in your children, you will watch their murder and weep over their destruction. You will plead forever, but you will never find mercy or peace.'"

Commentary:

Enoch delivers a message of final judgment. The Watchers' rebellion did not only stain themselves but brought widespread destruction upon the earth—violence, corruption, and death. Their punishment is absolute: no peace, no forgiveness.

The most poignant judgment is tied to their children, the giants. The Watchers delighted in their offspring, but that love would turn into bitter grief as they witnessed their destruction (cf. Enoch 10:9–12). This shows the generational consequences of sin: what begins in selfish desire often ends in anguish over what is lost.

The finality of the message—"you will never find mercy or peace"—underscores the seriousness of rebellion against God. Unlike humanity, to whom forgiveness is offered in Christ, the rebellious angels are given no redemption. Their judgment is sealed forever.

Key Lessons from Enoch 12

1. **Enoch's Separation:** God hid Enoch from men and set him apart for a heavenly mission. Separation often precedes revelation.
2. **A Scribe for Heaven:** Enoch's title, "scribe of righteousness," highlights his role as a faithful messenger who records and delivers God's words.
3. **The Watchers' Guilt:** Their fall was deliberate—abandoning heaven to indulge in earthly lust, thereby corrupting creation.
4. **No Mercy for Rebellion:** Unlike mankind, the Watchers are given no chance of forgiveness. Their fate is sealed.
5. **The Weight of Sin:** What the Watchers loved most—their children—became the source of their greatest sorrow. Sin always leads to grief.

Commentary on Enoch 13

"The Petition of the Watchers"

Verses 1–2 — Enoch Speaks to Azazel

"I went and said to Azazel: 'You will have no peace. A severe sentence has gone out against you, to bind you in chains. You will have no mercy, and no request will be granted to you, because of the unrighteousness you taught, and the sins and corruption you showed to mankind.'"

Commentary:

Enoch delivers God's verdict directly to Azazel. The corrupter of men is told plainly that his fate is sealed—chains, judgment, and no mercy. This recalls Jude 6, where fallen angels are bound in everlasting chains until judgment. Azazel's specific guilt was not only his rebellion but his role as a teacher of unrighteousness, spreading sin by revealing forbidden knowledge (cf. Enoch 8:1–2).

The absence of mercy is striking. While mankind is offered repentance, the Watchers receive no such hope. Their rebellion was deliberate, knowing the glory of heaven and willfully rejecting it.

Verses 3–5 — The Plea of the Watchers

"Then I spoke to all the Watchers together. Fear and trembling seized them. They begged me to write a petition for them, asking that they might find forgiveness, and that I would

present their request before the Lord of Heaven. For from that time they could no longer speak to Him, nor even lift their eyes to heaven, because of the shame of their sins for which they had been condemned.”

Commentary:

The Watchers, once mighty angels, now cower in fear and shame. Their inability to lift their eyes to heaven echoes the humility of the tax collector in Luke 18:13, except here it is not repentance but despair. They know their condemnation is deserved, yet they plead for Enoch to intercede.

Their shame reflects the weight of sin—it not only corrupts but silences, cutting them off from the presence of God. The request for a petition shows that even in their rebellion, they recognize Enoch’s unique role as the “scribe of righteousness” (Enoch 12:4).

Verses 6–8 — Enoch Writes Their Petition

“I wrote their petition, each request for their spirits and their deeds, asking for forgiveness and longer life. Then I went and sat by the waters of Dan, south and west of Mount Hermon. There I read their petition until I fell asleep. While I slept, a dream came to me. Visions of judgment fell upon me, and a voice commanded me to tell the sons of heaven their punishment and to rebuke them.”

Commentary:

Enoch shows compassion by writing their petition, though he knows their case is hopeless. His act mirrors the role of prophets who stood between God and the people (Moses in Exodus 32:30–32, Samuel in 1 Samuel 12:23). Yet here, intercession does not change the verdict—judgment is fixed.

By the waters of Dan, Enoch receives a divine vision. God communicates through dreams (Numbers 12:6), and here He reveals that the Watchers’ plea is rejected. Instead of mercy, Enoch is commanded to rebuke them and proclaim their punishment.

Verses 9–10 — The Watchers Weep

“When I awoke, I went to them. They were gathered in Abel’s Jail, between Lebanon and Seneser, weeping with their faces covered. I told them all the visions I had seen in my dream. I began to speak the words of righteousness and to rebuke the heavenly Watchers.”

Commentary:

The Watchers are found in “Abel’s Jail,” a place symbolic of confinement and sorrow. Their weeping and covered faces are signs of humiliation. These beings, once radiant in glory, are now reduced to despair.

Enoch obeys the heavenly command: he rebukes them with words of righteousness. Just as prophets of Israel confronted kings and nations, Enoch confronts angelic rebels. Their tears reveal the devastating reality of sin—what was chosen in pride ends in shame and hopelessness.

Key Lessons from Enoch 13

1. **The Finality of Judgment:** Azazel and the Watchers are denied mercy; their fate is sealed in chains and fire.
2. **The Weight of Sin:** Shame cut them off from heaven, unable even to lift their eyes to God.
3. **Enoch the Intercessor:** Though he wrote their petition, even his role as scribe could not undo God's decree.
4. **God's Voice in Dreams:** Through visions, God confirmed the certainty of judgment and instructed Enoch to deliver it.
5. **Sin Brings Sorrow:** The mighty Watchers, once glorious, ended in tears and disgrace—sin always leads downward.

Commentary on Enoch 14

“Enoch's Vision of God's Throne”

Verses 1–3 — The Reprimand of the Watchers

“This is the book of the words of righteousness and the rebuke of the eternal Watchers, given by command of the Holy Great One in a vision. In my sleep I saw these things, and I speak with the tongue of flesh which God has given to men to speak and understand with their hearts. As He gave wisdom and understanding to mankind, so He has given me authority to rebuke the Watchers, the children of heaven.”

Commentary:

Enoch introduces this section as a record of righteousness and rebuke, not human invention but divine revelation. Though clothed in flesh, Enoch is entrusted with heavenly wisdom to speak with authority, even over angels. This underscores his unique role as the “scribe of righteousness” (cf. Enoch 12:4).

It is significant that God equips a man to confront heavenly beings—showing that God uses the weak to confound the mighty (cf. 1 Corinthians 1:27). Enoch's authority did not rest in himself but in the commission of the *Holy Great One*.

Verses 4–8 — The Watchers' Petition Rejected

“I wrote out your petition, but in my vision I saw that it will not be granted. Judgment has already been passed against you, and your request will never be heard. You will never again ascend into heaven, but will be bound in the earth for all generations. You will watch

the destruction of your beloved sons and find no joy in them. They will fall by the sword. Your petition will not be granted—neither for them nor for yourselves—even though you weep and pray and repeat every word I have written for you.”

Commentary:

God’s verdict against the Watchers is final. Though Enoch interceded by writing their petition, the answer was a firm denial. Their sin—abandoning heaven and corrupting mankind—had already sealed their fate.

The Watchers are told they will never return to heaven but remain bound in the earth until final judgment (cf. 2 Peter 2:4; Jude 6). The most bitter punishment is to see the destruction of their own children, the giants. Their grief mirrors the consequences of rebellion: what they loved most becomes their sorrow. This demonstrates that sin never brings lasting joy—it only ends in ruin.

Verses 9–15 — The Ascent into Heaven

“In my vision, clouds called to me, and mist summoned me. The stars and lightning hurried me onward, and the winds lifted me up and carried me into heaven. I came near to a wall built of crystal, surrounded by tongues of fire, and I was afraid. Passing through the fire, I approached a great house built of crystal. Its walls were like a patterned floor of crystal, its foundation also of crystal. The ceiling was like the path of the stars, with fiery cherubim between them, and the sky above was clear as water. A flaming fire surrounded the walls, and the gates blazed with fire. I entered the house, and it was both hot as fire and cold as ice. There was no joy of life within it. Fear and trembling took hold of me. As I quaked, I fell on my face.”

Commentary:

Enoch’s vision of ascent begins with creation itself—clouds, stars, winds—drawing him upward. He is carried into heaven and beholds structures beyond human imagination: crystal walls, fiery gates, cherubim, and radiant skies. This imagery parallels Ezekiel 1 and Revelation 4, where fire, crystal, and living beings surround God’s throne.

The paradox of the first house—“hot as fire and cold as ice”—reveals the holiness of God’s dwelling. It is not a place of earthly comfort but overwhelming majesty. Enoch’s fear and trembling show the appropriate response to God’s glory.

Verses 16–18 — The Second House

“Then I saw another house, greater than the first, with its gates wide open before me. It was built entirely of flames of fire, greater in splendor and magnificence than words could describe. Its floor was fire, its ceiling flaming with lightnings and stars.”

Commentary:

The second house surpasses the first in size and glory, constructed entirely of fire. Fire in Scripture

often symbolizes God’s holiness and purifying presence (Deuteronomy 4:24; Hebrews 12:29). Lightning and stars woven into its ceiling echo the majesty of the cosmos, showing that even the heavens reflect God’s throne.

The wide-open gates suggest invitation—but only for those whom God calls. Enoch, though trembling, is being drawn closer to the center of divine majesty.

Verses 19–24 — The Throne of Glory

“In it I saw a lofty throne. Its appearance was like crystal, and its wheels shone like the sun, with cherubim surrounding it. From beneath the throne came streams of flaming fire, too bright for me to look upon. The Great Glory sat upon the throne. His robe shone brighter than the sun and was whiter than snow. No angel could enter or behold His face because of His glory, and no human flesh could endure His radiance. A flaming fire surrounded Him, and countless multitudes stood before Him. He needed no counselor. The holy ones near Him never departed from His presence, day or night.”

Commentary:

This is one of the earliest recorded visions of God’s throne, resembling later prophetic accounts in Daniel 7:9–10, Ezekiel 1:26–28, and Revelation 4–5. The throne glimmers with crystal, fire, and blinding light. Its wheels suggest movement and sovereignty over creation.

The *Great Glory*—God Himself—sits enthroned in robes of radiant brilliance, inaccessible to both angels and men. His absolute sovereignty is emphasized: He requires no counselor, and His holy attendants serve Him unceasingly. The fire and multitudes display both His purity and His majesty.

This vision emphasizes the transcendence of God—utterly beyond human grasp, yet revealed to Enoch by grace.

Verses 25–26 — The Lord Calls Enoch

“While I lay prostrate on my face, trembling, the Lord called me with His own voice: ‘Come here, Enoch, and hear My word.’ One of the holy ones awakened me and raised me to my feet. I was brought to the doorway, and I bowed my face to the ground.”

Commentary:

Despite the overwhelming fear, God personally calls Enoch by name. This intimacy stands out: the Creator of heaven and earth speaks directly to a man of flesh. The call, “*Come here, Enoch, and hear My word,*” affirms his role as prophet and scribe of righteousness.

The assistance of a holy one lifting him shows the necessity of divine strength to stand in God’s presence (cf. Daniel 10:10; Revelation 1:17). Enoch’s humility—bowing his face—demonstrates the right posture before divine majesty.

Key Lessons from Enoch 14

1. **The Watchers Condemned:** Their petitions are denied; their judgment is irreversible.
2. **Enoch's Commission:** God equips Enoch, a man of flesh, to deliver His word even to heavenly beings.
3. **The Majesty of Heaven:** Crystal walls, fire, stars, and cherubim reveal the grandeur of God's dwelling.
4. **The Throne of Glory:** God's splendor surpasses all description; neither angels nor men can endure His unveiled radiance.
5. **The Call of God:** Enoch, though trembling, is invited near by God Himself—showing divine grace amid holy fear.

Commentary on Enoch 15

“God Explains the Fate of the Watchers and Their Children”

Verses 1–2 — God Speaks to Enoch

“Then He answered me and I heard His voice: ‘Do not be afraid, Enoch — you righteous man and scribe of righteousness. Come near and listen to My words. Go and tell the Watchers of heaven, who asked you to plead for them: You should be pleading for people, not people for you.’”

Commentary:

God reassures Enoch of his role as the *scribe of righteousness*. Unlike the trembling Watchers, Enoch is invited near and comforted. This highlights God's grace to the humble and obedient.

The Watchers had turned creation upside down: instead of angels interceding for mankind (their rightful role), they begged a man to plead for them. God exposes their shame — they should have been defenders of humanity, not corrupters. This echoes Hebrews 1:14, which describes angels as ministering spirits sent to serve those who inherit salvation.

Verses 3–4 — Why the Angels Were Not Meant to Marry

“Why did you leave the high, holy, eternal heaven and lie with the daughters of men? Why did you defile yourselves by taking wives and become like the children of the earth? Though you were holy, spiritual, and living the eternal life, you defiled yourselves with the blood of women and lusted after flesh and blood like mortals who die.”

Commentary:

Here God rebukes the Watchers directly. Their sin was not only sexual but cosmic — abandoning their holy estate (cf. Jude 6). By taking wives, they became like corruptible humans, subject to lust, decay, and death.

Their fall is similar to Adam and Eve's, who desired what God had not appointed for them. Yet the Watchers' sin is greater, for they possessed eternal existence in God's presence. To trade immortality for corruption was both rebellion and folly.

Verses 5–6 — God's Design for Humanity

"I allowed the women to be given to men so they might have offspring and so nothing on earth would be lacking to them. But you were once spiritual beings, living the eternal life and immortal by nature. For that reason I did not appoint wives for you — your dwelling place is in heaven."

Commentary:

Marriage was ordained by God for humans (Genesis 2:24), not for angels. God's design provided for humanity's continuation through reproduction, but the heavenly beings were never meant to participate. Their dwelling was in heaven, their existence spiritual, not mortal.

Jesus echoes this truth in Matthew 22:30, where He says that in the resurrection people "neither marry nor are given in marriage, but are like the angels in heaven." The Watchers' rebellion was thus a violation of divine order — they crossed boundaries God never permitted.

Verses 7–9 — The Fate of the Giants and Their Spirits

"Now the giants, born from the union of spirits and flesh, will be called evil spirits on the earth. Their home will be on the earth. Evil spirits come from their bodies, since they sprang from men and from the holy Watchers — that is their origin. They will be called evil spirits and will live on the earth."

Commentary:

God explains the disturbing legacy of the Watchers: their hybrid offspring, the giants, after death, become evil spirits. Because they were neither fully angelic nor fully human, their spirits have no place in heaven or Sheol. They wander the earth as corrupt beings.

This passage gives background to what the New Testament calls "unclean spirits" or demons (cf. Matthew 8:28–32). Their origin lies not in God's creation order but in corruption. While human souls await judgment and angelic spirits are confined, the spirits of the giants roam, continuing to oppress mankind.

Verses 10–12 — The Nature of Evil Spirits

“These spirits will bring affliction, oppression, destruction, and violence on the earth. They will cause trouble and lead people into sin. They do not eat, yet they hunger and thirst; they cause offenses and disturbances. These spirits will rise up against the children of men and against women, because they came from them.”

Commentary:

God describes the activity of these evil spirits. They are restless and destructive, always seeking to harm. Though bodiless, they hunger and thirst — a metaphor for their insatiable lust for corruption. This aligns with Jesus’ teaching in Matthew 12:43, where unclean spirits wander in arid places seeking rest but finding none.

Their hostility toward men and women reflects their origin: they were born of human mothers, and now they turn against humanity. What began as unlawful desire ended in ongoing torment for mankind. Sin, once unleashed, does not die easily; it leaves generational consequences.

Key Lessons from Enoch 15

1. **Angels and Marriage Were Not Ordained:** God designed marriage for humanity, not heavenly beings. To cross this line was rebellion.
2. **Rebellion Has Lasting Consequences:** By leaving their place, the Watchers exchanged eternal life for corruption and shame.
3. **The Giants Become Evil Spirits:** Their unnatural offspring left behind wandering, oppressive spirits — the origin of demons.
4. **Corruption Multiplies Harm:** Forbidden desire produced generational destruction, showing sin’s ripple effects.
5. **God’s Justice and Order:** God explains His design clearly: boundaries are given for blessing, and breaking them results in judgment.

Commentary on Enoch 16

“The Final Judgment of the Watchers”

Verse 1 — The Spirits of the Giants

“From the day the giants were slain, the spirits that came forth from their flesh will continue to destroy without facing judgment. They will bring harm until the day of

consummation — the great judgment — when the age will be completed, and judgment will fall on the Watchers and on the ungodly. On that day, all will be finished.”

Commentary:

Here God explains the lingering presence of the giants’ spirits. Unlike humans, whose souls go to Sheol, and angels, who face confinement, the disembodied spirits of the giants are condemned to roam the earth as destructive forces. These are identified with the “evil spirits” of chapter 15, the beings that oppress humanity.

They are permitted to wreak havoc until the day of consummation, the appointed end of the age. This parallels Revelation 20:10–15, where evil is allowed to operate until the final judgment, after which it is cast into the lake of fire. The phrase “*all will be finished*” assures that evil will not endure forever—God has set a limit.

Verses 2–4 — The Watchers’ Condemnation

“And to the Watchers who sent you to plead for them — those who once lived in heaven — say to them: ‘You were in heaven, but not all of the mysteries were revealed to you. You knew worthless secrets, and in the stubbornness of your hearts you revealed them to women. Through these corrupted mysteries, men and women commit much evil on the earth. Therefore, you shall have no peace.’”

Commentary:

God commands Enoch to confront the Watchers directly. Their arrogance is exposed: they once dwelled in heaven but were not entrusted with all divine mysteries. What they did know, they misused, spreading “worthless secrets” that only fueled sin. Instead of preserving the holiness of God’s wisdom, they corrupted it for rebellion.

This reflects the danger of knowledge without righteousness. True wisdom begins with the fear of the Lord (Proverbs 9:10), but the Watchers turned partial knowledge into a weapon of destruction. Their final verdict is repeated: “*You shall have no peace.*” This echoes Isaiah 48:22, “*There is no peace,*” says the Lord, “*for the wicked.*”

The Watchers’ loss of peace is both present and eternal. They are tormented by the memory of heaven, grieved by the destruction of their children, and doomed to everlasting judgment.

Key Lessons from Enoch 16

1. **The Lasting Curse of the Giants:** Their spirits remain on earth as destructive forces, the origin of demons, until the final judgment.
2. **Judgment Is Certain:** Both the fallen Watchers and all the ungodly will face the day of reckoning when the age is completed.

3. **Forbidden Mysteries:** The Watchers misused knowledge, turning divine secrets into corruption rather than truth.
4. **No Peace for the Rebellious:** Rebellion against God results in eternal unrest, shame, and separation from His presence.
5. **God's Authority Over Time:** Evil may linger, but God has set a fixed day when all will be judged and His justice fully revealed.

Commentary on Enoch 17

“Enoch’s Journey Through Creation”

Verse 1 — The Fiery Ones

“They took me to a place where those who were there looked like flaming fire, but whenever they wished, they appeared as men.”

Commentary:

Enoch here encounters angelic beings who are described as flames of fire, yet capable of taking human form. This echoes Hebrews 1:7, “*He makes his angels winds, and his ministers a flame of fire.*” These fiery beings reveal the dual nature of angels: spiritual, radiant with glory, yet able to appear in ways humanity can perceive. Their form reflects their divine mission—burning with the holiness and power of God.

Verses 2–4 — The Mountain and the Heavens

“They brought me to a place of deep darkness and to a mountain whose summit reached into heaven. There I saw the storehouses of the lights of heaven — the treasures of the stars, the thunder, and the depths. I saw a fiery bow with arrows and its quiver, a flaming sword, and all the lightnings.”

Commentary:

Enoch is guided to a cosmic mountain that touches heaven, symbolizing the boundary between the earthly and the divine. This recalls Mount Sinai (Exodus 19) and later prophetic visions of mountains reaching into God’s presence (Daniel 2:35).

He sees “storehouses” of creation: stars, thunder, and lightning. This imagery also appears in Job 38:22–23, where God asks, “*Have you entered the storehouses of the snow, or seen the storehouses of hail?*” The fiery bow, arrows, and sword symbolize God’s instruments of judgment, connecting natural phenomena with His authority in war and justice.

Verses 5–6 — The Waters and the Fire

“They led me to the living waters, and to the fire of the west, where the sun sets each day. I came to a river of fire, flowing like water, pouring itself into the great sea in the west.”

Commentary:

Here Enoch witnesses two elemental forces: living waters and a river of fire. The *living waters* recall the streams of life that flow from God’s throne (Ezekiel 47:1–12; Revelation 22:1–2). The *fire of the west* and the river of fire reveal God’s fiery majesty in creation and judgment. Daniel 7:10 speaks of a “*river of fire flowing, coming out from before Him.*”

The imagery blends water and fire—symbols of life and purification, but also of judgment. Together they testify that all of creation, even its most mysterious forces, flows from the power of God.

Verses 7–9 — The Depths of the Earth

“I saw the great rivers, and I came to one vast river in the midst of great darkness. I went to the place where no flesh walks. I saw the mountains of the winter darkness and the place from which the waters of the deep flow. I saw the mouths of all the rivers of the earth and the opening of the great deep.”

Commentary:

Enoch descends into hidden realms of creation, where darkness, rivers, and the “great deep” are found. This recalls Genesis 7:11, when the “*fountains of the great deep*” burst open at the flood. Enoch is shown the sources of the waters that sustain and sometimes judge the world.

The phrase “a place where no flesh walks” signifies areas of creation beyond human reach—territories known only to God and His angels. These mysteries remind us that humanity sees only the surface, but God rules over both the visible and the hidden.

Key Lessons from Enoch 17

1. **The Fiery Beings:** Angels can appear as flames or as men, reflecting God’s power and adaptability in His messengers.
2. **The Majesty of Creation:** The treasures of stars, thunder, and lightning reveal the vast order of the cosmos under God’s command.
3. **The River of Fire:** Fire and water together show God’s power to give life and to bring judgment.
4. **The Depths of the Earth:** Even the unseen realms—dark rivers, mountains of winter, and the fountains of the deep—are under God’s authority.

5. **God’s Wisdom Revealed:** Enoch’s journey reminds us that all creation, visible and invisible, exists within God’s perfect design.

Commentary on Enoch 18

“The Storehouses of the Winds and the Prison of the Stars”

Verses 1–2 — The Winds of Heaven and the Foundations of the Earth

“I saw the storehouses of all the winds and how the Lord uses them to sustain the whole creation. I saw the firm foundations of the earth and the cornerstone that upholds it.”

Commentary:

Enoch is shown that the winds are not random but carefully stored and directed by God to sustain creation. This mirrors Job 38:22–24, where God speaks of treasuries for snow, hail, and wind. The imagery conveys divine order behind what seems chaotic.

The “cornerstone” recalls Job 38:6 and Isaiah 28:16, pointing to God’s wisdom in upholding the cosmos. Just as a cornerstone secures a building, so God secures the created world.

Verses 3–5 — The Four Winds as Pillars of Heaven

“I saw the four winds that carry the earth and hold up the firmament of heaven. I saw how the winds stretch out the vaults of heaven and stand between heaven and earth — these are the pillars of heaven. I saw the winds of heaven turning and bringing the sun and the stars to their setting.”

Commentary:

The winds are depicted as cosmic forces that uphold heaven and earth. This aligns with ancient Hebrew cosmology, where winds are not merely weather but sustaining powers (cf. Daniel 7:2; Revelation 7:1). They serve as “pillars,” symbolizing stability in God’s creation.

These winds also direct the heavenly bodies, showing that even the sun and stars move under God’s command (Psalm 104:19). Nothing in creation operates independently—everything is bound to His order.

Verses 6–7 — The Winds on Earth

“I saw the winds on the earth carrying the clouds, and I saw the paths where the angels travel. At the end of the earth, I saw the firmament of heaven above.”

Commentary:

The winds carry clouds, distributing rain and life, yet also serve as a pathway for angels. This reflects Psalm 104:3–4, where God makes the clouds His chariot and the winds His messengers.

At the “end of the earth,” Enoch perceives the dome of heaven above—an image consistent with the ancient worldview of a firmament enclosing the cosmos. The emphasis remains: every part of the natural order is directed and sustained by God.

Verses 8–12 — The Mountains of Fire and Stone

“I saw a place that burned day and night. There were seven mountains made of magnificent stones: three toward the east and three toward the south. Of those to the east, one was of colored stone, one of pearl, and one of jacinth. Of those to the south, all were of red stone. The middle mountain rose higher than the others, reaching to heaven like the throne of God. It was made of alabaster, and the top of the throne was of sapphire. I saw a flaming fire upon it.”

Commentary:

Enoch sees a symbolic landscape of seven mountains, each made of precious material. The imagery parallels Ezekiel 28:13, which describes precious stones in Eden, and Revelation 21:19–20, where the New Jerusalem’s foundations gleam with jewels.

The central alabaster mountain, capped with sapphire and crowned with fire, resembles a throne—pointing toward God’s kingship. Fire atop the mountain represents His consuming holiness (Deuteronomy 4:24). This vision reveals creation itself as a reflection of divine majesty.

Verses 13–14 — The Abyss of Fire

“Beyond those mountains was a region at the end of the great earth, where the heavens were completed. I saw a deep abyss with pillars of heavenly fire. Columns of fire rose and fell, stretching beyond measure in height and depth.”

Commentary:

Enoch is led further to a terrifying abyss filled with “pillars of heavenly fire.” This recalls Daniel 7:10’s “river of fire” flowing from God’s throne. The abyss symbolizes both mystery and judgment.

The “pillars of fire” rising endlessly suggest the immeasurable depth of God’s power. Human imagination cannot grasp its scale. This vision reveals that creation contains realms of awe and terror beyond human reach, yet still subject to God’s control.

Verses 15–19 — The Prison of the Stars

“Beyond that abyss I saw a place without a firmament of heaven above or a foundation of earth beneath. There was no water there, no birds — only a desolate and terrible waste. I saw seven stars there, blazing like great burning mountains. When I asked about them, the angel said: ‘This is the end of heaven and earth. It has become a prison for the stars and the host of heaven. These are the stars that transgressed the command of the Lord from the beginning of their rising, for they did not appear at their appointed times. The Lord was angry with them and bound them until the time when their guilt is complete — even for ten thousand years.’”

Commentary:

This desolate region serves as a prison for rebellious stars. In ancient thought, stars could symbolize both heavenly bodies and angelic beings. Here they represent celestial powers that failed to keep their God-ordained order.

The angel’s explanation mirrors Jude 6 and 2 Peter 2:4, where fallen angels are bound in chains until judgment. The “ten thousand years” signifies a vast but finite period before their final reckoning.

The imagery teaches that not even the stars, symbols of permanence and glory, are exempt from God’s judgment. Those that transgress are confined until their guilt is fully judged.

Key Lessons from Enoch 18

1. **The Order of Creation:** Winds, foundations, stars, and clouds reveal God’s sustaining power behind nature.
2. **The Pillars of Heaven:** Invisible forces uphold the cosmos, testifying to God’s wisdom and stability.
3. **The Mountains of Glory:** Precious stones and fiery thrones in creation reflect God’s majesty.
4. **The Abyss of Fire:** Hidden realms of terror and power exist within creation, all under God’s rule.
5. **Judgment of the Stars:** Even celestial beings who rebel are bound for judgment—no part of creation is beyond God’s authority.
6. **God’s Authority Is Total:** From winds to stars, from earth to abyss, everything exists under His command.

Commentary on Enoch 19

“The Fate of the Fallen Angels and Their Wives”

Verse 1 — The Judgment of the Watchers

“Uriel said to me: ‘Here will stand the angels who joined themselves to women. Their spirits, taking many different forms, are corrupting mankind. They lead people astray, causing them to sacrifice to demons as though they were gods. Here they will remain until the day of the great judgment, when they will be judged and brought to an end.’”

Commentary:

Uriel explains the continuing influence of the Watchers. Even after being bound, their spirits manifest in various forms, continuing to corrupt mankind. This explains the persistence of idolatry and demonic worship throughout human history (cf. Deuteronomy 32:17; 1 Corinthians 10:20).

The fallen angels misdirect human devotion, turning worship away from the Creator toward demons masquerading as gods. Yet their power is temporary—judgment day awaits. Their corruption will end when God brings them to final destruction. This echoes Revelation 20:10, where the devil and his forces are cast into eternal fire.

Verse 2 — The Women Who Went Astray

“The women who united themselves with the angels will become sirens.”

Commentary:

The human women who joined the Watchers share in their corruption. Their punishment is to become siren-like beings—spirits associated with temptation and destruction. The imagery suggests their role as seductresses continues in judgment, but twisted and degraded.

This is a sobering reminder that sin not only defiles the fallen angels but also ensnares humans who join in rebellion. Just as Eve’s deception had ripple effects in Genesis 3, these women’s choices brought lasting consequences. Their fate illustrates that participation in sin, even under influence, carries accountability.

Verse 3 — Enoch’s Unique Vision

“I, Enoch, alone saw this vision — the ends of all things. No one among men has seen what I have seen.”

Commentary:

Enoch concludes by affirming his role as a unique witness. God granted him visions beyond human comprehension—insight into the spiritual realms, the fate of angels, and the end of all things. His testimony underscores his role as God’s chosen messenger, the “scribe of righteousness.”

This verse also elevates the authority of his writings. What Enoch saw was not the product of human imagination but a divine revelation, entrusted to him alone. It connects back to Enoch 1:2, where the vision was explicitly “for a generation yet to come.”

Key Lessons from Enoch 19

1. **Corruption by the Watchers:** The fallen angels continue to defile mankind, twisting worship into idolatry and demon sacrifice.
2. **Judgment Is Certain:** Though they corrupt in many forms, their destruction is appointed and inevitable.
3. **The Women’s Fate:** Those who united with the Watchers share their corruption, transformed into degraded, siren-like spirits.
4. **Enoch’s Unique Witness:** God entrusted Enoch alone with visions of cosmic judgment and unseen mysteries, affirming his prophetic role.

Commentary on Enoch 20

“The Seven Holy Angels”

Verse 1 — The Angels Who Watch

“These are the names of the holy angels who watch over creation.”

Commentary:

Enoch is introduced to the seven archangels, each entrusted with divine authority over specific realms of creation and judgment. Their roles reveal the order of heaven and remind us that God governs the world not only directly but also through His appointed servants. These angels act as guardians, healers, messengers, and agents of justice, reflecting different aspects of God’s character.

Uriel — Over the World and Tartarus

“Uriel — one of the holy angels, set over the world and over Tartarus.”

Commentary:

Uriel’s name means “*God is my light*.” He oversees both the world and Tartarus, the abyss where rebellious angels are confined (cf. 2 Peter 2:4). His dual role reflects God’s justice: Uriel preserves

creation and ensures judgment for those who defy it. He embodies illumination and discipline, bringing both revelation and order.

Raphael — Over the Spirits of Men

“Raphael — one of the holy angels, set over the spirits of men.”

Commentary:

Raphael means *“God heals.”* In later Jewish and Christian tradition (cf. Tobit 12:15), he is known as the angel of healing. Here, he is tasked with overseeing the spirits of men, ensuring care for the soul and restoration where there is brokenness. Raphael demonstrates God’s mercy toward mankind, balancing judgment with compassion.

Raguel — The Avenger of the Luminaries

“Raguel — one of the holy angels, who takes vengeance on the world of the luminaries.”

Commentary:

Raguel’s name means *“Friend of God.”* His role is unique—he ensures justice among the heavenly bodies, the sun, moon, and stars. This reflects God’s sovereignty not only over earth but also over the heavens. Raguel’s vengeance may imply that even celestial order is subject to corruption and must be defended by divine justice.

Michael — Protector of God’s People and Order over Chaos

“Michael — one of the holy angels, set over the best part of mankind and over chaos.”

Commentary:

Michael, meaning *“Who is like God?”* is the protector of God’s people (cf. Daniel 10:13; Revelation 12:7). Here he is given oversight of “the best part of mankind,” often understood as Israel or the righteous remnant, and also authority over chaos. His role highlights God’s protection of His people amid disorder, and Michael serves as their defender against both spiritual and cosmic enemies.

Saraqael — Overseer of Spirits Who Sin

“Saraqael — one of the holy angels, set over the spirits who sin in the spirit.”

Commentary:

Saraqael (sometimes Suriel in other texts) is less well known but plays a vital role in judgment. His

oversight of those who sin “in the spirit” suggests he deals with transgressions not of the body alone but of deeper rebellion, whether angelic or human. His office reminds us that God holds every realm—spiritual and physical—accountable.

Gabriel — Guardian of Paradise, Serpents, and Cherubim

“Gabriel — one of the holy angels, set over Paradise, the serpents, and the cherubim.”

Commentary:

Gabriel means “*God is my strength*.” Known in Scripture as God’s messenger (Daniel 8:16; Luke 1:26–38), here Gabriel’s role extends further. He oversees Paradise, the dwelling of the righteous; serpents, often symbols of deception and danger; and cherubim, guardians of God’s presence (Genesis 3:24). His task reflects strength and vigilance, protecting the holy while restraining evil.

Remiel — Over Those Who Rise

“Remiel — one of the holy angels, set over those who rise.”

Commentary:

Remiel’s name is sometimes translated “*Thunder of God*” or “*Mercy of God*.” His role connects to resurrection—overseeing “those who rise.” This anticipates the hope of the righteous who will be raised at the end of days (Daniel 12:2). Remiel’s assignment affirms God’s promise of life beyond death and His power over the grave.

Key Lessons from Enoch 20

1. **God’s Order in Heaven:** The seven holy angels are entrusted with distinct realms, reflecting divine order in creation.
2. **Uriel and Judgment:** His authority over the world and Tartarus reminds us that justice and preservation belong to God.
3. **Raphael and Healing:** God provides care for the souls of men through His ministering spirits.
4. **Raguel and Vengeance:** Even the heavens are kept in balance by God’s justice through His angelic agents.
5. **Michael the Protector:** God raises up guardians for His people, securing them in times of chaos.
6. **Saraqael and Discipline:** Spiritual rebellion is not ignored; accountability extends to the unseen realm.

7. **Gabriel the Messenger:** His guardianship over Paradise and the cherubim reflects both strength and protection.
8. **Remiel and Resurrection:** God appoints even angels over the hope of the resurrection, affirming His promise of eternal life.

Commentary on Enoch 21

“The Prison of the Fallen Angels”

Verses 1–2 — The Chaotic Place

“I came to a place of chaos — something dreadful to behold. There was no heaven above and no firmly founded earth beneath, only a place of horror and confusion.”

Commentary:

Enoch is taken beyond the ordered creation into a realm of chaos. Unlike the structured heavens and earth that God established in Genesis 1, this place is defined by absence—no heaven above, no earth beneath. It is a realm of disorder, fear, and desolation.

This vision illustrates the reality of judgment: rebellion against God removes one from His order and casts them into confusion. It mirrors Jeremiah 4:23, *“I looked on the earth, and behold, it was without form and void; and to the heavens, and they had no light.”* The prison of angels reflects the unraveling of creation itself.

Verses 3–6 — The Bound Stars

“There I saw seven stars of heaven, bound together like great burning mountains of fire. I asked, ‘For what sin are they bound? Why have they been cast here?’ Uriel, one of the holy angels who was with me and in charge of them, said: ‘Enoch, why do you ask? Why are you so eager for the truth? These are the stars of heaven that transgressed the command of the Lord. They are bound here until ten thousand years are completed — the time set for their sins.’”

Commentary:

Enoch sees seven “stars” chained in fire, described as burning mountains. In biblical and ancient thought, stars often symbolize angels or heavenly beings (cf. Job 38:7; Revelation 1:20). These stars sinned by disobeying God’s commands, perhaps connected to the Watchers’ rebellion.

Uriel explains they are held in bondage until the completion of God’s appointed time. The phrase *“ten thousand years”* emphasizes the vastness of their imprisonment, but also that their final judgment is fixed. This connects to Jude 6, where fallen angels are *“kept in eternal chains under gloomy darkness until the judgment of the great day.”*

Verses 7–10 — The Fiery Abyss

“Then I went to another place, even more dreadful than the first. There I saw a great fire blazing and roaring. The ground was split as far as the abyss, filled with endless columns of descending fire. Its size and depth were beyond measure — I could not see its end or imagine its extent. I said, ‘How fearful is this place, and how terrible to look upon!’”

Commentary:

Enoch is shown an even greater terror—a fiery abyss, endless and immeasurable. This abyss resembles the “lake of fire” described in Revelation 20:10 and Daniel’s vision of God’s throne with “a river of fire” flowing from it (Daniel 7:10).

The unending columns of fire symbolize eternal torment. Enoch’s response—fear and dread—shows that even the righteous tremble before God’s judgments. It is a visual reminder of the seriousness of sin and the certainty of divine justice.

Verse 11 — The Prison Forever

“Then Uriel answered me: ‘Do not be afraid, Enoch. This is the prison of the angels, where they will be kept forever.’”

Commentary:

Uriel clarifies the purpose of the abyss: it is the eternal prison of the fallen angels. Their fate is not temporary discipline but everlasting confinement. This aligns with Matthew 25:41, where Jesus describes “the eternal fire prepared for the devil and his angels.”

Enoch’s fear is met with reassurance. The vision is dreadful, but Uriel reminds him it is not for the righteous—it is reserved for the rebellious. God’s justice ensures that evil will not prevail forever, but will be confined for eternity.

Key Lessons from Enoch 21

1. **Chaos Outside Creation:** Judgment removes the rebellious from God’s ordered creation into confusion and horror.
2. **The Bound Stars:** Even heavenly beings who disobey are restrained by God’s power, awaiting their day of reckoning.
3. **The Abyss of Fire:** The immeasurable abyss reveals the severity and permanence of God’s justice.

4. **Eternal Punishment:** The prison of the fallen angels is everlasting—rebellion leads to eternal loss.
5. **The Fear of the Lord:** Enoch’s trembling reminds us that holy fear is the proper response to God’s judgments.

Commentary on Enoch 22

“The Four Hollow Places of the Dead”

Verses 1–2 — The Hollow Places

“Then I went to another place, a great mountain of hard rock. Inside it were four hollow places, deep, wide, and very smooth — dark and terrible to look upon.”

Commentary:

Enoch is shown a mountain with four vast hollow chambers within it, a symbolic vision of the unseen realm of the dead. The description of depth, darkness, and terror conveys the seriousness of death and the mystery of what lies beyond. Like Sheol in the Old Testament (Psalm 88:3–6), this is a place hidden from human eyes, but revealed to Enoch as part of God’s order over life and death.

Verses 3–4 — The Purpose of the Hollow Places

“Raphael, one of the holy angels who was with me, said: ‘These hollow places were created so that the spirits of the dead might gather here. All the souls of the children of men will assemble in these places until the day of their judgment, until their appointed time, when the great judgment comes upon them.’”

Commentary:

Raphael, the angel of healing and guidance, explains that these hollows are not random caves, but divinely designed places of waiting. Here, the spirits of the dead remain until the appointed day of judgment. This parallels Luke 16:22–23, where Jesus describes the rich man and Lazarus in separate conditions after death, awaiting final judgment.

The vision makes clear: death is not the end. Every soul is preserved and accounted for, awaiting God’s justice.

Verses 5–7 — The Spirit of Abel

“I saw the spirit of a dead man crying out. His voice rose to heaven, making his case. I asked Raphael, ‘Whose spirit is this, crying out to heaven?’ He answered, ‘This is the spirit

of Abel, whom his brother Cain killed. Abel's spirit makes his case against Cain, until Cain's descendants are wiped from the earth.'"

Commentary:

Here Abel, the first martyr of Scripture, is shown crying out for justice (Genesis 4:10). His blood cried from the ground, and now his spirit cries from the place of the dead. Abel represents all innocent victims whose cries ascend to God, awaiting divine vindication (cf. Revelation 6:9–10).

This confirms that the righteous dead are not forgotten. God hears their cry, and their case is upheld until justice is executed.

Verses 8–9 — The Separation of Souls

"I asked about the separation of the hollow places, and why one was divided from another. Raphael answered: 'These three divisions have been made to separate the spirits of the dead.'"

Commentary:

Enoch notices that the hollow places are not one undifferentiated pit but separated chambers. This teaches that God's justice extends even into the state of the dead. Souls are not mingled indiscriminately but held according to righteousness, sin, or circumstance.

Verses 10–13 — The Four Places of the Dead

The First Place — For the Righteous

"Here the righteous rest in peace, where a bright spring of water flows, awaiting their appointed time."

Commentary:

The righteous rest by a spring of living water, imagery later echoed in Revelation 7:17, *"the Lamb... will guide them to springs of living water."* This place is one of peace, refreshment, and hope—awaiting the fullness of resurrection.

The Second Place — For Sinners Without Judgment in Life

"For sinners who died without facing judgment in their lifetime, their spirits are set apart in pain until the day of judgment."

Commentary:

These are not annihilated but preserved in torment until God's final verdict. Their punishment is both present suffering and the anticipation of eternal curse.

The Third Place — For Victims of Violence

“For those who cry out because of their violent deaths, they make their case concerning their killers until judgment comes.”

Commentary:

This chamber emphasizes God’s justice for the oppressed. The cries of the slain echo Abel’s, testifying against the guilty. Their plea guarantees that injustice will not go unanswered.

The Fourth Place — For the Wicked and Rebellious

“For those who were not righteous but complete in sin — companions of transgressors. Their spirits will not be killed in the day of judgment, nor will they be raised again.”

Commentary:

This is the most hopeless place: reserved for those utterly corrupted. Unlike the righteous, who are raised, these spirits remain in their prison without hope of resurrection. Their end is separation, not restoration.

Verse 14 — Enoch’s Praise

“Then I blessed the Lord of Glory and said: ‘Blessed be the Lord of righteousness, who rules forever.’”

Commentary:

Enoch responds with worship. Despite seeing the dreadful fate of sinners, he blesses God for His righteousness. This models the proper response to divine justice: not despair, but praise for God’s eternal rule.

Key Lessons from Enoch 22

1. **The State of the Dead:** Souls are preserved in waiting places until the day of judgment—none are forgotten.
2. **Abel’s Cry for Justice:** The first bloodshed still speaks, reminding us that God remembers the oppressed.
3. **Comfort for the Righteous:** Those who lived in faith rest in peace by springs of water, awaiting reward.
4. **Pain for the Wicked:** Sinners endure torment as they await judgment, showing that sin has consequences beyond the grave.
5. **Justice for the Slain:** Victims of violence cry out until God brings judgment on the guilty.
6. **God’s Righteous Rule:** Even the afterlife is governed by His justice, leading Enoch to worship His eternal sovereignty.

Commentary on Enoch 23

“The Fire That Drives the Luminaries”

Verses 1–2 — The Unceasing Fire

“Then I went to another place, to the far west at the ends of the earth. There I saw a burning fire that never stopped. It did not rest day or night but kept to its course without ceasing.”

Commentary:

Enoch is shown a fire at the edge of the world that never goes out. Its ceaseless movement represents both power and order in creation. Unlike earthly flames that consume and die out, this heavenly fire is eternal, fulfilling its role without interruption.

This recalls Psalm 104:4, *“He makes his messengers winds, his ministers a flaming fire,”* and points to the way God sustains the natural order through hidden forces. What appears as destructive power on earth here functions as a driving force of cosmic order.

Verses 3–4 — The Fire Explained

“I asked, ‘What is this fire that never rests?’ Raguel, one of the holy angels who was with me, answered: ‘This fire which you see in the west is the fire that drives and directs all the luminaries of heaven.’”

Commentary:

Raguel, the angel of justice and order, explains the mystery: this fire directs the heavenly luminaries—the sun, moon, and stars. Fire, often a symbol of judgment or purification, is here revealed as an instrument of precision and guidance.

This imagery reinforces the truth that creation is not random but divinely ordered. The movements of the heavens are not left to chance but are carried by forces established by God’s command (Genesis 1:14–18; Jeremiah 31:35).

Key Lessons from Enoch 23

1. **God’s Order in Creation:** Even fire, often feared for its destructive nature, is harnessed by God to serve His purposes.
2. **The Power of the Elements:** What appears chaotic to human eyes is part of a greater divine design.

3. **The Faithfulness of God's Works:** The unceasing fire reminds us that creation fulfills its role without fail, testifying to God's constancy.
4. **The Mystery of the Heavens:** The luminaries of the sky are guided by unseen forces, reminding us that God sustains all things through His wisdom.

Commentary on Enoch 24

"The Seven Mountains and the Fragrant Tree"

Verse 1 — The Mountains of Fire

"From there I went to another place on the earth, and he showed me a range of mountains burning with fire, blazing day and night."

Commentary:

Enoch is taken to yet another extraordinary part of creation: fiery mountains that burn perpetually. These are not ordinary volcanoes but symbolic mountains, ablaze without ceasing, representing God's consuming holiness (Deuteronomy 4:24; Hebrews 12:29). Their unending flames testify to the eternal presence and judgment of God that surrounds His dwelling.

Verses 2–4 — The Seven Magnificent Mountains

"Beyond them I saw seven magnificent mountains, each different from the other. Their stones were beautiful and glorious in appearance. Three were toward the east, set one upon another, and three were toward the south, also set one upon another. Between them were deep and rough ravines, each separated from the others. In the midst of them stood the seventh mountain, higher than all the rest, rising like the seat of a throne. Around it grew fragrant trees."

Commentary:

The vision of seven mountains echoes the symbolic use of seven throughout Scripture—completion, perfection, and divine order. Each mountain shines with beauty and glory, displaying God's majesty in creation. The seventh, towering above the others, is described as a throne, hinting at God's supreme rule and His heavenly dwelling.

The ravines between the mountains reflect separation and distinction, but all are arranged around the central, highest mountain. This central throne-like mountain serves as the heart of the vision, pointing to God's centrality in creation.

Verses 5–6 — The Tree of Fragrance

“Among them was a tree unlike any I had ever seen before. Its fragrance surpassed all scents, and its leaves, blossoms, and wood never withered. Its fruit was beautiful, resembling the dates of a palm. I said, ‘How beautiful and fragrant is this tree! Its leaves are lovely, and its blossoms are delightful to see.’”

Commentary:

The fragrant tree stands apart from all others Enoch has ever known. Its everlasting blossoms, unfading leaves, and enduring fragrance suggest immortality and divine blessing. The description closely parallels the Tree of Life in Eden (Genesis 2:9; Revelation 22:2), which bore fruit continually for the healing of nations.

Its palm-like fruit evokes abundance, provision, and festivity. This tree symbolizes eternal life, incorruptible beauty, and God’s sustaining presence for His people.

Verse 7 — Michael Explains

“Then Michael, one of the holy and honored angels who was with me, and who was their leader, answered me.”

Commentary:

Michael, the archangel often associated with protection and warfare on behalf of God’s people (Daniel 10:21; Revelation 12:7), is here revealed as Enoch’s guide. His role underscores the significance of this vision: the mountains and the fragrant tree are not merely natural wonders, but divine mysteries that need heavenly interpretation.

Key Lessons from Enoch 24

1. **God’s Creation Is Majestic:** The fiery mountains and precious stones display His glory and power.
2. **The Throne Mountain:** The seventh mountain, higher than all the rest, represents God’s supreme throne at the center of creation.
3. **The Fragrant Tree:** With unfading leaves, blossoms, and fruit, it symbolizes eternal life, beauty, and blessing.
4. **Heavenly Revelation:** Enoch sees what surpasses human experience, a foretaste of the eternal paradise promised by God.
5. **Michael the Guide:** God’s archangel helps Enoch understand the vision, reminding us that divine mysteries are revealed by God’s messengers.

Commentary on Enoch 25

“The Fragrant Tree of Eternal Blessing”

Verses 1–2 — Enoch’s Question

“Michael said to me: ‘Enoch, why do you ask about the fragrance of this tree? Why do you desire to know the truth of it?’ I answered, ‘I desire to know about all things — but especially about this tree.’”

Commentary:

Enoch’s longing to understand the mysteries of creation reflects his role as God’s chosen scribe. His curiosity is not casual but holy—driven by a desire to know what God has revealed. The fragrant tree, with its unique beauty and aroma, draws Enoch’s attention, much like the Tree of Life in Eden captured the heart of Adam (Genesis 2:9). His request teaches us that seeking wisdom from God is both right and honorable (Proverbs 2:3–6).

Verses 3–5 — The Meaning of the Mountain and the Tree

“He said, ‘This high mountain you see, whose summit is like the throne of God, is the very throne where the Holy Great One, the Lord of Glory, the Eternal King, will sit when He comes down to visit the earth in goodness. As for this fragrant tree — no mortal may touch it until the great judgment, when God will take vengeance and bring all things to completion forever. Then it shall be given to the righteous and holy. Its fruit will be their food, and the tree will be transplanted to the holy place, the temple of the Eternal King.’”

Commentary:

The mountain is revealed to be the future seat of God’s throne, symbolizing His reign on earth when He descends to dwell with His people. This echoes prophecies like Isaiah 2:2–3 and Revelation 21:3, where God’s dwelling is with man.

The fragrant tree is directly tied to the hope of eternal life. Just as Adam was barred from the Tree of Life after sin (Genesis 3:22–24), here no one may touch it until the final judgment. Only when God has executed justice and completed His purposes will the righteous be granted access.

The promise that the tree will be transplanted to the holy temple of the Eternal King recalls Revelation 22:2, where the Tree of Life grows in the New Jerusalem, yielding fruit for the redeemed.

Verse 6 — The Joy of the Righteous

“Then the righteous will rejoice with great joy. They will enter into the holy place. Its fragrance will enter their very bones. They will live long lives upon the earth, as their fathers once lived. In their days no sorrow, plague, torment, or calamity shall touch them.”

Commentary:

The blessings of the tree are described in rich, bodily terms: its fragrance will “enter their very bones,” symbolizing full restoration and transformation. The righteous will not only live but thrive—experiencing joy, health, and peace. This is a reversal of the curse in Genesis 3, where sorrow, toil, and death entered creation.

The language of long life “as their fathers once lived” recalls the patriarchs before the Flood, who lived centuries (Genesis 5). Yet here it is not mere length of days but a life free from sorrow and calamity, reflecting the eternal peace promised in Revelation 21:4: *“He will wipe away every tear from their eyes, and death shall be no more.”*

Verse 7 — Enoch’s Praise

“Then I blessed the God of Glory, the Eternal King, who has prepared such blessings for the righteous, created them, and promised to give them to His people.”

Commentary:

Enoch responds in worship. The vision of God’s throne and the promise of the tree lead him not to pride but to praise. He blesses the “Eternal King,” affirming that these blessings are both created by God and reserved for His people.

This closing note reminds us that prophecy is not only revelation but also doxology—it stirs the heart to bless the One who prepares eternal good for His children (cf. 1 Corinthians 2:9).

Key Lessons from Enoch 25

1. **The Throne of God:** The high mountain symbolizes the coming reign of the Eternal King on earth.
2. **The Tree of Life Restored:** The fragrant tree, withheld until the final judgment, will one day be food for the righteous.
3. **The Joy of the Righteous:** Eternal blessing includes peace, long life, and freedom from sorrow or calamity.
4. **The Hope of the Elect:** God has prepared eternal blessings, already created and awaiting His chosen ones.

5. **Praise as Response:** True vision of God’s promises should lead us, like Enoch, to worship the Eternal King.

Commentary on Enoch 26

“The Center of the Earth and the Holy Mountain”

Verses 1–2 — The Blessed Place

“From there I went to the middle of the earth, and I saw a blessed place where trees grew, with branches that remained green and blooming. In that place I saw a holy mountain.”

Commentary:

Enoch is taken to the very center of the earth, a place marked not by barrenness but by blessing. The ever-blooming trees symbolize life, vitality, and God’s sustaining presence. The central holy mountain represents God’s dwelling place on earth, a theme echoed in passages such as Ezekiel 28:14 and Isaiah 2:2, where God’s holy mountain is described as the exalted center of His creation.

This scene foreshadows Zion—the mountain of God—where His glory will one day be revealed, and where His presence brings perpetual life.

Verses 3–4 — The Streams and Mountains

“Beneath the mountain, to the east, there was a stream flowing southward. To the east of it stood another mountain, higher than the first. Between them was a deep and narrow ravine, with a stream flowing beneath the mountain.”

Commentary:

The description of streams flowing from beneath mountains echoes Eden (Genesis 2:10–14), where rivers flowed from the garden to water the earth. Water in Scripture often symbolizes life and blessing, proceeding from God’s presence (John 7:38; Revelation 22:1).

The higher mountain to the east may point toward heavenly realities—reminding us that even earthly mountains serve as symbols of God’s greater throne and authority.

Verses 5–6 — The Western Mountain and Dry Ravines

“To the west was another mountain, lower in height, with a small elevation. Between them was another ravine, deep and dry. At the far ends of the three mountains there was yet another ravine, also deep and dry.”

Commentary:

The contrast between the life-giving streams and the dry ravines illustrates the difference between blessing and judgment. Water symbolizes the flow of God's life, while the dry ravines suggest separation, emptiness, or the absence of divine favor.

The geography emphasizes both God's provision and His boundaries—some places flourish with water, others remain barren, yet all are under His order and design.

Verses 7–8 — Enoch's Wonder

"All the ravines were deep and narrow, cut from hard rock, with no trees planted upon them. I marveled at the rock formations, and I marveled at the great depth of the ravines."

Commentary:

Enoch's reaction is one of awe. Even in the dry and barren ravines, he sees the greatness of God's creation. The rocks and depths testify to God's craftsmanship and order in the world. His wonder mirrors that of the psalmist in Psalm 104:24, *"O Lord, how manifold are your works! In wisdom you have made them all."*

Key Lessons from Enoch 26

1. **The Center of the Earth:** God reveals a holy mountain at creation's center, symbolizing His presence as the axis of the world.
2. **The Design of Creation:** Flowing streams and dry ravines alike display God's order and separation between blessing and barrenness.
3. **The Beauty of God's Works:** Even rock and ravine, barren to human eyes, display divine craftsmanship.
4. **The Blessed Mountain:** The holy mountain at the center reminds us that God is the heart and source of life for all creation.
5. **The Call to Awe:** Like Enoch, we should marvel at God's works, both in their beauty and in their mystery.

Commentary on Enoch 27

"The Accursed Valley of Judgment"

Verse 1 — The Question

“I asked, ‘What is the purpose of this blessed land, filled with trees, and of this accursed valley between them?’”

Commentary:

Enoch notices a stark contrast: a blessed land with flourishing trees on one side and an accursed valley on the other. His question highlights the mystery of how blessing and curse can exist side by side. This duality reflects the consistent biblical theme of two destinies — blessing for the righteous and judgment for the wicked (Deuteronomy 30:19; Matthew 25:46).

Verses 2–3 — Uriel’s Answer

“Uriel, one of the holy angels who was with me, answered: ‘This accursed valley is for those who are cursed forever. Here all the accursed will be gathered — those who spoke wickedly with their lips against the Lord and uttered harsh words against His glory. Here they will be brought together, and here will be their place of judgment. In the last days, the righteous judgment of God will be displayed before the righteous forever. Here the merciful will bless the Lord of Glory, the Eternal King.’”

Commentary:

Uriel explains that the accursed valley is reserved for those condemned by their own rebellion against God. The sin highlighted here is not only action but also *speech* — harsh and arrogant words spoken against the Lord’s glory. This echoes Jude 14–15, which quotes Enoch directly: *“The Lord comes... to convict all the ungodly of all the harsh things they have spoken against Him.”*

The valley becomes both a place of judgment for sinners and a testimony of God’s justice for the righteous. The faithful will see God’s judgment and bless His name, recognizing His mercy toward them.

Verse 4 — Mercy and Vindication

“In the day when judgment comes upon the wicked, the righteous will bless Him for His mercy, by which He has granted them their portion.”

Commentary:

God’s mercy stands out most clearly when contrasted with judgment. The wicked receive condemnation, but the righteous inherit blessing. The elect will rejoice, not in the suffering of the wicked, but in the recognition that God has spared them and granted them an eternal inheritance.

This aligns with Revelation 19:1–2, where the saints in heaven praise God for His true and just judgments. For the righteous, judgment day is not terror but vindication.

Verse 5 — Enoch's Praise

"Then I blessed the Lord of Glory and proclaimed His greatness, and I praised Him with honor."

Commentary:

Enoch responds as he always does: with worship. Rather than lingering on the dread of the accursed valley, he lifts his eyes to the Lord of Glory. His praise is a reminder that the ultimate purpose of judgment is the glory of God, revealed both in justice and in mercy.

Key Lessons from Enoch 27

1. **The Valley of Judgment:** A place has been prepared for those who defy God and blaspheme His name.
2. **Words Matter:** Wicked speech against the Lord is not forgotten — words reveal the heart and bring accountability (Matthew 12:36–37).
3. **Vindication of the Righteous:** God's judgment on the wicked affirms His justice and gives His people reason to bless Him.
4. **Mercy for the Faithful:** The righteous rejoice not in destruction but in the mercy that grants them their eternal portion.
5. **The Eternal King:** Judgment and mercy alike display the reign of the Lord of Glory, who is praised forever.

Commentary on Enoch 28

"The Wilderness with Flowing Waters"

Verses 1–2 — The Solitary Wilderness

"From there I went east, into the midst of a mountain range in the desert. I saw a wilderness, empty and solitary, yet full of trees and plants."

Commentary:

Enoch is led into a wilderness — a place usually associated with desolation, trial, and testing (Exodus 16:1; Matthew 4:1). Yet this wilderness is paradoxically alive, full of trees and plants. The vision reveals that God can bring abundance in unexpected places. What man calls barren, God can fill with life. This echoes Isaiah 35:1, *"The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus."*

Verse 3 — The Flowing Waters

“Water gushed forth from above, rushing like a great river. It flowed toward the northwest, sending up clouds and dew on every side.”

Commentary:

The wilderness is transformed by living water. Flowing rivers bring life to barren places, recalling Eden (Genesis 2:10) and foreshadowing the river of life in the New Jerusalem (Revelation 22:1–2). The river’s power is so great that it creates clouds and dew, symbolizing God’s provision and the cycles of refreshment that sustain creation.

Water in Scripture often represents the Spirit of God (John 7:38–39). Here, the rushing waters remind us that even in wilderness seasons, God’s Spirit brings renewal and flourishing life.

Key Lessons from Enoch 28

1. **Life in the Wilderness:** God brings fruitfulness where man expects only barrenness.
2. **The Gift of Water:** Streams and rivers sustain life, reflecting God’s ongoing provision for creation.
3. **Creation’s Balance:** Water, clouds, and dew illustrate the interconnected cycles designed by God to sustain the earth.
4. **God’s Presence in Desolation:** Even solitude and wilderness reveal His glory, for He fills empty places with life.

Commentary on Enoch 29

“The Aromatic Trees of the Desert”

Verses 1–2 — The Fragrant Trees

“Then I went to another place in the desert, to the east of the mountain range. There I saw aromatic trees giving off the fragrance of frankincense and myrrh. The trees themselves were similar in form to almond trees.”

Commentary:

Enoch is shown a surprising vision of beauty in the desert — aromatic trees producing the sweet fragrance of frankincense and myrrh. These are not ordinary trees but ones of sacred symbolism. Frankincense was used in temple offerings as a sweet aroma before the Lord (Exodus 30:34–36), while myrrh was used for anointing and burial (John 19:39). Together they point to worship, holiness, and sacrifice.

The fact that these trees appear in the desert is a reminder that God plants treasures even in barren places. Just as almond trees were the first to bloom in Israel, symbolizing vigilance and God’s watchfulness (Jeremiah 1:11–12), these aromatic trees remind us that God’s presence can transform desolation into devotion.

Key Lessons from Enoch 29

1. **God’s Gift of Fragrance:** Even in dry places, God provides beauty and aroma that reflect His goodness.
2. **Frankincense and Myrrh:** These resins point to worship, consecration, and even foreshadow Christ — the One who was offered gifts of gold, frankincense, and myrrh (Matthew 2:11).
3. **Beauty in the Barren:** The desert may appear empty, yet it hides treasures planted by the Creator’s hand.
4. **Symbol of Devotion:** Just as incense rises to God in worship, the fragrance of these trees reminds us that all creation testifies to His glory.

Commentary on Enoch 30

“The Valley of Fragrant Trees”

Verses 1–3 — The Valley of Water and Trees

“Beyond these places, I traveled farther to the east and came to another place — a valley filled with water. In it stood a tree with the appearance and fragrance of the mastic tree. Along the sides of the valley I saw trees of fragrant cinnamon.”

Commentary:

Enoch’s eastward movement brings him to a valley brimming with life—“filled with water.” In Scripture, flowing water signals God’s presence and sustaining grace (Genesis 2:10; Psalm 1:3; Ezekiel 47:1–12; Revelation 22:1–2). The valley functions like a sanctuary: watered, fruitful, and fragrant.

The **mastic-like tree** (a resin-bearing evergreen) evokes healing, preservation, and incense—things devoted to worship. The **cinnamon trees** along the slopes deepen the temple resonance: cinnamon is a key spice in the holy anointing oil (Exodus 30:23–25). Together, mastic and cinnamon frame the valley as a liturgy of creation—where scent, beauty, and order rise like an offering to God (cf. Song of Songs 4:14).

Here, fragrance is theology: holiness made tangible. What the Watchers corrupted with counterfeit arts and cosmetics (Enoch 8) is here restored—aroma and adornment returned to sacred purpose.

Verse 4 — Enoch’s Journey Eastward

“After this, I continued farther toward the east.”

Commentary:

The note of direction matters. “East” recalls Eden planted “in the east” (Genesis 2:8) and often signals origins, sunrise, and new revelation. Enoch’s path suggests a pilgrimage deeper into God’s counsels: each step east opens another chamber of wisdom. Where humanity once moved eastward in exile (Genesis 4:16; 11:2), Enoch moves eastward toward **revelation**—a reversal that foreshadows restoration.

Key Lessons from Enoch 30

1. **The Valley of Life:** Watered ground births worship—life flows, trees flourish, and creation answers God with beauty.
2. **Fragrant Offerings:** Mastic and cinnamon recall consecration and priestly anointing; true fragrance belongs to holiness, not vanity.
3. **Creation as Sanctuary:** The valley functions like a temple: living water, sacred aroma, and ordered trees witness to the God who provides.
4. **Journey of Revelation:** Enoch’s eastward steps model a faithful pursuit—God unveils His mysteries progressively to those who keep walking.

Commentary on Enoch 31

“The Mountains of Fragrant Trees”

Verse 1 — Groves of Sweetness

“I saw other mountains, and among them were groves of trees. From these trees flowed nectar called sarara and galbanum.”

Commentary:

Enoch beholds groves of fragrant trees producing resin and nectar. **Galbanum** is especially significant—it was one of the ingredients God commanded for the holy incense burned before Him in the tabernacle (Exodus 30:34). Its pungent aroma, combined with other spices, created the smoke that symbolized the prayers of the saints ascending to heaven (Psalm 141:2; Revelation 8:3–4).

The flowing nectar here reminds us that creation itself was designed to supply the elements of worship, pointing mankind to God’s glory through both beauty and fragrance. These mountains serve as sacred storehouses of devotion.

Verses 2–3 — The Mountain of Aloes

“Beyond these mountains, to the far east at the ends of the earth, I saw another mountain covered with aloe trees. The trees were full of stacte and resembled almond trees. When burned, their fragrance was sweeter than any other scent.”

Commentary:

Moving farther eastward, Enoch encounters a mountain of **aloes**—a substance used for both burial and anointing (John 19:39–40). Its fragrance speaks of consecration, honor, and remembrance. Alongside the aloes is **stacte**, another spice in the biblical holy incense (Exodus 30:34).

The detail that the aloe trees resemble almond trees adds symbolic weight. Almond trees were the first to bloom, representing vigilance and God’s watchfulness (Jeremiah 1:11–12). Thus, the mountain is doubly symbolic: it produces incense for worship and embodies God’s constant care.

The burning fragrance being “sweeter than any other scent” emphasizes that true worship is a delight to the Lord—a theme echoed in Paul’s words: “*We are to God the pleasing aroma of Christ*” (2 Corinthians 2:15).

Key Lessons from Enoch 31

1. **God’s Fragrant Creation:** From nectar to resin, creation overflows with beauty and sweetness designed to reflect God’s abundance.
2. **Symbols of Worship:** Galbanum, aloes, and stacte remind us that incense and fragrance were appointed by God as symbols of prayer and holiness.
3. **The Fragrance of Sacrifice:** Burning incense evokes the offering of devotion to God, pointing forward to Christ’s sacrificial aroma of life.
4. **Delight in God’s Works:** Even scents testify to God’s goodness, reminding His people that all creation is a gift meant to glorify Him.

Commentary on Enoch 32

“The Garden of Righteousness and the Tree of Wisdom”

Verses 1–2 — The Mountains of Fragrance

“Looking north over the mountains, I saw seven mountains filled with precious nard, fragrant trees, cinnamon, and pepper. I traveled over the summits of these mountains, far to

the east of the earth. I passed above the Erythraean Sea and journeyed far beyond it, passing over the angel Zotiel.”

Commentary:

Enoch’s journey carries him across fragrant mountains, overflowing with nard, cinnamon, and pepper — spices known in Scripture for their use in anointing, worship, and celebration (Song of Songs 1:12–14). The imagery of seven mountains again recalls completion and divine order.

Passing the **Erythraean Sea** (likely the Red Sea) and the angel **Zotiel** marks a transition from the natural to the supernatural. Enoch is being carried beyond earthly boundaries into realms that blend creation, history, and heavenly mystery. His vision widens from fragrance on earth to the eternal garden of God.

Verses 3–4 — The Garden of Righteousness

“Then I came to the Garden of Righteousness. From a distance I saw trees more numerous and greater than any I had seen before. Among them stood two great and glorious trees, magnificent in beauty. One of them was the Tree of Knowledge, whose holy fruit gives wisdom.”

Commentary:

Enoch beholds the **Garden of Righteousness**, a place surpassing all creation in beauty and abundance. It is the restored image of Eden, God’s dwelling of perfection, where righteousness reigns.

At the garden’s heart stand two magnificent trees, recalling Eden’s **Tree of Life** and **Tree of the Knowledge of Good and Evil** (Genesis 2:9). Here, Enoch focuses on the Tree of Knowledge — a tree that bore fruit with power to grant wisdom but also carried the weight of disobedience and exile.

Verses 5–6 — The Tree of Wisdom

“The tree was as tall as a fir tree. Its leaves were like those of a carob tree, and its fruit grew in clusters like grapes on a vine — beautiful and full of fragrance, which spread far and wide. I said, ‘How beautiful is this tree! How pleasing is its appearance!’”

Commentary:

The Tree of Wisdom is described with detail: towering height, leafy abundance, fruit clustered like grapes, and fragrance spreading afar. This beauty reflects God’s original intention for creation — a source of delight, nourishment, and knowledge. Yet what should have been a symbol of wisdom became a symbol of humanity’s fall (Genesis 3:6–7).

Enoch’s awe at the tree’s beauty mirrors the temptation Eve felt, highlighting that God’s gifts can only be rightly received within the boundaries of obedience.

Verse 7 — Raphael Explains

“Raphael, the holy angel who was with me, said: ‘This is the Tree of Wisdom. Your father and mother of old ate from it, and through it they gained wisdom. Their eyes were opened, and they knew they were naked. Because of this they were driven out of the garden.’”

Commentary:

Raphael interprets the vision, connecting it directly to Adam and Eve’s fall. The fruit indeed granted wisdom, but wisdom apart from obedience led to shame and exile. Their opened eyes revealed not glory but nakedness, severing fellowship with God.

This verse reaffirms the cost of sin: knowledge gained apart from God’s will results in separation and death (Genesis 3:22–24; Romans 6:23). Wisdom divorced from holiness becomes corruption.

Key Lessons from Enoch 32

1. **God’s Garden of Righteousness:** A realm of surpassing beauty and abundance, revealing the perfection of God’s creation.
2. **The Tree of Wisdom:** A reminder of Adam and Eve’s tragic choice — wisdom without obedience leads to exile and shame.
3. **Fragrance and Glory:** God’s works are delightful and glorious, meant to reflect His majesty.
4. **Raphael the Interpreter:** Angels serve as guides in God’s mysteries, clarifying the meaning of visions for His servants.
5. **The Cost of Sin:** The story of the tree teaches that disobedience brings separation from God, while true wisdom is found in walking with Him.

Commentary on Enoch 33

“The Ends of the Earth and the Portals of Heaven”

Verses 1–2 — The Great Beasts and Birds

“I went to the ends of the earth and saw great beasts, each different from the other. I also saw birds, each different in appearance, beauty, and voice — every kind unlike the other.”

Commentary:

At the ends of the earth, Enoch witnesses the vast diversity of creation. The beasts differ in form, strength, and character, while the birds vary in color, beauty, and song. This mirrors Genesis 1:20–25, where God creates living creatures “each according to their kind.” The emphasis on variety reveals

God's creative power and wisdom — no two creatures are identical, yet all fulfill their appointed role in His design.

Enoch's vision reminds us that the diversity of creation is not accidental but intentional, testifying to God's glory (Psalm 104:24).

Verses 3–4 — The Portals of Heaven

“To the east of the beasts I saw the ends of the earth where the heavens rest, and the portals of heaven opened. I saw how the stars of heaven come forth. I counted the portals from which they proceed, and I recorded each one.”

Commentary:

Enoch is shown the meeting point of heaven and earth — a place where the heavens “rest” and the stars emerge through portals or gates. In the ancient worldview, the heavens were structured and ordered, not chaotic. The stars were not wandering lights but heavenly bodies that moved in obedience to divine law (cf. Job 38:31–33).

By counting and recording the portals, Enoch demonstrates his role as scribe of righteousness, carefully documenting the order that God built into creation. The vision emphasizes that even the stars, which seem beyond human control, operate under God's authority.

Verses 5–6 — The Order of the Stars

“I wrote down their outlets, their number, their names, their courses, their positions, and the times and months appointed for them. Uriel, the holy angel who was with me, showed me everything and wrote down their names, their laws, and their companies for me.”

Commentary:

Here the heavenly order is revealed in detail: every star has an outlet (its portal), a number, a name, a course, a position, and an appointed time. This reflects Psalm 147:4, *“He determines the number of the stars; he gives to all of them their names.”* Creation is not random; it is governed by precise laws given by the Creator.

Uriel, the angel of light and heavenly wisdom, instructs Enoch in these mysteries. His role emphasizes that divine knowledge cannot be discovered by human effort alone but must be revealed by God's messengers. Enoch serves as the receiver and recorder of these truths, preserving them for future generations.

Key Lessons from Enoch 33

1. **Diversity in Creation:** The variety of beasts and birds reveals God’s infinite creativity and purpose in every living thing.
2. **The Order of the Heavens:** The stars follow fixed laws and appointed times, testifying to God’s sovereignty over the cosmos.
3. **Heavenly Portals:** The imagery of portals underscores that creation is structured, with boundaries and rhythms established by God.
4. **Enoch the Recorder:** His careful counting and writing model faithfulness in preserving divine revelation.
5. **The Guidance of Angels:** Uriel’s teaching shows that heavenly mysteries are opened to man only through God’s initiative and grace.

Commentary on Enoch 34

“The Portals of the North Winds”

Verses 1–2 — The Ends of the North

“From there I went north, to the ends of the earth, and I saw a great and glorious sight at the edge of the world. I saw three portals of heaven opened in the north. Through each of them the north winds blow.”

Commentary:

Enoch is guided to the northernmost edge of creation, where heaven and earth meet. There he sees three heavenly portals, the gates through which the north winds are released. This echoes the cosmology of ordered heavens — nothing is random, but all forces of nature have appointed sources and purposes (cf. Job 37:9–10).

The “great and glorious sight” suggests awe in the sheer magnitude of God’s design. Even winds that humans cannot control come forth in obedience to the Creator.

Verse 3 — The Effects of the Winds

“When they blow, they bring cold, hail, frost, snow, dew, and rain.”

Commentary:

The north winds are linked to weather phenomena that bring both hardship and refreshment: cold and

frost that slow growth, snow that covers the land, hail that can destroy crops, dew that renews, and rain that waters the earth. Each serves a role in the cycles of creation.

This matches Scripture's testimony: *"By the breath of God ice is given, and the broad waters are frozen fast"* (Job 37:10). What seems harsh to mankind is part of God's careful balance in sustaining His world.

Verses 4–5 — Winds of Blessing and Affliction

"From one portal the winds blow for good, bringing blessing to the earth. But from the other two portals they blow with violence, bringing destruction and affliction upon the earth."

Commentary:

Here we see a moral dimension in nature's design. One portal releases winds of blessing, providing life-giving water and refreshment. The other two release winds of judgment — destructive storms, hail, or blizzards that bring affliction.

This dual role shows how creation serves as both **gift** and **warning**. For the righteous, God sends winds of blessing; for the rebellious, the same elements may bring destruction. It is a reminder that all forces of nature ultimately carry out God's purposes, whether to build up or to break down (Isaiah 45:7).

Key Lessons from Enoch 34

1. **God's Control of the Winds:** Every gust is under His authority; the portals of heaven release them according to His will.
2. **Balance of Creation:** Winds bring both blessing and affliction, revealing God's justice and mercy in creation.
3. **Signs of God's Power:** Snow, frost, hail, and storms testify to His strength and sovereignty over nature.
4. **The Order of Heaven:** Nothing in creation happens by chance; even the winds move in obedience to God's appointed laws.

Commentary on Enoch 35

"The Portals of the West"

Verse 1 — The Western Gates

“From there I went west, to the ends of the earth.”

Commentary:

Enoch is carried to the far western edge of creation, completing his survey of the four directions. Just as he has seen the portals of the north and east, now he beholds the west. The journey emphasizes the totality of God’s dominion — He rules not just one region but the whole earth, from horizon to horizon (Psalm 113:3).

Verse 2 — The Three Portals

“I saw three portals of heaven opened, just as I had seen in the east.”

Commentary:

The west mirrors the east in number and design: three portals for the movements of the heavenly lights. The parallelism reflects divine symmetry in creation. Just as the sun rises in the east, it must also set in the west — the gates balance one another in a continuous cycle. This echoes Ecclesiastes 1:5, *“The sun rises, and the sun goes down, and hastens to the place where it rises.”*

Verse 3 — The Same Number and Outlets

“They had the same number of portals and the same number of outlets.”

Commentary:

The repetition stresses consistency. Creation is not arbitrary but governed by unchanging laws. The same number of portals in east and west testifies to God’s perfect order — nothing is left to chance. The outlets of the heavens function like doors, opening and closing at God’s command.

This reflects Genesis 8:22, where God promises: *“While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.”*

Key Lessons from Enoch 35

1. **Order in Creation:** The western portals mirror the eastern ones, showing God’s balance and design.
2. **The Path of the Heavens:** The sun, moon, and stars move in fixed courses, governed by divine ordinance.

3. **God's Design Is Complete:** Nothing in creation is random; all things follow the pattern God established from the beginning.
4. **Harmony of the Cosmos:** East and west, sunrise and sunset, work together in rhythm to proclaim the Creator's faithfulness.

Commentary on Enoch 36

"The Southern and Eastern Portals of Heaven"

Verses 1–2 — The Southern Gates

"From there I went south, to the ends of the earth. I saw three open portals of heaven. From them came dew, rain, and wind."

Commentary:

At the southern edge of the world, Enoch sees three heavenly gates releasing dew, rain, and wind. These are the basic elements that sustain life and regulate seasons. Dew refreshes, rain nourishes, and winds bring both comfort and force. Their orderly release shows that nothing in creation is random — even weather phenomena are guided by God's command (Job 37:6; Matthew 5:45).

Verses 3–5 — The Eastern Gates and the Stars

"Then I went east, to the ends of heaven. There I saw three eastern portals of heaven open, with smaller portals above them. Through these smaller portals the stars of heaven pass, running their course to the west along the path shown to them."

Commentary:

Returning eastward, Enoch is given a deeper revelation of the stars. He not only sees the three main portals but also smaller ones above them, through which the stars emerge. Their paths are fixed — moving westward in obedience to the laws set by God.

This reflects Genesis 1:14–16, where the heavenly lights are established to mark days, seasons, and years. The stars do not wander aimlessly; their movements declare God's order and glory (Psalm 19:1–4).

Verses 6–9 — Enoch's Praise

"Each time I saw these wonders, I blessed the Lord of Glory. I continually praised the Lord of Glory, who has made great and marvelous works, that angels, spirits, and men might see

His power and praise Him for His mighty deeds. Forever they will bless the great work of His hands.”

Commentary:

Enoch responds to every vision with worship. His praise highlights the purpose of revelation: it is not for curiosity or secret knowledge, but to glorify the Creator. Angels, spirits, and mankind alike are called to recognize God’s power in creation and to bless His name forever.

This section echoes the heavenly worship scenes in Revelation 4:11: “*Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things.*” Enoch models the right response to God’s mysteries — not pride in knowledge, but humility in praise.

Key Lessons from Enoch 36

1. **Creation’s Design:** The portals of heaven release dew, rain, wind, and stars in ordered patterns, reflecting God’s sovereignty.
2. **The Stars’ Obedience:** Even the heavenly bodies follow their appointed courses, testifying to God’s law and precision.
3. **The Purpose of Revelation:** Enoch’s visions are given so that angels, spirits, and humanity alike may recognize God’s greatness.
4. **Unending Praise:** The proper response to creation’s wonders is eternal worship of the Lord of Glory.

Commentary on Enoch 37

“The Beginning of the Parables”

Verse 1 — The Vision of Wisdom

“This is the second vision that Enoch saw — a vision of wisdom. Enoch was the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam.”

Commentary:

The second major division of the book begins — the **Book of Parables**. Enoch’s genealogy is recalled to ground him firmly in the human line from Adam. This emphasizes that though he is given heavenly visions, he is still a man chosen by God. The vision is defined as one of **wisdom**, showing that what follows is not speculation, but divine insight into truth, judgment, and eternity.

Verses 2–3 — Words for All Generations

“These are the words of wisdom which I lifted up my voice to declare to those who dwell on the earth: ‘Hear, you men of old time, and listen, you who come after, to the words of the Holy One which I speak before the Lord of Spirits. It might seem best to speak these words only to those of old, but I will not withhold them from those who come after, for this is the beginning of wisdom.’”

Commentary:

Enoch declares his message universally. His vision is not limited to his contemporaries but extends to every generation — “men of old” and “those who come after.” This shows the prophetic nature of the Parables, pointing forward to the end times.

He speaks *before the Lord of Spirits*, grounding his authority in God Himself. The phrase “*the beginning of wisdom*” echoes Proverbs 9:10: “*The fear of the Lord is the beginning of wisdom.*” True wisdom comes not from human learning but from divine revelation.

Verses 4–5 — The Gift of Wisdom

“Until this day, such wisdom has never before been given by the Lord of Spirits, as I have now received according to His good pleasure. By Him the lot of eternal life has been given to me.”

Commentary:

Enoch acknowledges that the wisdom he has received is unique, unprecedented, and given only by God’s good pleasure. This wisdom is inseparably tied to the **gift of eternal life**. The vision is not merely knowledge for its own sake but a revelation of the path to life everlasting.

This looks ahead to the promises of Christ, who declared: “*This is eternal life, that they know You, the only true God, and Jesus Christ whom You have sent*” (John 17:3). Enoch foreshadows that eternal life is rooted in God’s wisdom and His sovereign choice.

Verse 6 — The Three Parables

“Three parables were imparted to me, and I lifted up my voice and declared them to those who live upon the earth.”

Commentary:

The structure of what follows is introduced: three parables or allegorical visions, each revealing mysteries of God’s plan for judgment, righteousness, and the destiny of mankind. These parables function like prophetic oracles, filled with symbolic imagery, heavenly scenes, and eschatological promises.

Enoch's task is to *declare* what he has received. Wisdom, once given, is not meant to be hidden but proclaimed for the instruction of God's people.

Key Lessons from Enoch 37

1. **Wisdom from God:** True wisdom is a divine gift, not human achievement. It is tied to God's will and eternal life.
2. **A Message for All Generations:** Enoch's vision is timeless, meant for both ancient people and future generations.
3. **Eternal Life Promised:** God's revelation is not just knowledge but the assurance of life everlasting for the righteous.
4. **The Three Parables:** These visions prepare the reader for profound revelations of judgment, salvation, and the final destiny of humanity.

Commentary on Enoch 38

"The First Parable: The Judgment of Sinners and the Reward of the Righteous"

Verse 1 — The Appearing of the Righteous

"This is the first parable. When the congregation of the righteous appears, sinners will be judged for their sins and driven from the face of the earth."

Commentary:

The parable begins with a great contrast: the appearing of the righteous results in the judgment of sinners. The gathering of the righteous signals both blessing and separation — they are vindicated, while the wicked are removed (cf. Matthew 25:31–32). The phrase "*driven from the face of the earth*" echoes Genesis 4:14, Cain's exile, showing that sin always results in separation.

Verse 2 — The Revealing of the Righteous One

"When the Righteous One is revealed before the eyes of the righteous — the One whose elect works depend upon the Lord of Spirits — light will shine upon the righteous and the elect who dwell on the earth. Where then will sinners find a dwelling place? Where will those rest who denied the Lord of Spirits? It would have been better for them if they had never been born."

Commentary:

Here we meet the **Righteous One**, a messianic figure whose works are upheld by the Lord of Spirits. He is revealed to the righteous as their source of light and hope. This anticipates both Daniel's "Son of Man" (Daniel 7:13–14) and the New Testament revelation of Christ (John 8:12).

For the wicked, however, this revelation is terror. Their denial of the Lord leaves them without rest, echoing Jesus' words in Matthew 26:24: *"It would have been better for that man if he had not been born."*

Verse 3 — The Secrets Revealed

"In that day, the secrets of the righteous will be revealed, while sinners are judged and the godless are driven away from the presence of the righteous and the elect."

Commentary:

What was hidden will be unveiled: the faithfulness, patience, and unseen obedience of the righteous will come to light. Meanwhile, sinners will be exposed and excluded. This parallels 1 Corinthians 4:5, *"He will bring to light what is hidden in darkness and will expose the motives of the heart."*

The separation is final — godless ones cannot remain in the company of the elect. Judgment creates a clear division between righteousness and sin.

Verse 4 — The Fall of the Mighty

"From that time onward, those who once held power upon the earth will no longer be exalted or mighty. They will not be able to look upon the face of the holy, for the Lord of Spirits will shine His light upon the righteous and the elect."

Commentary:

Earthly power and status vanish in the day of judgment. Kings and rulers who exalted themselves will be humbled, unable to stand in the presence of the holy. Their inability to look upon the righteous reflects shame and separation (cf. Revelation 6:15–16).

By contrast, the righteous bask in God's light, echoing Isaiah 60:1–2: *"Arise, shine, for your light has come, and the glory of the Lord rises upon you."*

Verse 5 — The End of the Wicked Rulers

"Then the kings and the mighty will perish and be given into the hands of the righteous and holy."

Commentary:

The once-mighty are not only stripped of power but handed over to those they oppressed. This reverses the injustices of history — the meek inherit the earth (Matthew 5:5), and the faithful share in Christ’s authority (Revelation 2:26–27).

Verse 6 — The Finality of Judgment

“From that moment on, no one will be able to plead for mercy from the Lord of Spirits, for their lives will have come to an end.”

Commentary:

The closing note is solemn: judgment day ends the opportunity for repentance. Mercy, freely offered in life, will no longer be available. This matches Hebrews 9:27: *“It is appointed for man to die once, and after that comes judgment.”* The parable teaches the urgency of repentance before the end comes.

Key Lessons from Enoch 38

1. **The Righteous Will Appear:** God gathers His people, shining His light upon them in vindication.
2. **The Hopeless End of the Wicked:** Those who denied the Lord will find no rest; for them, existence itself becomes a curse.
3. **The Secrets Made Known:** Hidden righteousness is revealed, while hidden sin is exposed and judged.
4. **The Fall of the Mighty:** Earthly rulers and kings cannot stand against God’s judgment.
5. **The Finality of Judgment:** When the end comes, mercy is no longer offered — the time for repentance is now.

Enoch 39 – Crawford Standard Bible

“The Dwelling of the Righteous and the Elect One”

Verse 1

“In those days the Lord of Spirits declared: ‘Mercy shall not be given to the wicked.’”

Commentary:

The vision begins with a stark decree: mercy will not be extended to the wicked. God’s patience has a limit, and His justice must prevail. This echoes the warnings of Proverbs 1:28–29 and Hebrews 10:26–

27, where those who persist in rebellion face judgment without forgiveness. It sets the tone for the chapter — the eternal separation of the righteous and the wicked.

Verses 2–3

“A great whirlwind carried me up from the earth and set me down at the edge of the heavens. There I saw another vision: the dwelling places of the holy ones and the resting places of the righteous.”

Commentary:

Enoch is transported by a whirlwind — a symbol of divine power and glory (cf. Ezekiel 1:4). He is brought to the edge of heaven itself, where he beholds the eternal homes of the righteous. This assures God’s people that a prepared place awaits them (John 14:2–3). The righteous do not wander after death but rest securely with God and His angels.

Verses 4–5

“My eyes saw their homes with the righteous angels and their resting places with the holy. They prayed and interceded for the children of men. Righteousness flowed before them like water, and mercy came down like dew upon the earth. Thus it will be with them forever and ever.”

Commentary:

Enoch sees the harmony of heaven — angels and saints dwelling together, interceding for humanity. Their prayers rise continually, and God’s mercy flows down like refreshing dew. The imagery of water and dew recalls Amos 5:24: *“Let justice roll on like a river, righteousness like a never-failing stream.”* This eternal intercession and mercy assure believers that God’s care is constant and unending.

Verses 6–8

“In that place I saw the Elect One of righteousness and faith. His dwelling was under the wings of the Lord of Spirits. In His days, righteousness shall prevail. The righteous and elect will be without number before Him forever. All the righteous and elect will shine like fiery lights before Him. Their mouths will be full of blessing, their lips will praise the name of the Lord of Spirits. Righteousness and uprightness shall never fail before Him.”

Commentary:

The central figure appears: the **Elect One**, God’s chosen Messiah. He dwells under the wings of the Almighty, symbolizing divine protection and authority. His reign is marked by righteousness, and countless elect gather before Him. The shining of the righteous “like fiery lights” recalls Daniel 12:3 and Matthew 13:43 — God’s people glorified in His presence. Their eternal response is worship and praise, a never-ending declaration of His holiness.

Verses 9–11

“I longed to dwell there. My spirit yearned for that holy place, for it was appointed as my portion before the Lord of Spirits. In those days I praised and exalted the name of the Lord of Spirits with blessings and songs of glory. For He has destined me for blessing and honor according to His good pleasure.”

Commentary:

Enoch’s heart is stirred with longing. He yearns to remain in the presence of God and His righteous ones. His desire mirrors that of Paul in Philippians 1:23 — a longing “to depart and be with Christ.” Enoch praises God not for his own merit, but because the Lord, by His good pleasure, has destined him for blessing and honor. Worship flows naturally from this recognition of God’s sovereign grace.

Verses 12–13

“I gazed upon that place for a long time, blessing and praising Him, saying: ‘Blessed is He, from the beginning and forevermore. Before Him there is no ceasing. He knew before creation what would be forever, from generation to generation.’ Those who do not sleep stand before Him. They bless and praise and exalt, saying: ‘Holy, holy, holy is the Lord of Spirits! The whole earth is filled with His Spirit.’”

Commentary:

Here, Enoch joins in the eternal hymn of heaven. His words echo Isaiah 6:3 and Revelation 4:8, where angels cry out “Holy, holy, holy.” The watchers — beings who “do not sleep” — continually praise God’s holiness and acknowledge His Spirit filling the whole earth. Enoch blesses God’s eternal knowledge, for He knew before creation what would unfold through every generation. Heaven resounds with unceasing worship.

Verse 14

“My eyes saw them all, standing before Him, blessing His holy name forever. But my face was changed, for I could no longer bear the sight.”

Commentary:

The vision overwhelms Enoch. The brilliance of God’s holiness transforms his face, much like Moses when he descended from Mount Sinai (Exodus 34:29–30). Yet the glory is so great that he can no longer endure the sight. This reminds us that no mortal can fully behold God’s majesty without transformation (cf. 1 Corinthians 15:52–53).

Key Lessons from Enoch 39

1. **No Mercy for the Wicked:** God’s judgment is final for those who rebel against Him.

2. **The Dwelling of the Righteous:** The righteous find rest and intercession among the holy angels.
3. **The Elect One Revealed:** God's Messiah gathers the elect under His wings, shining with eternal glory.
4. **Unending Praise:** Heavenly beings declare "Holy, holy, holy," filling all creation with God's Spirit.
5. **Enoch's Yearning:** His desire for God's dwelling mirrors the believer's longing for heaven.

Enoch 40 – Crawford Standard Bible

"The Four Angels Before the Lord of Spirits"

Verse 1

"After this I saw thousands upon thousands, and ten thousand times ten thousand — a multitude beyond number — standing before the Lord of Spirits."

Commentary:

Enoch beholds the vast heavenly host, echoing Daniel 7:10 and Revelation 5:11, where countless angels stand before God's throne. The overwhelming numbers symbolize God's unmatched majesty and the immeasurable glory of His presence. No king or army on earth compares with the multitude that worships the Lord of Spirits.

Verses 2–4

"On the four sides of the Lord of Spirits I saw four mighty presences, different from those who do not sleep. The angel who went with me made their names known and revealed to me hidden things. I heard the voices of the four presences as they lifted praises before the Lord of Glory."

Commentary:

Among the vast host stand four mighty beings of unique authority. Unlike the other angels who "do not sleep" (watchers of heaven), these presences are set apart in rank and purpose. Enoch is granted knowledge of their identities and hears their distinct voices of praise. Their nearness to the Lord of Spirits emphasizes both their power and their role in His divine administration.

Verse 5

"The first voice blessed the Lord of Spirits forever and ever."

Commentary:

The first presence offers eternal blessing to God Himself. This represents the unending worship that

surrounds the throne (Isaiah 6:3; Revelation 4:8). The first angel's role is to declare God's holiness and glory for all eternity, reminding us that worship is the foundation of heaven.

Verse 6

“The second voice blessed the Elect One and the elect who depend upon the Lord of Spirits.”

Commentary:

The second presence directs blessing toward the **Elect One** (the messianic figure revealed earlier in Enoch 39) and to the elect people of God. This voice acknowledges the intimate connection between the Messiah and His chosen, reflecting John 17:22–23 where Christ prays for His people to share in His glory.

Verse 7

“The third voice prayed and interceded for those who dwell on the earth, pleading in the name of the Lord of Spirits.”

Commentary:

Here we see heavenly intercession on behalf of mankind. This reflects the truth found in Romans 8:34 and Hebrews 7:25 — that God's agents and ultimately Christ Himself intercede for His people. Even in the heavens, prayer rises on behalf of those who struggle on the earth.

Verse 8

“The fourth voice rebuked the Satans, forbidding them to accuse those who dwell on the earth before the Lord of Spirits.”

Commentary:

The final voice is one of defense — rebuking the adversaries (plural “Satans,” meaning accusers) who seek to condemn mankind. This recalls Job 1:6–12 and Revelation 12:10, where Satan is portrayed as the accuser of God's people. Here, however, the accusers are silenced, showing God's protection of His chosen ones.

Verses 9–10

“Then I asked the angel of peace, who was with me and showed me hidden things: ‘Who are these four presences I have seen and whose voices I have heard and recorded?’ He answered: ‘The first is Michael, the merciful and long-suffering. The second is Raphael, who is set over all diseases and wounds of the children of men. The third is Gabriel, who is set over all powers. The fourth is Phanuel, who is set over repentance and the hope of those who will inherit eternal life.’”

Commentary:

The mystery is revealed: the four presences are identified as Michael, Raphael, Gabriel, and Phanuel.

- **Michael** — the merciful defender, long-suffering and patient, protector of God’s people (cf. Daniel 12:1).
 - **Raphael** — the healer, overseeing sickness and wounds, reflecting God’s compassion (cf. Tobit 12:15).
 - **Gabriel** — the messenger of divine power, set over heavenly strength and authority (cf. Luke 1:19, 26).
 - **Phanuel** — the lesser-known archangel, presiding over repentance and eternal hope, reminding us that salvation is available through turning back to God.
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Verse 11

“These are the four angels of the Lord of Spirits, and these are the four voices I heard in those days.”

Commentary:

Enoch concludes with clarity: these four angels stand closest to the Lord of Spirits, each fulfilling a vital role in heaven and on earth. Their voices represent worship, blessing, intercession, and defense — a heavenly balance that mirrors God’s own justice, mercy, and love.

Key Lessons from Enoch 40

1. **Countless Worshippers:** The multitudes of heaven magnify God’s unmatched glory.
2. **Four Mighty Angels:** Michael, Raphael, Gabriel, and Phanuel each carry unique responsibilities before the throne.
3. **The Power of Praise:** Eternal blessing is offered to both God and His Elect One.
4. **Heavenly Intercession:** Prayer is lifted for humanity, showing God’s continual care.
5. **Defense Against Accusers:** The Satans are silenced, proving that no accusation can stand against God’s chosen.
6. **Hope Through Repentance:** Phanuel’s role highlights God’s promise of eternal life for all who repent and believe.

Enoch 41 – Crawford Standard Bible

“The Secrets of Heaven and the Order of Creation”

Verse 1

“After this I saw all the secrets of the heavens — how the kingdom is divided and how the actions of men are weighed in the balance.”

Commentary:

Enoch is given a vision of heaven’s secrets, where divine order governs both creation and judgment. The “balance” symbolizes God’s perfect justice (cf. Daniel 5:27, “*You have been weighed in the balance and found wanting*”). Every human deed is measured by God’s standard, not man’s. Nothing escapes His scales of righteousness.

Verse 2

“I saw the mansions of the elect and the homes of the holy. My eyes also saw the sinners, who denied the name of the Lord of Spirits, being driven away.”

Commentary:

Two eternal destinies are revealed: the **mansions of the elect**, echoing Jesus’ promise in John 14:2, and the banishment of the wicked. The sharp contrast shows that God prepares a dwelling place for His faithful, but rejection awaits those who deny His name.

Verse 3

“They could not remain because of the punishment that came from the Lord of Spirits, and they were dragged off.”

Commentary:

The fate of sinners is inescapable: they cannot stand in the presence of the Lord (Psalm 1:5). They are forcibly removed, showing that rebellion ends not in freedom but in captivity. The Lord of Spirits Himself decrees their punishment, making it final and irreversible.

Verse 4

“I saw the secrets of lightning and thunder. I saw the secrets of the winds, how they are divided to blow over the earth. I saw the secrets of the clouds and dew, and from where they come to water the dust of the earth.”

Commentary:

Creation is not chaotic but divinely ordered. Lightning, thunder, wind, clouds, and dew all serve God’s purposes (Job 38:22–28). What men perceive as random storms or natural events are in fact part of God’s design to sustain life and display His power.

Verse 5

“I saw the chambers where the winds are stored, the chamber of hail and wind, the chamber of mist and clouds, and how the cloud hovers over the earth from the beginning of the world.”

Commentary:

Enoch is shown the “storehouses” of nature (cf. Job 38:22; Psalm 135:7). These images teach that every element — wind, hail, mist, clouds — has its appointed place under God’s command. Even the weather has a divine order, set in place since creation.

Verse 6

“I saw the chambers of the sun and the moon — from where they come and where they return. I saw how one is greater than the other, and how they move in their majestic courses.”

Commentary:

The sun and moon are depicted as faithful servants of God, each with chambers (appointed places) from which they rise and set. Their size and strength differ, yet both fulfill God’s purposes (Genesis 1:16). Their “majestic courses” declare the glory of God (Psalm 19:4–6).

Verse 7

“They do not leave their path, nor add to it, nor take away from it. They keep faith with one another, bound by the oath of the Lord of Spirits.”

Commentary:

Unlike sinful men, the heavenly bodies never deviate from God’s command. Bound by His oath, they keep harmony and order. This contrasts humanity’s disobedience — the sun and moon remain faithful, but people often rebel against their Maker.

Verse 8

“The sun rises and sets according to the command of the Lord of Spirits, whose name is mighty forever.”

Commentary:

The daily rising and setting of the sun is not a natural accident but obedience to God’s word. This verse reflects Psalm 113:3: *“From the rising of the sun to its setting, the name of the LORD is to be praised.”* The eternal name of God is magnified through creation’s consistency.

Verse 9

“I saw the hidden and visible paths of the moon. She completes her course both day and night, one opposite to the other before the Lord of Spirits.”

Commentary:

The moon’s phases — waxing and waning, visible and hidden — testify to divine order. She runs her course faithfully, both in darkness and in light, before the face of God. Nothing in creation operates apart from His supervision.

Verse 10

“They give thanks and praise without ceasing. For them, their praise is their rest.”

Commentary:

The sun, moon, and heavenly lights are portrayed as offering continual praise to God. Their “rest” is not inactivity but obedience. Creation glorifies God simply by doing what it was designed to do (Psalm 148:3). True rest is found in fulfilling God’s will.

Verse 11

“The sun brings blessing or curse, according to the will of God. The moon brings light to the righteous, but darkness to sinners, in the name of the Lord.”

Commentary:

Here creation becomes an agent of God’s judgment. The sun may bless with warmth and harvest, or curse with drought and scorching heat. The moon symbolizes God’s favor to the righteous but a sign of darkness for the wicked. Both obey the will of the Lord in bringing either blessing or judgment.

Verse 12

“For He made a separation between light and darkness, divided the spirits of men, and strengthened the spirits of the righteous in the name of His righteousness.”

Commentary:

The creation of light and darkness in Genesis 1:4 is tied to moral order: God divides between righteousness and wickedness. Just as He separates day from night, He distinguishes between the righteous and the wicked. The righteous are strengthened by His righteousness, empowered to endure and shine as children of light.

Verse 13

“No angel hinders His command, and no power can oppose Him.”

Commentary:

God's authority is absolute. Even the angels, powerful as they are, cannot hinder His will. This recalls Isaiah 14:27: "*The LORD Almighty has purposed, and who can thwart him?*" No force in heaven or earth can resist the decree of the Lord of Spirits.

Verse 14

"For He appoints a judge over all, and He Himself judges all things before Him."

Commentary:

God is both the ultimate Judge and the One who appoints judgment. The Elect One (Messiah) is entrusted with authority to judge (cf. John 5:22), yet all judgment flows from God Himself. The scene concludes with the affirmation that nothing escapes His tribunal.

Key Lessons from Enoch 41

1. **The Balance of Judgment:** God weighs every action of man with perfect justice.
2. **Two Destinies Revealed:** The righteous have mansions prepared, but the wicked are driven away.
3. **Creation's Order:** Thunder, lightning, winds, sun, and moon operate under God's precise command.
4. **Faithfulness of the Heavens:** The heavenly bodies remain obedient while mankind often strays.
5. **Light vs. Darkness:** God's separation of light and dark mirrors His division of righteous and wicked.
6. **God's Supreme Authority:** No angel or power can resist His command — He is the Judge of all.

Enoch 42 – Crawford Standard Bible

"The Dwelling of Wisdom and Unrighteousness"

Verse 1

"Wisdom could not find a place to dwell on earth, so a dwelling was given to her in the heavens."

Commentary:

Wisdom, personified, searches for a home among men but finds no resting place. Humanity, corrupted

by sin, rejects God's wisdom (cf. Proverbs 1:20–23). Since the earth resists her, wisdom returns to her eternal dwelling in heaven. This illustrates the spiritual blindness of mankind and the reality that true wisdom comes from above (James 3:17).

Verse 2

“Wisdom went forth to live among the children of men, but she found no home among them. So Wisdom returned to her place and took her seat among the holy angels.”

Commentary:

Here wisdom is pictured as attempting to dwell with humanity — echoing John 1:11, *“He came to His own, and His own did not receive Him.”* Just as the world rejects God's truth, wisdom finds her seat instead among the angels. This separation shows how rare godly wisdom is on earth, and how it remains at home in the presence of God and His holy ones.

Verse 3

“But unrighteousness went out from its chambers. Those whom it did not seek, it found. It settled among them like rain falling in the desert, like dew upon a thirsty land.”

Commentary:

In contrast to rejected wisdom, unrighteousness spreads quickly and easily. Even where it is not invited, it takes root, much like invasive rain in barren land. Evil finds a home where wisdom is unwelcome. This portrays humanity's natural inclination to embrace sin while resisting divine truth (cf. Romans 1:21–23).

Key Lessons from Enoch 42

1. **Wisdom Rejected:** Humanity has repeatedly resisted God's wisdom, preferring its own understanding.
2. **Wisdom's True Dwelling:** When men refuse her, wisdom resides with God and His angels.
3. **Unrighteousness Finds a Home:** Sin easily fills the vacuum left when wisdom is absent.
4. **The Contrast:** Wisdom brings life and order, while unrighteousness spreads destruction and corruption.

Enoch 43 – Crawford Standard Bible

“The Stars Weighed in the Balance”

Verse 1

“I saw lightnings and the stars of heaven.”

Commentary:

Enoch’s vision begins with the majesty of the heavens — the flashes of lightning and the stars above. Lightning symbolizes God’s power (Psalm 97:4), while the stars reflect His order and beauty (Genesis 1:16). Together they remind us of both the awe and the order in God’s creation.

Verse 2

“I saw how He called each one by name, and they listened to Him.”

Commentary:

The Creator knows every star by name (cf. Psalm 147:4; Isaiah 40:26). This reveals not only His sovereignty over the cosmos but also His intimate knowledge of creation. Unlike humanity, which resists His call, the stars obey His voice without hesitation.

Verse 3

“I saw how they are weighed in a righteous balance according to the measure of their light.”

Commentary:

The stars are judged by their brightness — a metaphor for divine justice. God weighs them in a “righteous balance,” showing His perfect order. Light in Scripture is often a symbol of truth and righteousness (John 1:9; Matthew 5:16). Just as stars are measured by their light, so believers are called to shine before the world.

Verse 4

“I saw the width of their paths and the day of their appearing.”

Commentary:

Each star has its assigned path and time of rising, all ordained by God. Their courses are not random but precise. This reflects Ecclesiastes 3:1 — *“For everything there is a season, and a time for every matter under heaven.”*

Verse 5

“I saw how their revolutions bring forth lightning, and how their courses are ordered by the number of the angels.”

Commentary:

The stars' revolutions are connected with heavenly phenomena such as lightning, suggesting angelic oversight in creation. Their order is maintained by the "number of the angels," hinting that angels play a role in governing the movements of the heavens, much like the "princes" assigned to nations in Daniel 10:13, 20–21.

Verse 6

"They keep faith with one another and do not break their appointed order."

Commentary:

Unlike mankind, the stars remain faithful to the roles given to them. They do not stray from their paths or rebel against their Maker. Their constancy serves as a rebuke to human unfaithfulness and as an encouragement for the elect to remain steadfast in obedience.

Verse 7

"I asked the angel who was with me, the one who revealed what was hidden, 'What are these things?'"

Commentary:

Enoch, humble and curious, seeks understanding. His question reflects the posture of a true prophet — not assuming knowledge, but asking God for revelation (cf. Jeremiah 33:3).

Verse 8

"He answered: 'The Lord of Spirits has shown you their parable. These are the names of the holy ones who dwell on the earth and believe in the name of the Lord of Spirits forever and ever.'"

Commentary:

The angel reveals that the stars serve as a **parable** for God's elect. Just as the stars shine, keep their order, and remain faithful to their paths, so the righteous on earth are called to reflect God's light and honor His name. Their faithfulness endures forever, mirroring the eternal obedience of the heavens.

Key Lessons from Enoch 43

1. **God's Authority Over Creation:** Each star is called by name and obeys its Creator.
2. **Balance and Order:** The stars are weighed according to their light, reflecting God's justice.
3. **Faithful Obedience:** Stars remain true to their paths; likewise, believers must remain faithful in their walk with God.

4. **Heavenly Parable:** The stars symbolize the elect, who shine with righteousness and honor the Lord of Spirits.

Enoch 44 – Crawford Standard Bible

“Stars That Become Lightnings”

Verse 1

“I saw another wonder concerning the lightning: Some of the stars arose and became lightnings, and they could not part from their new form.”

Commentary:

Enoch is shown a mysterious transformation — stars changing into lightnings. This vision highlights both the fluidity and the permanence of God’s command. The stars, once altered, remain fixed in their new identity as lightning. This illustrates two truths:

- **God’s sovereignty in transformation:** Just as He can turn stars into lightnings, He has power to change destinies (cf. Daniel 2:21).
- **Irreversibility of His decree:** Once the stars take on their new form, they cannot return. It reflects how God’s word is final and unchangeable (Isaiah 55:11).

This brief but powerful vision may also serve as a parable of judgment: heavenly beings or men who fall from their place of honor may take on a new, irreversible state — no longer what they once were, but now instruments of God’s justice or signs of His power.

Key Lessons from Enoch 44

1. **Mysteries of Creation:** Even the stars, seemingly eternal, can change form under God’s authority.
2. **Unchanging Purpose:** Once transformed, they remain — showing that God’s decrees are final.
3. **The Power of God’s Word:** Nothing in creation is beyond His command; His spoken will reshapes the cosmos.
4. **A Warning and a Comfort:** For the wicked, change can mean irreversible judgment; for the righteous, it is assurance that God’s promises are just as unalterable.

Enoch 45 – Crawford Standard Bible

“The Second Parable: The Elect One and the Fate of the Wicked”

Verse 1

“This is the second parable, about those who deny the name of the holy dwelling and the Lord of Spirits.”

Commentary:

The second parable begins with a direct focus on those who reject God’s holy name and His eternal dwelling. To deny His name is not mere ignorance but open rebellion (cf. Romans 1:21). This parable will contrast their fate with the glory of the Elect One and the blessings of the righteous.

Verse 2

“Those who deny Him will not rise into heaven, nor will they remain on the earth. Such will be the fate of sinners who reject the name of the Lord of Spirits— they are reserved for the day of suffering and tribulation.”

Commentary:

The destiny of the wicked is exclusion from both heaven and earth — they belong to no inheritance. Their end is destruction and torment, awaiting the day of tribulation. This parallels Revelation 20:15, where those not found in the Book of Life are cast into the lake of fire. God’s justice removes them from every place of blessing.

Verse 3

“On that day my Elect One will sit on a glorious throne and examine their works. Their places of rest will be countless.”

Commentary:

The **Elect One** — the messianic figure already introduced — takes His throne in glory. He acts as Judge, examining the works of the wicked and rewarding the faithful. The “countless places of rest” echo Jesus’ words in John 14:2, *“In My Father’s house are many mansions.”* Eternal rest and security await the righteous.

Verse 4

“When the righteous see My Elect One, their souls will be strengthened. Those who have called on My glorious name will rejoice.”

Commentary:

The vision of the Elect One strengthens the souls of the righteous. Just as seeing Christ will transform believers (1 John 3:2), so here, beholding the Elect One brings joy and renewal. Those who called upon the Lord’s name are vindicated, their faith rewarded with eternal gladness.

Verse 5

“Then I will cause My Elect One to dwell among them. I will change the heavens and make them an eternal blessing and a source of light.”

Commentary:

Here God promises a transformed cosmos. The Elect One will dwell with the righteous, fulfilling the prophecy of Emmanuel — “God with us” (Revelation 21:3). Even the heavens will be renewed, becoming an everlasting source of blessing and light, much like Revelation 22:5, where no night exists because God Himself is the light.

Verse 6

“I will change the earth and make it a blessing, and I will cause My elect to live upon it. But sinners and those who do evil will not step foot there.”

Commentary:

The renewed earth becomes a paradise for the righteous. This echoes Isaiah 65:17–19 and Revelation 21:1, where God creates “a new heaven and a new earth.” Importantly, sin and evil are entirely excluded. Only the elect will inhabit this blessed world, free from corruption and oppression.

Verse 7

“I have provided peace and plenty for My righteous, and set them to dwell before Me. But judgment waits for the sinners: I will remove them from the face of the earth.”

Commentary:

The conclusion emphasizes the **two destinies**:

- **Peace and plenty** for the righteous, who dwell eternally before God in His presence.
- **Judgment and removal** for sinners, who are erased from the earth.

This separation mirrors Matthew 25:31–46, where the sheep inherit eternal life, and the goats are cast into everlasting punishment.

Key Lessons from Enoch 45

1. **Two Final Destinies:** Acceptance of the Lord’s name leads to eternal blessing; denial leads to destruction.

2. **The Elect One Reigns:** God's chosen King judges the wicked, strengthens the righteous, and dwells among them.
3. **Creation Renewed:** Heaven and earth will be transformed into everlasting blessing and light for the elect.
4. **Judgment Is Certain:** The wicked are reserved for tribulation and erased from the earth.
5. **Comfort for the Faithful:** Countless resting places, peace, and God's presence are promised to His chosen ones.

Enoch 46 – Crawford Standard Bible

“The Son of Man and the Judgment of the Mighty”

Verse 1

“Then I saw One who was the Head of Days, and His hair was white like wool.”

Commentary:

Enoch beholds the **Ancient of Days**, a title that emphasizes God's eternal existence and supreme authority (cf. Daniel 7:9). The imagery of white hair reflects purity, holiness, and timeless wisdom. God is the source of judgment and the one who presides over the destiny of all creation.

Verse 2

“With Him was another being who looked like a man. His face was full of grace, like the face of one of the holy angels.”

Commentary:

Enoch sees a second figure — the **Son of Man**. Though human in appearance, His face radiates grace and heavenly majesty. He resembles an angel but is distinct, embodying divine righteousness and glory. This anticipates the messianic figure of Daniel 7:13–14, later fulfilled in Jesus Christ (cf. Matthew 26:64).

Verse 3

“I asked the angel who was with me and showed me hidden things: ‘Who is this Son of Man, and where has He come from? Why does He go with the Head of Days?’”

Commentary:

Enoch's question expresses wonder at the identity of this exalted figure. The angelic guide is asked to reveal the mystery: who is the Son of Man, and why does He stand so closely with the Ancient of Days? Enoch desires to know the unique relationship between the two.

Verse 4

“The angel answered: ‘This is the Son of Man who embodies righteousness. Righteousness dwells with Him, and He reveals all the treasures of what is hidden. The Lord of Spirits has chosen Him, and His portion of honor stands before the Lord of Spirits forever.’”

Commentary:

The angel explains that the **Son of Man is chosen by God** and inseparable from righteousness. He reveals hidden treasures — divine mysteries that only He can disclose (cf. Colossians 2:3). His honor is eternal, secured forever before the Lord of Spirits. This identifies Him as the mediator of God’s wisdom, justice, and eternal kingdom.

Verse 5

“This Son of Man will raise the kings and the mighty from their seats, and cast down the strong from their thrones.”

Commentary:

The Son of Man is not only Savior but Judge. Earthly kings and rulers will be humbled before Him. This mirrors Mary’s song in Luke 1:52: *“He has brought down rulers from their thrones but has lifted up the humble.”* No earthly throne can stand against His authority.

Verse 6

“He will loosen the reins of the proud and break the teeth of sinners.”

Commentary:

The imagery is of judgment upon the arrogant. To “loosen their reins” is to strip away their control, while “breaking the teeth” symbolizes destroying their power to devour and oppress (cf. Psalm 3:7). The proud will be left powerless before His rule.

Verse 7

“He will put down kings from their kingdoms, because they did not exalt or praise Him, nor humbly acknowledge that their rule was given by Him.”

Commentary:

The rulers are condemned not only for their deeds but for their failure to acknowledge God as the source of authority. This reflects Romans 13:1, which declares that all authority comes from God. Their downfall is a direct consequence of their pride and ingratitude.

Verse 8

“He will darken the faces of the mighty with shame. Their dwelling shall be in darkness, their bed shall be with worms, and they will have no hope of rising from that bed, because they did not honor the name of the Lord of Spirits.”

Commentary:

The imagery of worms and darkness depicts decay and hopelessness, paralleling Isaiah 14:11 and Mark 9:48. The mighty will be reduced to shame and corruption, stripped of dignity. Their eternal fate is separation from God, with no hope of resurrection to life.

Verse 9

“They raised their hands against the Most High. They walked upon the earth in arrogance, and all their deeds were filled with unrighteousness.”

Commentary:

The condemnation of the mighty is clear: their arrogance and rebellion against God filled the earth with unrighteousness. They opposed the Most High, forgetting that their power was temporary and derivative. Their pride brought their downfall (Proverbs 16:18).

Verse 10

“Their power was built on riches, their trust was in gods made by their own hands, and they denied the name of the Lord of Spirits.”

Commentary:

The source of their corruption is exposed: wealth, idolatry, and denial of God’s name. Like Israel’s prophets warned (Isaiah 2:8; Habakkuk 2:18–19), the mighty trusted in false gods and material power. Their downfall is certain because they placed their faith in created things rather than the Creator.

Verse 11

“They persecuted the houses of His congregation and oppressed the faithful who trusted in the name of the Lord of Spirits.”

Commentary:

The final charge against the mighty is their persecution of the faithful. God takes note of their oppression of His people, just as He heard the cries of Israel in Egypt (Exodus 3:7). Their cruelty seals their judgment, while the faithful are promised vindication.

Key Lessons from Enoch 46

1. **The Ancient of Days:** God is eternal, pure, and full of wisdom, ruling over all creation.
2. **The Son of Man:** Chosen by God, embodying righteousness, revealing hidden treasures, and exalted forever.
3. **Judgment of the Mighty:** Earthly kings and rulers will be humbled, cast down, and stripped of power.
4. **The End of the Wicked:** Darkness, decay, and hopelessness await those who trust in wealth, idols, and pride.
5. **Vindication of the Faithful:** God sees the persecution of His people and promises judgment on their oppressors.

Enoch 47 – Crawford Standard Bible

“The Prayer of the Righteous and the Judgment of the Blood”

Verse 1

“In those days the prayers of the righteous will ascend, and the blood of the righteous will cry out from the earth before the Lord of Spirits.”

Commentary:

The cries of the faithful do not go unheard. Their prayers rise to heaven, and even their shed blood continues to speak — much like Abel’s blood that cried out from the ground (Genesis 4:10; Hebrews 12:24). God is attentive to every injustice suffered by His people.

Verse 2

“In those days the holy ones who dwell in heaven will unite with one voice. They will supplicate, pray, and give thanks, blessing the name of the Lord of Spirits.”

Commentary:

The angels join the prayers of the righteous, lifting one voice of intercession and thanksgiving. Heaven and earth are united in worship, reminding us that prayer is not isolated but joined in chorus with the heavenly hosts (Revelation 5:11–12).

Verse 3

“They will plead on behalf of the blood of the righteous that has been shed, that the prayers of the righteous may not be in vain before the Lord of Spirits, that justice may be rendered to them, and that they may not suffer forever.”

Commentary:

The intercession is for justice — that the righteous would not suffer endlessly and that their blood would not be forgotten. This anticipates the vision of Revelation 6:9–11, where the souls of the martyrs cry out, “How long, O Lord?” God’s justice will answer their cries.

Verse 4

“In those days I saw the Head of Days seated upon the throne of His glory. The books of the living were opened before Him, and all His heavenly hosts and counselors stood in His presence.”

Commentary:

Here is the great throne room scene. The Ancient of Days (cf. Daniel 7:9–10) is seated in judgment, surrounded by angelic hosts. The “books of the living” reveal God’s perfect record — nothing is overlooked (Malachi 3:16; Revelation 20:12). Judgment will be based on the deeds of all men, both righteous and wicked.

Verse 5

“The hearts of the holy were filled with joy, for the number of the righteous had been counted, their prayers had been heard, and the blood of the righteous was required before the Lord of Spirits.”

Commentary:

This verse emphasizes vindication. The righteous rejoice because God has counted them as His own, heard their cries, and demanded justice for their blood. What was lost on earth will be restored in heaven. This is the ultimate assurance: God does not ignore suffering, but He turns it into joy and victory.

Key Lessons from Enoch 47

1. **The Cry of the Righteous:** God hears both the prayers and the blood of His faithful, which rise before Him continually.
2. **Heavenly Intercession:** The angels themselves join in prayer, showing that heaven stands with the saints.

3. **The Throne of Glory:** God, the Head of Days, rules in majesty with the books of the living open before Him.
4. **Justice and Vindication:** The suffering of the righteous will not be in vain; God will require justice for their blood.
5. **Joy in Heaven:** The righteous rejoice when God answers their prayers and establishes His justice.

Enoch 48 – Crawford Standard Bible

“The Son of Man Before Creation”

Verse 1

“I saw in that place the fountain of righteousness, flowing without end. Around it were many fountains of wisdom. All who thirsted drank from them, and they were filled with wisdom, and their dwelling was with the righteous, holy, and elect.”

Commentary:

Enoch sees an eternal fountain — a symbol of unending righteousness and wisdom. Those who thirst drink freely, echoing Isaiah 55:1 and John 7:37, where God invites the thirsty to come and drink. This fountain points to Christ, the living water, who sustains the righteous forever.

Verse 2–3

“At that hour the Son of Man was named before the Lord of Spirits, and His name was declared before the Head of Days. Before the sun and the signs were created, before the stars of heaven were made, His name was named before the Lord of Spirits.”

Commentary:

Here we learn of the preexistence of the Son of Man. Before creation, before the sun, moon, or stars, His name was declared. This mirrors John 1:1–3 — “In the beginning was the Word... and all things were made through Him.” The Son of Man is eternal, chosen before the foundation of the world (1 Peter 1:20).

Verse 4–5

“He will be a staff for the righteous, that they may not fall. He will be the light of the nations, and the hope of those with troubled hearts. All who dwell on the earth will bow down before Him, and will praise, bless, and sing to the Lord of Spirits.”

Commentary:

The Son of Man sustains the righteous like a shepherd's staff. He is the light for all nations (Isaiah 49:6), and the hope for those who suffer. One day, every knee will bow before Him (Philippians 2:10–11). His reign is both personal — strengthening His people — and universal — commanding worship from all creation.

Verse 6–7

“For this reason He has been chosen and hidden before Him, before the creation of the world and forevermore. The wisdom of the Lord of Spirits revealed Him to the holy and righteous. He has preserved the lot of the righteous, for they have hated this world of unrighteousness, and all its works and ways, for in His name they are saved, and by His good pleasure their lives are preserved.”

Commentary:

The Son of Man was both hidden and revealed — concealed from the world until the appointed time, but revealed to the righteous through God's wisdom. The righteous are described as those who reject the world's corruption. Their salvation is in His name, preserved by God's will. This aligns with Ephesians 1:4–5 — chosen in Christ before the foundation of the world.

Verse 8–9

“In those days the kings of the earth will be cast down, and the mighty will be broken by the works of their hands. On the day of their anguish they will not save themselves, and they will be given into the hands of the Elect One. As straw in the fire they will burn before the holy. As lead in the water they will sink before the righteous, and no trace of them will be found.”

Commentary:

The rulers of the earth, who trusted in their own strength and works, will fall. Their wealth and power cannot deliver them. They will be judged by the Elect One — the Son of Man. The imagery is striking: straw consumed by fire, lead sinking in water — total and irreversible destruction. This echoes Psalm 2 and Revelation 19, where kings and nations are broken by God's Anointed.

Verse 10

“On the day of their affliction there will be rest upon the earth. The wicked will fall and not rise again. No one will raise them up, for they denied the Lord of Spirits and His Anointed. Blessed be the name of the Lord of Spirits forever.”

Commentary:

Judgment on the wicked brings peace to the earth. Their fall is final, with no resurrection to life, only

condemnation. Their sin was denial of the Lord and His Anointed. The passage closes with eternal praise to the Lord of Spirits — a reminder that all glory belongs to Him alone.

Key Lessons from Enoch 48

1. **Christ Before Creation:** The Son of Man was chosen and named before the world began, eternal in God's plan.
2. **Living Fountain:** Righteousness and wisdom flow endlessly from Him, sustaining the elect.
3. **Hope of the Righteous:** He is the staff of the righteous, the light of nations, and the hope of troubled hearts.
4. **Judgment of the Wicked:** Earthly kings and rulers will fall, consumed like straw and sunk like lead, unable to stand in His presence.
5. **Blessed Name Forever:** All things point back to the glory of the Lord of Spirits and His Anointed.

Enoch 49 – Crawford Standard Bible

“The Spirit Upon the Elect One”

Verse 1

“Wisdom is poured out like water before Him, and glory never fades from His presence.”

Commentary:

The Elect One overflows with divine wisdom — it is as abundant and life-giving as water. Unlike human wisdom that fades, His wisdom is eternal. His glory never diminishes, echoing John 1:14 where the Word became flesh and revealed the glory of God, full of grace and truth.

Verse 2

“He is mighty in all the secrets of righteousness. Unrighteousness will vanish like a passing shadow, for the Elect One stands before the Lord of Spirits. His glory is forever and ever, and His might continues through all generations.”

Commentary:

The Elect One is entrusted with the hidden things of righteousness, divine mysteries that only He can reveal. By His presence, unrighteousness is exposed and dissolved, like shadows fading before the sunrise. His glory and strength are not temporary, but eternal, enduring for every generation. This reveals the permanence of God's kingdom in contrast to the fleeting rule of the wicked.

Verse 3

“In Him dwells the Spirit of wisdom, the Spirit of insight, the Spirit of understanding and of might, and the Spirit of those who rest in righteousness.”

Commentary:

This verse outlines the sevenfold Spirit resting upon the Elect One, echoing Isaiah 11:2. Wisdom, insight, understanding, and might show His divine equipping for judgment and leadership. The “Spirit of those who rest in righteousness” indicates His connection with the faithful, uniting Him with the elect of God. This is a prophetic foreshadowing of Christ, upon whom the Spirit of the Lord rests fully.

Verse 4

“He will judge the secret things, and no one will be able to speak a lie before Him. For He is the Elect One before the Lord of Spirits, chosen by His good pleasure.”

Commentary:

The Elect One is Judge of all hidden things — the thoughts and intentions of the heart. No lie or deception can stand before Him (Hebrews 4:13). His authority comes directly from the Lord of Spirits, chosen not by merit or force but by God’s sovereign will. His judgment is perfect, impartial, and final.

✦✦ Key Lessons from Enoch 49

1. **Endless Wisdom and Glory:** The Elect One is filled with divine wisdom and unending glory.
2. **Unrighteousness Fades:** Sin and evil are temporary; righteousness, through the Elect One, is eternal.
3. **The Sevenfold Spirit:** The Spirit of God rests upon Him in fullness, equipping Him to reign in wisdom, strength, and truth.
4. **Judge of Secrets:** Nothing hidden escapes His gaze — He judges not only deeds but also hearts.
5. **Chosen by God:** His authority flows from the Lord of Spirits, established by divine pleasure and will.

Enoch 50 – Crawford Standard Bible

“The Change for the Elect”

Verse 1

“In those days a great change will take place for the holy and the elect. The light of days will rest upon them, and glory and honor will be given to them.”

Commentary:

The elect are promised transformation — a renewal in which God clothes them with light, glory, and honor. This points to resurrection hope (cf. Daniel 12:3), where the righteous shine like the brightness of the heavens. God’s people are not left in darkness; His glory is their portion.

Verse 2

“On the day of affliction, when evil has been stored up against the sinners, the righteous will be victorious in the name of the Lord of Spirits. The others will see it, that they may repent and turn away from the works of their hands.”

Commentary:

Even in the day of tribulation, the righteous will not fall but overcome through the power of God’s name. Their victory will serve as a witness to others, offering them an opportunity to repent. God’s justice is not only punishment but also an invitation for sinners to turn back before it is too late.

Verse 3

“They will find no honor in the name of the Lord of Spirits, yet through His name they will be saved. For the Lord of Spirits will have compassion on them, for His compassion is great.”

Commentary:

Though sinners are without honor, the door of salvation remains open by God’s mercy. His compassion is greater than human rebellion. This verse reveals the depth of divine grace — salvation is never earned but flows from God’s immeasurable compassion and the power of His name.

Verse 4

“He is righteous in His judgment, and in the presence of His glory no unrighteousness will stand. At His judgment the unrepentant will perish before Him.”

Commentary:

God’s judgment is flawless, and His presence exposes every work of darkness. No sin, however hidden, can survive His holy gaze. The unrepentant face destruction because unrighteousness cannot coexist with the glory of the Lord of Spirits.

Verse 5

“From this time forward I will have no mercy on them,” says the Lord of Spirits.

Commentary:

There is a finality to judgment. Though mercy abounds now, a day will come when God’s patience ends and justice is executed without reprieve. This solemn declaration underscores the urgency of repentance before the day of judgment arrives.

✧✧ Key Lessons from Enoch 50

1. **Transformation for the Righteous:** God clothes His chosen in light, glory, and honor.
2. **Victory in His Name:** Triumph comes not through strength but through trust in the Lord of Spirits.
3. **Mercy for the Repentant:** Even the dishonored can be saved through God’s compassion.
4. **Judgment Without Escape:** The unrepentant will perish, for sin cannot endure His glory.
5. **The Urgency of Repentance:** Mercy has an appointed time; when judgment comes, it will be too late to turn back.

Enoch 51 – Crawford Standard Bible

“The Resurrection and the Reign of the Elect One”

Verse 1

“In those days the earth will give back what was entrusted to it, Sheol will return what it has received, and hell will give back what it owes.”

Commentary:

This verse proclaims resurrection — the dead will rise as the earth, Sheol, and hell are compelled to release all who were held. Nothing can keep the righteous from God’s promise of new life. Death’s grip is temporary; God will call all back for judgment and reward.

Verse 2

“Then the Elect One will arise, and He will choose the righteous and the holy from among them, for the day has drawn near when they will be saved.”

Commentary:

The Elect One — God’s chosen Messiah — stands as Judge and Savior. He separates the righteous

from the wicked and gathers the holy into salvation. This is the climactic moment when redemption is completed, and the faithful are delivered.

Verse 3

“In those days the Elect One will sit upon My throne. His mouth will pour out all the secrets of wisdom and counsel, for the Lord of Spirits has given them to Him and has glorified Him.”

Commentary:

The Elect One is enthroned in divine glory, seated upon God’s own throne. His words are filled with wisdom and counsel, revealing hidden truths. His authority is not borrowed from men but granted and glorified by the Lord of Spirits Himself.

Verse 4

“In those days the mountains will leap like rams, and the hills will skip like lambs filled with milk. The faces of the angels in heaven will shine with joy.”

Commentary:

Creation itself bursts into celebration at the reign of the Elect One. The mountains and hills are pictured as dancing with joy, echoing Psalm 114:4. Even the angels rejoice, their shining faces reflecting heaven’s gladness at the renewal of all things.

Verse 5

“And the earth will rejoice, the righteous will dwell upon it, and the elect will walk there in peace.”

Commentary:

The promise is completed: the earth becomes the dwelling place of the righteous. Peace is restored, not through human effort but by the reign of the Elect One. The elect walk securely, enjoying everlasting shalom in God’s renewed creation.

✧✧ Key Lessons from Enoch 51

1. **The Resurrection:** Death and Sheol cannot keep what belongs to God — the dead will rise.
2. **The Elect One Enthroned:** God’s chosen Messiah reigns with divine wisdom and authority.
3. **Creation Rejoices:** All of creation joins in celebrating the victory of righteousness.
4. **Peace on Earth:** The righteous inherit the earth as their eternal home of joy and peace.

Enoch 52 – Crawford Standard Bible

“The Mountains of Metal and the Futility of Wealth”

Verse 1

“After those days, in the place where I had seen visions of hidden things, I was carried away in a whirlwind toward the west.”

Commentary:

Enoch is again transported by the Spirit into another vision. The whirlwind emphasizes both power and divine urgency. God continues to reveal to him hidden truths concerning the destiny of nations and the futility of earthly strength.

Verse 2

“There my eyes saw the secrets of heaven: a mountain of iron, a mountain of copper, a mountain of silver, a mountain of gold, a mountain of soft metal, and a mountain of lead.”

Commentary:

The metals represent the wealth, power, and military might of earthly kingdoms. Just as Daniel saw successive empires symbolized by metals (Daniel 2), Enoch is shown the physical and spiritual weight of earthly resources. These mountains, vast and immovable, symbolize mankind’s trust in material strength.

Verse 3

“I asked the angel who was with me, ‘What are these things that I have seen in secret?’”

Commentary:

Enoch seeks understanding, modeling humility and dependence on heavenly guidance. God’s mysteries are not to be assumed but revealed, and even Enoch must ask for interpretation.

Verse 4

“He said to me: ‘These are prepared to serve the dominion of His Anointed, that He may be mighty upon the earth.’”

Commentary:

The angel explains that all resources ultimately belong to the Lord’s Anointed (Messiah). What man hoards or misuses will one day serve Christ’s dominion. Wealth and power find their true purpose only under His reign.

Verse 5

“Then the angel of peace said to me: ‘Wait a little, and you will see the secret things that surround the Lord of Spirits.’”

Commentary:

The angel urges patience, reminding Enoch that full understanding requires time and revelation. The mysteries of God are layered, and their ultimate meaning is tied to His final judgment and kingdom.

Verse 6

“These mountains you have seen—iron, copper, silver, gold, soft metal, and lead—will all melt before the Elect One, like wax before fire, like water streaming down from above. They will be powerless before His feet.”

Commentary:

Here lies the climax of the vision: the greatest wealth and strength of men dissolve before the Elect One. Human riches and weapons melt away like nothing in His presence. The imagery of wax and water highlights both fragility and inevitability—no treasure can withstand His authority.

Verse 7

“In those days no one will be saved by gold or silver, and no one will escape.”

Commentary:

Wealth cannot buy salvation, nor can it shield anyone from judgment. This echoes Proverbs 11:4 — “Riches do not profit in the day of wrath, but righteousness delivers from death.” The futility of trusting in material security is fully exposed.

Verse 8

“Iron will no longer serve for war, nor will anyone wear a breastplate. Bronze will be useless, tin will not be valued, and lead will not be desired.”

Commentary:

God not only judges wealth but also abolishes war. Metals once used for weapons and armor become worthless. The end of war points toward God’s kingdom of peace where swords are beaten into plowshares (Isaiah 2:4).

Verse 9

“All these will vanish from the earth when the Elect One appears before the face of the Lord of Spirits.”

Commentary:

The coming of the Elect One changes everything. Wealth, war, and worldly power vanish, replaced by His everlasting dominion. The Elect One’s authority is absolute, and only righteousness endures in His kingdom.

✦✦ Key Lessons from Enoch 52

1. **The Passing of Wealth:** Gold, silver, and metals cannot deliver anyone in the day of judgment.
2. **The Power of the Elect One:** All earthly treasures melt before His authority.
3. **The End of War:** Weapons and armor lose their value when God’s peace reigns.
4. **Trust in God, Not Riches:** Salvation comes only through the Lord of Spirits, never from material wealth.

Enoch 53 – Crawford Standard Bible

“The Valley of Judgment and the Rest of the Righteous”

Verse 1

“My eyes saw a deep valley with open mouths. All who live on the earth, the seas, and the islands will bring gifts and tokens of homage, yet the valley will never be filled.”

Commentary:

The valley represents the endless hunger of judgment. No matter how many offerings the nations bring, it cannot satisfy or substitute for righteousness. This shows the futility of outward worship without repentance. The “open mouths” suggest Sheol or destruction, always taking but never satisfied (cf. Habakkuk 2:5; Proverbs 27:20).

Verse 2

“With their hands they commit lawless deeds, and sinners devour those they oppress. But the sinners will be destroyed before the face of the Lord of Spirits. They will be banished from His earth and will perish forever and ever.”

Commentary:

The contrast is sharp: while the wicked enrich themselves through oppression, their end is certain destruction. God calls it **His earth** — reminding us that all creation belongs to Him, and sinners who defile it will be removed permanently. Their doom is eternal, with no return or reprieve.

Verse 3

“I saw the angels of punishment dwelling there, preparing the instruments of Satan.”

Commentary:

Enoch sees angels of punishment crafting weapons of judgment. These are not the tools of man but divine instruments of destruction, exposing the emptiness of Satan’s rebellion. Evil itself becomes the means of its own undoing.

Verse 4

“So I asked the angel of peace who was with me, ‘For whom are these instruments prepared?’”

Commentary:

Enoch again seeks understanding. His question highlights that judgment is not random or careless — it is targeted and deliberate. God does not destroy without cause; the punishment is prepared for specific offenders.

Verse 5

“He said to me: ‘They are prepared for the kings and the mighty of the earth, that they may be destroyed by them.’”

Commentary:

Judgment falls most heavily on the powerful who abused their authority. Kings and rulers who exalted themselves at the expense of the weak will meet divine justice. Their own weapons, wealth, and systems of oppression become instruments of their destruction (cf. Psalm 2:1–6).

Verse 6

“After this, the Righteous and Elect One will cause the house of His congregation to appear. From then on, they will never again be hindered in the name of the Lord of Spirits.”

Commentary:

In contrast to the fate of the wicked, the Elect One brings forth a secure dwelling for God’s people. The “house of His congregation” points to God’s eternal dwelling with His elect — a promise of unhindered fellowship and worship.

Verse 7

“The mountains will no longer stand as the earth before His righteousness, but the hills will flow like fountains of water. And the righteous will have rest from the oppression of sinners.”

Commentary:

Creation itself responds to the reign of righteousness. Mountains and hills, once symbols of obstacles, are transformed into sources of blessing and refreshment. The righteous finally find rest — not only from oppression but in the renewed creation where peace flows like water.

✦✦ Key Lessons from Enoch 53

1. **The Empty Homage of the Wicked:** Outward offerings cannot satisfy God’s justice; only righteousness and faith matter.
2. **Justice for the Oppressed:** God sees the lawless deeds of the mighty and will destroy their power forever.
3. **The Target of Judgment:** Kings and rulers who abused authority are singled out for punishment.
4. **The House of the Elect:** God provides His people an eternal, unhindered dwelling in His presence.
5. **Creation Transformed:** The world itself will reflect God’s righteousness, bringing refreshment and peace to the faithful.

Enoch 54 – Crawford Standard Bible

“The Chains of Judgment and the Flood of Waters”

Verse 1

“I looked and turned to another part of the earth, and I saw a deep valley burning with fire.”

Commentary:

Enoch’s vision shifts to a new scene — a fiery valley. Fire in apocalyptic literature often represents judgment and purification. This valley symbolizes the eternal destiny of those who rebel against the Lord of Spirits.

Verse 2

“The kings and the mighty were brought there and cast into this valley.”

Commentary:

Those with earthly power are not exempt from God’s justice. Kings and mighty rulers who used their authority for oppression are humbled, cast into the valley of fire. Their downfall demonstrates that no earthly status can shield from divine judgment.

Verse 3

“My eyes saw how iron chains of immeasurable weight were being forged as instruments of judgment.”

Commentary:

The imagery of iron chains emphasizes permanence and hopelessness. These restraints are not merely physical but spiritual, binding fallen beings until their final condemnation. The “immeasurable weight” points to the severity of God’s judgment.

Verse 4

“I asked the angel of peace who was with me, ‘For whom are these chains prepared?’”

Commentary:

Enoch, ever the humble seeker, asks for understanding. His question affirms that divine judgment is not arbitrary but deliberate and targeted.

Verse 5

“He said to me: ‘They are prepared for the hosts of Azazel, so they may be bound and cast into the abyss of condemnation. Their jaws will be covered with rough stones, just as the Lord of Spirits has commanded.’”

Commentary:

The angel explains that the chains are for Azazel and his fallen hosts — the Watchers who spread corruption on earth. Covering their jaws with stones implies silencing their influence. Once bound, their power to deceive humanity ends.

Verse 6

“On that great day, Michael, Gabriel, Raphael, and Phanuel will seize them and throw them into the burning furnace. There the Lord of Spirits will take vengeance on them for their unrighteousness, for they became subject to Satan and led astray those who dwell on the earth.”

Commentary:

The four chief archangels act as God's executioners of justice. Each represents divine authority in judgment, healing, mercy, and truth. Together, they demonstrate the fullness of God's justice. The hosts are punished not only for their rebellion but also for corrupting mankind.

Verse 7

"In those days punishment will come from the Lord of Spirits. He will open the chambers of the waters above the heavens and the fountains beneath the earth."

Commentary:

This verse recalls the Flood of Noah (Genesis 7:11). God commands both the waters above and beneath the earth, showing His authority over creation. Judgment is unleashed through His control of the elements.

Verse 8

"The waters above, which are masculine, and the waters beneath, which are feminine, will join together."

Commentary:

The pairing of masculine and feminine waters reflects completeness and totality in destruction. Heaven and earth unite in executing God's judgment, leaving no escape for the wicked.

Verse 9

"They will destroy all who dwell on the earth, and those who live under the ends of the heavens."

Commentary:

The scope of judgment is universal. Both land and sea, sky and earth, join in sweeping destruction. None of the wicked will escape, for God's justice is all-encompassing.

Verse 10

"When they finally recognize their unrighteousness, which they committed upon the earth, it will be too late—for by these waters they shall perish."

Commentary:

Recognition of sin after judgment has begun is worthless. Repentance delayed becomes repentance denied. Just as the waters drowned sinners in Noah's day, so here judgment comes suddenly, leaving no opportunity for deliverance.

✦✦ Key Lessons from Enoch 54

1. **The Chains of Judgment:** God has already prepared restraints for Azazel and his hosts; their fate is sealed.
2. **The Authority of God's Angels:** Michael, Gabriel, Raphael, and Phanuel act under God's command to execute judgment.
3. **The Waters of Destruction:** Creation itself becomes the tool of divine judgment, as in the days of Noah.
4. **The Futility of Late Repentance:** Realizing guilt after judgment begins brings no salvation — only condemnation.
5. **The Triumph of God's Justice:** Both heaven and earth obey His command, proving that nothing can resist His will.

Enoch 55 – Crawford Standard Bible

“The Sign of Mercy and the Judgment of Azazel”

Verse 1

“After this, the Head of Days spoke and said: ‘In vain have I destroyed all who dwell upon the earth.’”

Commentary:

The “Head of Days” (a title for God's eternal majesty) reflects on the destruction of mankind, likely recalling the Flood. Though judgment was necessary, it did not ultimately change the sinful nature of man. This verse underscores the limits of destruction without redemption.

Verse 2

“From this time forward, I swear by My great name: I will never again do so to all who live on the earth. I will set a sign in the heavens, and it will be a pledge of good faith between Me and them forever, as long as heaven is above the earth. This is according to My command.”

Commentary:

Here God gives a promise, reminiscent of the covenant of the rainbow in Genesis 9:11–13. The “sign in the heavens” symbolizes mercy, assuring that worldwide destruction of all mankind will not recur. God binds His word to His own name, the highest possible guarantee.

Verse 3

“When I desire to take hold of them by the hand of the angels on the day of tribulation and pain, I will cause My chastisement and wrath to remain upon them,” says the Lord of Spirits.

Commentary:

Though God pledges not to destroy all flesh, judgment is not removed. Instead, it is reserved for the day of tribulation. Angels will act as instruments of His wrath, ensuring that punishment is precise and righteous. This balances mercy with justice.

Verse 4

“O mighty kings who dwell on the earth, you will behold My Elect One as He sits upon the throne of glory. He will judge Azazel, all his associates, and all his hosts in the name of the Lord of Spirits.”

Commentary:

The prophecy shifts to the final judgment. The “mighty kings” who trusted in power will see the Elect One enthroned in glory. He judges not only human rulers but also Azazel and the fallen angels. This establishes the supremacy of the Elect One as both redeemer for the righteous and judge of the wicked.

✧✧ Key Lessons from Enoch 55

1. **God’s Mercy Shown:** After the Flood, God promises never again to wipe out all flesh, showing His covenant love.
2. **The Heavenly Sign:** A pledge of good faith in the heavens testifies to His enduring promise, as long as heaven covers the earth.
3. **Wrath Reserved:** While mercy is assured, judgment is still appointed for the rebellious in the day of tribulation.
4. **The Elect One as Judge:** Christ, the Elect One, sits on the throne of glory to judge kings, Azazel, and all the fallen hosts.

Enoch 56 – Crawford Standard Bible

“The Armies of Judgment and the Destruction of Sinners”

Verses 1–2

“I saw the hosts of the angels of punishment going forth. They carried scourges and chains of iron and bronze. I asked the angel of peace who was with me, ‘To whom are these going?’”

Commentary:

The vision begins with the angels of punishment, agents of God's justice, carrying instruments of restraint and pain. The chains symbolize permanent captivity, and the scourges signify retribution. Enoch, still seeking to understand, turns to his guide, showing humility before heavenly mysteries.

Verse 3

“He answered: ‘They go to bind the elect and beloved ones of the wicked, to cast them into the abyss of the valley.’”

Commentary:

The phrase “elect and beloved ones of the wicked” points to those whom sinners favored, exalted, or chose as leaders. Though honored by men, they are destined for shame. Their final destination is the abyss, a place of confinement where rebellion is silenced forever.

Verse 4

“That valley will be filled with their chosen ones, their days will come to an end, and the time of their leading astray will be counted no more.”

Commentary:

The valley becomes a mass grave for the deceivers. Their influence ends, their reign of corruption finished. God not only judges individuals but also brings an end to cycles of deception that ensnare generations.

Verse 5

“In those days the angels will return, and they will hurl themselves toward the east—upon the Parthians and the Medes. They will stir up kings with a spirit of unrest, rousing them from their thrones. They will break forth like lions from their dens, and like hungry wolves among their flocks.”

Commentary:

The nations of the east, represented by the Parthians and Medes, symbolize restless world powers. The angels stir them to war, but this is part of God's judgment. Their aggression is described in vivid imagery — lions and wolves, fierce and uncontrolled. This reflects the chaotic violence of nations driven by pride and rebellion.

Verse 6

“They will march across the land of the elect ones, and the land of the chosen will lie before them like a threshing floor and a highway.”

Commentary:

The land of God's chosen is pictured as vulnerable before invading armies, like a threshing floor flattened for harvest or a highway trampled underfoot. Yet this imagery also suggests that the invasion serves as a refining judgment, separating the righteous from the wicked.

Verse 7

“But the city of the righteous will resist their horses. Then they will turn against one another. Brother will not know brother, nor son his father or mother. The number of corpses will be beyond counting, and their punishment will not be in vain.”

Commentary:

Though the nations rage, God protects His own. The “city of the righteous” resists, standing firm while the invaders collapse into chaos. Their unity dissolves into fratricide, fulfilling God's judgment. Their vast destruction is portrayed as both complete and purposeful — “not in vain.”

Verse 8

“In those days Sheol will open wide its jaws, swallowing them whole. Their destruction will be complete, for Sheol will devour the sinners in the presence of the elect.”

Commentary:

The final act is Sheol itself consuming the sinners. This is not hidden but displayed “in the presence of the elect,” demonstrating God's justice and vindicating the righteous. The grave becomes the great equalizer, reminding that all rebellion ends in death and separation from God.

✦✦ Key Lessons from Enoch 56

1. **Chains of Justice:** God's angels are ready to bind and cast the rebellious into eternal judgment.
2. **Unrest Among Nations:** Even mighty kings are stirred to war, yet their violence serves God's plan of justice.
3. **The Security of the Righteous:** Though the land is trampled, the city of the righteous stands firm.
4. **Divine Retribution:** The wicked turn on one another, proving that rebellion self-destructs.
5. **The Final End:** Sheol swallows the sinners before the elect, a visible testimony of God's justice.

Enoch 57 – Crawford Standard Bible

“The Tumult of the Chariots and the End of the Parable”

Verse 1

“After this I saw another host of chariots, with men riding upon them. They came on the winds—from the east, from the west, and from the south.”

Commentary:

Enoch envisions heavenly chariots riding on the winds, symbolic of angelic hosts or divine armies. Their movement from the cardinal directions underscores the global reach of God’s judgment and the universality of His authority. The absence of the “north” here may indicate that direction as the place of hidden judgment or reserved mystery.

Verse 2

“The noise of their chariots was heard, and the tumult shook the earth. The holy ones in heaven took notice, and the very pillars of the earth were moved from their place. The sound carried from one end of heaven to the other, all in a single day.”

Commentary:

The roar of the chariots is overwhelming, shaking both earth and heaven. Even the “pillars of the earth,” symbolic of creation’s foundations, are disturbed. The cosmic scale of this noise represents God’s intervention, impossible to ignore. The phrase “in a single day” suggests both suddenness and completeness, echoing the Day of the Lord described in Scripture (cf. Zephaniah 1:14–16).

Verse 3

“In that moment, all fell down and worshiped the Lord of Spirits. And this was the end of the Second Parable.”

Commentary:

The vision culminates not in chaos but in universal worship. All creation bows before the Lord of Spirits, recognizing His sovereignty. The Second Parable, which revealed the Elect One, judgment of kings, and the downfall of the mighty, ends with triumph and adoration. Worship is the ultimate response to God’s justice and glory.

✦✦ Key Lessons from Enoch 57

1. **The Power of God's Judgment:** Even the foundations of the earth tremble when He acts.
2. **The Heavenly Chariots:** God's hosts move swiftly and irresistibly, carrying out His will across the world.
3. **The Universality of Worship:** In the end, every being acknowledges and worships the Lord of Spirits.
4. **The End of the Parable:** The Second Parable concludes by affirming that God's justice always leads to His glorification.

Enoch 58 – Crawford Standard Bible

“The Blessing of the Righteous in Eternal Light”

Verse 1

“I began to speak the third parable, concerning the righteous and the elect.”

Commentary:

With this chapter, Enoch begins the **Third Parable**, shifting focus entirely to the righteous and the elect. The previous parables emphasized judgment upon sinners and the exaltation of the Elect One. Now the blessing and eternal reward of the righteous take center stage, highlighting God's faithfulness to His people.

Verse 2

“Blessed are you, righteous and elect, for glorious will be your inheritance.”

Commentary:

This blessing assures the faithful of a glorious inheritance — a portion given directly by God. It echoes promises of eternal reward (cf. Psalm 37:29; Matthew 5:5). While sinners inherit judgment, the elect inherit glory, peace, and everlasting life.

Verse 3

“The righteous will shine in the light of the sun, and the elect will live in the light of eternal life. Their days will never end, and the days of the holy will not be numbered.”

Commentary:

Here eternity is described in terms of **light and unending days**. The righteous reflect the brilliance of the sun, while the elect are sustained by the greater light of eternal life. This anticipates Revelation

22:5, where the righteous no longer need the sun, for the Lord Himself is their light. The promise of endless days removes the curse of death and decay.

Verse 4

“They will seek the light and will find righteousness with the Lord of Spirits. Peace will be theirs in the name of the Eternal Lord.”

Commentary:

The destiny of the righteous is not accidental but the result of seeking the light — God’s truth and righteousness. In return, He grants them peace. This peace is not mere absence of conflict but shalom: wholeness, joy, and harmony with the Eternal Lord.

Verse 5

“After this it will be said to the holy in heaven: ‘Seek the secrets of righteousness, the heritage of faith.’ For the light has shone like the sun upon the earth, and the darkness has passed away.”

Commentary:

Even the holy in heaven are encouraged to seek the secrets of righteousness, showing that God’s wisdom is infinite and always unfolding. Faith is called a heritage, a treasure passed on through generations. The triumph of light over darkness is complete, symbolizing the final victory of righteousness over evil.

Verse 6

“There will be a light that never ends. No limit of days will come upon them, for the darkness will be destroyed first, and the light of uprightness will be established forever before the Lord of Spirits.”

Commentary:

This verse presents a beautiful picture of eternity. First, darkness — sin, rebellion, death — is utterly destroyed. Then, light — truth, holiness, uprightness — is established forever. The elect live in everlasting light before the Lord of Spirits, an image that points forward to the eternal New Creation where God Himself is the light (cf. Revelation 21:23).

✧✧ Key Lessons from Enoch 58

1. **Blessed Inheritance:** The righteous and elect are promised a glorious eternal portion.
2. **Eternal Light:** God’s people will live in unending brightness, free from death and darkness.

3. **Peace With God:** Righteousness and peace come through seeking the Eternal Lord.
4. **Secrets of Righteousness:** Faith is a heritage, and God continually reveals His wisdom to His people.
5. **The Final Triumph:** Darkness will be destroyed first, then everlasting light will be established in God's presence.

Enoch 59 – Crawford Standard Bible

“The Secrets of the Lightnings and Thunders”

Verse 1

“In those days my eyes saw the secrets of the lightnings and the lights, and the judgments they carry out. They shine forth for a blessing, or for a curse, as the Lord of Spirits wills.”

Commentary:

Enoch is shown that even the lightning and the heavenly lights (stars, sun, and moon) are under God's command. Their brightness is not random but purposeful—sometimes bringing blessing, other times curse. This reveals the sovereignty of the Lord of Spirits over both creation and judgment, echoing Deuteronomy 30:19 where life and death, blessing and curse are set before mankind.

Verse 2

“I saw the secrets of the thunder, how its voice resounds in the heavens, and how its sound is heard upon the earth. I was shown how judgments are executed—for well-being and blessing, or for curse and destruction—according to the word of the Lord of Spirits.”

Commentary:

Thunder, often feared as a terrifying force of nature, is revealed as a messenger of God's authority. Its voice carries judgment across heaven and earth, executing God's word. It can signal blessing—bringing rain and fertility—or destruction—bringing storm and ruin. Psalm 29 describes the thunder as the very “voice of the Lord,” reinforcing that even natural powers declare His majesty and authority.

Verse 3

“Then all the secrets of the lights and the lightnings were revealed to me. I saw how they shine forth for blessing, bringing satisfaction according to His command.”

Commentary:

Here Enoch sees beyond the mystery of storm and lightning. He understands that these forces are not chaotic but are instruments of God's blessing. Light, warmth, and rain bring satisfaction and sustain life

on the earth. The final word belongs not to destruction but to God's goodness, who ordains creation for the benefit of His people.

✦✦ Key Lessons from Enoch 59

1. **Creation Under Authority:** Lightning, thunder, and the heavenly lights all operate by God's command.
2. **Blessing or Curse:** Natural forces may bring either prosperity or destruction, depending on God's judgment.
3. **The Voice of God in Creation:** Thunder and lightning remind us of His power and sovereignty.
4. **Mysteries Revealed:** What seems random to mankind is ordered and purposeful in the hands of the Creator.
5. **The Goodness of God:** Though creation can judge, it is ultimately designed to bring satisfaction and blessing.

Enoch 60 – Crawford Standard Bible

“The Vision of Leviathan and Behemoth”

Verse 1

“In the five-hundredth year of Enoch's life, in the seventh month, on the fourteenth day, I saw in a parable a mighty quaking. The heaven of heavens shook, and the host of the Most High — thousands upon thousands, ten thousand times ten thousand angels — were greatly disturbed.”

Commentary:

The vision is anchored in time, marking it as a true prophetic moment. Enoch sees even the heavens themselves shaken, a foreshadowing of the Day of Judgment. The multitude of angels trembling shows that God's glory is so overwhelming that even the heavenly host is shaken by His majesty.

Verse 2

“The Head of Days sat upon the throne of His glory, and the angels and the righteous stood around Him.”

Commentary:

God, called here the “Head of Days,” is enthroned in eternal majesty. The angels and righteous stand in reverence, testifying to His authority as Judge of all. This throne scene mirrors Daniel 7:9–10, where the Ancient of Days takes His seat in judgment.

Verse 3

“A great trembling seized me, fear overwhelmed me, my strength melted away, and I fell upon my face.”

Commentary:

Enoch himself is undone by the vision. God’s holiness reduces even the prophet to trembling weakness. Like Isaiah (Isaiah 6:5) and John (Revelation 1:17), Enoch collapses in fear before the presence of the Almighty.

Verse 4

“Then Michael sent another holy angel to raise me up. My spirit returned, for I could not endure the sight of that great host, nor the commotion that shook the heavens.”

Commentary:

The angel Michael ensures that Enoch can continue his vision. The strengthening of God’s servants is necessary when confronted with His glory. Without divine aid, no man can stand in His presence.

Verses 5–6

“Michael said to me: ‘Why are you disquieted by this vision? Until now has lasted the day of His mercy. But the day of power, punishment, and judgment is coming—prepared for those who do not keep His righteous law, for those who deny His judgment, and for those who take His name in vain. That day is a covenant for the elect, but for sinners it is an inquisition. The wrath of the Lord of Spirits will fall upon them, slaying children with their fathers and mothers together. Yet His judgment will still be carried out with mercy and patience.’”

Commentary:

Michael explains that the vision points to the final Day of Judgment. For the righteous, it will be a covenant day, full of deliverance. For sinners, it will be a day of wrath. Even in judgment, God shows mercy, for He is patient in carrying out His decrees.

Verses 7–8

“On that day two monsters were separated: a female, Leviathan, placed in the depths of the sea above the fountains of the waters, and a male, Behemoth, who dwells in the wilderness of Duidain, to the east of the garden where the righteous dwell—the very place where my forefather, the seventh from Adam, was taken up.”

Commentary:

Enoch is told of Leviathan and Behemoth, mythic creatures representing the most powerful forces of

sea and land. They are separated, each confined to their domain, under God's control. These beasts symbolize chaos restrained by divine authority, reminding us that nothing—no matter how mighty—escapes God's order.

Verse 9

“I asked the angel to show me their power, and how they were divided, one into the sea, and the other into the dry land.”

Commentary:

Enoch longs to know the purpose of these creatures. His question reveals humanity's desire to understand God's mysteries, though only what God permits is revealed.

Verse 10

“He said to me: ‘Son of man, you seek to know what is hidden.’”

Commentary:

The angel reminds Enoch of the limits of human knowledge. Not all mysteries are for mankind to fully grasp, but God reveals enough for faith and obedience.

Verses 11–13

“Then the angel who was with me showed me what is first and last: the height of heaven and the depth of the earth, the ends of the heavens, and the foundations of the sky. He showed me the chambers of the winds, their divisions, their weights, and their portals, each according to its measure and strength. He revealed the thunders and their paths, the lightnings and their divisions, how they obey at once the command of the Lord of Spirits.”

Commentary:

Creation itself is revealed as an ordered system, with winds, lightning, and thunder assigned their measures and places. All elements of nature obey God's command, proving that nothing is chaotic but ruled by His decree.

Verses 14–15

“Thunder has resting places assigned to it, and though thunder and lightning are distinct, they never separate—for when the lightning flashes, the thunder answers its voice. Their peals are measured like sand, restrained by the spirit, directed across the many quarters of the earth.”

Commentary:

Even thunder and lightning, which terrify mankind, are measured and balanced by God. Their unity

reflects His perfect order: lightning flashes, thunder answers. Nature's harmony points to divine wisdom.

Verses 16–22

“The spirit of the sea is strong and masculine, drawing back the waters with reins of strength, and sending them forth to cover the mountains of the earth. The spirit of frost has its angel, and the spirit of hail is governed by a good angel. The spirit of snow departs from its chambers in strength, its name is Frost, and what rises from it is like smoke. The spirit of mist has its own chamber, separate from the others, its course glorious in both light and darkness, in summer and in winter, and an angel rules over it. The spirit of dew dwells at the ends of heaven, connected to the chambers of rain. Its clouds and the clouds of mist give to one another. When the spirit of rain goes forth, angels open the chambers and lead it out. When it spreads across the earth, it unites with the waters below, for the waters nourish the earth at the command of the Most High. The rain is measured, and angels are appointed to oversee it.”

Commentary:

The natural forces—sea, frost, hail, snow, mist, dew, and rain—are all under angelic stewardship. God has appointed guardians for each element, showing His intricate care over creation. Rain and water are given in measure, not by chance, but by divine command to sustain life.

Verse 23

“All these things I saw near the Garden of the Righteous. And the angel of peace who was with me said: ‘These two monsters have been prepared according to the greatness of God, to fulfill His purposes in the appointed time...’”

Commentary:

Enoch learns that Leviathan and Behemoth, though fearsome, are not purposeless. They are preserved for God's appointed time, when His greatness will be displayed through their role in judgment and fulfillment of His plan.

✦✦ Key Lessons from Enoch 60

1. **God's Sovereign Power:** Heaven itself trembles before Him; angels and creation alike reveal His majesty.
2. **Mercy and Judgment:** The day of the Lord is mercy for the elect and wrath for sinners.
3. **Leviathan and Behemoth:** These mighty creatures symbolize powers of chaos restrained by God until their appointed time.

4. **The Order of Creation:** Winds, seas, rains, and storms are not random—they are measured and governed by angels under God’s authority.
5. **God’s Wisdom Revealed:** Every element of creation is purposeful, working according to His command.

Enoch 61 – Crawford Standard Bible

“The Elect One Enthroned and the Praise of All Creation”

Verses 1–2

“In those days I saw angels given long cords. They took wings, flew toward the north, and went forth to measure. I asked the angel who was with me, ‘Why have they taken these cords and gone away?’”

Commentary:

The cords symbolize divine measurement and order. Just as Ezekiel and John saw angels measure the temple and city (Ezekiel 40; Revelation 11:1), here angels measure out the dwelling place of the righteous. Nothing in God’s plan is left uncertain — every measure is exact.

Verses 3–5

“He said to me: ‘They go to measure for the righteous, to set the ropes of the righteous upon them, that they may rely forever on the name of the Lord of Spirits. The elect shall dwell with the elect, and these measures shall be given to faith, to strengthen righteousness. They shall reveal the secrets of the depths of the earth—those destroyed in the desert, those devoured by beasts, those swallowed by the fish of the sea—that they may return and be established on the day of the Elect One. For before the Lord of Spirits, none shall be destroyed, and none can be lost.’”

Commentary:

The measuring is not just symbolic — it’s restorative. Even those who perished in strange ways will not be lost to God’s plan. He will gather every righteous one, proving His power over death and loss. The Elect One (Messiah) is the guarantee that none of God’s chosen will perish.

Verses 6–7

“All who dwell in heaven received one command, one power, one voice, and their light was like fire. With their first words they blessed, they extolled, they praised with wisdom, and they were filled with the spirit of life.”

Commentary:

Heaven’s unity is revealed — angels and holy ones act with one command, one voice, and one purpose.

Their light shines like fire, symbolizing purity and God's glory reflected through them. Worship and blessing flow from them as naturally as breath.

Verses 8–9

“The Lord of Spirits placed the Elect One upon the throne of glory. He will judge the works of the holy in heaven, and their deeds will be weighed in the balance. When He lifts His face to judge their secret ways according to the word of the Lord of Spirits, all shall speak with one voice, blessing, glorifying, and sanctifying His holy name.”

Commentary:

The Elect One is enthroned — a clear foreshadowing of Christ seated at the right hand of God. His authority includes even the judgment of heavenly beings, showing His supreme role. Nothing hidden can escape His judgment. Yet in His reign, all creation unites in worship.

Verses 10–12

“On that day the Lord will summon the hosts of heaven, the holy ones above, the cherubim, seraphim, and ophanim, the angels of power and principalities, the Elect One, and all the powers of the earth and sea. Together they will raise one voice, blessing and glorifying in the spirit of faith, wisdom, patience, mercy, judgment, peace, and goodness, saying with one voice: ‘Blessed is He! Blessed is the name of the Lord of Spirits forever and ever.’ All who do not sleep in heaven shall bless Him. All the holy ones above shall bless Him. All the elect in the Garden of Life shall bless Him. Every spirit of light who can bless shall glorify, exalt, and hallow His holy name. All flesh shall glorify Him beyond measure, forever and ever.”

Commentary:

Every order of creation — angels, principalities, mankind, and even all flesh — joins in one chorus of worship. The attributes listed (faith, wisdom, mercy, judgment, peace, goodness) highlight the completeness of God's reign. Worship is not fragmented but universal, from the highest angel to the lowliest creature.

Verse 13

“Great is the mercy of the Lord of Spirits. He is patient and long-suffering. All His works and all He has created He has revealed to the righteous and the elect, in the name of the Lord of Spirits.”

Commentary:

The vision closes with mercy. The same God who sits in judgment is also long-suffering and patient. His secrets are not hidden forever but revealed to His people, so they might live in hope and understanding. Mercy, not wrath, defines His covenant with the elect.

✦✦ Key Lessons from Enoch 61

1. **Measured for Righteousness:** God's plan ensures none of His righteous are forgotten — all will be gathered and established.
2. **The Elect One Enthroned:** Christ-like, the Elect One judges even the hidden things, ruling from the throne of glory.
3. **Universal Praise:** From angels to mankind to all creation, every being unites in blessing the Lord of Spirits.
4. **God's Mercy Revealed:** Though mighty in judgment, God is patient, merciful, and reveals His works to the righteous.

Enoch 62 – Crawford Standard Bible

“The Son of Man on the Throne of Glory”

Verses 1–2

“The Lord commanded the kings, the mighty, the exalted, and all who dwell on the earth: ‘Open your eyes and lift up your horns, if you are able to recognize the Elect One.’ The Lord of Spirits seated Him on the throne of His glory. The spirit of righteousness was poured upon Him. The word of His mouth slays sinners, and the unrighteous are destroyed before His face.”

Commentary:

The challenge to the rulers of the world shows their blindness and pride. They cannot recognize the Elect One because their hearts are hardened. The enthronement of the Son of Man highlights His divine authority — His very words destroy the unrighteous. This is not a battle of weapons but of divine righteousness.

Verses 3–5

“On that day the kings, the mighty, the exalted, and all who hold power on earth will rise. They will see the Son of Man seated on the throne of glory, judging in righteousness. No lying word will be spoken before Him. Pain will seize them like a woman in labor, when the child comes to the mouth of the womb, and she suffers to bring it forth. They will look at one another in terror. Their faces will fall, and anguish will seize them, when they behold the Son of Man on His throne of glory.”

Commentary:

The imagery of labor pains describes sudden, unstoppable anguish. The rulers of the earth who once mocked God are now powerless. Terror seizes them because truth exposes every hidden deed. No excuses or lies can stand in the presence of the Son of Man.

Verses 6–8

“The kings and mighty will bless, glorify, and extol Him who rules over all—the One who was hidden. For from the beginning the Son of Man was hidden, preserved by the Most High in His presence, and revealed only to the elect. On that day the congregation of the elect and holy will be gathered, and all the elect will stand before Him.”

Commentary:

The Son of Man was hidden from the world until the appointed time, a mystery reserved for the elect. Now revealed, He is recognized as the eternal plan of God. The gathering of the elect fulfills promises of restoration, where God’s people are vindicated before all.

Verses 9–11

“The kings, the mighty, the exalted, and all rulers of the earth will fall on their faces before Him. They will worship Him, set their hope upon Him, and beg for mercy at His hands. But the Lord of Spirits will press them hard. They will hastily depart from His presence in shame, their faces covered in deepening darkness. He will hand them over to the angels for punishment, to execute vengeance upon them, for they oppressed His children and His elect.”

Commentary:

Even kings will bow before the Son of Man — but not in true repentance, only in desperation. Their hope for mercy comes too late. Because they oppressed the elect, they now face the justice of God, carried out by His angels. Their shame and darkness contrast the glory given to the righteous.

Verses 12–14

“The righteous and elect will look upon their downfall, rejoicing because the wrath of the Lord of Spirits rests upon them. His sword will be filled with their blood. The righteous and elect will be saved in that day. Never again will they see the face of sinners and the unrighteous. The Lord of Spirits will dwell with them, and with that Son of Man they will eat, lie down, and rise up forever and ever.”

Commentary:

Judgment brings joy to the righteous, not because of cruelty but because justice has finally come. The elect are delivered from all oppression. Eternal fellowship with God and the Son of Man replaces the presence of sin. This is paradise restored — life, peace, and communion with God forever.

Verses 15–16

“The righteous and elect will rise from the earth, their downcast faces lifted. They will be clothed in garments of glory. These are garments of life from the Lord of Spirits. Their clothing will never wear out, nor will their glory fade before the Lord of Spirits.”

Commentary:

The resurrection of the righteous is pictured with faces lifted and robes of glory. Clothing here symbolizes immortality, purity, and honor. Unlike earthly garments, which fade and wear out, these are eternal. The elect are clothed by God Himself, never to lose their glory.

✧✧ Key Lessons from Enoch 62

1. **The Son of Man Revealed:** Once hidden, He now reigns visibly on the throne of glory.
2. **The Terror of the Wicked:** Earthly kings and rulers tremble when confronted with truth and justice.
3. **The Joy of the Elect:** God’s chosen rejoice as oppression ends and judgment is complete.
4. **Eternal Fellowship:** The righteous will eat, rest, and rise forever with the Son of Man.
5. **Garments of Glory:** Immortal life is given as clothing that never fades, symbolizing eternal purity and honor.

Enoch 63 – Crawford Standard Bible

“The Confession of the Kings”

Verses 1–2

“In those days the kings and the mighty of the earth will beg for respite from the angels of punishment to whom they have been delivered. They will desire to fall down and worship before the Lord of Spirits, confessing their sins. They will bless and glorify the Lord of Spirits, saying:”

Commentary:

The rulers of the earth, once proud, are now humbled under the hand of judgment. Their confessions come too late, for their fate has already been sealed. This reveals the danger of delaying repentance until after judgment has begun.

Verses 3–6

“Blessed is the Lord of Spirits, the Lord of kings, the Lord of the mighty, the Lord of the rich, the Lord of glory, and the Lord of wisdom. Splendid in every secret thing is Your power, from

generation to generation, and Your glory endures forever. Deep are all Your secrets, unsearchable; Your righteousness cannot be measured. Now we know that we should glorify and bless the Lord of kings, the King over all kings.’”

Commentary:

Here the mighty rulers acknowledge the truth they once denied. They confess that God is greater than kings, riches, or wisdom. Their words are true, yet they ring hollow because they are spoken after judgment is already upon them. God’s righteousness is eternal and unsearchable, far beyond human pride and power.

Verses 7–9

“They will say: ‘Oh, that we had rest to glorify Him, to give thanks, to confess our faith before His glory! But now we long for rest and do not find it. We pursue it, yet it escapes us. Light has vanished from before us, and darkness is our dwelling-place forever. We did not believe before Him, nor glorify the name of the Lord of Spirits. We trusted in the scepter of our kingdom and in our own glory.’”

Commentary:

Regret fills their voices, but rest cannot be found. They realize too late that the light has departed and darkness is their eternal dwelling. Their sin was trusting in earthly power and their own glory instead of honoring the Lord of Spirits. The tragedy of these verses lies in the contrast between what they could have done and what they failed to do.

Verses 10–11

““On the day of our suffering and tribulation, He does not save us. There is no place for confession, for His works are true, His judgments are just, and He shows no partiality. Our sins are counted in righteousness against us. Our souls are filled with unrighteous gain, yet it does not keep us from descending into Sheol’s burden.’”

Commentary:

They acknowledge God’s judgment as just, admitting that their sins are rightly counted against them. Their wealth and gain cannot save them from Sheol. The words “no place for confession” underscore the finality of judgment — a solemn reminder that mercy is available only before judgment falls.

Verses 12–13

“Their faces will be filled with darkness and shame before the Son of Man. They will be driven from His presence, and the sword will remain before His face against them. Thus says the Lord of Spirits: ‘This is the ordinance and judgment concerning the kings, the mighty, the exalted, and all who possess the earth, before the Lord of Spirits.’”

Commentary:

Darkness, shame, and separation from the Son of Man define their eternal destiny. The sword, symbolizing judgment, remains ever before His face against them. God Himself declares this as His ordinance, leaving no appeal. Those who exalted themselves on earth now face humiliation before heaven's throne.

✧✧ **Key Lessons from Enoch 63**

1. **Too Late to Repent:** Confession after judgment begins has no saving power.
2. **The Futility of Power:** Thrones, wealth, and human glory cannot shield anyone from divine justice.
3. **The Sword of the Son of Man:** His word executes judgment with truth and without partiality.
4. **A Warning for Today:** Humility and faith must be embraced now, before the day of judgment, not in regret afterward.

Enoch 64 – Crawford Standard Bible

“The Angels Who Corrupted Mankind”

Verse 1

“And I saw other forms hidden in that place.”

Commentary:

Enoch beholds hidden forms — beings concealed in a mysterious realm. These are not ordinary angels but those who fell, their presence hidden from the righteous. Their concealment reflects both their shame and the severity of their judgment.

Verse 2

“And I heard the voice of the angel saying: ‘These are the angels who descended to the earth, who revealed hidden things to the children of men, and who led them astray into sin.’”

Commentary:

The angel explains their identity: these are the Watchers, the fallen ones who abandoned their heavenly calling. They revealed forbidden knowledge, twisting divine secrets into tools of sin. What was meant for holiness they corrupted into destruction, and through their influence mankind was led astray. Their guilt is not only in their rebellion but also in teaching men the ways of corruption.

✧✧ Key Lessons from Enoch 64

1. **Corruption of Heaven's Knowledge:** The fallen angels twisted divine mysteries, turning them into instruments of sin.
2. **Accountability of the Watchers:** Those entrusted with wisdom became a curse when they revealed it unlawfully.
3. **The Danger of Forbidden Knowledge:** Not all knowledge brings life—some leads only to rebellion and death.
4. **A Warning to Mankind:** Temptation often comes under the guise of enlightenment; discernment is needed to avoid deception.

Enoch 65 – Crawford Standard Bible

“Noah’s Cry and Enoch’s Answer”

Verses 1–3

“And in those days Noah saw that the earth had sunk down, and its destruction was near. And he arose and went to the ends of the earth, and cried aloud to his grandfather Enoch. And Noah said three times with a bitter voice: ‘Hear me, hear me, hear me!’”

Commentary:

Noah, righteous among his generation, sees the corruption of the earth and senses the coming destruction. His triple cry shows deep anguish and desperation. The repetition emphasizes the urgency of his plea, reflecting both faith and fear.

Verse 4

“And I said to him: ‘Tell me, what is happening upon the earth? Why is it in such evil plight and shaken? Lest perchance I shall perish with it.’”

Commentary:

Enoch asks Noah to explain the cause of the earth’s calamity. Though Enoch was preserved in God’s presence, his words express sympathy with Noah’s fear of perishing in the coming judgment. It highlights the seriousness of mankind’s rebellion.

Verse 5

“And there was a great commotion on the earth, and a voice was heard from heaven, and I fell upon my face.”

Commentary:

The earth trembles, and a heavenly voice breaks forth. Enoch falls in reverence and fear, acknowledging the majesty of God who speaks and shakes creation.

Verses 6–7

“And my grandfather Enoch came and stood by me, and said: ‘Why hast thou cried with a bitter cry and weeping? A command has gone forth from the presence of the Lord concerning those who dwell upon the earth, that their ruin is accomplished.’”

Commentary:

Enoch comforts Noah, reminding him that the destruction is not random but decreed by God’s command. The ruin is already determined, showing the inevitability of divine judgment against sin.

Verses 8–9

“For they have learned all the secrets of the angels, and all the violence of the Satans, and their powers—the most hidden ones—and the power of sorcery, and witchcraft, and those who fashion molten images for all the earth.”

Commentary:

The root of the destruction lies in mankind’s corruption through forbidden knowledge. The fallen angels revealed hidden arts—sorcery, witchcraft, and idolatry—that defiled humanity. Violence and false worship spread like disease.

Verses 10–11

“They have uncovered how silver is drawn from the dust of the earth, and how soft metal is produced. For lead and tin are not like the first, but come from a fountain, and an angel stands therein, and that angel is pre-eminent.”

Commentary:

Even metallurgy is linked with spiritual corruption. What should have been neutral skills became twisted into tools of vanity and idolatry. The mention of an angel overseeing metals shows that even resources are under divine order, but mankind abused them.

Verses 12–13

“And my grandfather Enoch took me by the hand and raised me up, and said: ‘I have asked the Lord of Spirits concerning this commotion upon the earth. And He said to me: “Because of their unrighteousness, their judgment has been determined and shall not be withheld.”’”

Commentary:

Enoch reassures Noah by explaining that he sought the Lord of Spirits for understanding. The answer is clear: unrighteousness has filled the earth, and judgment is certain. God's decree cannot be reversed.

Verses 14–15

“Because of the sorceries which they have searched out and learned, the earth and all who dwell upon it shall be destroyed. And these have no place of repentance for ever, for they revealed what was hidden. They are the damned.”

Commentary:

The gravity of sin is emphasized: forbidden knowledge and sorcery corrupted creation beyond repair. Those who spread it sealed their fate. Repentance is no longer offered to the fallen angels — their judgment is final.

Verses 16–18

“But as for thee, my son, the Lord of Spirits knows that thou art pure and guiltless of this reproach concerning the secrets. Therefore He has destined thy name to be among the holy, and will preserve thee among those who dwell upon the earth.”

Commentary:

Noah is set apart. Unlike the corrupt generation, his heart remains pure, and God promises to preserve his life. This shows God's mercy in saving a remnant even in judgment.

Verses 19–20

“And from thy seed shall proceed kingship and great honour. And from thy seed shall flow a fountain of the righteous and the holy, without number, for ever.”

Commentary:

The blessing extends beyond Noah himself. His descendants will bring forth kings, honor, and a multitude of righteous ones. Through Noah's seed comes the line that would lead to Abraham, Israel, and ultimately to the Messiah.

✧✧ Key Lessons from Enoch 65

1. **The Cry of the Righteous:** Noah's anguish shows that even the faithful tremble at judgment, yet God answers their cry.
2. **Forbidden Secrets Condemn:** Mankind's pursuit of hidden knowledge—sorcery, witchcraft, and corrupted arts—brought ruin.

3. **The Sovereignty of God:** Judgment is inevitable when rebellion fills the earth, but His mercy preserves the righteous.
4. **The Line of Promise:** God sets apart Noah, not only to survive, but to carry forward a righteous seed that would bless generations.

Enoch 66 – Crawford Standard Bible

“The Angels Over the Waters”

Verse 1

“And after that he showed me the angels of punishment, who are prepared to come and unleash the powers of the waters that are beneath the earth, to bring judgment and destruction upon all who dwell upon the earth.”

Commentary:

Enoch is shown the angelic beings assigned to oversee the waters beneath the earth. These are not random forces of nature but instruments of God’s judgment. Their role is to bring the flood that would cleanse the world of corruption.

Verses 2–3

“But the Lord of Spirits commanded the angels who were going forth, that they should not yet cause the waters to rise, but should hold them in check. For those angels were appointed over the powers of the waters, to restrain them until the time of the command.”

Commentary:

Even though judgment was ready, God restrained it. The angels could not act until He gave the order. This shows God’s sovereignty over creation and His patience in holding back wrath until the appointed time. The restraint itself is a form of mercy, giving mankind space for repentance before the floodwaters come.

Verse 4

“And I went away from the presence of my grandfather Enoch.”

Commentary:

After hearing of the coming judgment, Noah departs from Enoch. This transition marks the shift from revelation to preparation. Though judgment is certain, God’s chosen vessel — Noah — would soon receive instructions for salvation through the ark.

✧✧ Key Lessons from Enoch 66

1. **Judgment Is Prepared but Restrained:** God has already appointed judgment, but He alone decides the time when it is unleashed.
2. **The Waters Under Authority:** The flood was no accident of nature but a divinely ordered event, controlled by God's angels.
3. **Mercy Before Wrath:** Restraint before judgment reveals God's long-suffering nature, allowing time before destruction falls.
4. **Noah's Preparation Begins:** The vision ends with Noah departing, signaling that God's plan of salvation through him is about to unfold.

Enoch 67 – Crawford Standard Bible

“The Ark, the Burning Valley, and the Waters of Judgment”

Verses 1–3 – God's Word to Noah

1 And in those days the word of God came to me, saying:

‘Noah, thy lot has come up before Me—

A lot without blame, a lot of love and uprightness.

2 And now the angels are making a wooden building;

And when they have completed that task,

I will place My hand upon it and preserve it.

And from it shall come forth the seed of life,

And a change shall come, so that the earth

Will not remain without inhabitant.

3 And I will establish thy seed before Me forever and ever;

I will spread abroad those who dwell with thee.

It shall not be unfruitful upon the face of the earth,

But it shall be blessed and multiply

In the name of the Lord.’

Commentary:

God speaks directly to Noah, affirming his blamelessness and righteousness. The ark is revealed as more than human craftsmanship—it is divinely preserved by God's hand. Through it, Noah and his family become the fountain of life for future generations. God promises multiplication and blessing, linking Noah's line with His eternal covenant.

Verses 4–7 – The Prison of the Angels

**4 And He will imprison those angels who showed unrighteousness,
In that burning valley which my grandfather Enoch
Had shown me before in the west,
Among the mountains of gold and silver, iron and soft metal, and tin.**

**5 And I saw that valley with a great convulsion,
And the waters were shaken with it.**

**6 From that fiery molten metal came forth the smell of sulphur,
And it was mingled with the waters,
And the valley where the angels were bound
Burned beneath the land.**

**7 Through its valleys streamed rivers of fire,
Where the angels are punished
Who had led astray the children of men.**

Commentary:

The fallen angels who corrupted mankind are imprisoned in a fiery valley, their punishment tied to molten metal and sulfur. This imagery mirrors both hellfire and volcanic convulsions, representing judgment that consumes from beneath the earth. Their rebellion led to rivers of fire—judgment fitting for those who led humanity into corruption.

Verses 8–10 – The Waters of Healing and Judgment

**8 But in those days the waters shall serve the kings, the mighty, and the exalted of the earth:
For the healing of their bodies, but for the punishment of their spirits.
For their spirits are full of lust,
And they shall be punished in their flesh,
Because they have denied the Lord of Spirits,
And daily see their judgment, yet believe not in His name.**

**9 And as the burning of their bodies grows severe,
So also shall their spirits be changed,
For ever and ever.**

**10 For before the Lord of Spirits no idle word shall be spoken,
And judgment shall come upon them,
Because they trust in the lust of their flesh
And deny the Spirit of the Lord.**

Commentary:

The same waters that bring physical relief to kings and rulers become judgment to their spirits. Their refusal to repent shows the emptiness of healing the body while ignoring the soul. The lusts of the flesh

deceive them, but before the Lord, every idle word and act is weighed. Their judgment is both physical and eternal, changing their destiny forever.

Verses 11–12 – The Waters Changed

11 And in those days the waters shall change:

For when the angels are punished in them,

The springs shall alter their nature.

12 When the angels descend, the waters are hot;

But when they ascend, the waters shall become cold.

Commentary:

The waters themselves change with the descent and ascent of the angels, becoming hot or cold at God's command. What seems ordinary in nature is shown to be directly influenced by divine will. Even the springs testify to God's sovereignty, shifting between healing and destruction.

Verse 13 – Michael's Testimony

****13 And I heard Michael saying:**

'This judgment with which the angels are judged

Is a testimony for the kings and the mighty of the earth.

For the waters of judgment serve them for healing of the body,

And for the lust of their flesh.

Therefore they believe not, neither do they see,

That those same waters shall change,

And become a fire that burns forever.'**

Commentary:

Michael explains the meaning: the waters that men use for fleshly healing will one day transform into eternal fire. The mighty rulers are blinded by their indulgence, failing to see that what sustains them now will condemn them later. Their temporary gain leads to eternal loss.

✧✧ Key Lessons from Enoch 67

1. **God Preserves the Righteous:** The ark is preserved by God's hand, ensuring the continuation of life through Noah.
2. **The Fiery Prison:** The fallen angels are punished in rivers of fire, a warning against rebellion.
3. **Temporary Healing vs. Eternal Judgment:** The kings sought healing for their flesh while ignoring their souls, leading to eternal ruin.

4. **Waters Under God's Command:** Springs can shift from healing to fire—nature itself obeys the Lord of Spirits.
5. **Michael's Warning:** What seems like comfort now may become judgment later, if men live only for their lusts.

Enoch 68 – Crawford Standard Bible

“The Secrets of Judgment Revealed”

Verses 1–2 – Enoch's Instruction

1 After these things my grandfather Enoch gave me the teaching of all the secrets written in the book of the Parables, which had been entrusted to him.

2 And he placed them together for me, that I might understand the words of the book of the Parables.

Commentary:

Enoch serves as the faithful messenger, entrusted with divine mysteries. His role is not just to see visions but to pass them on in order that others—like Noah—may understand. God's secrets are not hidden forever but revealed in their proper time for the strengthening of the righteous.

Verses 3–4 – Michael Speaks of Judgment

****3** And on that day Michael answered and said to Raphael:

‘The power of the spirit carries me away,
And makes me to tremble,
Because of the severity of the judgment of the secrets—
The judgment of the angels.

Who is able to endure such a judgment,
Before which even the mighty melt away?’**

4 And Michael spoke again to Raphael, saying:

‘Who is there whose heart is not moved by this word of judgment?

Whose inward parts are not troubled,

When he hears of the judgment

That has gone forth upon them—

Upon those who led others astray?’

Commentary:

Even Michael, the great archangel, trembles at the judgment decreed for the fallen angels. This shows the terrifying weight of divine justice—so heavy that even the mighty of heaven are shaken. The judgment of those who corrupted mankind is not ordinary; it is a verdict that shakes the cosmos.

Verses 5–6 – Before the Throne

5 And it came to pass, when Michael stood before the Lord of Spirits,

He said to Raphael:

‘I will not take their part before the eye of the Lord;

For the Lord of Spirits is angry with them,

Because they acted as though they were the Lord Himself.

****6 Therefore all that is hidden shall come upon them,**

For ever and ever.

Neither angel nor man shall share in their portion,

But alone they shall bear their judgment,

For ever and ever.’**

Commentary:

Michael refuses to intercede for the Watchers, recognizing that their prideful rebellion crossed a line beyond mercy. They presumed God’s place, corrupting creation as though they had authority equal to the Lord of Spirits. Their judgment is eternal and solitary—they have no share with man or angel. This underscores the finality of divine justice: mercy is extended to mankind, but the fallen angels are cut off forever.

✧✧ Key Lessons from Enoch 68

1. **The Weight of Judgment:** Even mighty angels tremble at the decree of God’s justice against rebellion.
2. **No Defense for the Guilty:** Michael does not intercede—showing that there comes a point when judgment cannot be reversed.
3. **The Folly of Pride:** The Watchers’ sin was pride, claiming what belonged only to God. Pride still leads to destruction.
4. **God’s Judgment is Final:** While men may repent and find grace, the fallen angels bear an eternal, irreversible punishment.

Enoch 69 – Crawford Standard Bible

“The Names of the Fallen and the Power of the Oath”

Verse 1 – The Terror of Judgment

1 After this judgment they shall be terrified, and trembling shall seize them, because they revealed these things to those who dwell upon the earth.

Commentary:

The fallen angels are struck with terror, not only because of their punishment but also because their greatest sin was corrupting mankind with forbidden knowledge. Judgment comes because their rebellion did not remain in heaven but infected the earth.

Verses 2–3 – The Names of the Fallen Ones

2 And behold, these are the names of their chiefs:

**The first is Samjaza, the second Artaqifa, the third Armen,
the fourth Kokabel, the fifth Turael, the sixth Rumjal,
the seventh Danjal, the eighth Neqael, the ninth Baraqel,
the tenth Azazel, the eleventh Armaros, the twelfth Batarjal,
the thirteenth Busasejal, the fourteenth Hananel,
the fifteenth Turel, the sixteenth Simapesiel,
the seventeenth Jetrel, the eighteenth Tumaël,
the nineteenth Turel, the twentieth Rumaël,
and the twenty-first again Azazel.**

3 These are the chiefs of their angels, ruling in ranks over hundreds, fifties, and tens.

Commentary:

Here the chiefs of the fallen are named, showing their organized rebellion. They imitated the order of heaven but used it for corruption. The repetition of *Azazel* underscores his prominence in wickedness.

Verses 4–7 – The Works of the Wicked Angels

4 The first was named Jeon: he it is who led astray the sons of God, bringing them down to earth and seducing them by the daughters of men.

5 The second was named Asbeel: he gave evil counsel to the sons of God and led them to defile themselves with the daughters of men.

6 The third was named Gadreel: he revealed to men the weapons of death.

He led astray Eve,

And he showed mankind shields, coats of mail,

Swords, and all the weapons of war.

7 From his hand they have brought destruction upon the earth from that day and for ever.

Commentary:

These verses detail the specific corruptions introduced by the Watchers. Jeon and Asbeel led the

angels into forbidden union with women. Gadreel, associated with the serpent of Eden, revealed weapons and warfare, linking human violence to angelic rebellion.

Verses 8–10 – The Corruption of Knowledge

**8 The fourth was named Penemue: he taught mankind the secrets of wisdom,
the bitterness and the sweetness of knowledge,
and he introduced writing with ink and paper.**

**9 And by this many have sinned from eternity to eternity,
for men were not created for this purpose—
to confirm faith with pen and ink.**

**10 For men were created like the angels, pure and righteous,
so that death could not hold them.
But through this knowledge they are perishing,
and the power of death consumes them.**

Commentary:

Penemue corrupted wisdom itself, turning it into prideful knowledge. Even the gift of writing—something now seen as a blessing—was here portrayed as a tool of sin when used to replace living faith with lifeless ink. What God meant for purity, mankind twisted into rebellion.

Verse 11 – Kasdeja’s Deceptions

**11 The fifth was named Kasdeja: he revealed the wicked smittings of spirits and demons,
the afflictions of the embryo in the womb,
the bites of the serpent,
and the smittings of the noontide heat,
even the power of the serpent’s son named Taba’et.**

Commentary:

Kasdeja is linked to sorcery, abortion, and demonic afflictions. His corruptions attack life itself in its earliest stage, showing how rebellion against God produces destruction from conception onward.

Verses 12–13 – The Power of the Oath Revealed

**12 This is the task of Kasbeel, the chief of the oath,
who once dwelt in glory and revealed the hidden oath to the holy ones.
Its name is Biqa.**

**13 He sought from Michael the hidden name,
that he might declare it in an oath,
so that those who revealed secrets to men would tremble before it.**

Commentary:

Kasbeel (also called Beqa) corrupted even the holy oath, seeking divine authority for himself. This shows the perversion of spiritual authority: trying to use God's own decrees apart from His will.

Verses 14–24 – The Power of the Oath in Creation

****14 This is the strength of the oath, for it is mighty:**

By this oath the heavens were suspended before the world was created,
and they remain established forever.

15 By it the earth was founded upon the waters,
and from the secret chambers of the mountains flow beautiful streams.

16 By it the sea was established, with sand as its boundary,
and it dares not pass beyond it.

17 By it the depths are bound fast and unmoving.

18 By it the sun and the moon follow their appointed courses, never straying.

19 By it the stars complete their paths, each called by name,
and they answer Him from eternity to eternity.

20 By it the winds, waters, thunders, lightnings, hail, frost, mist, rain, and dew are preserved,
all glorifying the Lord of Spirits without ceasing.**

Commentary:

Here the power of God's oath is celebrated. His word alone sustains the universe: heavens, seas, sun, moon, stars, and every force of nature. Unlike the fallen angels who corrupted, God's decrees are fixed, eternal, and unshakable.

Verses 25–30 – The Son of Man Revealed

**25 And this oath preserves their paths,
and none of their courses shall fail.**

**26 And great joy was among them,
for the name of that Son of Man was revealed.**

**27 And He sat upon the throne of His glory,
and judgment was given to Him.**

He destroyed the sinners
and those who led the world astray.

28 With chains they shall be bound,
and in the place of their destruction they shall be imprisoned.
All their works shall vanish from the earth.

29 And from that time forward nothing corruptible shall remain,
for that Son of Man has appeared.
He has taken His seat upon the throne of His glory,
and all evil shall vanish from before Him.

30 And the word of that Son of Man shall go forth,
strong and unshakable before the Lord of Spirits.

Commentary:

The vision ends in triumph: the Son of Man—Christ-like in majesty—is revealed as the Judge and King. He sits on the throne of glory, binding the corrupt angels, destroying evil, and establishing incorruption forever. His word stands eternally unshaken.

✧✧ Key Lessons from Enoch 69

1. **Sinful Knowledge Corrupts:** The Watchers taught mankind forbidden secrets that brought war, death, and destruction.
2. **The Origin of Evil Arts:** Weaponry, sorcery, abortion, and demonology trace back to fallen angels.
3. **The Power of the Oath:** God's eternal word holds creation together, binding the heavens, seas, stars, and elements.
4. **Christ Revealed:** The Son of Man is unveiled as Judge and King, destroying corruption and ruling in everlasting glory.

Enoch 70 – Crawford Standard Bible

“Enoch Raised to the Son of Man”

Verse 1 – Enoch Taken Up

1 And it came to pass after these things that Enoch's name was exalted during his lifetime,
and it was lifted up to the Son of Man
and to the Lord of Spirits,
from among those who dwell upon the earth.

Commentary:

Enoch's righteousness set him apart while he still lived. God exalted his name and joined it with the Son of Man, a picture of eternal honor. He became a living testimony that those who walk with God are not forgotten but raised into His presence.

Verse 2 – Carried Away in the Spirit

**2 And he was carried aloft upon the chariots of the spirit,
and his name vanished from among men.**

Commentary:

Like Elijah later, Enoch was removed from the world in a supernatural way. His departure by the "chariots of the spirit" showed that his earthly story was swallowed up in heaven's purposes. His name no longer belonged to earth but to eternity.

Verse 3 – Between the Winds

**3 From that day forward I was no longer numbered among them,
for He set me between the North and the West winds,
where the angels stretched out cords to measure for me
the dwelling-place of the elect and the righteous.**

Commentary:

Enoch's place was changed from the company of men to the company of angels. The "measuring cords" symbolize God's sure preparation of an eternal dwelling for the righteous. His transition foreshadows Christ's promise of many mansions prepared for His people (John 14:2).

Verse 4 – The Fathers of Old

**4 And there I saw the first fathers,
and the righteous ones who from the beginning dwell in that holy place.**

Commentary:

Enoch was gathered to the righteous who had gone before him. His vision affirms the continuity of God's people across generations. The saints of old are not lost but dwell in God's holy place, awaiting the final resurrection and eternal kingdom.

✧✧ Key Lessons from Enoch 70

1. **Enoch's Exaltation:** His life of righteousness pleased God, leading to his translation into heavenly glory.

2. **Removed from Earthly Numbering:** Enoch's destiny shifted from mortal existence to eternal reality—an image of the elect's inheritance.
3. **The Dwelling of the Righteous:** God has measured and secured a place for His people; their eternal home is certain.
4. **Communion of the Fathers:** Enoch joins the faithful of old, anticipating the great gathering of the righteous in God's everlasting kingdom.

Enoch 71 – Crawford Standard Bible

“Enoch Before the Head of Days and the Son of Man”

Verses 1–2 – Enoch's Spirit Translated

**1 And it came to pass after this that my spirit was lifted up,
and I ascended into the heavens.**

**I saw the holy sons of God,
stepping upon flames of fire.
Their garments were white,
and their faces shone like snow.**

**2 And I saw two streams of fire,
and the light of that fire shone like hyacinth.
And I fell upon my face before the Lord of Spirits.**

Commentary:

Enoch is carried into the heavenly realm, beholding radiant beings clothed in holiness. Their appearance of fire and snow reflects both purity and power. Overwhelmed by such glory, Enoch falls before the Lord in awe and reverence.

Verses 3–4 – Michael Guides Enoch

**3 Then the angel Michael, one of the archangels, seized me by my right hand,
and lifted me up, and led me forth into all the secrets.**

**4 And he showed me all the secrets of righteousness,
and the ends of the heaven,
and the chambers of the stars and luminaries,
from where they proceed before the face of the holy ones.**

Commentary:

Michael, the merciful and mighty archangel, lifts Enoch into revelation. He is shown not only the order

of the heavens but also the foundations of righteousness. The mysteries of creation are revealed to him as signs of God's divine order.

Verses 5–8 – The Heaven of Heavens

**5 And he carried my spirit into the heaven of heavens,
and I saw a structure built of crystal,
and between the crystals were tongues of living fire.**

**6 And I saw the girdle which bound the house of fire,
and on its four sides streams of living fire encircled it.**

**7 Around it stood the Seraphim, Cherubim, and Ophanim,
those who do not sleep,
but guard the throne of His glory.**

**8 And I saw angels without number—
a thousand thousands, and ten thousand times ten thousand—
encircling the house.
And Michael, Raphael, Gabriel, and Phanuel,
the holy angels who dwell above the heavens,
went in and out of that house.**

Commentary:

The “heaven of heavens” is described as crystal and fire, radiating eternal glory. Around it stand the highest angelic orders—Seraphim, Cherubim, and Ophanim—ever-watchful over God's throne. Innumerable angels surround the house of fire, where the four great archangels serve before the Lord.

Verses 9–12 – The Head of Days Appears

**9 And they came forth from that house,
with Michael, Gabriel, Raphael, and Phanuel,
and a multitude of holy angels without number.**

**10 And with them was the Head of Days,
His head white and pure as wool,
and His raiment indescribable.**

**11 And I fell on my face,
and my whole body weakened,
and my spirit was transfigured.
And I cried out with a loud voice,
blessing and glorifying with the spirit of power.**

**12 And the blessings from my mouth were pleasing before the Head of Days.
And the Head of Days came with Michael, Gabriel, Raphael, and Phanuel,
and with thousands upon thousands of angels without number.**

Commentary:

The eternal God—the Head of Days—appears in radiant majesty, white as wool, clothed in indescribable garments of glory. Enoch is undone in His presence, yet his cry of praise is accepted. Surrounded by multitudes of angels, the Ancient of Days reigns in sovereign majesty.

Verses 14–16 – The Son of Man Revealed

14 Then one of the angels came to me and said:

**“This is the Son of Man,
born unto righteousness.
Righteousness abides upon him,
and the righteousness of the Head of Days forsakes him not.”**

15 And he said unto me:

**“He proclaims peace to you
in the name of the world to come.
For from the beginning has peace proceeded,
and so shall it be to you forever and ever.**

**16 And all shall walk in his ways,
for righteousness never departs from him.
With him shall be their dwelling-places,
and with him their inheritance.
They shall not be separated from him
forever and ever and ever.
And there shall be length of days with that Son of Man.
The righteous shall have peace,
and an upright way,
in the name of the Lord of Spirits
forever and ever.”**

Commentary:

Here the angel identifies the mysterious Son of Man, eternally righteous and inseparable from the Head of Days. He is the giver of peace, both now and in the age to come. The elect will dwell with Him forever, never separated, clothed in eternal life and peace.

✧✧ Key Lessons from Enoch 71

1. **The Heaven of Heavens:** Enoch beholds the crystal throne room of God, filled with fire and guarded by angelic hosts.
2. **The Head of Days:** God Himself appears in indescribable majesty, sovereign over all creation.
3. **The Son of Man Revealed:** Eternally righteous, He brings peace and inheritance to the elect.
4. **Eternal Union:** The righteous will dwell with the Son of Man forever, never separated, secure in everlasting peace.

Enoch 72 – Crawford Standard Bible

“The Book of the Luminaries – The Course of the Sun”

Verses 1–2 – The Angel Uriel Teaches Enoch

**1 This is the book of the courses of the heavenly luminaries,
their order and dominion,
their seasons and their months,
according to their names and their places of origin,
as revealed to me by Uriel, the holy angel,
the guide of the luminaries of heaven.**

**2 He showed me all their laws,
precisely as they are,
for all the years of the world until eternity,
until the new creation is completed,
which shall endure forever.**

Commentary:

Uriel, the angel of the luminaries, reveals to Enoch the mysteries of the heavens. These are not random patterns, but precise laws ordained by God to govern time, seasons, and creation until the final new creation.

Verses 3–6 – The Path of the Sun

**3 The great luminary, called the Sun, rises in the eastern portals of heaven
and sets in the western portals of heaven.**

**4 I saw six portals of rising and six portals of setting,
both for the sun and the moon,
and also the portals for the stars and those who lead them,
each in its appointed order.**

**5 The circumference of the sun is like the heavens,
and it is filled with fire that gives light and heat.**

**6 Its chariot is driven by the wind,
and it travels northward to return to its rising,
entering the proper portal to shine upon the face of the heavens.**

Commentary:

The sun, blazing with fire, follows a fixed course through heavenly portals. It is driven by divine power, not chance, and its cycle of rising and setting governs the very rhythm of life on earth.

Verses 7–9 – The Seasons of the Year (Spring to Summer)

**7 In the first month, the sun rises through the fourth portal,
thirty mornings in succession,
setting in the same portal in the west.
During this time the days grow longer,
until the day measures ten parts, and the night eight.**

**8 In the second month, it rises through the fifth portal,
thirty mornings,
and the day lengthens to eleven parts,
while the night shortens to seven.**

**9 In the third month, the sun rises through the sixth portal,
for thirty-one mornings.
On that day the day becomes twelve parts,
and the night six.
The longest day and shortest night are thus completed.**

Commentary:

The months are ordered by the portals of the sun, gradually lengthening the days until midsummer when day reaches its peak. The balance of time itself is under God's command.

Verses 10–13 – The Seasons of the Year (Autumn to Winter)

**10 Thereafter, the sun begins to shorten the days,
descending through the same portals.
It rises again in the fifth, then the fourth,
the third, the second, and finally the first portal,
each for thirty or thirty-one mornings,
until the night grows longer than the day.**

**11 In the seventh month, the day and night are equal again,
nine parts each.**

12 By the tenth month, the night is eleven parts and the day seven.

**13 By the twelfth month, the night reaches twelve parts,
double the day which is six.**

Commentary:

Just as days grow longer in spring, they shorten in autumn. By winter the nights dominate, but this too is part of God's cycle. Nothing in creation is without its appointed time.

Verses 14–15 – The Year Completed

**14 Thus the sun completes its circuit,
returning through the same portals,
shortening the nights until day and night are again equal.**

15 The year is reckoned as three hundred and sixty-four days.

Commentary:

The Book of Luminaries reveals a sacred solar calendar of 364 days, a perfect cycle of balance, unlike the uneven calendars of men. It highlights God's design for timekeeping in creation.

Verses 16–17 – The Glory of the Sun

**16 Through the course of the sun
the distinctions of days and nights are made:
longer days and shorter nights,
shorter days and longer nights.**

**17 The sun is the great luminary,
never ceasing in its course,
its light seven times brighter than the moon,
yet equal to it in size.**

Commentary:

The sun is the ruler of day, its brightness surpassing all other luminaries. Yet even its power is bound to God's appointed order. Its unceasing circuit testifies to the faithfulness of the Creator.

✧ ✧ Key Lessons from Enoch 72

1. **Cosmic Order:** The sun follows a divinely ordained path through portals, marking seasons and balance.
2. **Divine Precision:** Every shift of day and night is decreed by God, not by chance.
3. **Sacred Calendar:** The 364-day year reflects a heavenly order of symmetry and purpose.

4. **Glory of Creation:** The sun shines as a witness to God’s majesty, faithfully carrying out His command.

Enoch 73 – Crawford Standard Bible

“The Course of the Moon”

Verse 1–2 – The Law of the Lesser Light

1 After this I was shown another law,
concerning the smaller luminary, the Moon.
Her circumference is like the circumference of the heavens,
and her chariot is driven by the wind.
Light is given to her in fixed measure.

2 Her rising and setting change each month,
and her days are like the days of the sun.
When her light is full,
it equals one-seventh of the light of the sun.

Commentary:

The moon, though lesser than the sun, still follows a divine law. Her movement is not random but measured, her light borrowed, and her course fixed by God. Her brightness—only a fraction of the sun’s—shows both her humility and her dependence on the greater luminary.

Verses 3–4 – The First Appearance

3 The moon first appears in the east on the thirtieth morning.
On that day she becomes visible,
rising together with the sun in the same portal.

4 At first, only one-seventh of her light is revealed,
and the rest of her circle is dark,
holding only a small portion of brightness,
about one fourteenth of her full light.

Commentary:

The moon’s cycle begins in obscurity, with only a sliver of light revealed. This faint beginning reminds us that God often works in gradual revelation—small at first, but growing in time.

Verses 5–7 – Her Growing Light

5 As the days continue, she receives more light:
each time adding a portion,
until her shining grows from one-seventh,
to half,
to fullness.

6 She sets with the sun,
and rises with him,
receiving from his light.

7 But in the nights of her cycle,
she gradually separates from the sun's rising,
becoming brighter in her thirteen remaining parts,
until she completes her phase.

Commentary:

The moon's light increases little by little until it reaches fullness, reflecting the sun. Just so, the righteous grow in grace, receiving light not of their own but from God. Her separation from the sun in her cycle shows both dependence and distinction—an appointed order God has set for times and seasons.

✧✧ Key Lessons from Enoch 73

1. **Divine Order in the Moon:** The moon, like the sun, obeys the laws God has fixed from the beginning.
2. **The Measure of Light:** Her brightness is given in measure, teaching us that all creation is dependent on God.
3. **Signs and Seasons:** The moon marks months and times, a witness of God's sovereignty over creation.
4. **Growth to Fullness:** Just as the moon waxes from faint light to fullness, so too does the life of the faithful grow under God's light.

Enoch 74 – Crawford Standard Bible

“The Course of the Moon and the Measure of Years”

Verses 1–3 – The Law of the Moon’s Revolution

**1 And I saw another course, a law for the moon,
and how, according to that law, she completes her monthly revolution.**

**2 Uriel, the holy angel who is the leader of them all,
showed me their positions and their courses.**

**And I wrote down their months as they were,
and the appearance of their light,
until fifteen days were accomplished.**

**3 In single seventh parts she completes all her light in the east,
and in single seventh parts she completes all her darkness in the west.**

Commentary:

The moon, unlike the sun, moves in cycles of waxing and waning, gaining and losing light in measured portions. Uriel, God’s appointed guide, reveals these heavenly laws to Enoch, showing that even the moon’s changes are precise and ordained.

Verses 4–9 – Her Changing Paths

**4 In certain months she alters her setting,
and in certain months she pursues her own peculiar course.**

**5 In two months she sets with the sun,
in the two middle portals, the third and the fourth.**

**6 For seven days she goes forth,
then turns back and returns through the portal where the sun rises,
and there she completes all her light.**

**7 She recedes from the sun,
and in eight days enters the sixth portal from which the sun goes forth.**

**8 And when the sun goes forth from the fourth portal,
she goes for seven days until she enters the fifth,
and then returns in seven days into the fourth portal
and there she accomplishes all her light.**

**9 Again she recedes, and in eight days enters the first portal,
and then returns in seven days into the fourth portal,
from which the sun goes forth.**

Commentary:

The moon’s paths shift throughout the year, sometimes aligning with the sun, sometimes moving apart. Her varying courses remind us that God has set diversity within creation, yet all remains under His ordered design.

Verses 10–14 – The Measure of the Years

10 Thus I saw their positions:

how the moon rose and the sun set in those days.

11 And when five years are added together,

the sun has an overplus of thirty days,

so that in those years the days amount to 364.

12 The overplus of the sun and stars amounts to six days:

in five years six days each year become thirty days.

13 But the moon falls behind the sun and stars

to the number of thirty days.

14 Yet the sun and stars keep the years exactly,

never advancing or delaying by a single day unto eternity,

but completing the years with perfect justice in 364 days.

Commentary:

The Book of Luminaries emphasizes a **364-day year**—a perfect and divinely fixed calendar. Unlike the moon, which lags behind, the sun and stars keep their time exactly, showing God’s unchanging order in creation.

Verses 15–18 – The Count of Days

15 In three years there are 1,092 days,

and in five years 1,820 days,

so that in eight years there are 2,912 days.

16 But for the moon the days in three years amount to 1,062,

and in five years she falls fifty days behind,

so that her count is 1,770 days.

17 In eight years the moon falls behind eighty days,

for her stations are slower than the sun and the stars.

18 Yet the year is accurately completed in conformity with their world-stations,

and the sun rises and sets through its portals,

thirty days in each.

Commentary:

Mathematical precision is highlighted here—sun, stars, and moon are weighed and measured. The moon’s slowness demonstrates imperfection compared to the constancy of the sun and stars. Yet God’s order ensures the full year is kept exact.

✧✧ Key Lessons from Enoch 74

1. **The Order of Time:** The moon's revolutions are guided by divine law, ensuring seasons and months.
2. **Human Frailty vs. God's Perfection:** Just as the moon falls behind, mankind falters; yet God's order remains perfect.
3. **The Fixed Year:** The 364-day year symbolizes divine symmetry, reminding us of God's precise design.
4. **Dependence on the Creator:** Even the luminaries reveal their reliance on God's command, testifying to His faithfulness.

Enoch 75 – Crawford Standard Bible

“The Leaders of the Luminaries and the Intercalary Days”

Verses 1–3 – The Four Intercalary Days

1 And the leaders of the heads of the thousands,
who are placed over the whole creation and over all the stars,
have charge of the four intercalary days,
inseparable from their office, according to the reckoning of the year.

2 These render service on the four days which are not reckoned in the year.
And because of them men go astray in their counting.

3 Yet the luminaries truly render service at their world-stations:
one in the first portal,
one in the third,
one in the fourth,
and one in the sixth.

Thus the exactness of the year is accomplished in three hundred and sixty-four stations.

Commentary:

Here Enoch is shown the mystery of the **intercalary days**—four days not included in the normal 360 count. They are essential for keeping the 364-day year exact, yet mankind often miscalculates them. God's angels oversee even these days, ensuring the heavens keep perfect time.

Verses 4–5 – Uriel's Charge Over the Luminaries

4 For the signs and the times and the years and the days
the angel Uriel showed to me,
whom the Lord of glory has set forever

over all the luminaries of the heavens,
that they might rule on the face of the heavens,
be seen upon the earth,
and be leaders for the day and the night—
the sun, the moon, and the stars,
and all the ministering hosts that make their revolution
in the chariots of the heavens.

5 And Uriel showed me twelve doors open
in the circumference of the sun's chariot in the heavens,
through which the rays of the sun break forth,
and from them warmth is diffused upon the earth
when they are opened in their appointed seasons.

Commentary:

Uriel is entrusted with the governing of all the luminaries. His role demonstrates that the stars, moon, and sun are not random, but under angelic administration by God's command. The **twelve doors of the sun** mark its movement through the heavens, releasing light and warmth according to the seasons.

Verses 6–8 – The Twelve Doors of the Sun and the Openings of the Heavens

6 And for the winds and the spirit of the dew there are also openings,
standing open in the heavens at the ends.

7 As for the twelve portals of the heavens at the ends of the earth,
out of them go forth the sun, the moon, and the stars,
and all the works of the heavens in the east and in the west.

8 And many windows stand open to the left and right of them;
and one window at its appointed season produces warmth,
corresponding to the doors from which the stars come forth,
according as He has commanded them,
and wherein they set according to their number.

Commentary:

The heavens are pictured as full of **portals and windows**, each one a channel through which God directs the forces of creation—light, wind, and dew. The imagery stresses that nature does not run itself; all flows according to God's appointed design.

Verses 9–10 – The Chariots of the Stars

9 And I saw the chariots in the heavens,
running in the world above those portals,
in which revolve the stars that never set.

**10 And one is greater than all the rest,
and it makes its course through the entire world.**

Commentary:

The stars are described as riding in **heavenly chariots**, circling without ceasing. Some stars never set, always shining in their appointed places. One great star, likely symbolizing the sun, dominates the rest, traveling across the whole world as God's chief luminary.

✧✧ **Key Lessons from Enoch 75**

1. **God's Order is Perfect:** Even the mysterious intercalary days are under angelic oversight, showing divine precision.
2. **Uriel's Authority:** God entrusts His angels with the governance of the cosmos, reflecting heavenly order.
3. **Creation's Portals:** The heavens operate with divinely ordained openings, windows, and courses—none of it is random.
4. **Faithfulness of the Heavens:** While mankind errs in counting, the luminaries never fail to obey their Creator.
5. **The Glory of God's Design:** From the greatest star to the smallest, all creation points back to the sovereignty of the Lord of Spirits.

Enoch 76 – Crawford Standard Bible

“The Twelve Winds of Heaven”

Verses 1–4 – The Twelve Portals of the Winds

**1 At the ends of the earth I saw twelve portals open to all the quarters of the heavens,
from which the winds go forth and blow over the earth.**

**2 Three of them were open on the face of the east,
three on the west,
three on the right hand (the south),
and three on the left hand (the north).**

**3 The three first are of the east,
and three of the north,
and three of the south,
and three of the west.**

**4 Through four of these come winds of blessing and prosperity,
but from the other eight come winds of hurt and destruction.
When they are sent, they bring devastation on all the earth,
upon the waters, upon those who dwell upon it,
and upon everything in the seas and on the land.**

Commentary:

Enoch is shown that the winds are not chaotic forces but are released from **heavenly portals**—fixed gates at the ends of the earth. Their purpose is both **beneficial and destructive**. Four are designated for blessing (life-giving rain, dew, prosperity), while eight bring calamity (drought, storms, locusts, desolation). This reflects the dual role of creation: **God uses nature to bless the obedient and to judge the disobedient**. The ancients saw the winds as mysterious, but here they are revealed as **servants of divine will**, each with an appointed mission.

Verses 5–7 – The Winds of the East

**5 The first wind from the east, inclining toward the south,
brings desolation, drought, heat, and destruction.**

**6 From the second portal in the middle comes what is fitting:
rain, fruitfulness, prosperity, and dew.**

7 From the third portal toward the north come cold and drought.

Commentary:

The **east winds** have mixed character. The first is severe, scorching the land with heat and famine, reminiscent of the "east wind" that withered crops in Egypt (Genesis 41:6). The second is balanced, bringing **rain, dew, and fertility**—a picture of God's gracious provision. The third is chilling, bringing cold and drought, a reminder that God can withhold as well as supply. These three reveal that life and survival depend not on human control but on **God's appointed order of provision and restraint**.

Verses 8–10 – The Winds of the South

8 From the first portal inclining toward the east comes a hot wind.

**9 From the middle portal next to it come fragrant smells,
dew, rain, prosperity, and health.**

10 From the third portal toward the west come dew, rain, locusts, and desolation.

Commentary:

The **south winds** bring both **comfort and danger**. The first blows hot and oppressive. The second, however, is refreshing, bringing **fragrance, health, and prosperity**—symbolic of healing and renewal. The third mixes blessing and judgment: while dew and rain come, so do **locusts and destruction**. This

duality illustrates that **the same forces can bless or curse depending on God's purpose**—a warning that prosperity without faithfulness can turn into devastation.

Verses 11–13 – The Winds of the North

11 From the first portal toward the east come dew, rain, locusts, and desolation.

12 From the middle portal comes health, rain, dew, and prosperity.

13 From the third portal toward the west come cloud, hoarfrost, snow, rain, dew, and locusts.

Commentary:

The **north winds** are often associated with cold, storms, and barrenness. The first portal again shows a **mixture**—dew and rain (life-giving), but also locusts and desolation (destructive). The second portal provides blessing: health, prosperity, and gentle waters. The third is the harshest, bringing **clouds, frost, and snow**, along with locusts, echoing plagues and ruin. These northern winds remind us of **God's power over the extremes of creation**—to refresh or to devastate, to bless or to judge.

Verses 14–16 – The Winds of the West

14 From the first portal adjoining the north come dew, hoarfrost, cold, snow, and frost.

15 From the middle portal come dew, rain, prosperity, and blessing.

16 From the last portal adjoining the south come drought, desolation, burning, and destruction.

Commentary:

The **west winds** follow the same pattern of contrast. The first is bitter with frost and snow. The second is mild and generous, bringing blessing and prosperity. The third, however, is severe, unleashing drought, desolation, and burning heat. The west winds echo the principle repeated in the chapter: **the same element (wind) can either nourish or destroy depending on divine command**. God directs the winds like a king commands his armies—sometimes for peace, sometimes for judgment.

Verse 17 – Enoch's Instruction to Methuselah

17 Thus the twelve portals of the four quarters of the heavens are completed, with all their laws, their plagues, and their blessings.

And all these I showed to you, my son Methuselah.

Commentary:

Enoch closes this vision by handing the knowledge to **Methuselah**, ensuring it is preserved for future generations. This passing down of wisdom reflects the biblical pattern of inheritance: God's truth is never meant to die with one generation but to be **recorded, taught, and guarded**. The winds, whether

bringing **plagues or blessings**, stand as testimonies to God's sovereignty and as lessons for the faithful to trust in His order.

✧ Key Lessons from Enoch 76

1. **God Governs the Winds:** Every breeze, storm, and current is directed by His command.
2. **Blessing and Judgment Flow Together:** Four winds bring life, eight bring destruction—reminding us of God's mercy balanced by His justice.
3. **Creation as Teacher:** Nature itself warns that disobedience brings ruin while faithfulness is rewarded.
4. **The Duality of Providence:** The same wind can heal or destroy; the difference lies in God's purpose for that moment.
5. **Faith Passed Down:** Enoch's instruction to Methuselah shows God's desire for each generation to preserve and pass on truth.

Enoch 77 – Crawford Standard Bible

“The Quarters of the Earth and the Great Rivers”

Verses 1–4 – The Four Quarters of the World

1 The first quarter is called the East, because it is the first.

2 The second is called the South,
because in a special way the Most High,
who is blessed forever, will descend there.

3 The third is the West, called the diminished,
because there all the luminaries of heaven wane and go down.

4 The fourth is the North, which is divided into three parts:
the first is for the dwelling of men,
the second holds seas of water, abysses, forests, rivers, darkness, and clouds,
the third contains the Garden of Righteousness.

Commentary:

The world is revealed as ordered into **four quarters**, each with a distinct character. The **East** is the place of beginnings, symbolic of rising light and new creation. The **South** is prophetic, for there the Most High will one day **descend**, showing God's intent to dwell among His people. The **West** is called the diminished, for it is the place of **setting and decline**, where light fades—reminding us of mortality and the passing of days. The **North** is the most mysterious, divided into three parts: the habitation of

humanity, the untamed realms of seas and darkness, and the **Garden of Righteousness**, the hidden dwelling place of the elect. Together these quarters declare that the world is not random but filled with divine meaning and purpose.

Verse 5 – The Mountains and the Seasons

**5 I saw seven high mountains,
greater than all the mountains of the earth.
From them comes forth hoarfrost,
and the passing of days, seasons, and years.**

Commentary:

The **seven mountains** represent the great foundations of creation. From them flow the measures of time: **frost marking winter, and the cycles of days and seasons**. The mountains serve as more than geography—they are **timekeepers**, anchoring the rhythm of the world. Their number, seven, is not accidental: it is the number of completeness, echoing the seven days of creation. Enoch is shown that even the seasons, which men often take for granted, are the result of **divine design, flowing from the hidden structures of the earth**.

Verse 6 – The Seven Great Rivers

****6 I saw seven rivers on the earth,
greater than all the rivers:**

One flows from the west and pours its waters into the Great Sea.

Two flow from the north into the Erythraean Sea in the east.

Four flow from the northern side to their own seas:

two into the Erythraean Sea,

and two into the Great Sea.

(Some say into the desert.)**

Commentary:

The **seven great rivers** mirror the mountains in number and in significance. They divide the earth, watering it and shaping its boundaries. The description recalls the **rivers of Eden** in Genesis 2, flowing outward to water the world. The distinction between the Great Sea (often seen as the Mediterranean) and the Erythraean Sea (possibly the Red Sea or Persian Gulf) ties the vision to ancient geography, yet the symbolism is larger: rivers are **lifelines of creation**, sustaining peoples and lands. Their number again stresses **completeness and divine order**, showing that even the waters of the earth flow by God's decree.

Verse 7 – The Seven Great Islands

7 I also saw seven great islands:
two on the mainland,
and five in the Great Sea.

Commentary:

The **seven islands** represent the scattered habitations of mankind across the earth. The division of two upon the land and five in the sea reminds us that God’s creation is vast, stretching across both **continents and oceans**. Just as mountains and rivers anchor the seasons and lands, so the islands represent the **spread of nations**. They stand as symbols of God’s provision for all peoples, whether on the mainland or across the seas.

✧✧ Key Lessons from Enoch 77

1. **God Orders Creation:** The four quarters, rivers, mountains, and islands all follow His divine plan.
2. **The South as Holy Ground:** The prophecy that the Most High descends in the south anticipates His dwelling with mankind.
3. **The Garden of Righteousness Exists:** Hidden in the north is the promise of paradise for the elect.
4. **Sevens in Creation:** Mountains, rivers, and islands are grouped in sevens, reflecting God’s perfect completeness.
5. **The World is a Testimony:** Geography itself—its light, darkness, seasons, and waters—teaches us about the sovereignty and order of the Creator.

Enoch 78 – Crawford Standard Bible

“The Names and Laws of the Sun and Moon”

Verses 1–2 – The Names of the Sun and Moon

1 The names of the sun are:

The first: Orjares

The second: Tomas

2 The moon has four names:

The first: Asonja

The second: Ebla

The third: Benase

The fourth: Erae

Commentary:

The naming of the sun and moon shows that even the greatest luminaries are not self-existent; they belong to the Creator. Their names—**Orjares and Tomas** for the sun, **Asonja, Ebla, Benase, and Erae** for the moon—testify to God’s personal ordering of creation. In the ancient world, nations worshiped the sun and moon as deities, but here Enoch reveals that they are simply servants of the Most High, appointed and governed by Him.

Verses 3–5 – The Two Great Luminaries

3 These are the two great lights:

**Their circumference is like the circumference of heaven,
And the size of both is alike.**

**4 The sun has seven portions of light more than the moon,
and in measured order this light is transferred,
until the seventh portion is completed.**

**5 Both set through the portals of the west,
circle by the north,
and rise again through the portals of the east
on the face of the heaven.**

Commentary:

Here the **sun and moon are described as equal in size**, though differing in brightness. The sun is given **sevenfold more light**, symbolizing perfection and completeness. The moon receives her light by **measured transfer** from the sun, reminding us that creation does not generate its own power but reflects the One who is Light Himself. The reference to their movement through **portals of the east and west** emphasizes divine order in their rising and setting, sustaining the rhythm of day and night.

Verses 6–9 – The Course of the Moon

6 When the moon rises, one fourteenth part of her light appears.

**7 On the fourteenth day she accomplishes her fullness,
receiving fifteen parts of light,
and her shining is complete.**

8 Then she begins to wane:

- Day 1 → 14 parts
- Day 2 → 13 parts

- Day 3 → 12 parts
- Day 4 → 11 parts
- Day 5 → 10 parts
- Day 6 → 9 parts
- Day 7 → 8 parts
- Day 8 → 7 parts
- Day 9 → 6 parts
- Day 10 → 5 parts
- Day 11 → 4 parts
- Day 12 → 3 parts
- Day 13 → 2 parts
- Day 14 → ½ of one part

**9 On the fifteenth day her light disappears,
and she is wholly dark.**

Commentary:

The moon's phases are explained with mathematical precision. Each day she **gains or loses a portion of light** until she reaches fullness or darkness. The **waxing and waning** of the moon symbolize the cycles of life: growth, fullness, decline, and rest. Just as the moon's darkening is not the end but part of her renewal, so too does Scripture remind us that times of emptiness or silence prepare the way for new rising under God's hand.

Verses 10–14 – The Months of the Moon

10 Some months contain 29 days, and others 28 days.

**11 Uriel showed me another law:
the moon receives her light from the sun,
transferring it in her course when she is opposite to him.**

**12 For fourteen days she grows in light until full,
rising in the east as the sun sets in the west.**

13 On that night she shines all night until the sun rises against her.

**14 Then she wanes again,
until her light disappears,
and the month is complete,
her circle void of light.**

Commentary:

Enoch is told that the moon is not an independent source of light, but a **receiver and reflector** of the sun's glory. Her alternating 29- and 28-day months reveal her delicate balance. When she rises opposite the sun, she shines at her fullest, illuminating the night. This dependence upon the sun echoes the believer's dependence upon God: we shine not with our own brightness, but only by reflecting the glory we receive from Him.

Verses 15–17 – The Fixed Pattern of Her Course

15 In three months she makes thirty days each,
and in three months she makes twenty-nine days each,
completing her waning in the first period—
a total of one hundred seventy-seven days.

16 Again, in her going forth,
she makes three months of thirty days each,
and three months of twenty-nine days each.

17 By night she appears like a man for twenty days,
but by day she appears like the heaven itself,
having nothing in her except her light.

Commentary:

The **177-day count** shows the accuracy of the moon's revolutions, revealing a consistent yet dependent pattern. Her alternating cycle of 30- and 29-day months ensures the proper reckoning of seasons, holy days, and times appointed by God. The description that she appears like a **man by night** may refer to the shadows and markings of her surface, while by day she vanishes into the heavens, invisible except as a faint presence. Her testimony is clear: the moon is both constant and fragile, **a faithful servant of the Creator's order, not a ruler in herself**.

✧✧ Key Lessons from Enoch 78

1. **God Names and Governs the Luminaries:** The sun and moon are not gods to be worshiped, but creations known and named by the Lord of Spirits.
2. **The Order of the Heavens Is Precise:** Their phases and cycles are fixed by divine law, testifying to God's perfect design.
3. **Light and Darkness Teach a Pattern:** The waxing and waning of the moon illustrate life's appointed seasons of growth, fullness, decline, and renewal.
4. **The Witness of the Heavens:** The sun and moon daily declare the Creator's wisdom and faithfulness, keeping the appointed times.

Enoch 79 – Crawford Standard Bible

“The Laws of the Stars and the Waning of the Moon”

Verses 1–2 – The Completion of the Heavenly Laws

1 And now, my son, I have shown you everything,
and the law of all the stars of the heaven is complete.

2 He showed me the laws for every day,
for every season of rule,
for every year,
and for its appointed course,
and for the order given to it in every month and every week.

Commentary:

Enoch is told that nothing in the heavens is random. Every star, every day, every season is subject to God’s **fixed law**. This is more than astronomy—it is theology. The heavens declare not just times and seasons but the faithfulness of the Creator who established them. The stars are not wandering lights; their courses are decreed. For mankind, this means **time itself is sacred**—days, weeks, months, and years are gifts from God, governed by His order.

Verses 3–4 – The Waning of the Moon

3 He showed me the waning of the moon,
which takes place in the sixth portal.
For in the sixth portal her light is completed,
and after this begins the waning.

4 The waning continues in its season,
through the first portal,
until one hundred and seventy-seven days are fulfilled,
reckoned according to weeks—
twenty-five weeks and two days.

Commentary:

The moon’s cycle is described with **mathematical precision**: her light is full in the sixth portal, then she wanes step by step until her course is completed. The total of **177 days** emphasizes that God’s order extends to the smallest detail. The moon’s phases remind us that light and life are not static—they wax and wane by divine decree. Just as the moon depends on the sun for its light, so mankind depends on God for renewal. What seems like decline (waning) is in fact part of God’s cycle of restoration.

Verses 5–6 – The Order of the Moon with the Sun and Stars

5 In her course she falls behind the sun
and the order of the stars
by exactly five days in one period.

6 Such is the pattern and design of every luminary
which Uriel the archangel,
their leader,
showed unto me.

Commentary:

Here Enoch learns that the moon lags behind the sun and stars, showing that even the heavenly bodies differ in their rhythms. Yet, despite this, the system remains in perfect balance. The moon's **five-day delay** serves as a reminder of the diversity within unity in God's creation: each luminary has its role, its timing, and its measure. Uriel, the angel of the luminaries, reveals that the **harmony of the cosmos** is not accidental but carefully crafted by God. For mankind, this means that even apparent imperfections or delays serve a purpose in the grand design.

✧ Key Lessons from Enoch 79

1. **God's Order Is Perfect:** Every star, sun, and moon follows the precise course set by God, testifying to His sovereignty.
2. **The Moon's Waning Teaches Dependence:** Her diminishing light mirrors human frailty, yet her renewal points to God's sustaining power.
3. **Time Itself Belongs to God:** Days, weeks, months, and years are measured by His command, not human invention.
4. **Heavenly Witness:** The luminaries silently but faithfully declare God's wisdom, balance, and constancy.

Enoch 80 – Crawford Standard Bible

“The Corruption of the Heavenly Order in the Days of Sinners”

Verses 1 – Uriel's Warning

1 And in those days the angel Uriel answered and said to me:
“Behold, I have shown you everything, Enoch,
and I have revealed all that you should see:
the sun and the moon,
the leaders of the stars of heaven,

and all those who turn them,
their tasks, their times, and their departures.”

Commentary:

Uriel, the angel of the luminaries, reminds Enoch that he has been given a full revelation of the heavenly order. Nothing is hidden—every orbit, task, and season has been shown. This establishes a **contrast**: creation is perfectly ordered, but sin will disturb it. The heavenly bodies are not autonomous but servants of God, carrying out their appointed tasks. Enoch is to understand that the **laws of the heavens** reflect God’s wisdom, and when humanity rebels, even these ordered systems bear witness against them.

Verses 2–3 – Signs of Disorder on Earth

**2 In the days of the sinners the years shall be shortened,
and their seed shall be slow upon their lands and fields.
All things on the earth shall be altered,
and shall not appear in their time.
The rain shall be kept back,
and heaven shall withhold it.**

**3 In those times the fruits of the earth shall be delayed,
and shall not grow in their appointed season,
and the fruits of the trees shall be withheld in their time.**

Commentary:

Here we see the **curse of sin**: time itself seems shortened, harvests are delayed, and rain withheld. Nature falls out of rhythm when humanity falls out of fellowship with God. The **slowness of seed** and the barrenness of the fields reflect God’s judgment, echoing the covenant curses in Leviticus 26 and Deuteronomy 28. Disobedience breaks harmony, and the earth mourns with its inhabitants (cf. Romans 8:22).

Verses 4–6 – The Disturbance of the Luminaries

**4 And the moon shall change her order,
and shall not appear in her time.**

**5 And in those days the sun shall be seen,
and he shall journey in the evening
on the extremity of the great chariot in the west,
and shall shine more brightly than accords with the order of light.**

**6 And many chiefs of the stars shall transgress the order prescribed;
they shall alter their orbits and tasks,
and shall not appear in the seasons appointed to them.**

Commentary:

Not only the earth, but the heavens themselves will appear **disordered** in the days of sinners. The moon fails to keep her time, the sun appears brighter than its design, and the stars stray from their courses. This imagery may reflect both **cosmic disturbances** and the perception of chaos caused by human sin. What should be constant becomes uncertain, showing that **sin distorts man's relationship with creation**. When man worships the creation instead of the Creator, God allows the signs in heaven to reflect that disorder.

Verses 7–8 – The Judgment upon Idolatry

**7 And the whole order of the stars shall be hidden from sinners,
and the thoughts of those on the earth shall err concerning them.
They shall depart from all their ways,
and shall take them to be gods.**

**8 And evil shall be multiplied upon them,
and punishment shall come upon them,
so as to destroy them all.**

Commentary:

The greatest tragedy is not simply cosmic confusion but **spiritual blindness**. The order of the stars is hidden from sinners—they cannot discern the Creator behind creation. Instead, they fall into **idolatry**, worshiping the sun, moon, and stars as gods. This distortion multiplies evil on the earth, leading inevitably to **judgment and destruction**. The message is clear: those who abandon the Lord of Spirits will be abandoned to the futility of their own thinking, until punishment overtakes them.

✧ Key Lessons from Enoch 80

1. **Sin Corrupts Creation:** Human rebellion disturbs the balance of both earth and sky, showing the far-reaching consequences of sin.
2. **The Disturbance of Nature:** Withheld rains, barren fields, and delayed harvests remind us that blessings depend on covenant faithfulness.
3. **Heavenly Signs Are Not Gods:** Stars and luminaries are servants of God, not objects of worship—idolatry blinds men to the truth.
4. **Judgment Is Certain:** Those who twist creation for false worship face destruction, for God will not share His glory with another.

Enoch 81 – Crawford Standard Bible

“The Heavenly Tablets and the Final Instructions to Methuselah”

Verses 1–2 – The Heavenly Tablets

1 And he said unto me:

“Observe, Enoch, these heavenly tablets,
and read what is written upon them,
and mark every individual fact.”

2 And I observed the heavenly tablets,
and I read everything that was written upon them,
and I understood all things.

I read the book of all the deeds of mankind,
and of all the children of flesh
that shall be upon the earth
to the remotest generations.

Commentary:

Here Enoch is given a vision of the **heavenly record books**. Nothing escapes God’s notice—every deed of every generation is written down. These tablets symbolize God’s **omniscience and perfect justice**. Just as Scripture later speaks of the “Book of Life” (Revelation 20:12), here Enoch beholds the eternal record where the righteous are remembered for blessing, and the wicked for judgment. His understanding of “all things” underscores that history itself unfolds under the Lord of Spirits’ command.

Verse 3 – Praise for God’s Works

3 And forthwith I blessed the great Lord,
the King of Glory forever,
because He has made all the works of the world.
And I extolled the Lord because of His patience,
and I blessed Him because of the children of men.

Commentary:

Enoch responds with **worship**. Confronted with God’s eternal record, he blesses Him for both His creative power and His **long-suffering mercy** toward mankind. Despite all that is written of human sin, Enoch recognizes God’s **patience in delaying judgment**. This foreshadows the New Testament truth that God is “not willing that any should perish, but that all should come to repentance” (2 Peter 3:9).

Verse 4 – Blessed Death

4 And after that I said:

“Blessed is the man who dies in righteousness and goodness,

concerning whom there is no book of unrighteousness written,
and against whom no day of judgment shall be found.”

Commentary:

Here is a profound statement of hope: those who live righteously are **free from the record of condemnation**. Death, for the faithful, is not destruction but blessing. Their names are not in the “book of unrighteousness,” and thus they will not face the great day of wrath. This anticipates Jesus’ teaching that those who believe “shall not come into judgment, but have passed from death to life” (John 5:24).

Verses 5–6 – Enoch’s Charge to Teach Methuselah

5 And those seven holy ones brought me and placed me upon the earth before the door of my house.

And they said to me:

**“Declare everything to your son Methuselah,
and show it to all your children,
that no flesh is righteous in the sight of the Lord,
for He is their Creator.**

**6 One year we will leave you with your son,
till you have given him your final commands,
that you may teach your children,
record it for them,
and testify to them.**

And in the second year they shall take you from their midst.”

Commentary:

The angels return Enoch to his home, giving him a father’s **sacred duty**: to pass on God’s revelation to Methuselah and the generations after him. The reminder that “no flesh is righteous” emphasizes humanity’s universal sinfulness, echoing Romans 3:23. Enoch’s writings, preserved for his descendants, show God’s mercy in ensuring that His truth would not be lost before the coming flood. The one-year time frame highlights the urgency of his task.

Verses 7–9 – The Separation of the Righteous and the Wicked

**7 “Let your heart be strong,
for the good shall announce righteousness to the good.
The righteous with the righteous shall rejoice,
and they shall offer congratulation to one another.**

**8 But the sinners shall die with the sinners,
and the apostate shall go down with the apostate.**

**9 And those who practice righteousness shall die
because of the deeds of men,
and be taken away on account of the doings of the godless.”**

Commentary:

This section teaches the **final separation of humanity**. The righteous will rejoice together, while sinners perish together. Verse 9 adds a sobering reality: some righteous may die unjustly “because of the deeds of men.” Yet even their deaths are precious in God’s sight, for they are removed from the corruption of the wicked. This foreshadows Christ’s words that persecution and even martyrdom are part of the path of the faithful (Matthew 5:10–12).

Verses 10 – Enoch’s Return

**10 And in those days they ceased to speak to me,
and I came to my people,
blessing the Lord of the world.**

Commentary:

The vision ends, and Enoch is restored to his household. His final act is blessing—the fitting response of one who has seen both the severity of judgment and the hope of righteousness. He returns not with despair but with **gratitude**, ready to pass on God’s truth to his family.

✧✧ Key Lessons from Enoch 81

1. **The Record of Heaven:** Every deed is written before God; He forgets nothing, whether for blessing or judgment.
2. **Blessed Death for the Righteous:** Those who walk in goodness need not fear judgment—their record is clean.
3. **The Duty of Fathers:** Like Enoch, parents are called to pass on God’s truth to their children faithfully.
4. **Separation of Destinies:** The righteous and the wicked will not share the same end; God’s justice is absolute.
5. **God’s Patience and Mercy:** Though judgment is certain, God delays in love, giving space for repentance.

Enoch 82 – Crawford Standard Bible

“Wisdom Entrusted to Methuselah”

Verses 1–3 – Enoch Commands Methuselah

1 And now, my son Methuselah,
all these things I recount to you and write down for you!
I have revealed to you everything,
and I have given you books concerning all these matters.
So preserve them, my son Methuselah,
and deliver them to the generations of the world.

2 I have given wisdom to you and to your children,
and to your children that shall be born after you,
that they may hand it down to their children for generations—
this wisdom which surpasses all human thought.

3 And those who understand it shall not sleep,
but shall listen with the ear to learn this wisdom.
And it shall please those who receive it
better than the best food.

Commentary:

Enoch stresses that the revelation he has received is not for himself alone but a **heritage of wisdom** for all generations. Methuselah is charged with the duty of preserving and transmitting these writings, showing the **sacred responsibility of stewardship**. The wisdom entrusted is heavenly, surpassing human reasoning, and described as more satisfying than food—echoing later scriptures where God’s word is likened to bread or honey (Deuteronomy 8:3; Psalm 119:103). To “not sleep” is to remain spiritually awake, vigilant, and attentive to God’s instruction.

Verses 4–6 – The Blessedness of the Righteous

4 Blessed are all the righteous,
blessed are all those who walk in the way of righteousness,
and do not sin as the sinners,
in the reckoning of all their days,
in which the sun traverses the heaven,
entering into and departing from the portals for thirty days,
with the heads of thousands of the order of the stars,
together with the four which are intercalated,
which divide the four portions of the year,
and which lead them and enter with them four days.

5 Because of them men shall err,
not reckoning them in the whole number of the year.
Yes, men shall be at fault,
and not recognize them accurately.

**6 For they belong to the reckoning of the year,
and are recorded there forever:
one in the first portal,
one in the third,
one in the fourth,
and one in the sixth.
And thus the year is completed in three hundred and sixty-four days.**

Commentary:

The righteous are blessed because they walk in harmony with God's created order. The calendar described here reflects a **364-day year**, structured by the movements of the sun and stars, with four intercalary (extra) days balancing the seasons. Enoch warns that men often miscalculate these days, leading to error in reckoning times and seasons. This reflects a deeper truth: **when humanity ignores God's appointed order, both in creation and in moral law, confusion follows.**

Verses 7–9 – The Order of the Luminaries

**7 And the account thereof is accurate,
and the recorded reckoning exact.
For the luminaries, the months, the festivals,
the years, and the days—
all these Uriel has shown and revealed to me,
to whom the Lord of creation has subjected the host of heaven.**

**8 And he has power over the night and the day in the heavens,
to cause the lights—the sun, moon, and stars—
to shine upon men,
and over all the heavenly powers that revolve in their circular chariots.**

**9 And these are the orders of the stars,
which set in their places,
and in their seasons, festivals, and months.**

Commentary:

Uriel, the angel of the luminaries, is entrusted with divine authority to oversee the **heavenly cycles of time**. The exactness of these laws reflects the **precision of God's governance**. Nothing is arbitrary: days, months, festivals, and years are bound to His order. The imagery of luminaries in "chariots" underscores that the cosmos itself is like a vast temple procession, declaring the glory of its Creator (Psalm 19:1–4).

Verses 10–14 – The Leaders of the Year

**10 And these are the names of those who lead them,
who ensure that they enter at their times,
in their orders, seasons, months,
periods of dominion, and positions.**

**11 Their four leaders, who divide the four parts of the year, enter first;
and after them the twelve leaders of the orders, who divide the months.
And for the three hundred and sixty days there are heads over thousands,
who divide the days.
And for the four intercalary days there are leaders
who separate the four quarters of the year.**

**12 And these heads over thousands are intercalated,
each between leader and leader,
each behind a station,
but their leaders make the division.**

**13 And these are the names of the leaders
who divide the four parts of the year which are ordained:
Milki’el, Hel’emmelek, Mel’ejal, and Narel.**

**14 And the names of those who lead them are:
Adnar’el, Ijasusa’el, and Elome’el.
These three follow the leaders of the orders.
And there is one who follows the three leaders of the orders,
who follow those leaders of stations
that divide the four parts of the year.**

Commentary:

Here the **angelic governors of time** are named. Each season and division of the year has an appointed leader, ensuring the balance of creation’s calendar. This reflects the ancient belief that **angelic beings administer God’s order in the cosmos**, much as earthly rulers administer kingdoms. These names preserve a sense of divine governance behind the seasons: every sunrise, harvest, and cycle of days unfolds under heavenly oversight.

Verses 15–20 – The Signs of the Seasons

**15 In the beginning of the year Melkejal rises first and rules,
who is named Tam’aini and Sun,
and all the days of his dominion are ninety-one.**

**16 And these are the signs of his days upon the earth:
sweat, heat, and calm.
All the trees bear fruit,**

leaves are produced on every tree,
the harvest of wheat is gathered,
the rose blooms,
and flowers abound in the field.
But the trees of winter become withered.

17 And these are the names of the leaders under him:
Berka'el, Zelebs'el, and Hilujaseph (head over a thousand).
And the days of this dominion are ended.

18 The next leader after him is Hel'emmelek,
who is called "the shining Sun,"
and all the days of his light are ninety-one.

19 And these are the signs of his days upon the earth:
glowing heat and dryness.
The trees ripen and bear their fruits fully.
The sheep pair and conceive,
the fruits of the earth are gathered,
and the produce of the fields and the winepress are completed.

20 And these are the names, the orders,
and the leaders of the heads of thousands:
Gida'ljal, Ke'el, and He'el.
And the one added with them is Asfa'el (head of a thousand).
And the days of his dominion are ended.

Commentary:

The signs of the seasons are not just agricultural observations but **reminders of divine providence**. The blossoming of trees, the ripening of fruit, and the pairing of livestock all testify to God's sustaining care. Each leader and season has its role in the **harmony of creation**, and together they reflect the covenant blessing of seedtime and harvest (Genesis 8:22). For the righteous, these signs become reminders of God's faithfulness; for the careless, they are overlooked cycles, missed opportunities to give thanks.

✧✧ **Key Lessons from Enoch 82**

1. **Wisdom Is a Legacy:** Enoch commands Methuselah to preserve divine wisdom and pass it on, showing that revelation is meant for future generations.
2. **The Vigilance of the Righteous:** True seekers of wisdom "do not sleep," remaining spiritually awake and hungry for God's truth.
3. **Exactness of God's Order:** The luminaries follow precise laws, reminding us that God's governance is unchanging and perfect.

4. **Seasonal Signs of Providence:** Heat, fruit, rain, and harvest are not random but signs of God's care for creation.
5. **Man's Error vs. God's Truth:** Humanity often errs in reckoning time and seasons, but God's heavenly order remains flawless.

Enoch 83 – Crawford Standard Bible

“Enoch's Two Visions and His Prayer for a Remnant”

Verses 1–2 – Two Visions Revealed

1 And now, my son Methuselah, I will show you all the visions that I have seen and recount them before you.

2 I saw two visions before I took a wife, and each was very different from the other: the first when I was learning to write, the second just before I married your mother, when I saw a terrible vision.

Commentary:

Enoch begins by recalling his earliest encounters with divine revelation. Even before his marriage, while still learning the art of writing, he was entrusted with heavenly visions. This shows that God chose Enoch from youth, setting him apart as a vessel of prophecy. The fact that the visions differed greatly teaches us that **God reveals truth in layers—sometimes through instruction, sometimes through warning of judgment.**

Verses 3–5 – The Vision of Collapse

3 While I lay in the house of my grandfather Mahalalel, I fell into a vision and saw the heavens collapse.

4 The sky was borne off and fell to the earth. When it struck the earth I saw the earth swallowed in a great abyss: mountains hung over other mountains, hills sank upon hills, and tall trees were torn from their roots, hurled down, and plunged into the gulf.

5 At that sight a word came into my mouth and I cried aloud, saying, “The earth is destroyed.”

Commentary:

The imagery is catastrophic: the heavens fall, the earth splits, mountains collapse, and trees are uprooted. This vision mirrors later prophetic language (Isaiah 34:4; Revelation 6:14), showing creation unraveling under the weight of sin. Enoch's immediate cry—“The earth is destroyed”—shows that divine visions evoke not curiosity but dread, compelling the prophet to speak out. It also reflects the truth that **sin not only corrupts man but destabilizes the very fabric of creation.**

Verses 6–7 – Mahalalel’s Interpretation

6 My grandfather Mahalalel woke me and asked, “Why are you crying out, my son? Why this lament?”

7 I told him the whole vision. He answered, “You have seen a terrible thing, and your dream is grave—it concerns the hidden sins of the earth. It will sink into the abyss and be destroyed in a great ruin.”

Commentary:

Mahalalel, himself a man of God (Genesis 5:15–17), discerns the meaning: the collapse is not random but tied to the **sins of mankind**. The earth itself responds to human corruption (Romans 8:22). What is hidden—secret sins—brings inevitable ruin. Mahalalel’s insight shows the role of godly elders: they help interpret visions and guide the next generation toward prayer and repentance.

Verses 8–9 – A Prayer for Mercy

8 “Now arise, my son, and pray to the Lord of Glory, for you are a believer—beg that a remnant might be left on the earth, that it not be wholly destroyed.”

9 For he said, “This will come from heaven upon the earth, and great destruction will follow.”

Commentary:

Mahalalel urges Enoch not to despair but to **intercede**. Judgment is certain, but prayer can secure mercy for a remnant. This echoes later biblical patterns: Abraham pleading for Sodom (Genesis 18:23–33), Moses interceding for Israel (Exodus 32:11–14), and Daniel confessing on behalf of his people (Daniel 9). Even when destruction is decreed, God listens to those who cry out in faith.

Verse 10 – Enoch’s Written Prayer

10 Then I rose up, I prayed, I implored and besought the Lord, and I wrote down my prayer for the generations of the world. I will show it to you, my son Methuselah.

Commentary:

Enoch not only prayed but recorded his prayer so it might benefit future generations. This reveals two key truths: (1) **Intercession is not wasted—it echoes through time**, and (2) the written word preserves wisdom beyond one lifetime. By committing his prayer to writing, Enoch foreshadows Scripture itself, where inspired prayers and prophecies continue to instruct and encourage believers across the ages.

Verses 11–12 – Enoch’s Worship and Blessing

11 Afterward I went out and saw the heaven again: the sun rising in the east, the moon setting in the west, and a few stars—the earth as God had first made it.

12 Then I blessed the Lord of judgment and extolled Him, because He made the sun go forth from the eastern windows, to rise and travel on the path assigned to it.

Commentary:

After the vision of chaos, Enoch witnesses creation restored in its normal order—the sun rising, the moon setting, the stars shining. This contrast teaches that **God upholds creation by His word** (Hebrews 1:3). Though visions of judgment may terrify, the daily rising of the sun reminds us of God’s faithfulness. Enoch responds in the only fitting way—with praise. He acknowledges God as “the Lord of judgment,” both severe and merciful, who sustains the universe by His decree.

✧✧ Key Lessons from Enoch 83

- **Visions as Warnings:** God often reveals judgment beforehand, calling His people to watchfulness and prayer.
- **The Call to Intercede:** Like Mahalalel urged Enoch, believers are called to plead for mercy, that a remnant may be spared.
- **Creation Testifies:** Even after visions of collapse, the steady order of sun, moon, and stars points to God’s sustaining power.
- **Faith Recorded for Generations:** Enoch’s prayer was written so future believers might learn the seriousness of sin and the hope of mercy.

Enoch 84 – Crawford Standard Bible

“Enoch’s Prayer for a Righteous Remnant”

Verse 1 – Enoch Lifts His Hands in Prayer

1 I lifted my hands in righteousness and blessed the Holy and Great One.

**I spoke with the breath of my mouth,
and with the tongue of flesh which God made for men—
that they should speak with it.**

For He gave them breath, a tongue, and a mouth so they might declare His praise.

Commentary:

Enoch begins in humility, acknowledging that even prayer itself is a gift. The human tongue, breath, and mouth are created not for vain speech, but for praising the Creator. His gesture of lifting hands expresses surrender, reverence, and appeal (Psalm 63:4; 1 Timothy 2:8). This reminds us that **worship is the highest use of human faculties**—the very reason God gave us the power of speech.

Verses 2–3 – Blessing the Lord of Glory

****2** Blessed are You, O Lord, the King,
Great and mighty in Your greatness,
Lord of all creation in the heavens,
King of kings and God of the whole world.

Your power, kingship, and greatness endure forever.
Your dominion is from generation to generation.
The heavens are Your throne forever,
and the whole earth is Your footstool for all eternity.**

**3 For You have made all things,
and You rule over everything.
Nothing is too hard for You.
Wisdom never departs from before Your throne,
and nothing is hidden from You.
You see, You hear, and You know all.**

Commentary:

Enoch exalts God as sovereign over creation and eternity. These words echo later Scriptures: “*Heaven is my throne, and the earth is my footstool*” (Isaiah 66:1; Acts 7:49). His kingship is not temporary but eternal, enduring from generation to generation. Enoch also stresses God’s omniscience—“*nothing is hidden*”—reminding us that God not only rules the cosmos but searches hearts and motives (Hebrews 4:13). This doxology sets the stage: before presenting his request, Enoch rightly magnifies the greatness of the One he addresses.

Verse 4 – Confession of Sin

**4 Yet the angels of heaven have trespassed,
and Your wrath abides on the flesh of men until the great day of judgment.**

Commentary:

Here Enoch shifts from praise to confession. He acknowledges both angelic rebellion (the Watchers who descended, Enoch 6–7) and human corruption. Both heaven and earth are guilty, and therefore God’s wrath rightly burns until the final judgment. This confession highlights a biblical pattern: before interceding, the prophet admits sin (Daniel 9:4–5; Nehemiah 1:6–7). It reminds us that **true prayer begins with honesty about sin and its consequences.**

Verses 5–6 – Intercession for a Remnant

**5 And now, O God, Lord, and Great King,
I implore You—hear my prayer!
Leave me a posterity upon the earth,**

and do not destroy all the flesh of man.
Do not make the earth without inhabitant,
nor bring upon it eternal destruction.

6 But, my Lord, destroy the flesh that has provoked Your wrath,
and establish the flesh of righteousness and uprightness
as an eternal planting of holy seed.
Do not hide Your face from the prayer of Your servant, O Lord.

Commentary:

This is the heart of Enoch's intercession. He pleads for mercy—not that judgment would be removed entirely, but that God would preserve a remnant. This prayer anticipates the coming Flood (Genesis 6–9), where God spares Noah and his family to preserve humanity. Enoch asks that “*the flesh of righteousness*” be established, an “*eternal planting*” that foreshadows God's covenant with Abraham (Genesis 17:7) and ultimately Christ as the true righteous seed (Galatians 3:16).

This prayer reflects God's balance of **justice and mercy**: judgment must fall on wickedness, but mercy preserves a faithful line through whom blessing continues.

✧✧ Key Lessons from Enoch 84

- **God Rules All Creation:** The heavens are His throne, the earth His footstool; nothing escapes His sight or wisdom.
- **Prayer Begins with Praise and Confession:** Enoch blesses God before acknowledging the sins of angels and men.
- **Intercession for the Future:** Enoch pleads not merely for survival but for a righteous seed to be preserved.
- **The Eternal Planting:** God's plan is not temporary rescue but an everlasting planting of righteousness—a people who will endure forever.

Enoch 85 – Crawford Standard Bible

“The Vision of the Bulls”

Verses 1–2 – Enoch Shares His Dream with Methuselah

**1 After this I saw another dream, and I will tell the whole dream to you, my son.

2 Enoch lifted his voice and spoke to Methuselah:

“To you, my son, I will speak.

Hear my words, incline your ear to the dream-vision of your father.

Before I took your mother Edna,
I saw a vision upon my bed.”**

Commentary:

Enoch begins by carefully passing the vision on to Methuselah, stressing that it occurred even before his marriage. This emphasizes the **prophetic nature of the dream**—it is not the product of circumstance but of divine revelation. The phrase “*incline your ear*” echoes the language of wisdom (Proverbs 4:20), urging Methuselah to treat the vision as sacred instruction to be preserved for future generations.

Verses 3–4 – The First Bulls Appear

**3 Behold, a bull came forth from the earth, and that bull was white.
After it came forth a heifer, and along with her came forth two bulls:
one black and the other red.

4 Then the black bull gored the red one and pursued him over the earth,
until I could no longer see that red bull.**

Commentary:

- The **first white bull** represents Adam, pure at his creation.
- The **heifer** symbolizes Eve.
- From them came forth **two bulls**: the red (Abel) and the black (Cain).
- The black bull killing the red is a clear reference to **Cain slaying Abel** (Genesis 4:8).

The imagery shows how quickly sin corrupted the human race. What began in purity (white bull) was soon marred by violence (black bull). The disappearance of the red bull (Abel) represents his murder and departure from earthly history, yet his blood still “cries out” (Genesis 4:10).

Verses 5–8 – The Black Bull and the Heifer

**5 The black bull grew larger, and the heifer went with him.

6 I saw that many oxen came forth from him,
and they resembled him and followed him.

7 The first cow went from the presence of that first bull to search for the red one,
but she did not find him.

She lamented with great sorrow over him and sought him continually.

8 Then the first bull came to her and quieted her,
and from that time forward she cried no more.**

Commentary:

Cain (the black bull) prospers in worldly terms, producing a growing line of descendants (Genesis 4:17–24). The heifer (Eve) mourns over Abel, symbolizing the **deep grief of a mother** who has lost her righteous son. Her comfort by the first bull (Adam) reflects the consolation God gave through the promise of another seed (Genesis 4:25). This reveals God’s mercy: **even when one line is corrupted, He preserves His promise through another.**

Verses 9–10 – The White Bull

****9** After this, she bore another white bull,
and afterward she bore many bulls and black cows.

10 I saw in my sleep that the white bull grew and became a great white bull.
From him came forth many white bulls, and they resembled him.
They began to beget many white bulls, one following the other,
even a great multitude. ******

Commentary:

The **new white bull** represents Seth, the son God gave to Eve in place of Abel (Genesis 4:25). From Seth arises a righteous line, often called the “sons of God” (Genesis 6:2). The many white bulls symbolize the growth of the godly lineage that preserves faith in the midst of corruption.

This vision affirms that though sin abounds, God always preserves a faithful seed through which His purposes continue. The image of “a great multitude of white bulls” anticipates the righteous nation and ultimately the redeemed people of God gathered in eternity (Revelation 7:9).

✧✧ Key Lessons from Enoch 85

- **God Uses Symbols in Visions:** Bulls and cows symbolize the great figures of early history—Adam, Eve, Cain, Abel, and Seth.
- **The First Murder Foreshadows Division:** Cain’s violence against Abel mirrors the ongoing conflict between the righteous and the wicked.
- **God Comforts the Brokenhearted:** Eve’s lament for Abel points to grief in this fallen world, but God provides consolation through His promises.
- **The Righteous Seed Multiplies:** From Seth arises a faithful line that carries God’s covenant forward, reminding us that His purposes never fail despite human sin.

Enoch 86 – Crawford Standard Bible

“The Fallen Stars Become Beasts”

Verse 1 – The Star Falls from Heaven

**1 Again I saw with my eyes as I slept, and I saw the heaven above.
Behold, a star fell from heaven,
and it arose and ate and pastured among the oxen.**

Commentary:

- The **falling star** symbolizes a heavenly being—one of the Watchers—who left his proper place (cf. Jude 6).
 - “Eating and pasturing among the oxen” shows that the angelic being took on earthly dwelling among men, mingling with human society.
 - The symbolism of the **oxen** refers to mankind, as animals in these dream-visions represent people, families, and nations.
This marks the beginning of corruption: a celestial being lowering himself to live as if he were merely a beast.
-

Verse 2 – The Black Oxen Change

**2 After this, I saw the large and the black oxen.
Behold, they all changed their stalls, their pastures, and their cattle,
and began to live together in disorder.**

Commentary:

- The **black oxen** symbolize sinful men, walking after corruption.
 - “Changing their stalls and pastures” means leaving God’s appointed ways and boundaries. They abandoned the order of life God had designed for them.
 - Disorder follows apostasy: when heavenly beings cross boundaries, mankind soon imitates them, forsaking purity for chaos.
-

Verses 3–4 – Many Stars Descend

****3 Again I looked in the vision toward heaven,
and I saw many stars descending.
They cast themselves down from heaven to join that first star.**

**4 They became bulls among the cattle
and pastured among them.
They let out their members like horses,
and began to cover the cows of the oxen.****

Commentary:

- This is a clear picture of the **Watchers' rebellion** (cf. Genesis 6:1–4).
 - Many stars (angels) joined the first in rebellion, taking the form of bulls (beings of strength) and mingling with mankind.
 - The imagery of “covering the cows” represents **illicit sexual relations** between fallen angels and human women, leading to the unnatural offspring later described.
 - The picture of them “letting out their members like horses” is a graphic but symbolic way of stressing the **lust-driven corruption** that violated God’s order.
-

Verses 5–6 – Strange Offspring

****5** The cows became pregnant
and bore strange creatures—elephants, camels, and donkeys.

6 All the oxen were afraid of them and terrified by them.
The oxen began to bite with their teeth,
to devour with their mouths,
and to gore with their horns.

Then the strange beasts also devoured the oxen.
Behold, all the children of the earth began to tremble and quake before them,
and they fled from them.******

Commentary:

- The offspring of these unions were **unnatural hybrids**—here symbolized as elephants, camels, and donkeys. They stand for the **Nephilim**, giants and monstrous beings that filled the earth with violence (Genesis 6:4, Numbers 13:33).
 - The terror of the oxen shows how humanity was overwhelmed and enslaved by these hybrid beings.
 - Violence increased: the oxen (humans) turned against one another, while the strange beasts devoured them. Sin always multiplies destruction.
 - The phrase “*all the children of the earth trembled*” emphasizes the global fear and oppression caused by this corruption, setting the stage for God’s judgment through the Flood.
-

✦✦ Key Lessons from Enoch 86

1. **Fallen Angels Corrupt Creation:** The stars falling from heaven symbolize angels who abandoned their holy calling and corrupted mankind.
2. **Unholy Union:** Their illicit union with human women produced unnatural offspring—the Nephilim—beasts of violence and ruin.

3. **Fear and Violence Spread:** Humanity, represented by the oxen, was terrorized and devoured, showing how sin escalates when boundaries are crossed.
4. **Warning of Apostasy:** Just as creation was thrown into chaos when angels left their God-given place, so humanity suffers when God's order is rejected.

Enoch 87 – Crawford Standard Bible

“The Tower of Judgment”

Verse 1 – The Beasts Devour Each Other

**1 Again I saw how they began to gore one another and to devour one another.
And the earth itself began to cry out because of them.**

Commentary:

- The strange beasts (the Nephilim, born from fallen angels and human women) turn violently on each other. Evil does not create harmony but chaos.
 - “The earth cried out” echoes Genesis 4:10, where Abel’s blood cried out from the ground. The land itself groans under the weight of bloodshed and corruption (Romans 8:22).
 - This shows that sin is self-destructive: those who corrupt God’s order ultimately destroy one another.
-

Verse 2 – The Heavenly Beings Descend

****2 I lifted up my eyes again toward heaven,
and in the vision I saw beings descending from heaven.
They looked like white men.**

**Four came forth from that place,
and three more came with them.****

Commentary:

- The “white men” symbolize holy angels, clothed in purity and righteousness. Their whiteness contrasts the darkness of sin below.
 - The four are likely the great archangels often named in Enoch: Michael, Gabriel, Raphael, and Phanuel—those charged with judgment and protection of the righteous.
 - The three additional ones may represent accompanying messengers, signifying the completeness of God’s heavenly court arriving to deal with rebellion.
-

Verse 3 – Enoch Carried Away

3 The three who came last took hold of me by the hand.

They lifted me up,

away from the generations of the earth,

and carried me to a lofty place.

Commentary:

- Enoch is removed from earthly corruption and given a heavenly perspective. God often lifts His servants “above” the world so they can see with spiritual eyes.
 - Being taken by the hand shows God’s care and protection, much like angels leading Lot out of Sodom (Genesis 19:16).
 - This separation highlights Enoch’s role as a prophet—he is not swallowed by earthly sin but entrusted with heavenly insight.
-

Verse 4 – The Tower Above the Earth

****4 They showed me a tower raised high above the earth,**

and all the hills around it were low beneath it.

One of them said to me:

‘Remain here, until you see everything that happens to these elephants, camels, donkeys, the stars, and the oxen—and to all of them.’**

Commentary:

- The **tower** symbolizes God’s throne of judgment—high, unshakable, and above every hill or earthly power. No corruption can rise higher than His authority.
 - The beasts (elephants, camels, donkeys) represent the Nephilim, while the “stars” are the fallen angels. The oxen symbolize mankind. All are under God’s gaze.
 - Enoch is told to *remain*—to watch patiently as God’s justice unfolds. The prophet’s role is not to act but to testify to what God reveals.
 - The picture anticipates the coming judgment: no one escapes the reach of the tower, for it stands as a watchtower over all creation.
-

✧✧ Key Lessons from Enoch 87

1. **Judgment Comes from Heaven:** The white beings show that justice is not human but divine, executed by God’s messengers.

2. **The Tower of God's Authority:** God's throne is lifted above the earth, watching over nations, angels, and all living things.
3. **Heavenly Perspective for the Faithful:** Like Enoch, believers are called to see from above—understanding life through God's eternal view rather than earthly confusion.
4. **Sin Destroys Itself:** The corrupted offspring turn on one another, proving that evil cannot sustain itself but always collapses.

Enoch 88 – Crawford Standard Bible

“The Binding of the Fallen Stars”

Verse 1 – The First Star Bound

**1 Then I saw one of the four who had first descended.
He seized the first star that had fallen from heaven,
bound it hand and foot,
and cast it into an abyss—
a narrow, deep, horrible, and dark place.**

Commentary:

- The “first star” points to the leader of the rebellion—commonly understood as *Samjaza* or possibly *Azazel*. His pride and corruption make him the first to be judged.
 - The imagery of *binding hand and foot* mirrors God's absolute control: though angels are mighty, rebellion strips them of all power.
 - The abyss represents God's prison for fallen beings—a place of confinement until final judgment (cf. 2 Peter 2:4; Jude 6).
 - This action demonstrates that God acts in proper order: first the leader of rebellion is restrained, then those who followed him.
-

Verse 2 – The Beasts Turn on Each Other

**2 One of them drew a sword,
and gave it to the elephants, camels, and donkeys.
They began to strike one another,
and the whole earth shook because of their violence.**

Commentary:

- The strange beasts symbolize the Nephilim—the unnatural offspring of the fallen angels and women (cf. Genesis 6:4).

- The sword given to them signals that their destruction comes by their own hands. Sin always breeds division, and the violent will perish violently.
 - The earth shaking reflects both the scale of their violence and creation’s groaning under their corruption (Romans 8:22).
 - The rebellion that began with pride ends with chaos—those who sought to dominate the earth end up devouring one another.
-

Verse 3 – The Great Stars Bound

**3 As I continued to look in the vision,
behold, one of the four hurled stones from heaven.
He gathered all the great stars—
those whose members were like those of horses—
and he bound them hand and foot,
and cast them into the abyss of the earth.**

Commentary:

- “Great stars” symbolize the rest of the fallen angels. Their horse-like strength and members emphasize their corrupted, unnatural might.
 - The *stones from heaven* recall divine judgment—similar to the hailstones or fire God rained upon His enemies (Joshua 10:11; Revelation 16:21).
 - Just as the first rebel was bound, now all his followers share the same fate: confinement in the abyss.
 - This reveals the justice of God—no fallen being escapes His hand, and all are judged according to their rebellion.
-

✧✧ Key Lessons from Enoch 88

1. **Divine Justice Falls on the First Rebel:** God deals first with the leader of rebellion, showing that leadership carries great responsibility before Him.
2. **Sin Destroys Itself:** The Nephilim, born of corruption, turn their weapons on each other, proving that wickedness cannot stand.
3. **God’s Messengers Enforce Order:** The holy angels carry out God’s sentence, binding the fallen and casting them down.
4. **The Abyss as Containment:** Evil may rage for a season, but God has prepared a place of restraint until the final day of judgment.

Enoch 89 – Crawford Standard Bible

“The Animal Vision: Israel’s Story in Parable”

Verse 1–2 – Noah and the Great Vessel

1 One of the four angels went to the white bull, and taught him a secret without causing fear. The bull was born as a bull but became a man, and he built a great vessel for himself and lived upon it.
2 Three bulls dwelt with him inside the vessel, and they were covered in.

Commentary:

The *white bull* represents Noah, chosen because of his righteousness (Genesis 6:9). His change into a man shows his unique role in salvation history. The “great vessel” is the ark. The three bulls are his sons—Shem, Ham, and Japheth—who were saved with him and would father the nations.

Verse 3–6 – The Great Flood

3 I looked and saw a lofty roof with seven torrents of water. They poured much water into a great enclosure.
4 The fountains on the surface of the earth were opened, and the water rose and covered the land.
5 All the cattle of the enclosure were gathered, and I saw how they sank and were swallowed in the flood.
6 The vessel floated on the water, but the oxen, elephants, camels, donkeys, and all beasts sank to the bottom.

Commentary:

The seven torrents symbolize the completeness of the flood. As in Genesis 7:11, the “fountains of the deep” and “windows of heaven” broke open. The destruction of the cattle and beasts represents mankind and the corrupted Nephilim. Only the ark floated—showing God’s salvation through His covenant promise.

Verse 8–9 – The Earth Restored

8 Then the torrents ceased, the chasms of the earth leveled, and new abysses opened to receive the waters. The earth became visible again, and the vessel rested on the land.
9 The white bull who had become a man came out, and the three bulls with him—one white, one red, and one black. The white bull departed from them.

Commentary:

This describes the drying of the waters and the ark resting on the mountains (Genesis 8:4). The three bulls are Noah’s sons: Shem (white), Ham (red), and Japheth (black). The departure of the white bull (Shem) points to God’s chosen line, through which Abraham and Israel would come.

Verse 10–12 – The Rise of Nations

10 From them came many beasts of the field and birds of the air—lions, wolves, foxes, boars, eagles, vultures, and ravens. Among them was born another white bull.

11 This white bull begot a wild donkey and another white bull.

12 That bull begot a black boar and a white sheep. The boar produced many boars, but the sheep begot twelve sheep.

Commentary:

The animals symbolize nations and peoples—many wild and predatory. The white bull is Abraham. His offspring are Ishmael (wild donkey) and Isaac (white bull). Isaac then fathers Esau (black boar) and Jacob (white sheep). Jacob fathers the twelve tribes of Israel (the twelve sheep).

Verse 13–15 – Joseph and Israel in Egypt

13 When the twelve sheep grew, they gave one to the donkeys, and the donkeys gave him to the wolves.

14 The Lord brought the other eleven sheep to pasture with him among the wolves, and they became many flocks.

15 The wolves oppressed them, destroying their young, casting them into a river of water.

Commentary:

The sheep given to the donkeys is Joseph, sold into Egypt. Later, the eleven join him in the land of the wolves—Egypt. The wolves' oppression refers to Israel's slavery, with Pharaoh's command to drown the Hebrew infants in the Nile.

Verse 16–18 – The Lord Intervenes

16 The sheep cried aloud, and one sheep escaped from the wolves to the donkeys.

17 The Lord of the sheep descended at their cry, pastured them, and appointed a sheep to admonish the wolves.

18 Another sheep joined him, and together they warned the wolves not to harm the flock.

Commentary:

The sheep's cry is Israel's prayer under bondage (Exodus 2:23–25). The sheep raised up is Moses, and the other is Aaron. God Himself is the Shepherd who hears and answers. Their warning to the wolves is the command to Pharaoh: "Let My people go."

Verse 19–27 – The Red Sea Deliverance

19 But the wolves oppressed them even more.

20 The Lord Himself smote the wolves, and His sheep were quiet.

24 The wolves pursued them to the sea, but the sea was divided before the sheep.

25 The Lord stood between the sheep and the wolves.

27 The sea closed, drowning the wolves, but the sheep escaped.

Commentary:

Pharaoh hardened his heart, and God's judgment fell on Egypt. The dividing of the sea recalls the miracle at the Red Sea (Exodus 14). God Himself shielded His people. The closing of the waters destroyed Pharaoh's army, while Israel walked in freedom.

Verse 28–31 – The Wilderness and the Rock

28 The sheep entered a wilderness, and the Lord gave them grass and water.

30 One sheep ascended a high rock, sent by the Lord as their leader.

31 The Lord Himself stood before them, majestic and fearful, and they trembled.

Commentary:

The wilderness journey shows God's provision of manna and water. The sheep on the rock is Moses on Mount Sinai. God's terrifying presence demonstrates His holiness, which caused Israel to tremble (Exodus 19).

Verse 32–36 – Apostasy and Restoration

32 Yet the sheep were blinded, and wandered from the path.

33 The Lord was angry, and the leader descended from the rock to bring them back.

36 That sheep became a man, and built a house for the Lord of the sheep, and gathered them into it.

Commentary:

Israel strayed in idolatry. Moses, interceding, brought them back to God's law. The sheep who became a man is Joshua, who led Israel into Canaan and built God's house, the tabernacle, as a place of worship.

Verse 37–40 – The Passing of Leaders

37 The sheep that had guided them fell asleep.

38 The flock mourned, then crossed a stream, and two sheep arose as leaders in its place.

40 They reached a glorious land, and there the house of the Lord stood.

Commentary:

The sheep that "fell asleep" is Joshua. The two sheep who rose are the priests and judges God

appointed. Israel entered the Promised Land, where the house of the Lord—the temple—was established.

Verse 42–45 – The Rise of a Ram

42 Dogs, foxes, and boars devoured the sheep, until the Lord raised up a ram from their midst.
43 The ram defended them against the beasts.
44 But later the ram forsook its glory, oppressing the sheep.
45 So the Lord raised another ram, making him prince and leader.

Commentary:

The ram represents David, the shepherd-king who defended Israel. Later kings faltered, and even David's line often oppressed the people. God raised other leaders, but none fulfilled His perfect will, pointing to the coming Messiah.

Verse 50 – The Great House and Tower

50 The house of the sheep became great and broad. A lofty tower was built for the Lord of the sheep. A table of offering was placed before Him.

Commentary:

This describes Solomon's temple: magnificent, exalted, and filled with worship. The tower symbolizes God's dwelling among His people, while the table of offering represents covenant fellowship through sacrifice.

Verse 51–53 – Rebellion and Prophets

51 The sheep again went astray.
52 The Lord sent messengers from among the sheep, but the sheep slew them.
53 One was preserved, but most were rejected.

Commentary:

The messengers are the prophets. Israel repeatedly killed or rejected them (cf. Matthew 23:37). One preserved points to prophets like Jeremiah, who endured suffering but survived, showing God's Word cannot be silenced.

Verse 55–62 – Seventy Shepherds and Judgment

55 The sheep betrayed the Lord's house, and He gave them into the hands of lions, tigers, and wild beasts.
59 Then He called seventy shepherds, and entrusted the sheep to them.

60 He commanded them to destroy only as He decreed.

62 Another was appointed to record their deeds, counting each life destroyed.

Commentary:

Israel's sin led to captivity under foreign empires. The seventy shepherds symbolize rulers or angelic overseers allowed to govern. Yet their excess in destruction was recorded. God's command shows His sovereignty, while the recorder ensures justice will be exact.

Verse 70–72 – The Book of the Shepherds

70 I saw the record kept daily.

71 The book was read before the Lord of the sheep, and He sealed it as testimony.

72 Then three sheep rose and began to rebuild the fallen house and tower, though their bread was polluted.

Commentary:

The heavenly book confirms that all deeds are remembered. The three sheep represent leaders after the exile—Zerubbabel, Ezra, and Nehemiah—who rebuilt Jerusalem and the temple. But the polluted bread indicates corruption and imperfection remained.

Verse 74–77 – The Sheep Scattered

74 Their eyes were blinded, and their shepherds trampled and destroyed them.

76 The sheep were dispersed, given into the beasts' hands.

77 The record of the shepherds' deeds was shown again before the Lord, as a witness against them.

Commentary:

Israel's blindness led to scattering among the nations. Corrupt shepherds crushed the flock. Yet God's record proves judgment will come upon false leaders. History is testimony that the Lord is just and keeps account of all wrongs.

✧✧ Key Lessons from Enoch 89

- **God Preserves His Own:** Noah, Abraham, Moses, and David are examples of God's covenant care.
- **Israel as Sheep:** God's people are vulnerable and dependent on His Shepherding.
- **Prophets Rejected:** God's messengers may be silenced by men, but their testimony remains.
- **False Shepherds Judged:** Leaders are accountable to God for how they treat His flock.
- **The Temple as God's Dwelling:** His house is central, but corruption leads to judgment.
- **Hope in Restoration:** Even after ruin, God preserves a remnant and points to the Messiah.

Enoch 90 – Crawford Standard Bible

“The Judgment of Shepherds and the New House of the Lord”

Verses 1–5 – The Oppression of the Sheep

1 I saw that thirty-five shepherds took up the task of pasturing the sheep, each completing his time as the first had done.

2 Others received the sheep into their hands, each shepherd in his season.

3 Then all the birds of heaven came—eagles, vultures, kites, and ravens—and the eagles led them all. They devoured the sheep, plucking out their eyes and tearing their flesh.

4 The sheep cried aloud, and I lamented in my sleep.

5 Dogs, eagles, and kites devoured the sheep, until only bones remained. The flock became few.

Commentary:

The thirty-five shepherds represent rulers and leaders of Israel who came after the exile, each allowed limited authority. But instead of care, the sheep (Israel) suffered. The birds of prey symbolize hostile nations, led by empires like Rome (the eagles), who devoured the people. The blindness and bones left behind show the spiritual ruin caused by oppression and corruption.

Verses 6–13 – The Lamb with the Great Horn

6 Yet lambs were born among the white sheep, and their eyes opened. They cried out to the flock,

7 but the flock did not hear. Their ears were deaf, their eyes blinded.

8 Then ravens flew upon those lambs, seized them, and tore them to pieces.

9 Horns began to sprout on the lambs, but the ravens cast them down.

10 From one sheep grew a great horn, and its eyes opened.

11 It cried to the flock, and the rams ran to it.

12 Still the eagles and vultures and ravens tore at the sheep, but the horned ram resisted.

13 The birds fought against it, yet they could not break its horn.

Commentary:

The lambs are the faithful remnant God raised up—prophets, priests, and righteous leaders. Yet most of Israel remained blind and deaf to their cries. The “great horn” is a Messianic figure—Christ Himself—who arises with strength to resist the nations. The birds of prey symbolize opposition from earthly powers and demonic forces. Though they fought Him, His power could not be broken (cf. Daniel 7:21; Revelation 12:5).

Verses 19–22 – The Sword of the Sheep

19 Then a great sword was given to the sheep. They rose up against the beasts and slew them, and all the beasts and birds fled.

20 I saw the man who wrote the book before the Lord. He opened the record of the shepherds and showed how the last twelve destroyed far more than commanded.

21 The Lord of the sheep came, holding the staff of His wrath.

22 He struck the earth, and it split open. The beasts and birds fell into the chasm and were swallowed.

Commentary:

The sword given to the sheep represents God's Word and authority given to His people (Ephesians 6:17). By it they resist and overcome their enemies. The "man who wrote the book" is the recording angel, who keeps account of all deeds (cf. Daniel 7:10; Revelation 20:12). The Lord's staff of wrath is divine judgment, splitting the earth to swallow the enemies of His people. Just as Korah's rebellion ended in the earth opening, so judgment falls here on beasts and birds alike.

Verses 20–24 – Judgment of the Stars and Shepherds

20 A throne was set in the pleasant land, and the Lord of the sheep sat upon it. The books were opened before Him.

21 He called the seven first white ones, and ordered them to bring the stars whose secret sins were revealed.

22 They were judged guilty and cast into a fiery abyss, full of burning pillars of flame.

23 Then the seventy shepherds were judged, and likewise cast into the abyss.

24 The blinded sheep who followed them were also judged guilty, and they too were cast into fire, their bones consumed in flame.

Commentary:

The throne in the pleasant land pictures God's kingdom being established in judgment. The stars are the fallen angels, cast into fire for their rebellion. The seventy shepherds represent corrupt rulers—both human kings and spiritual overseers—held accountable for destroying the flock. Even the blind sheep who followed them without repentance are judged, proving that ignorance does not excuse rebellion against God.

Verses 28–29 – The Old House Removed, the New House Established

28 Then the old house was folded up, its beams and ornaments carried away to the south of the land.

29 The Lord of the sheep brought forth a new house, greater and loftier than the first. All its pillars were new, its ornaments larger. All the sheep dwelt within it.

Commentary:

The old house is the earthly temple, dismantled and carried away. The new house represents the New Jerusalem, the eternal dwelling of God with His people (Revelation 21:2–3). Its greatness surpasses Solomon's temple, for it is heavenly, not made with human hands. All the sheep dwelling there symbolize the gathering of the faithful into eternal safety.

Verses 30–34 – The Gathering of the Sheep

30 I saw the sheep that remained, and the beasts and birds of heaven falling before them in homage.

32 The three clothed in white, who had seized me before, and the ram with the great horn, brought me into the midst of the sheep before judgment was complete.

33 All the sheep were white, with abundant and clean wool.

34 All who had been destroyed and scattered were gathered into that house. The Lord of the sheep rejoiced greatly, for all were good and had returned.

Commentary:

The beasts and birds bowing symbolize all nations acknowledging God's reign. The three clothed in white are angelic beings guiding Enoch. The sheep being gathered with clean wool shows the righteousness given to them by God (cf. Revelation 7:14). Even those scattered and broken are restored, showing God's mercy in redeeming His people.

Verses 35–37 – The Sword Removed

35 The sword given to the sheep was laid aside, sealed within the house of the Lord.

36 The eyes of all were opened, and none was blind.

37 The house was broad and full.

Commentary:

The sword, once necessary for defense, is now put away, for peace has come. In the New Jerusalem there is no more war (Isaiah 2:4). The sheep's eyes being opened means all will know the Lord perfectly (Jeremiah 31:34). The broad and full house symbolizes the completeness of redemption, with none missing.

Verses 37–39 – The Final Transformation

37 Then I saw a white bull born, with large horns. All the beasts and birds feared him and made petition to him.

38 Their generations were transformed, and all became white bulls.

Among them one became a lamb, and the lamb grew into a great beast with large black horns.

39 The Lord of the sheep rejoiced over him and over all the oxen.

Commentary:

The white bull is the Messiah in His glorified reign, feared by all creation. The transformation of generations into white bulls represents the resurrection and glorification of the righteous. The lamb that becomes a great beast with black horns may symbolize the ultimate power and authority given to Christ—once the Lamb slain, now the conquering King (Revelation 5:6; 19:11–16). The Lord's joy confirms the final victory and restoration of His people.

Verses 40–42 – Enoch’s Response

40 I slept in their midst, and I awoke and blessed the Lord of righteousness.

41 I wept greatly, for what I had seen troubled me.

42 For all the deeds of men, in their order, were revealed in the vision.

Commentary:

Enoch’s blessing shows his awe, but his weeping reflects the weight of judgment and mercy interwoven. The vision revealed all human history in symbolic form—glory and tragedy, rebellion and redemption. Enoch’s tears remind us that even when God’s plan is good, the cost of sin is grievous.

✧✧ Key Lessons from Enoch 90

- **The Shepherds Represent Leaders:** Both heavenly and earthly rulers are accountable to God for how they treat His flock.
- **False Shepherds Bring Destruction:** Those who oppress or mislead God’s people will be judged with greater severity.
- **The Great Horn:** A prophecy of the Messiah, the defender of the flock and conqueror of the beasts.
- **The Sword of the Sheep:** God equips His people with His Word and authority to overcome.
- **Judgment of Angels and Men:** None escape accountability—rebellious stars, corrupt shepherds, and blind followers alike.
- **The New House:** God establishes His eternal dwelling, far surpassing the old.
- **Transformation into White Bulls:** Final redemption restores purity, glory, and dominion in God’s kingdom.

Enoch 91 – Crawford Standard Bible

“The Call to Righteousness”

Verse 1–2 – Enoch Summons His Family

1 Enoch said to Methuselah his son:

“Gather all your brothers,
bring together the sons of your mother,
for the word of God calls me,
and the Spirit has been poured upon me.
I will show you everything
that shall befall you forever.”

2 So Methuselah went and summoned his brothers,
and all the family gathered together.

Commentary:

Enoch, filled with God's Spirit, prepares to deliver a prophetic message to his entire family. This scene highlights the importance of covenant families receiving instruction together. Just as Enoch gathers his household, so the faithful are to pass down truth to future generations (Deut. 6:6–7).

Verse 3–4 – A Father's Instruction

3 And Enoch spoke to the children of righteousness, saying:
“Hear me, my sons,
and listen carefully to the voice of your father.

4 Love uprightness, and walk in it.
Do not come near it with a double heart,
and do not join yourselves with the double-minded.
Walk in righteousness, my children,
and it will guide you on good paths,
and righteousness will be your faithful companion.”

Commentary:

Enoch exhorts his children to wholehearted devotion. A “double heart” speaks of hypocrisy or divided loyalties (cf. James 1:8). Righteousness is personified as a faithful companion, showing that walking uprightly is not a burden but a guide that protects and directs.

Verse 5–7 – The Rising of Violence

5 “For I know that violence will increase upon the earth,
and great judgment will be carried out upon it.
Its roots shall be cut off,
and its whole structure destroyed.

6 Unrighteousness will again rise up upon the earth,
and deeds of violence, transgression, and sin
shall multiply beyond measure.

7 When sin, blasphemy, and apostasy increase,
then a great chastisement will come from heaven.
The Holy Lord will come forth in wrath
to execute judgment on the earth.”

Commentary:

Here Enoch warns of a future flood of wickedness. Violence and corruption were signs in Noah's day

(Gen. 6:11–13) and will again characterize the last days. Sin provokes divine intervention—judgment falls not randomly but in response to overwhelming rebellion.

Verse 8–9 – Idols and Nations Destroyed

8 “Violence will be cut off from its roots,
deceit and unrighteousness destroyed,
swept away from under heaven.

9 All the idols of the nations will be abandoned,
their temples burned with fire,
their false gods removed from the earth.
The nations will be cast into the judgment of fire,
and they will perish in wrath forever.”

Commentary:

The imagery of uprooting shows finality—sin and violence will not merely be restrained but destroyed at the root. Idolatry will be exposed as powerless, and false religions will collapse before God’s fire. This echoes prophecies in Isaiah 2:18–21 and Revelation 18:8.

Verse 10 – The Awakening of the Righteous

10 “Then the righteous shall awaken from their sleep,
and wisdom will be given to them.

And the sinners, the violent, and the blasphemers
shall be destroyed by the sword,
cut off forever from the earth.”

Commentary:

This is one of the earliest biblical references to resurrection hope. The righteous awaken to receive wisdom, while the wicked meet the sword of judgment. The contrast is stark: eternal life versus eternal loss (cf. Daniel 12:2; John 5:28–29).

Verse 18–19 – Two Paths

18 “Now I show you again, my sons,
the paths of righteousness and the paths of violence.
Know well what is to come.

19 Therefore, listen to me:
Walk in the paths of righteousness,
and do not walk in the ways of violence.

For all who walk in unrighteousness
shall perish forever.”

Commentary:

Enoch ends with a choice between two ways—righteousness or violence. This echoes the wisdom tradition of Scripture (Ps. 1; Matt. 7:13–14). One path leads to life, the other to destruction. The urgency is clear: only wholehearted righteousness secures eternal blessing.

✧✧ Key Lessons from Enoch 91

- **The Call to Uprightness:** Enoch urged his children to remain faithful and avoid a divided heart.
- **Judgment on Sin:** Violence, idolatry, and deceit will all be uprooted and destroyed.
- **The Awakening of the Righteous:** God will raise the righteous, granting them wisdom and eternal life.
- **The Two Paths:** Only two ways exist—righteousness that leads to life, or violence that ends in destruction.
- **The End of Idols:** False gods and their worship will be consumed in fire and removed from the earth.

Enoch 92 – Crawford Standard Bible

“The Book of Wisdom for the Righteous”

Verse 1 – The Book of Wisdom

1 This is the book written by Enoch—
a complete doctrine of wisdom,
praised by all,
and a testimony for all who dwell upon the earth.

It is written for the generations to come,
for those who will walk in uprightness and peace.

Commentary:

Enoch presents his writing as a divinely inspired testimony, intended not just for his own generation but for all future ones. Wisdom here is complete, sufficient, and universally praised because it originates from God. The focus is not on mere knowledge but on upright living—peace and righteousness are the fruit of true wisdom.

Verse 2 – Do Not Be Troubled

2 Do not let your spirit be troubled by the times,
for the Holy and Great One
has appointed days for all things.

Nothing happens apart from His plan.

Commentary:

This is a direct call to trust God's sovereignty. Even when chaos fills the earth, the times and seasons are in His hand (cf. Acts 1:7). Believers are not to be shaken by uncertainty, for history itself unfolds according to His appointed plan.

Verse 3 – The Rising of the Righteous

3 The righteous one shall awaken from sleep,
and he shall walk in the paths of righteousness.
His conduct shall be filled with eternal goodness and grace.

Commentary:

The “awakening” points to resurrection hope—the righteous will not remain in death but rise to walk in eternal righteousness (cf. Daniel 12:2). Their lives will display God's grace, which is not temporary but everlasting.

Verse 4 – Eternal Uprightness

4 The Lord will be gracious to the righteous,
giving him eternal uprightiness.
He will grant him power,
that he may be clothed in goodness and righteousness,
and walk forever in the light.

Commentary:

Here we see the destiny of the righteous: clothed in garments of righteousness (Rev. 19:8) and walking in God's eternal light (Rev. 21:23). Uprightness is not earned but given as a gift of God's grace. Power to endure comes not from man, but from the Lord Himself.

Verse 5 – The End of Sin

5 But sin shall perish in darkness forever.
It shall never again be seen
from that day onward,
forevermore.

Commentary:

Sin's final destiny is eternal destruction. Darkness represents separation from God's presence, while the righteous enjoy His eternal light. This verse provides hope: wickedness will not endure forever but will be completely removed from God's creation.

✧✧ **Key Lessons from Enoch 92**

- **God Controls the Times:** No matter the chaos of the world, all days and events are set by the Lord.
- **The Righteous Will Awaken:** A prophecy of resurrection and restoration for those who walk in righteousness.
- **Eternal Light vs. Eternal Darkness:** The righteous inherit goodness, grace, and eternal light, while sin is destroyed forever in darkness.
- **Hope for Future Generations:** Enoch's book of wisdom was written not only for his children but for all who long to walk in peace with God.

Enoch 93 – Crawford Standard Bible

“The Weeks of Human History”

Verses 1–2 – Enoch's Introduction

1 After this, Enoch began to recount from the heavenly books.

2 And he said:

“Concerning the children of righteousness,
and concerning the elect of the world,
and concerning the plant of uprightness,
I will declare these things unto you, my sons.

For they were shown to me in a heavenly vision,
revealed by the holy angels,
and written upon the heavenly tablets.”

Commentary:

Enoch begins by explaining the source of his vision: the heavenly books, revealed by angels and inscribed on eternal tablets. This emphasizes the divine origin of prophecy—his words are not imagination but revelation. The “plant of uprightness” symbolizes the righteous line preserved through history, rooted in God's covenant (cf. Isa. 60:21).

Verse 3 – The First Week

3 “I was born the seventh in the first week,
while judgment and righteousness still endured.”

Commentary:

Enoch identifies himself as the “seventh” from Adam (cf. Jude 14). The first week represents the early generations before the Flood, when righteousness still lingered through Adam, Seth, and their descendants. This shows that even in a fallen world, God preserved a witness of truth.

Verse 4 – The Second Week

4 “And after me, in the second week,
great wickedness shall arise,
and deceit shall spread upon the earth.
In that week shall come the first end,
yet in it a man shall be saved.
But afterwards unrighteousness shall grow again,
and a law shall be given for sinners.”

Commentary:

The “first end” points to the Flood. Wickedness filled the earth, but Noah was saved (Gen. 6:8–9). Afterward unrighteousness returned, yet God gave His law through Moses to restrain sin (Rom. 3:20). This week shows God’s mercy: even when judgment falls, salvation is provided for the faithful.

Verse 5 – The Third Week

5 “In the third week, at its close,
a man shall be chosen as the plant of righteous judgment,
and his offspring shall become
the eternal plant of righteousness.”

Commentary:

This refers to Abraham, chosen by God to be the root of a righteous nation (Gen. 12:1–3). His seed would carry God’s covenant and ultimately produce the Messiah (Gal. 3:16). The “eternal plant” symbolizes the enduring covenant people who bring blessing to the nations.

Verse 6 – The Fourth Week

6 “In the fourth week, at its close,
visions of the holy and righteous shall be seen,

and a law for all generations shall be given,
and an enclosure of holiness shall be made.”

Commentary:

This points to Moses, the giving of the Law at Sinai, and the building of the tabernacle (Exod. 19–40). The “enclosure of holiness” is the covenant sanctuary where God dwelt with His people. Prophetic visions also flourished in this period as God revealed His will to Israel.

Verse 7 – The Fifth Week

7 “In the fifth week, at its close,
a house of glory and dominion shall be built forever.”

Commentary:

This refers to Solomon’s temple, called “a house of glory” (1 Kings 8:11). Though later destroyed, it symbolized God’s dwelling with His people and pointed to the eternal temple—Christ and the New Jerusalem (John 2:19–21; Rev. 21:22).

Verse 8 – The Sixth Week

8 “In the sixth week,
all who live in it shall be blinded,
and their hearts shall godlessly forsake wisdom.
In that week a man shall ascend,
and at its close the house of dominion shall be burned with fire,
and the whole chosen root shall be scattered.”

Commentary:

Blindness and forsaking wisdom describe Israel’s apostasy and rejection of truth (Isa. 6:9–10). The “man who ascends” may foreshadow Christ’s ascension, though some interpret it as a prophetic figure. The burning of the house refers to the destruction of the temple (586 BC and again AD 70), with God’s people scattered among the nations.

Verse 9 – The Seventh Week

9 “In the seventh week,
an apostate generation shall arise,
whose deeds shall be many,
and all of them apostate.”

Commentary:

The seventh week brings a full measure of rebellion, where apostasy dominates. This reflects both

Israel's repeated departures from God and the broader world's corruption. The New Testament identifies the "last days" as marked by widespread apostasy (2 Tim. 3:1–5).

Verse 10 – The Elect Chosen

10 "But at its close,
the elect righteous shall be chosen
from the eternal plant of righteousness,
to receive sevenfold wisdom
concerning all of God's creation."

Commentary:

Despite apostasy, God preserves His elect—those rooted in the covenant of righteousness. They are given "sevenfold wisdom," symbolizing fullness of divine understanding (cf. Rev. 5:6). This points to the Spirit-filled church and ultimately the glorified saints who reign with Christ.

Verses 11–14 – The Mystery of God's Greatness

11 "But who among men can hear the voice of the Holy One without trembling?
12 Who can think His thoughts?
Who can behold the works of heaven?
Who can see a soul or a spirit and declare its nature?
13 Who can ascend and see their ends,
or comprehend their ways?
Who can measure the breadth and length of the earth?
14 Who can discern the height of heaven,
or know upon what it is founded?
Who can count the number of the stars,
or say where the luminaries find rest?"

Commentary:

Enoch concludes with a hymn of awe at God's greatness. Human wisdom cannot fathom His works—whether souls, stars, or the vast heavens. This echoes Job 38–41, where God confronts man's limitations. The point: history unfolds by God's design, beyond human comprehension, yet revealed in part to His prophets.

✧✧ Key Lessons from Enoch 93

- **Prophetic Timeline:** Human history unfolds in "weeks," symbolic ages marked by judgment, covenant, and redemption.

- **The Law and the Righteous Seed:** Even in times of wickedness, God raises a righteous root—Abraham, Moses, Christ.
- **The Burning of the House:** God’s judgment on the temple prefigures the scattering of His people and His shift toward an eternal dwelling.
- **The Apostate Generation:** A final era of rebellion is foretold before God’s chosen are revealed.
- **The Greatness of God:** Human minds cannot measure His works; only revelation makes His purposes known.

Enoch 94 – Crawford Standard Bible

“The Way of Righteousness and the Woes of the Wicked”

Verse 1 – The Call to Righteousness

1 “And now I say unto you, my sons:

Love righteousness and walk therein.

For the paths of righteousness are worthy of acceptance,

but the paths of unrighteousness shall suddenly be destroyed and vanish.

Commentary:

Enoch begins with a fatherly appeal, urging love for righteousness. Righteousness is not merely a duty but a path to be cherished and embraced. In contrast, unrighteousness is temporary—it may appear strong, but it will suddenly vanish. This echoes Psalm 1, where the righteous prosper like a tree, but the wicked are like chaff blown away.

Verse 2 – The Warning of Death’s Path

2 To certain men of a generation the paths of violence and of death shall be revealed,

but they shall keep themselves afar from them,

and shall not follow after them.

Commentary:

Even when violence and death surround them, the faithful are called to stay far from such paths. This verse highlights the reality of temptation but also the responsibility of choice. God reveals the danger so His people can avoid destruction.

Verse 3 – Avoiding Wickedness

3 Therefore I say to you, the righteous:
Walk not in the paths of wickedness, nor in the ways of death.
Draw not near to them, lest you be destroyed.

Commentary:

The danger of proximity to sin is emphasized—drawing near can lead to ruin. Enoch echoes Proverbs 4:14–15, warning against even setting foot on the path of the wicked. True righteousness means deliberate separation from what destroys.

Verse 4 – Choosing Life and Peace

4 Instead, seek for yourselves righteousness and choose the elect life.
Walk in the paths of peace, and you shall live and prosper.”

Commentary:

The “elect life” points to God’s chosen way—a life of peace rooted in His covenant. Prosperity here is not merely material but spiritual flourishing, as promised in Psalm 34:14: “Seek peace and pursue it.”

Verse 5 – Guarding Wisdom

5 “Hold fast my words in the thoughts of your hearts,
and let them not be erased from your memory.
For I know that sinners will tempt men
to mistreat wisdom,
so that no place may be found for her,
and no strength left in her against their schemes.”

Commentary:

Wisdom must be written on the heart (cf. Proverbs 3:3). Sinners not only reject wisdom but actively try to erase her influence. The battle is not only external but internal: will God’s truth remain secure in the memory of the righteous, or will it be replaced by lies?

Verse 6 – Woe to the Builders of Deceit

6 “Woe to those who build unrighteousness and oppression,
and who lay deceit as their foundation!
For they shall be suddenly overthrown,
and they shall have no peace.

Commentary:

Sinful lives are pictured as buildings constructed on lies and oppression. Like a house on sand

(Matthew 7:26–27), such structures collapse suddenly. Peace, which the wicked crave, will forever escape them.

Verse 7 – Woe to Those Who Build with Sin

7 Woe to those who build their houses with sin!
For from their foundations they shall be destroyed,
and by the sword they shall fall.
[And those who acquire gold and silver unjustly
shall suddenly perish.]

Commentary:

Ill-gotten gain and sinful labor are doomed to perish. Just as Israel’s prophets warned (Habakkuk 2:9–10), wealth built on injustice only invites destruction. The sword of judgment is inevitable for such builders.

Verse 8 – Woe to the Rich Who Forget God

8 Woe to you, you rich,
for you have trusted in your riches,
but from your riches you shall be torn away,
because you remembered not the Most High
in the days of your abundance.

Commentary:

Wealth becomes a snare when it replaces trust in God. This is a timeless warning echoed by Jesus: “Woe to you who are rich, for you have already received your comfort” (Luke 6:24). Riches without remembrance of the Lord lead to sudden loss and eternal ruin.

Verse 9 – Preparing for Judgment

9 You have committed blasphemy and unrighteousness,
and you have prepared yourselves for the day of slaughter,
the day of darkness,
and the day of the great judgment.

Commentary:

The wicked “prepare” for judgment by their own choices, storing up wrath (Romans 2:5). Their blasphemy seals their fate: instead of preparing for eternal life, they are fitting themselves for destruction.

Verse 10 – The Creator as Judge

10 Thus I declare unto you:
He who created you shall overthrow you.
There shall be no compassion for your fall,
and your Creator shall rejoice at your destruction.

Commentary:

The irony is sharp—the very One who gave life will also remove it in judgment. God’s joy in their destruction does not reflect cruelty but perfect justice (cf. Proverbs 1:26–27). The unrepentant bring glory to God’s holiness through their judgment.

Verse 11 – The Testimony of the Righteous

11 And the righteous ones in those days
shall be a reproach and a testimony
against the sinners and the godless.”

Commentary:

The righteous will stand as living evidence against the wicked. Their faithful lives will highlight the rebellion of the godless, just as Noah condemned the world by his obedience (Hebrews 11:7). Vindication belongs to those who endure in righteousness.

✧✧ Key Lessons from Enoch 94

- **Two Paths:** Enoch urges his sons to cling to righteousness and avoid the way of death, echoing the constant choice between life and destruction.
- **Guarding Wisdom:** Wisdom must be preserved in the heart, for sinners will always seek to suppress and corrupt it.
- **Judgment on the Oppressors:** Those who build their lives on sin, deceit, or riches without God will be torn down suddenly.
- **The Fate of the Rich Who Forget God:** Wealth without reverence for the Most High leads to ruin and eternal loss.
- **Vindication of the Righteous:** Even though mocked and oppressed, the righteous will stand as witnesses against the ungodly in the day of judgment.

Enoch 95 – Crawford Standard Bible

“Tears for the Sinners and Woes of Judgment”

Verse 1 – Enoch’s Tears

1 “Oh that my eyes were a cloud of waters,
that I might weep over you,
and pour down my tears as a torrent,
so that I might rest from the trouble of my heart!

Commentary:

Enoch’s sorrow shows the heart of a prophet—mourning over those doomed to destruction. His imagery echoes Jeremiah’s lament (Jeremiah 9:1), longing for rivers of tears over a rebellious people. The grief comes not from hatred but from a broken heart, revealing God’s compassion even in judgment.

Verse 2 – Judgment Over Sinners

2 Who has permitted you to practice reproaches and wickedness?
Surely judgment shall overtake you, O sinners.”

Commentary:

The rhetorical question underscores the arrogance of sinners—they act as though they have divine permission, but God never authorizes wickedness. Their freedom is temporary, and divine justice is inevitable. This anticipates Paul’s words in Galatians 6:7: “Whatever a man sows, that he will also reap.”

Verse 3 – Encouragement to the Righteous

3 “Fear not the sinners, O you righteous,
for once again the Lord will deliver them into your hands,
that you may execute judgment upon them
according to your desire.”

Commentary:

The righteous are commanded not to fear—though the wicked prosper for a season, God will reverse their fortunes. This verse prophesies a day when the faithful will be vindicated and even participate in judgment (cf. 1 Corinthians 6:2). Divine justice strengthens the oppressed to endure.

Verse 4 – Woe to the Cursers

4 “Woe to you who pronounce curses and anathemas that cannot be undone!
Healing shall be far from you because of your sins.

Commentary:

False curses and destructive words bring condemnation on those who speak them. Instead of power,

such words seal their own doom. Healing—both physical and spiritual—remains distant, for sin severs them from God, the true Healer.

Verse 5 – Woe to the Evil Neighbor

5 Woe to you who repay your neighbor with evil,
for you shall be repaid according to your own works.

Commentary:

This verse applies the law of divine reciprocity—evil given out will return upon the evildoer (cf. Obadiah 1:15). Harming a neighbor violates both God’s law and His image in man. Their repayment will be measured by their deeds, for God’s justice is exact.

Verse 6 – Woe to False Witnesses

6 Woe to you, lying witnesses,
and to those who weigh out injustice,
for suddenly shall you perish.

Commentary:

False testimony and unjust judgment are singled out for condemnation. To “weigh out injustice” implies twisting justice as if balancing scales dishonestly. Such corruption invites sudden destruction (Proverbs 19:5). The perishing of false witnesses testifies to God’s hatred of deceit.

Verse 7 – Woe to the Persecutors

7 Woe to you, sinners, for you persecute the righteous!
You shall be delivered up and persecuted for your injustice,
and heavy shall its yoke be upon you.”

Commentary:

Those who oppress the righteous will themselves face oppression. Their persecution of the innocent will return as a crushing yoke of divine judgment. This mirrors Jesus’ teaching in Matthew 5:10–12, where the persecuted are blessed, but persecutors are condemned.

✧✧ Key Lessons from Enoch 95

- **A Prophet’s Tears:** Enoch laments deeply for sinners, showing God’s sorrow over the lost.
- **Judgment Is Certain:** Wickedness is never overlooked—justice will overtake every evildoer.

- **Strength for the Righteous:** The faithful are told not to fear, for God will vindicate them in due time.
- **Woes of Retribution:** Every curse, injustice, and false witness will return upon the sinner's own head.
- **Persecutors Condemned:** Those who oppress the righteous will themselves bear the heavy yoke of God's judgment.

Enoch 96 – Crawford Standard Bible

“Hope for the Righteous, Woes for the Wicked”

Verse 1 – The Righteous Shall Rule

1 “Be hopeful, you righteous; for suddenly shall the sinners perish before you, and you shall have lordship over them according to your desires.”

Commentary:

The righteous are told to remain hopeful because judgment will come swiftly upon sinners. The “lordship” promised reflects vindication—those who were oppressed will be exalted (cf. Daniel 7:27). This reversal of fortunes assures the faithful that injustice is temporary.

Verse 2 – Healing and Rest for the Faithful

2 “Fear not, you who have suffered;
for healing shall be your portion.
A bright light shall shine upon you,
and the voice of rest you shall hear from heaven.”

Commentary:

Suffering is not the final word—God promises healing, light, and heavenly rest. This echoes Revelation 21:4, where tears are wiped away and pain is no more. The “voice of rest” implies divine comfort, affirming that the righteous will dwell in eternal peace.

Verse 4 – Woe to the Hypocrites

4 “Woe to you, sinners, for your riches make you appear like the righteous, but your hearts convict you of being wicked.
This fact shall be a testimony against you,
a memorial of your evil deeds.”

Commentary:

Wealth can mask wickedness outwardly, but God judges the heart (1 Samuel 16:7). Hypocrisy becomes its own testimony—their riches stand as evidence that they trusted in gold rather than God. Nothing remains hidden on the day of judgment.

Verse 5 – Woe to the Oppressors of the Poor

5 “Woe to you who devour the finest of the wheat,
who drink wine in great bowls,
and trample the lowly underfoot with your might.”

Commentary:

This is a direct rebuke of greed and oppression. The imagery recalls Amos 6:4–6, where the rich indulge while ignoring the suffering of others. Exploiting the poor while feasting on luxury is an abomination before God, who defends the weak.

Verse 6 – Woe to the Forsakers of the Fountain of Life

6 “Woe to you who drink water from every fountain,
for suddenly shall you be consumed and wither away,
because you have forsaken the fountain of life.”

Commentary:

Those who seek satisfaction in many “fountains” (false sources of life) find only death. They rejected the true Fountain of Life—God Himself (Jeremiah 2:13; John 4:14). Their end is withering, for apart from Him there is no living water.

Verse 7 – Woe to the Workers of Blasphemy

7 “Woe to you who work unrighteousness,
deceit, and blasphemy!
It shall stand as a memorial against you for evil.”

Commentary:

Every act of blasphemy and deceit is recorded. Sin leaves a permanent testimony against the sinner unless covered by God’s mercy. This reflects Revelation 20:12, where the books are opened and every deed is judged.

Verse 8 – Woe to the Mighty Who Oppress

8 “Woe to you, mighty ones,
who oppress the righteous with your strength!

For the day of your destruction is coming.
But in those days many and good days shall come to the righteous,
in the day of your judgment.”

Commentary:

Earthly power is temporary. The “mighty” who crush the righteous will face certain destruction. At the same time, the righteous will inherit “many and good days,” pointing to eternal life and peace. This dual promise underscores God’s justice—judgment for the wicked, restoration for the faithful.

✧ Key Lessons from Enoch 96

- **The Righteous Will Triumph:** God promises sudden downfall for sinners and exaltation for the faithful.
- **Healing and Rest:** The righteous will receive divine healing, light, and heavenly peace.
- **Riches Cannot Deceive God:** Outward wealth cannot hide inward corruption—God sees the heart.
- **Injustice Condemned:** Oppression of the poor and indulgent luxury are memorialized as sins against the wicked.
- **The Oppressors’ End:** The mighty who misuse power will be destroyed, but the righteous will dwell in everlasting joy.

Enoch 97 – Crawford Standard Bible

“The Shame of Sinners and the Vindication of the Righteous”

Verse 1 – The Fate of the Sinners

1 “Believe, O righteous, that the sinners shall become a shame,
and perish in the day of unrighteousness.”

Commentary:

The righteous are urged to believe and trust in God’s justice. Though sinners may appear secure now, their destiny is shame and ruin. The “day of unrighteousness” points to judgment when sin’s fruit comes to full measure.

Verse 2 – Their Destruction Remembered

2 “Know this, you sinners: the Most High remembers your destruction,
and the angels of heaven rejoice over your downfall.”

Commentary:

God does not forget unrepented evil. The angels, who serve God's justice, rejoice not in cruelty but in the triumph of righteousness when wickedness is removed. This shows heaven's alignment with God's holy justice.

Verse 3 – No Escape on the Day of Judgment

3 "What will you do, sinners?

Where will you flee on the day of judgment,
when you hear the voice of the prayer of the righteous?"

Commentary:

The prayers of the righteous stand as testimony against the wicked (cf. Revelation 8:3–4). On the day of judgment, sinners will have nowhere to hide, while the prayers they mocked will rise as evidence before God's throne.

Verse 4 – Companions of Sinners

4 "You shall be judged as companions of sinners,
and this word shall stand as a testimony against you."

Commentary:

Judgment is not only for great leaders of sin but also for those who join them. Companionship in sin leads to shared condemnation (cf. Proverbs 13:20). Association with evil leaves no defense before God's testimony.

Verse 5 – The Prayer of the Righteous Heard

5 "In those days the prayer of the righteous shall reach the Lord,
and for you, O sinners, the days of judgment shall come."

Commentary:

The righteous are vindicated as their prayers pierce the heavens. God hears, remembers, and responds. For sinners, however, the same prayers bring confirmation of their guilt and the arrival of judgment.

Verse 6 – Works Rejected

6 "All the words of your unrighteousness shall be read before the Great Holy One,
your faces shall be covered with shame,
and He will reject every work rooted in evil."

Commentary:

Every deed and word is recorded (cf. Revelation 20:12). For sinners, this brings shame and rejection. Nothing born of wickedness can endure before the Great Holy One, who discerns the hidden motives of every heart.

Verse 7 – Woe to the Sinners Everywhere

7 “Woe to you, sinners, who dwell on the sea and on the dry land,
for your remembrance shall be a curse against you.”

Commentary:

Whether near or far, no place is outside God’s reach. “Sea and land” symbolize the whole earth. The memory of sinners becomes a curse—history itself condemns them for the ruin they caused.

Verse 8–9 – False Boast in Wealth

8 “Woe to you who acquire silver and gold through unrighteousness, and say:
‘We have become rich with wealth and possessions;
we have gained all that our hearts desired.’

9 You boast, saying, ‘Our storehouses are full,
our granaries overflow like water.’”

Commentary:

This is the arrogance of wealth built on deceit. They take pride in abundance and security, thinking possessions can preserve them. Yet wealth without righteousness becomes an idol that blinds hearts (cf. James 5:1–3).

Verse 10 – Riches Shall Vanish

10 “Yet like water your lies shall vanish away.
Your riches shall not endure,
but swiftly depart from you,
for all was acquired in unrighteousness,
and you shall be handed over to a great curse.”

Commentary:

Riches built on injustice will flow away like water spilled on the ground. What appears strong today is fleeting tomorrow. Instead of security, such gain invites a curse, proving that only righteousness endures before God.

✧✧ Key Lessons from Enoch 97

- **Sinners' Shame is Certain:** Wickedness always ends in disgrace and destruction.
- **Heaven Rejoices in Justice:** Angels rejoice when God's holiness triumphs over evil.
- **The Power of Prayer:** The petitions of the righteous rise before God and stand as evidence against the ungodly.
- **False Security in Riches:** Wealth built on sin vanishes quickly, leaving only shame.
- **The Curse of Unrighteous Gain:** Possessions gained through deceit bring a curse, not blessing.

Enoch 98 – Crawford Standard Bible

“The Certainty of Judgment for the Wicked”

Verses 1–2 – The Folly of Worldly Splendor

1 “I swear unto you, both wise and foolish alike,
for you shall experience many trials upon the earth.”

2 “Men shall adorn themselves more than women,
wearing colored garments like virgins,
clothed in royalty, grandeur, silver, gold, and purple.
Their tables shall overflow with abundance.”

Commentary:

Enoch warns that both the wise and foolish will face trials, showing that earthly life is not free from testing. Here, worldly pride is condemned—men glory in wealth, status, and fashion, exalting themselves while forgetting God. This misplaced pursuit of luxury mirrors the vanity of kingdoms that rise in splendor but fall in ruin (cf. Isaiah 3:16–24).

Verse 3 – Perishing with Possessions

3 “But because they lack wisdom and true doctrine,
they shall perish with their possessions,
and in shame, slaughter, and destitution
their spirits shall be cast into the furnace of fire.”

Commentary:

Without wisdom—true knowledge of God—earthly gain becomes meaningless. Wealth cannot shield from judgment. Instead, it drags the soul into deeper ruin. Their end is not only physical destruction but

spiritual condemnation, cast into fire as imagery of eternal separation from God (cf. Matthew 13:41–42).

Verses 4–5 – Sin is Man’s Own Doing

4 “I swear unto you, O sinners:
as a mountain does not become a slave,
and a hill does not become a handmaid,
so sin was not sent upon the earth.
Man himself has created it,
and those who commit it shall fall under a great curse.”

5 “Barrenness was not given to women by creation,
but by their own deeds they bring judgment upon themselves.”

Commentary:

Enoch clarifies that sin is not a divine creation—God did not author evil. Humanity, by free will, brings sin upon itself. Just as mountains remain mountains, man chose disobedience and inherited corruption. Verse 5 hints that judgment and consequence are the fruit of human rebellion, not God’s design. This foreshadows Paul’s teaching that sin entered the world through man (Romans 5:12).

Verses 6–8 – The Record of Heaven Against the Wicked

6 “I swear unto you, O sinners, by the Holy Great One:
all your evil deeds are revealed in heaven,
and none of your oppressions are hidden.”

7–8 “Do not deceive yourselves saying, ‘We do not see, we do not know.’
For every sin is recorded daily before the Most High.
All your oppression is written down until the day of judgment.”

Commentary:

Nothing escapes heaven’s record. The imagery of daily recording reminds us that every thought, word, and deed is preserved before God (cf. Revelation 20:12). The sinner’s false security—pretending God does not see—only deepens guilt. Judgment is delayed, not denied.

Verses 9–10 – The Folly of the Wicked

9–10 “Woe to you, fools! Through your folly you shall perish.
You transgress against the wise,
and therefore good fortune shall not be your portion.
Know that you are prepared for the day of destruction.
Do not hope to live, O sinners,

for you know no ransom;
you are destined for the day of great judgment and shame.”

Commentary:

Fools reject wisdom and embrace destruction. Their “fortune” is stripped away because they opposed God’s truth and His people. The sobering reality is declared: there is no ransom for the unrepentant—no wealth, no sacrifice, no bribe can deliver from the day of judgment (cf. Proverbs 11:4).

Verse 11 – Woe to the Blood-Eaters

11 “Woe to you, stubborn of heart, who work wickedness and eat blood!
From the good things of the earth you feast,
yet you shall have no peace.”

Commentary:

Eating blood was strictly forbidden in God’s law (Genesis 9:4; Leviticus 17:10–11). This woe condemns those who live violently, feeding on bloodshed and oppression. Though they enjoy earth’s pleasures, peace will elude them.

Verses 12–13 – Slain Without Mercy

12–13 “Woe to you who love unrighteous deeds—
do you hope for blessing?
You shall be delivered into the hands of the righteous,
they shall cut off your necks and slay you without mercy.”

Commentary:

Those who persist in unrighteousness cannot expect blessing. Instead, justice will reverse their fortunes—the righteous whom they oppressed will stand as instruments of God’s judgment. The image of being slain without mercy underscores the finality of their fate (cf. Revelation 19:11–15).

Verse 14 – No Grave for the Wicked

14 “Woe to you who rejoice in the tribulation of the righteous,
for no grave shall be dug for you.”

Commentary:

Mockers who delight in the suffering of God’s people will themselves be dishonored. To be denied a grave in ancient culture was the ultimate disgrace. Their memory will rot, erased in shame (cf. Jeremiah 22:19).

Verse 15 – No Hope of Life

15 “Woe to you who despise the words of the righteous,
for you shall have no hope of life.”

Commentary:

Rejecting the words of the righteous is ultimately rejecting God’s word. Hope of life is reserved for those who heed truth. The sinner’s destiny is hopelessness, the absence of eternal life.

Verse 16 – Death for the Deceivers

16 “Woe to you who write lies and godless words,
causing men to stumble and act wickedly toward their neighbors.
You shall have no peace,
but shall die a sudden death.”

Commentary:

This woe falls upon deceivers—those who manipulate truth, spread lies, and corrupt others. Their words, written and spoken, become snares of destruction. God declares they will die suddenly, cut off without peace, echoing Proverbs 6:16–19.

✧✧ Key Lessons from Enoch 98

- **Riches Without Righteousness Lead to Ruin:** Wealth cannot save when judgment falls.
- **Sin Originates in Man:** Evil is man’s choice, not God’s design—rebellion invites a curse.
- **Nothing Is Hidden From God:** Every deed is recorded daily in heaven.
- **False Hope of the Wicked:** No ransom or escape exists for unrepentant sinners.
- **Judgment Without Mercy:** Deceivers, mockers, and oppressors will face sudden ruin.

Enoch 99 – Crawford Standard Bible

“Woes Against the Workers of Wickedness”

Verse 1 – The Fate of Liars and the Lawless

1 “Woe to you who practice godlessness,
who glory in lies and exalt them!
You shall perish,
and no happy life shall be yours.”

Commentary:

Lies may appear powerful in the moment, but God declares they lead to destruction. To exalt falsehood is to reject God's truth, and the result is emptiness. The promise of "no happy life" underscores that joy and peace are inseparable from righteousness (cf. Isaiah 48:22).

Verse 2 – Perverting Righteousness

2 "Woe to those who pervert the words of uprightness,
who transgress the eternal law,
and transform themselves into what they were not.
They shall be trampled underfoot upon the earth."

Commentary:

Those who twist God's word corrupt themselves, becoming unnatural in their rebellion. To "transform themselves into what they were not" may suggest rejecting their created order. Their end is humiliation—trampled underfoot, a picture of utter defeat (cf. Matthew 5:13).

Verse 3 – The Testimony of the Righteous

3 "In those days, O righteous ones,
prepare to lift your prayers as a memorial,
placing them before the angels,
that they may present the sins of the sinners
as a record before the Most High."

Commentary:

The prayers of the righteous rise as testimony against the wicked. Heaven itself records every plea for justice (cf. Revelation 8:3–4). God's people do not need to avenge themselves—their cries are preserved before His throne.

Verse 4 – Nations in Upheaval

4 "In those days the nations shall be stirred,
and the families of the nations shall rise
on the day of destruction."

Commentary:

Judgment will not be local but global. Nations will be shaken, families disrupted, as God's justice sweeps across the world. The instability of nations mirrors their rejection of God's order (cf. Psalm 2:1–5).

Verse 5 – A World in Desperation

5 “In those days the destitute shall abandon their children,
even infants at the breast,
and return not to them.
Their beloved ones shall perish,
for no pity shall be found in them.”

Commentary:

Sin hardens hearts until even natural affection is lost. This grim picture shows the collapse of family bonds and society under judgment (cf. Matthew 24:12). Where love dies, destruction quickly follows.

Verses 6–7 – Idolaters Condemned

6–7 “I swear unto you, O sinners:
sin is prepared for a day of unceasing bloodshed.
Those who worship idols of stone, gold, silver, wood, or clay,
and those who worship impure spirits and demons,
shall find no help from them.”

Commentary:

Idolatry is exposed as futile. The very objects men trust—idols of wealth or spirits of deception—cannot save them in the day of bloodshed. Instead, they become reminders of man’s folly (cf. Isaiah 44:9–20).

Verses 8–9 – The Folly of Idolatry

8–9 “Because of the folly of their hearts they shall be blinded,
stricken with fear and delusion through visions and dreams.
Their worship of stones is vanity,
and in an instant they shall perish.”

Commentary:

The idolater is blinded by his own delusion. What he thought brought comfort becomes terror. Judgment comes “in an instant,” showing the sudden collapse of false security (cf. 1 Thessalonians 5:3).

Verse 10 – The Blessed and the Doomed

10 “But blessed are those who accept the words of wisdom,
who understand them,
who walk in the paths of the Most High
and keep His righteousness,

and do not join the godless.
They shall be saved.”

Commentary:

A sharp contrast is made: while idolaters perish, those who hold to wisdom and righteousness are preserved. Salvation is not for the powerful or wealthy but for those who cling to God’s ways.

Verse 11 – Woe to the Malicious

11 “Woe to you who spread evil to your neighbors,
for you shall be slain in Sheol.”

Commentary:

Those who intentionally harm others inherit death. Sheol here is the place of judgment, a reminder that the destiny of the wicked is separation from life itself.

Verse 12 – Woe to the Dishonest

12 “Woe to you who use deceitful weights and false measures,
and cause bitterness in the earth,
for you shall be utterly consumed.”

Commentary:

Economic injustice is singled out. God hates dishonest scales (Proverbs 11:1). Exploiting the poor and cheating others invites His consuming wrath.

Verse 13 – Woe to Unjust Builders

13 “Woe to you who build houses through the toil of others,
whose bricks and stones are gathered in sin.
I declare, you shall have no peace.”

Commentary:

Structures raised on oppression will not stand. Wealth gained at the expense of others’ suffering brings no peace. God Himself tears down houses built on sin (cf. Habakkuk 2:9–12).

Verse 14 – Woe to the Idol-Followers

14 “Woe to those who reject the eternal heritage of their fathers,
whose souls follow after idols.
They shall find no rest.”

Commentary:

Forsaking God's covenant for idolatry results in spiritual restlessness. No matter how much is gained, peace will never come apart from the Creator.

Verse 15 – Woe to the Oppressors

15 “Woe to those who work unrighteousness,
who aid oppression and slay their neighbors
until the day of the great judgment.”

Commentary:

Violence against others is noted and remembered until the great day of judgment. Oppression may flourish for a time, but it will not escape divine reckoning.

Verse 16 – The Final Indignation

16 “For He shall cast down your glory,
bring affliction upon your hearts,
arouse His fierce indignation,
and destroy you with the sword.
And all the righteous shall remember your sins.”

Commentary:

The end of the wicked is humiliation and destruction. Their false glory is stripped away, and their shame remembered by the righteous. Judgment restores balance—what was done in secret is openly repaid.

✧✧ Key Lessons from Enoch 99

- **Lies and Godlessness Destroy:** Those who glorify deceit are crushed by truth.
- **Prayer as Testimony:** The righteous cry out, and their prayers stand as evidence in heaven.
- **Idolatry is Futile:** Stones, metals, and spirits cannot save; they lead only to sudden ruin.
- **Justice for Oppression:** Dishonest scales, unjust building, and oppression bring God's consuming curse.
- **Hope for the Faithful:** Those who walk in wisdom and righteousness will be saved, even as the wicked fall.

Enoch 100 – Crawford Standard Bible

“The Day of Blood, Fire, and Testimony”

Verses 1–3 – Rivers of Blood and Family Slaughter

1 “In those days fathers and sons shall be slain together,
and brothers shall fall one upon another in death,
till the streams flow with their blood.”

2 “A man shall not withhold his hand from killing his sons or his grandsons,
nor shall a sinner spare his honored brother.
From dawn until sunset they shall slay one another.”

3 “The horse shall walk up to its breast in the blood of sinners,
and the chariot shall be submerged up to its height.”

Commentary:

These verses portray a day when sin consumes even natural affection—fathers against sons, brothers against brothers. It echoes Jesus’ prophecy in Matthew 10:21 that family bonds would be torn apart in times of judgment. The imagery of blood flowing like rivers shows the horror of divine retribution: sin inevitably turns man against man. Horses and chariots submerged in blood emphasize the scale of slaughter—judgment is unstoppable when God allows corruption to reap its full harvest.

Verses 4–5 – Angels of Judgment and Guardianship of the Righteous

4 “In those days the angels shall descend into the hidden places
and gather all who brought down sin.
And the Most High will arise on the day of judgment
to execute great judgment among the sinners.”

5 “But over all the righteous and holy,
He shall appoint guardians from among the holy angels,
to keep them as the apple of His eye,
until all wickedness and sin are brought to an end.
Though the righteous sleep in death,
they have nothing to fear.”

Commentary:

Here we see the balance of judgment and mercy. The same angels who execute punishment on sinners also guard the righteous. God does not forget His people but keeps them as “the apple of His eye” (Deuteronomy 32:10). Even in death the righteous are safe, proving that God’s promises extend beyond the grave (cf. John 11:25). The “hidden places” likely symbolize the hiding places of sin, showing that nothing can be concealed from God’s justice.

Verse 6 – The Futility of Wealth

6 “The children of the earth shall see the wise secure,
and they shall understand the words of this book,
and recognize that their riches cannot save them
in the day of the overthrow of their sins.”

Commentary:

Wealth offers no defense on the day of wrath. While the wise are secure in God, the sinners who trusted in riches discover their futility (cf. Proverbs 11:4; James 5:1–3). “The words of this book” suggests that the prophecy of Enoch itself will stand as testimony, exposing mankind’s misplaced confidence.

Verses 7–9 – Woes to the Wicked

7 “Woe to you sinners, in the day of strong anguish,
you who afflict the righteous and burn them with fire.
You shall be repaid according to your deeds.”

8 “Woe to you, stubborn of heart,
who watch in order to devise wickedness!
Terror shall come upon you,
and none shall help you.”

9 “Woe to you sinners, for the words of your mouths
and the deeds of your hands have multiplied godlessness.
In blazing flames, fiercer than fire, shall you burn.”

Commentary:

The woes here strike at three groups: persecutors, plotters, and blasphemers. Those who afflict the righteous are promised equal or greater suffering in return (Galatians 6:7). The stubborn-hearted who scheme in secret will face terror with no deliverance. Verse 9 emphasizes that both words and deeds are weighed by God, and the end is eternal fire—greater than any earthly flame, reflecting God’s perfect judgment.

Verses 10–12 – Creation as a Witness Against Sinners

10 “Know this: from the angels He shall inquire of your deeds in heaven,
from the sun, the moon, and the stars concerning your sins,
for on earth you passed judgment upon the righteous.”

11 “The clouds, the mists, the dew, and the rain
shall testify against you,

for they shall be withheld because of you,
and they shall remember your sins.”

12 “Go then, give gifts of silver and gold to the rain,
that it may descend upon you,
and to the dew, that it may fall!
But when the frost, snow, and storms come with their plagues,
you shall not be able to stand before them.”

Commentary:

Creation itself rises as a witness. Even the sun, moon, and stars—so often worshiped as gods by pagans—testify against idolaters. The withholding of rain reflects covenant curses (Deuteronomy 28:23–24). The sarcastic challenge in verse 12 mocks sinners who thought wealth could purchase divine favor: no silver or gold can bribe the forces of creation, for they answer only to the Lord of Spirits.

✧✧ Key Lessons from Enoch 100

- **Judgment is Bloody and Personal:** Sin destroys families, societies, and nations, turning man against man.
- **God Protects the Righteous:** Holy angels are appointed to guard God’s people, even through death.
- **Riches Cannot Save:** Wealth is powerless in the face of divine judgment.
- **Creation Bears Witness:** The heavens and elements themselves testify against sin.
- **Fire for the Wicked:** God’s wrath burns fiercer than earthly fire, consuming all unrepentant evil.

Enoch 101 – Crawford Standard Bible

“The Call to Fear the Creator”

Verse 1 – Fear the Most High Who Rules the Heavens

1 “Observe the heavens, O children of heaven, and every work of the Most High, and fear Him, and do no evil in His presence.”

Commentary:

Enoch begins with a call to reverence: to look at creation and recognize the hand of God. The heavens declare His glory (Psalm 19:1), leaving mankind without excuse. To “do no evil in His presence” is a reminder that all deeds are done before God’s eyes (Hebrews 4:13). The proper response to creation is holy fear, not pride.

Verse 2 – The Withholding of Rain

2 “If He closes the windows of heaven and withholds rain and dew from descending on the earth because of you—what will you do then?”

Commentary:

Rain and dew are blessings of God (Deuteronomy 28:12). To withhold them is a sign of covenant judgment (1 Kings 17:1). Enoch stresses dependence: man cannot live without God’s provision. When judgment comes, the sinner will have no answer.

Verse 3 – No Peace for the Proud

3 “If He sends His anger upon you for your deeds, you cannot petition Him; for you have spoken proud and insolent words against His righteousness. Therefore, you shall have no peace.”

Commentary:

Sinful pride cuts off the sinner from God. Prayer becomes powerless when arrogance hardens the heart (Proverbs 28:9). True peace cannot be found apart from righteousness, and insolent words against God only bring wrath.

Verses 4–5 – Sailors and the Sea as a Lesson in Fear

4 “Do you not see the sailors upon their ships, how they are tossed by waves, shaken by winds, and in sore trouble?”

5 “They fear because their possessions are carried on the sea with them, and their hearts are anxious that the sea will swallow them, and they will perish therein.”

Commentary:

Enoch gives a practical example: sailors, who live daily with danger, tremble at the sea. Their possessions and lives are fragile, at the mercy of wind and waves. Their fear is natural, and yet—even in this—they only glimpse the greater fear owed to the God who commands the sea (Jonah 1:4–10; Mark 4:39–41).

Verse 6 – The Sea’s Boundaries

6 “Yet the entire sea, with all its waters and movements, is the work of the Most High. He has set its boundaries, and confined it by the sand.”

Commentary:

This echoes God’s words in Job 38:10–11 and Jeremiah 5:22, where He sets limits for the sea. The vast

ocean, feared by men, obeys the limits God placed on it. The contrast is sharp: creation submits, but sinners rebel.

Verse 7 – The Sea at His Rebuke

7 “At His rebuke the sea is afraid and dries up, its fish die, and everything in it perishes. But you sinners on the earth fear Him not!”

Commentary:

The sea itself trembles at God’s voice, yet sinners remain unmoved. This highlights the irrationality of sin: even inanimate nature obeys God, while mankind—given reason and conscience—ignores Him.

Verse 8 – The Creator of All

8 “Has He not made heaven and earth, and all that is in them? Who has given understanding and wisdom to everything that moves upon the earth and in the sea?”

Commentary:

Enoch reminds his hearers that all creation owes existence to God. Wisdom itself is a gift (James 1:5). To deny Him is not only rebellion but foolishness, for without Him man has nothing.

Verse 9 – The Folly of Sinners

9 “The sailors of ships fear the sea—yet sinners fear not the Most High.”

Commentary:

This final verse drives home the irony: men rightly fear the sea, but not its Creator. It reflects Romans 1:25—where men revere creation but not the Creator. True wisdom begins with the fear of the Lord (Proverbs 9:10).

✧✧ Key Lessons from Enoch 101

- **Creation as a Witness:** The heavens, rain, and sea all testify to God’s power and sovereignty.
- **The Folly of Pride:** Insolent words against God’s righteousness bring judgment and silence prayer.
- **Fear as Wisdom:** Even sailors fear the sea, yet sinners fail to fear the One who commands the sea.
- **God Sets Boundaries:** Just as the sea is confined by sand, so all creation obeys His limits—except sinful mankind.

Enoch 102 – Crawford Standard Bible

“The Destiny of Sinners and the Hope of the Righteous”

Verse 1 – The Terror of God’s Fire

1 “In those days, when He brings upon you a grievous fire, where will you flee, and where will you find deliverance?”

Commentary:

The image of fire is the symbol of God’s judgment (Isaiah 66:15–16; 2 Thessalonians 1:7–8). Enoch stresses the inescapability of divine wrath—there will be no refuge for the unrepentant.

Verse 2 – The Word Against the Wicked

2 “When He launches forth His Word against you, will you not be afraid and tremble?”

Commentary:

The “Word” here points to the decree of God—irresistible and final (Isaiah 55:11). Unlike human threats, God’s Word is action itself. Sinners who once mocked will tremble when the Word of judgment falls.

Verse 3 – All Creation Trembles

3 “Even the luminaries shall be terrified, the earth shall quake, the angels shall seek to hide from the presence of the Great Glory, and the children of earth shall tremble. You sinners shall be cursed forever and shall have no peace.”

Commentary:

The trembling of stars, earth, and even angels emphasizes the overwhelming majesty of God’s presence. If even holy angels tremble, how much more must sinners? Their curse is eternal separation from peace (Revelation 14:11).

Verse 4 – Hope for the Righteous Dead

4 “But fear not, O souls of the righteous, and be hopeful—you who have died in righteousness.”

Commentary:

Enoch comforts the faithful. Even in death, righteousness has hope. Their souls rest in God’s care (Wisdom 3:1; Revelation 14:13). Death is not defeat but the threshold of vindication.

Verse 5 – Suffering in Life, Glory in Judgment

5 “Do not grieve if your soul has descended into Sheol in sorrow, and if in your life your body did not prosper according to your goodness. Wait for the day of judgment upon sinners, for the day of their cursing and chastisement.”

Commentary:

The righteous may suffer materially, but their suffering is not the end. Judgment will reverse the fortunes of the godly and the wicked (Luke 16:25). What is lost in this life will be redeemed in the next.

Verses 6–8 – The Boast of Sinners

6 “When you die, the sinners say over you: ‘As we die, so die the righteous. What benefit do they gain from their deeds?’”

7 “They mock, saying: ‘The righteous perish in grief and darkness, and what have they more than us? From now on we are equal.’”

8 “They say: ‘Behold, they too have died, and henceforth they shall never see the light.’”

Commentary:

Sinners misinterpret the death of the righteous, assuming equality in the grave. Their mockery reflects short-sightedness—judging by outward circumstances rather than eternal truth (Psalm 73:3–12). Yet their false conclusions will collapse when judgment comes.

Verses 9–11 – The Empty Joy of Sinners

9 “But I tell you, sinners—you are content to eat and drink, to rob and sin, to strip men naked, to acquire wealth, and to enjoy good days.”

10 “Yet have you seen the righteous, how their end comes in peace—that no violence is found in them until their death?”

11 “Nevertheless, you boast saying: ‘They perished and became as though they had not been, and their spirits descended into Sheol in tribulation.’”

Commentary:

The pleasures of sinners are contrasted with the peace of the righteous. While the wicked live in indulgence and exploitation, the righteous die in quiet integrity. Sinners boast as if death is the same for all, but they ignore the eternal destiny awaiting each soul (Ecclesiastes 8:12–13).

✧✧ Key Lessons from Enoch 102

- **Judgment is Inescapable:** No sinner will find refuge when God’s fiery Word is unleashed.

- **The Creation Trembles:** Even the heavens and angels are shaken before the Great Glory—how much more sinners?
- **The Righteous Must Wait in Hope:** Though they suffer in life and their death may seem bitter, they will be vindicated in the day of judgment.
- **The Folly of Sinners:** They mock the righteous, but their wealth and pleasures will vanish, while their curses will be eternal.

Enoch 103 – Crawford Standard Bible

“The Portion of the Righteous and the Woe of the Sinners”

Verses 1–2 – Enoch’s Oath and Mystery

1 “Now, therefore, I swear to you, the righteous, by the glory of the Great and Honored and Mighty One in dominion, and by His greatness I swear to you.”

2 “I know a mystery, and have read the heavenly tablets, and have seen the holy books, and have found written therein and inscribed concerning you.”

Commentary:

Enoch anchors his message in the authority of heaven itself. His oath assures the righteous that their reward is guaranteed and already inscribed in the heavenly tablets. God’s promises are not temporary but eternal, written in His unchanging record.

Verses 3–4 – Blessing for the Righteous

3 “All goodness and joy and glory are prepared for you, and written down for the spirits of those who have died in righteousness. Manifold good shall be given to you in recompense for your labors, and your lot is abundantly beyond the lot of the living.”

4 “The spirits of you who have died in righteousness shall live and rejoice, and your memorial shall not perish from before the face of the Great One unto all generations. Therefore, no longer fear their insults.”

Commentary:

Here is one of the clearest statements of eternal life in Enoch. The righteous dead will live and rejoice, their memory never erased from before God. Their suffering is not forgotten but repaid with eternal glory. Insults and persecution in this life are temporary shadows compared to their everlasting portion.

Verses 5–6 – The False Peace of Sinners

5 “Woe to you, sinners, when you have died, if you die in the wealth of your sins, while others say regarding you: ‘Blessed are the sinners—they have seen their days in peace.’”

6 “They died in prosperity and in wealth, without tribulation or murder in their life. They died in honor, and judgment was not executed on them during their days.”

Commentary:

The wicked often appear “blessed” in the eyes of men. They prosper, live comfortably, and die in honor, untouched by judgment. But Enoch unmasks this illusion—their peace is a lie. Wealth and comfort without God are a curse in disguise, blinding them to the eternal judgment awaiting them.

Verses 7–8 – The True Portion of the Wicked

7 “But know this: their souls shall descend into Sheol, and they shall be wretched in their great tribulation.”

8 “Into darkness, chains, and a burning flame—where there is grievous judgment—shall your spirits enter. The great judgment shall be for all generations of the world. Woe to you, for you shall have no peace.”

Commentary:

The final destiny of sinners is unveiled: darkness, chains, and burning flame. No earthly wealth can prevent their descent into Sheol. Their peace in life becomes torment in death, and their portion is everlasting unrest. The refrain “you shall have no peace” echoes the eternal contrast between the rest of the righteous and the torment of the wicked.

Verses 9–11 – The Complaint of the Righteous

9 “Say not, O righteous, while in life: ‘In our troubled days we have toiled in vain, suffered greatly, and been consumed until our spirit is crushed.’”

10 “We were destroyed, and no one came to help us, not even with a word. We were tortured and wasted away, without hope of life from day to day.”

11 “We hoped to be the head, but became the tail. We labored with toil and found no satisfaction, but became the food of sinners and the unrighteous, who laid their yoke heavily upon us.”

Commentary:

The righteous cry out in frustration, feeling forgotten, oppressed, and crushed under the weight of wicked rulers. Their suffering makes them feel like their labor is in vain. Yet Enoch’s message reminds them their toil is not forgotten—God records their affliction and promises reversal in the judgment.

Verses 12–15 – The Oppression of the Wicked

12 “They had dominion over us, they who hated us; they struck us down, and we bowed under them, yet they had no pity.”

13 “We longed to escape from them and find rest, but no refuge was found where we might be safe.”

14 “We complained to rulers in our distress, and cried against those who devoured us, but they paid no attention to our cries nor listened to our voice.”

15 “Instead, they helped those who robbed and devoured us. They made us few, they murdered us, and concealed their oppression. They remembered not that they had lifted their hands against us.”

Commentary:

Enoch gives voice to the lament of the oppressed. Wicked rulers not only ignore their cries but actively help their oppressors. The righteous are beaten down, silenced, and forgotten by men—but not by God. Every hidden act of violence is written in His record and will be judged.

✧✧ Key Lessons from Enoch 103

- **Eternal Reward for the Righteous:** Those who die in faith will live in joy, with their memorial secured before God.
- **False Prosperity of Sinners:** Earthly wealth and honor cannot shield the ungodly from the eternal flames of judgment.
- **The Cry of the Oppressed:** The righteous may suffer oppression, but God records every injustice, and the unrighteous will face judgment.
- **Encouragement to Persevere:** Though despised, the faithful must endure, knowing their lot is better than that of the rich sinner.

Enoch 104 – Crawford Standard Bible

“The Hope of the Righteous and the Witness of the Books”

Verse 1 – The Righteous Remembered in Heaven

1 “I swear unto you, that in heaven the angels remember you for good before the glory of the Great One, and your names are written before the glory of the Great One.”

Commentary:

The righteous are never forgotten. While the wicked may forget them on earth, the angels continually present their names before God’s glory. This recalls the “book of life” (Malachi 3:16; Revelation 20:12), where the faithful are eternally recorded.

Verses 2–3 – The Righteous Shall Shine

2 “Be hopeful; for aforesaid you were put to shame through affliction, but now you shall shine as the lights of heaven.”

3 “You shall shine and you shall be seen, and the portals of heaven shall be opened to you. In your cry for judgment, it shall appear to you; for all your tribulation shall be visited upon the rulers and upon all who plundered you.”

Commentary:

Earthly shame is reversed with heavenly glory. The faithful shall shine like stars (Daniel 12:3; Matthew 13:43). Their prayers for justice will be answered, and their oppressors will face judgment.

Verses 4–6 – Separation from the Sinners

4 “Be hopeful, and do not cast away your hope; you shall have great joy as the angels of heaven.”

5 “You shall not have to hide on the day of great judgment, nor be found among the sinners, and eternal judgment shall be far from you for all generations.”

6 “Fear not, you righteous, when you see sinners growing strong and prospering in their ways. Do not join with them, but keep far from their violence, for you shall become companions of the hosts of heaven.”

Commentary:

The righteous will not share in the doom of sinners but in the joy of angels. Even when the wicked prosper, their success is fleeting. The faithful must resist the temptation to envy or imitate them (Psalm 37:7–9).

Verse 7 – The Sins of the Wicked Recorded

7 “Though sinners say: ‘Our sins will not be searched out nor written down,’ nevertheless all your sins are written every day.”

Commentary:

Sinners deceive themselves, believing their deeds will vanish in secret. But God’s heavenly record is precise and daily (Revelation 20:12). Nothing escapes His sight.

Verses 8–9 – Warning Against Deceit and Idolatry

8 “Light and darkness, day and night, observe all your sins.”

9 “Do not be godless in your hearts, nor lie, nor twist the words of uprightness, nor accuse the words of the Holy Great One of being false. Do not cling to idols; for all lies and godlessness lead not to righteousness, but to great sin.”

Commentary:

Creation itself testifies against sinners—the rhythm of day and night reflects God’s watchfulness. The righteous are warned not to lie, pervert truth, or dismiss God’s Word. Idolatry and deceit bring ruin, not righteousness (Romans 1:22–23).

Verses 10–11 – The Mystery of Corrupted Books

10 “I know this mystery: sinners will alter and pervert the words of righteousness in many ways. They will speak wickedly, lie, practice deceits, and write books filled with their lies.”

11 “But when men write down truthfully all my words in their languages, without altering or diminishing them, then shall my testimony stand firm.”

Commentary:

Here Enoch foresees false writings and corrupt traditions that will lead people astray. Yet God also ensures that faithful writings remain, translated into many tongues, bearing witness to truth. This reflects God’s preservation of His Word through the generations.

Verses 12–13 – Books Given to the Righteous

12 “I know another mystery: that books will be given to the righteous and the wise, and they shall become a cause of joy, uprightness, and much wisdom.”

13 “To them shall these books be given, and they shall believe in them and rejoice, and all the righteous who learn from them the paths of uprightness shall be recompensed.”

Commentary:

The righteous will receive faithful writings as a source of joy and instruction. These writings will strengthen them to walk in uprightness and will be part of their eternal reward. Books of truth become instruments of wisdom, contrasting with the corrupt writings of sinners.

✧✧ Key Lessons from Enoch 104

- **Heavenly Records:** The angels keep a faithful record—both of the righteous and of sinners.
- **Hope for the Faithful:** The despised shall shine as stars, sharing joy with angels.
- **Separation from Sin:** The righteous must remain distinct, refusing to follow the violent prosperity of the wicked.

- **The Power of True Writings:** God preserves books of truth to guide His people and expose deceit.
- **Assurance of Justice:** Oppressors will face judgment, while the faithful inherit wisdom and joy.

Enoch 105 – Crawford Standard Bible

“The Final Promise of Union with God and His Son”

Verse 1 – The Testimony to the Children of Earth

1 “In those days the Lord commanded them to summon and testify to the children of earth concerning their wisdom: ‘Show it to them, for you are their guides, and a recompense is appointed over the whole earth.’”

Commentary:

God ensures that His wisdom is not hidden. Messengers are sent to testify, guiding mankind to the truth. This underscores accountability: the children of earth cannot claim ignorance when heavenly wisdom has been revealed. The mention of “recompense appointed” affirms that all nations and individuals will be repaid according to their deeds (cf. Revelation 22:12).

Verse 2 – The Eternal Union with God and His Son

2 “For I and My Son will be united with them forever, in the paths of uprightness in their lives; and they shall have peace. Rejoice, you children of uprightness. Amen.”

Commentary:

This is one of the clearest anticipations of the Messiah in the Book of Enoch. God declares eternal unity with His Son and with the righteous who walk uprightly. The promise of peace is both present and eternal—peace with God now, and everlasting rest in His kingdom. The closing “Amen” seals this as divine truth and assurance, echoing the heavenly affirmation of God’s promises.

✧✧ Key Lessons from Enoch 105

- **Divine Testimony:** God sends wisdom through His appointed guides so that humanity may know His will.
- **Unity with the Son:** The righteous are promised eternal fellowship with both the Father and the Son.
- **Everlasting Peace:** The destiny of God’s children is joy and peace, not wrath.

- **The Amen of Heaven:** Enoch's visions end with a divine affirmation—God's promises are sure and unshakable.

Enoch 106 – Crawford Standard Bible

“The Birth of Noah and the Coming Flood”

Verses 1–2 – The Birth of a Remarkable Child

1 After a few days, Methuselah's son Lamech took a wife. She became pregnant and gave birth to a son.

2 His skin was as white as snow and as red as a blooming rose. His hair and long locks were white like wool, and his eyes were beautiful. When he opened his eyes, the whole house was lit up like the sun. The home was filled with bright light.

Commentary:

Noah's birth is described with supernatural imagery. His radiant skin and hair, like snow and wool, and his eyes shining like the sun, suggest divine appointment. This light filling the house recalls God's presence (cf. Exodus 34:29–30, Revelation 1:14–16). His appearance marks him as a chosen vessel for God's plan of salvation.

Verse 3 – The Infant Speaks

3 The baby sat up in the midwife's hands, opened his mouth, and spoke words praising the Lord of righteousness.

Commentary:

No ordinary infant could do this. His first act is to bless God, confirming his unique role. Like Jeremiah (Jeremiah 1:5), Noah is set apart from the womb. His words are both miraculous and prophetic, testifying that God's Spirit is upon him from birth.

Verses 4–6 – Lamech's Fear

4 Lamech was terrified and fled to his father Methuselah, calling out in fear.

5 He told Methuselah, “I have fathered a strange child, unlike any man. He looks like one of the heavenly beings. His nature is different from ours. His eyes shine like the sun and his face is glorious.

6 I think he did not come from me but from the angels. I fear that great wonders or troubles may happen in his days.”

Commentary:

Lamech's fear reflects the memory of fallen angels taking wives (cf. Genesis 6:1–4). He suspects Noah might be one of their offspring. This shows how deeply the Watchers' sin left scars of suspicion and

corruption on humanity. Yet Noah's glory foreshadows not judgment on him, but salvation through him.

Verse 7 – Seeking Counsel

7 Lamech begged his father, "Please go to Enoch and ask him, for Enoch lives among the angels. Tell me the truth about this child."

Commentary:

In distress, Lamech appeals to the prophet Enoch, who alone can discern between heavenly rebellion and God's chosen plan. This demonstrates the role of God's prophets as mediators of truth, bringing divine clarity to human fears.

Verses 8–9 – Methuselah Seeks Enoch

8 When Methuselah heard, he went to the ends of the earth where I was. He cried out, and I came to him. I asked, "Why have you come, my son?"

9 He answered, "A great fear has driven me here. A strange thing has happened in my house. My son Lamech has a child who is not like other children. His body is whiter than snow and redder than a rose. His hair is whiter than wool, and his eyes blaze like the sun. When he opened his eyes, the whole house was bright. He rose in the midwife's hands and blessed the Lord of heaven. Lamech is afraid and says this child is not his."

Commentary:

Methuselah faithfully conveys Lamech's account. The repetition of Noah's features emphasizes their importance. The blazing eyes and shining light show he is not the product of fallen angels, but a sign of divine election.

Verses 10–11 – Enoch Explains the Cause of Judgment

10 I, Enoch, answered him: "The Lord is about to do something new on the earth, and I have already seen it in a vision. Listen: in the time of my ancestor Jared, some of the angels broke God's command.

11 They sinned, left their heavenly place, took wives from among human women, and had children by them. Those children became giants, born according to the flesh rather than the spirit. Because of this the earth was filled with wickedness."

Commentary:

Enoch roots the coming judgment in the rebellion of the Watchers (cf. Jude 6, 2 Peter 2:4). Their union with human women produced Nephilim, corrupting the earth. Noah's birth comes as God's answer to this crisis—a righteous man to carry life forward through the flood.

Verses 12–13 – The Coming Flood

12 “A great punishment will come on the earth. The earth will be cleansed of its corruption. Indeed, a flood will come—a deluge that will destroy the earth for a year.

13 But this child you have born will be kept safe. He and his three sons will survive when all other people perish.”

Commentary:

God’s judgment is described as a cleansing—a deluge not of chaos but of justice. Yet mercy is present: Noah is the instrument of preservation. His three sons (Shem, Ham, and Japheth) will continue humanity, ensuring God’s purposes endure even through catastrophe.

Verses 14–15 – The Name and Mission of Noah

14 “So tell Lamech that the child is truly his son and give him the name Noah. He will be left alive, and through him and his sons life will continue after the destruction.

15 Much more wickedness will come before that time is finished; I know these things because the Lord has shown them to me and I have read them in the heavenly books.”

Commentary:

Enoch reassures Lamech that Noah is his true son. His name, meaning “rest” or “comfort” (Genesis 5:29), reflects his mission to bring renewal after the flood. Enoch again appeals to the heavenly tablets—God’s eternal record—as the source of his knowledge, showing the certainty of prophecy.

✧✧ Key Lessons from Enoch 106

- **A Child Like No Other:** Noah’s birth is marked by divine signs, pointing to his unique role in God’s plan.
- **Heaven and Earth Entwined:** The sins of the angels explain the depth of earth’s corruption, linking heavenly rebellion with earthly ruin.
- **Judgment and Mercy Together:** The flood will cleanse the world, yet Noah becomes the vessel of survival and hope.
- **A Named Mission:** Noah’s very name declares his destiny—to bring rest and new life after destruction.

Enoch 107 – Crawford Standard Bible

“The Naming of Noah”

Verse 1 – A Prophecy of Righteousness

1 I saw written in the heavenly tablets that generation after generation would continue in sin and rebellion, until at last a generation of righteousness would arise. Then transgression would be destroyed, sin would vanish from the earth, and goodness and blessing would cover the whole world.

Commentary:

Enoch is shown the long span of human history recorded in the heavenly tablets. Rebellion would dominate most generations, but God decreed a final turning point: sin itself will be erased, and righteousness will flourish. This foreshadows both the cleansing of the flood in Noah's day and the greater promise of a future kingdom where holiness prevails (cf. Revelation 21:27).

Verse 2 – Assurance to Lamech

2 And now, my son, go and tell Lamech that the child who has been born is truly his son. This is no lie, but the truth revealed by God.

Commentary:

God directly addresses Lamech's doubts through Enoch's prophecy. Noah's strange appearance had caused fear, but the heavenly message reassures the family that he is not the offspring of fallen angels. This shows God's care in confirming His purposes and calming human fears.

Verse 3 – The Naming of Noah

3 When Methuselah heard the words of his father Enoch—words shown to him in secret—he returned to Lamech and repeated everything. And Lamech called the child's name Noah, for he would bring comfort to the earth after the coming destruction.

Commentary:

The child is named Noah, meaning “rest” or “comfort” (Genesis 5:29). His very name becomes a prophecy: though the world will face destruction through the flood, Noah will be God's chosen vessel for survival and renewal. His mission brings hope that judgment is not the end, but a path to restoration.

✧✧ Key Lessons from Enoch 107

- **Wickedness Has an End:** Sin will not rule forever; God has appointed a final victory of righteousness.
- **God's Truth Overcomes Doubt:** Divine confirmation settled Lamech's fear and affirmed Noah's mission.
- **A Child with a Mission:** Noah's name embodies his calling—to bring comfort and rest after judgment.

- **Hope After Wrath:** Even in times of destruction, God provides a way of renewal for His creation.

Enoch 108 – Crawford Standard Bible

“The Final Vision of Judgment and Reward”

Verse 1–2 – A Book for the Last Days

1 Another book Enoch wrote for his son Methuselah, and for all who will live in the generations to come, and who will keep the Law in the last days.

2 To you who do good: wait with patience. For the day is coming when an end shall be made of those who work evil, and the might of the transgressors shall be broken. Wait until sin has passed away, for the names of the wicked shall be erased from the Book of Life and from the holy writings. Their seed shall be destroyed forever, their spirits slain, and they shall cry and lament in a place of chaos and wilderness. In fire they shall burn, for there shall be no earth beneath them.

Commentary:

This chapter is introduced as a special book for the faithful in the last days, a word of endurance and warning. The righteous are urged to wait patiently, for God has appointed a day when evil will be no more. The “Book of Life” imagery emphasizes the permanence of God’s records—those who rebel will be blotted out forever (cf. Revelation 20:15). The fire and wilderness imagery portrays hell as both separation from God’s order and eternal torment.

Verse 3–6 – The Place of the Wicked

3 I saw something like an endless cloud—so deep I could not see over it.

4 And I saw a flame of fire blazing brightly, and shapes like shining mountains circling and sweeping to and fro.

5 And I asked one of the holy angels who was with me, saying: “What is this blazing thing? For it is not heaven, but a flame of consuming fire, with voices of weeping, crying, lamentation, and great pain.”

6 And he answered: “This place you see is where the spirits of sinners are cast—blasphemers, workers of wickedness, and those who twist the words of the Lord spoken through His prophets of the ages.”

Commentary:

The vision reveals hell itself: a place of fire, chaos, and eternal lamentation. The “shining mountains” moving to and fro suggest the overwhelming power of judgment, beyond human control. The angel interprets it plainly—this is the fate of those who corrupted truth, rejected God’s Word, and blasphemed His name. Unlike heaven, which is ordered and radiant, this place is disorder and agony.

Verse 7–10 – The Reward of the Righteous

7 “But the words of the righteous are written above in the heavens, so that the angels may read and know what is prepared for both the sinners and the humble.

8 Here are the spirits of those who afflicted their own bodies, who were despised by men yet beloved by God. They loved neither gold nor silver nor any treasure of this world, but endured torture and lived as though life itself were but a fleeting breath.

9 The Lord tested them, and their spirits were found pure, blessing His holy name.

10 For them is laid up every blessing, written in the heavenly books. Their reward is certain, because they loved heaven more than their life on earth. Though trampled underfoot and shamed by the wicked, yet they blessed the Lord.”

Commentary:

The heavenly books contain not only the sins of the wicked but also the testimonies of the righteous. Those who lived humbly, endured suffering, and despised worldly wealth are honored in heaven. Their “affliction” points to lives of holiness that often drew ridicule and persecution on earth. But their reward is eternal: blessings inscribed forever by God Himself.

Verse 11–15 – The Transformation of the Just

11 “Now the Lord will summon the spirits of the good, the children of light, and transform them.

12 Those born in darkness, who were not repaid on earth according to their faithfulness, shall be brought into shining light.

13 Those who loved My holy name shall be seated on thrones of honor, shining in glory without number of days.

14 For the judgment of God is righteousness, and to the faithful He will give faithfulness, and a home among the paths of uprightness.

15 And they shall look upon the wicked who were born in darkness, now led away into darkness. But the righteous shall shine resplendent. And the sinners shall cry aloud, seeing the brightness of the righteous, and then they shall go to the place appointed for them—for days and seasons have been decreed.”

Commentary:

The closing vision describes the transformation of the righteous into eternal glory. Their faithfulness is rewarded with thrones, honor, and shining light (cf. Matthew 19:28; Daniel 12:3). The justice of God is perfectly balanced: the righteous inherit joy, while the wicked face eternal loss. Strikingly, the wicked are made to behold the brilliance of the righteous before being cast into darkness—a final contrast that magnifies God’s justice.

✧✧ Key Lessons from Enoch 108

- **Patience for the Righteous:** God's people must endure, knowing that the end of sin and evil is certain.
- **Hell is Real:** A place of fire, chaos, and lamentation awaits the wicked who reject God's Word.
- **Faith is Tested:** The righteous often suffer scorn and loss, yet God records their faithfulness.
- **Final Transformation:** God will clothe His people in light and enthrone them in eternal glory.
- **Divine Justice:** The wicked will witness the brightness of the righteous before being led into their appointed darkness.

Conclusion to the Book of Enoch –

The visions of Enoch carry us from the mysteries of the heavens to the corruption of the earth, from the fall of the Watchers to the flood of Noah, from the secrets of the luminaries to the final throne of judgment. Within its pages, the righteous find both warning and hope, while the wicked are confronted with the certainty of justice.

Enoch shows us that **nothing escapes the record of heaven**. Every deed—whether of rebellion or faith—is inscribed upon the heavenly tablets. The fallen angels and their offspring stand as a warning of pride, while the endurance of the righteous demonstrates the reward of faithfulness.

At the heart of this book is the **Son of Man**, revealed beside the Head of Days, eternal in righteousness, peace, and glory. He is the one through whom the righteous are gathered, their inheritance secured, and their future sealed in everlasting light.

The closing visions assure us that sin will not last forever. Wickedness shall vanish, idols shall fall, and the names of the unrepentant shall be erased. Yet for the righteous—those who walk in uprightness, endure suffering, and love the Lord—their names remain written in the Book of Life. They will shine like the stars of heaven, clothed in glory without end.

The Book of Enoch is not merely ancient prophecy; it is a **call to live with holy reverence today**. It reminds us that judgment is certain, that mercy is sure for the faithful, and that the end of all things will bring the righteous into union with God and His Son, in peace forevermore.

“Rejoice, you children of uprightness. For the Lord and His Son will be united with you forever.”
(Enoch 105:2)

Note from the Author

Translating and presenting the Book of Enoch has been both a challenge and a joy. My goal has not been to add to Scripture, nor to elevate Enoch above the inspired Word of God, but to give voice to an ancient testimony that sheds light on truths already echoed in the Bible we hold dear.

Enoch's visions remind us of the seriousness of sin, the reality of judgment, and the certainty of God's promises. They also point us to the hope of the righteous—the promise of light, resurrection, and eternal fellowship with the Lord and His Son. Though written millennia ago, these words still speak to our generation with urgency and clarity.

I pray that as you read, you are not overwhelmed by the weight of judgment but lifted by the promise of mercy. Let Enoch's warnings turn your heart from sin, and let his visions of the Son of Man strengthen your faith in Christ, who is the true fulfillment of every hope and prophecy.

This work is offered to you in humility, with the prayer that it will deepen your reverence for God, enrich your understanding of His purposes, and encourage you to walk faithfully, as Enoch himself walked with God.

— *Dr. Paul Crawford*

THE BIBLE WAY TO HEAVEN

1. Admit you are a sinner.

"For all have sinned, and come short of the glory of God."

(Romans 3:23)

No one is good enough to go to Heaven on his own merit.

No matter how much good we do, we still come short.

2. Realize the penalty for sin.

"For the wages of sin is death..." (Romans 6:23a) Just as there are wages for good, there is punishment for wrong. The penalty for our sin is eternal death in a place called Hell.

3. Believe that Jesus Christ died, was buried, and rose again for you.

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Romans 10:9)

4. Trust Christ alone as your Saviour.

"...But the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23b)

"For whosoever shall call upon the name of the Lord shall be saved." (Romans 10:13)

Eternal life is a gift purchased by the blood of Jesus and offered freely to those who call upon Him by faith.

Anyone who believes on the Lord Jesus Christ will be saved forever. Being saved is a one-time event.

Dr. Paul Crawford is more than just a Christian Author; His books are a source of inspiration and guidance on your spiritual journey. His books are created with a deep sense of faith and a desire to uplift and inspire all who read.