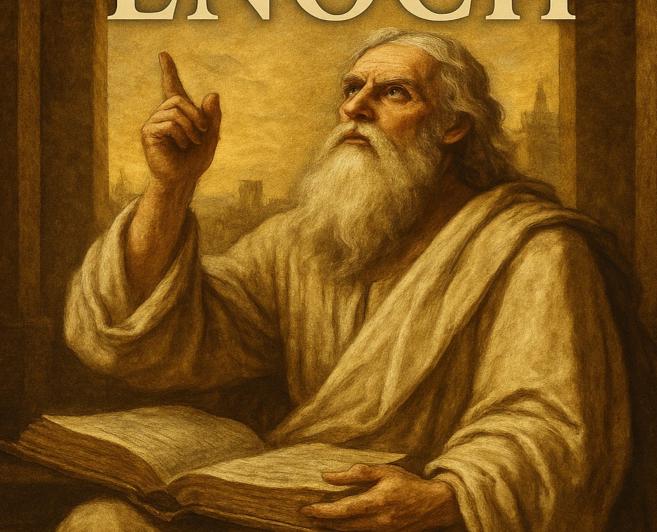
VERSE BY VERSE COMMENTARY OF THE BOOK OF ENOCH



DR. PAUL CRAWFORD

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Introduction

Verse by Verse Commentary of the Book of Enoch

By Dr. Paul Crawford

The Book of Enoch, also known as 1 Enoch, is one of the most fascinating and controversial writings outside the traditional canon of Scripture. Quoted by Jude in the New Testament and respected among the early Church Fathers, this ancient Jewish apocalyptic text opens a window into a spiritual world often overlooked—one filled with fallen angels, heavenly visions, and prophetic revelations of judgment and redemption.

This **verse-by-verse commentary** is written for Bible students, pastors, scholars, and everyday believers who seek to understand the depth, context, and relevance of this mysterious book. Though not part of the modern Protestant canon, the Book of Enoch has captured the attention of believers for centuries because of its prophetic insight, its overlap with biblical themes, and its vivid portrayal of spiritual warfare between heaven and earth.

The Purpose of This Commentary

The goal of this commentary is not to elevate the Book of Enoch to the level of Scripture, but to examine it carefully, verse by verse, in light of the Word of God. In doing so, we uncover:

- The **theological parallels** with the Bible, especially Genesis, Daniel, Revelation, and Jude.
- The role of the Watchers—the fallen angels who corrupted humanity.
- The **origin of demons**, as described in the offspring of the Nephilim.
- The messianic prophecies embedded in the figure of the Elect One, Son of Man, and Righteous One.
- The calendar system and astronomical observations that contrast with worldly understanding.
- The **warnings to the wicked** and the hope offered to the righteous remnant.

This work is also designed to serve as a **devotional and doctrinal resource**. Each verse is analyzed for meaning, placed in historical and literary context, and supported by biblical cross-references. You'll find practical applications, theological implications, and prophetic insight woven throughout.

Why Study the Book of Enoch Today?

In a time of great deception, spiritual compromise, and biblical illiteracy, the Book of Enoch speaks with startling clarity. It calls the righteous to holiness, warns the rebellious of judgment, and reminds the Church that there is more to this world than meets the eye. Enoch's words stir our hearts to watchfulness and repentance as we await the return of the Righteous Judge.

Jesus Himself referenced themes found in Enoch—the flood, the angels in chains, the days of Noah, and the judgment of the wicked. Jude, the brother of Jesus, quoted Enoch directly (Jude 14–15),

affirming its prophetic voice. Though not canonized by most traditions today, Enoch was once widely read and respected among early Christians and Jewish believers alike.

Studying the Book of Enoch helps us:

- Understand the **spiritual backdrop of Genesis 6**.
- Gain clarity on angelology and demonology.
- Deepen our knowledge of **biblical prophecy** and **apocalyptic literature**.
- Trace the intertestamental development of theology.
- Equip ourselves for the **spiritual battles of the last days**.

Approach and Methodology

This commentary follows the text of 1 Enoch in sequential order, chapter by chapter and verse by verse. For each section, we provide:

- The verse in modernized translation.
- A theological and literary explanation.
- **Cross-references** to biblical texts.
- **Practical insights and applications** for today.
- Occasional **historical and linguistic notes** for context.

Although the Book of Enoch has survived primarily through the Ethiopian (Ge'ez) text, this commentary draws upon English translations from ancient manuscripts such as the Dead Sea Scrolls and other comparative traditions, offering clarity where possible.

A Word to the Reader

This is a journey through time and spirit—a rediscovery of a voice that still echoes through the corridors of heaven. Let this book awaken your discernment, stir your imagination, and draw you closer to the God who reveals His mysteries to those who fear Him.

May the Lord bless you as you walk verse by verse through the revelations of Enoch—seeking wisdom, standing firm in truth, and preparing your heart for the return of the King.

"Enoch walked with God, and he was not, for God took him."
—Genesis 5:24

—Dr. Paul Crawford

Preface

Verse by Verse Commentary of the Book of Enoch

By Dr. Paul Crawford

In every generation, there are sacred texts that stir the hearts of the faithful, challenge the minds of the seekers, and awaken a longing for deeper understanding of the unseen realm. Among these texts, few are as captivating and mysterious as the **Book of Enoch**.

This ancient work, attributed to **Enoch the seventh from Adam**, has fascinated scholars and believers alike for millennia. It speaks of angels and giants, of heavenly visions and cosmic judgment, of hidden knowledge and divine destiny. Though not included in most modern Bibles, its themes resonate strongly with Scripture, especially in **Genesis, Daniel, Revelation**, and **the Epistle of Jude**.

My aim in writing this commentary is not to canonize Enoch's writings, but to explore them through the lens of Scripture. **This is a study, not a defense of its authority**, but rather an examination of its content, its historical context, its theological significance, and its striking alignment with biblical truth.

Why should a Christian care about the Book of Enoch? Because it offers:

- A deeper understanding of the **spiritual rebellion** in Genesis 6;
- A fuller picture of the **origin of demons** and the fallen Watchers;
- A prophetic vision of the **Messiah** described as the **Elect One** and **Son of Man**;
- And a sobering warning of coming judgment, paired with the glorious promise of reward for the righteous.

In a time when spiritual confusion abounds, this book offers clarity. In a world gripped by fear and compromise, it calls for repentance and reverence. In an era that denies the supernatural, it reminds us that angels, demons, and divine justice are real and active.

This **verse-by-verse commentary** is my humble contribution to the growing body of study that seeks to understand the messages of the Book of Enoch in a way that honors Christ and upholds the truth of God's Word. Each chapter is built to guide the reader carefully through Enoch's visions, interpreting them in light of Scripture, supported with cross-references, historical insight, and theological reflection.

Whether you are a student of prophecy, a teacher of Scripture, or simply a curious believer, I invite you to journey with me through these ancient pages. May your faith be strengthened, your mind expanded, and your heart stirred to seek the Lord with fresh urgency.

Let us, like Enoch, learn what it means to walk with God in a dark world.

To Him be all glory,

Dr. Paul Crawford

1 Enoch Chapter 1: Verse-by-Verse Commentary

Text:

"The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless are to be removed."

Commentary:

This opening sets the tone of the book. It is a **prophetic blessing** directed toward the faithful remnant —"the elect and righteous"—who will endure during a time of great judgment, or "tribulation." Enoch's vision is eschatological, meaning it deals with end times. The removal of the wicked foretells divine judgment and the purification of the earth.

Cross-Reference:

- Matthew 24:21–22 "Great tribulation... for the sake of the elect..."
- Psalm 1:5 "The wicked will not stand in the judgment..."

Verse 2

Text:

"And he took up his parable and said—Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come."

Commentary:

Enoch describes himself as a prophet whose **spiritual eyes were opened**. He received divine revelations through visions and angelic instruction. Importantly, he notes that this message is not for his own generation, but for a **future one**—indicating a message for the end times. This aligns with apocalyptic literature that is intended for those who live during the final days.

Cross-Reference:

- Daniel 12:4 "Seal the book until the time of the end..."
- 2 Peter 1:21 "Men spoke from God as they were carried along by the Holy Spirit."

Verse 3

Text:

"Concerning the elect I said, and took up my parable concerning them: The Holy Great One will come forth from His dwelling."

Commentary:

Enoch continues by focusing on **God's appearing**. The "Holy Great One" refers to **God Himself**—

specifically in a visible or manifest form, possibly a reference to the future coming of the Lord. This is one of the earliest hints at a divine visitation or theophany in apocalyptic prophecy.

Cross-Reference:

- Zechariah 14:5 "Then the Lord my God will come..."
- Revelation 1:7 "Behold, He comes with clouds..."

Verse 4

Text:

"And the eternal God will tread upon the earth, (even) on Mount Sinai, and appear from His camp, and appear in the strength of His might from the heaven of heavens."

Commentary:

This speaks of the **visible descent of God in power**. "Mount Sinai" echoes God's past revelation to Moses but may symbolize the future place of judgment or divine manifestation. "Heaven of heavens" emphasizes God's supreme authority and holiness.

Cross-Reference:

- Exodus 19:18–20 God descending on Mount Sinai
- Revelation 19:11–16 Christ coming in power and glory

Verse 5

Text:

"And all shall be smitten with fear, and the Watchers shall quake, and great fear and trembling shall seize them unto the ends of the earth."

Commentary:

God's coming will cause **universal fear**, including among the **Watchers**—the fallen angels who transgressed. The trembling of the Watchers implies divine judgment is about to fall on them and the earth. The reaction is global, showing the **cosmic scope** of this event.

- Isaiah 2:19 "Men will go into caves... from the terror of the Lord"
- Revelation 6:15–17 "The kings of the earth... hid themselves..."

Text:

"And the high mountains shall be shaken, and the high hills shall be made low, and shall melt like wax before the flame."

Commentary:

Creation itself is shaken at the presence of God. The imagery is apocalyptic and poetic, describing a **complete upheaval of nature**, often symbolic of political and spiritual upheaval as well. The melting wax points to the irresistible force of divine judgment.

Cross-Reference:

- Micah 1:4 "The mountains melt beneath Him"
- Revelation 16:18–20 "Every island fled... mountains were not found"

Verse 7

Text:

"And the earth shall be wholly rent in sunder, and all that is upon the earth shall perish, and there shall be a judgment upon all men."

Commentary:

This verse portrays the **final judgment**. The earth being torn apart represents total devastation. This is more than a natural disaster—it is the ultimate judgment of humanity by a holy God.

Cross-Reference:

- 2 Peter 3:10 "The earth... shall be burned up"
- Revelation 20:11–15 The Great White Throne Judgment

Verse 8

Text:

"But with the righteous He will make peace, and will protect the elect, and mercy shall be upon them. And they shall all belong to God, and they shall be prospered, and they shall all be blessed. And He will help them all, and light shall appear unto them, and He will make peace with them."

Commentary:

Amid judgment, there is a message of **hope for the righteous**. God will extend **mercy, peace, protection, and blessing** to His chosen. This anticipates the new heavens and new earth, where God's people live in His presence and light.

Cross-Reference:

• Isaiah 26:3 – "You will keep in perfect peace..."

• Revelation 21:3–4 – "God shall wipe away all tears..."

Verse 9

Text:

"And behold! He cometh with ten thousands of His holy ones to execute judgment upon all, and to destroy all the ungodly: and to convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against Him."

Commentary:

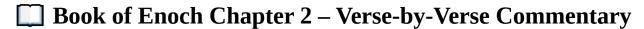
This is the most well-known verse in Enoch, **quoted in Jude 1:14–15** in the New Testament. It vividly depicts the Lord's return with a **heavenly host**, bringing justice. The focus is on the **judgment of the ungodly**, not just for deeds, but also for rebellious words spoken against God.

Cross-Reference:

- Jude 1:14–15 Direct quote
- Matthew 16:27 "The Son of Man shall come... and reward every man"
- Revelation 19:14 "The armies of heaven were following Him..."

Summary

Enoch Chapter 1 opens the book with a divine revelation about the **end of days**, where God will appear in judgment, creation will tremble, and the **righteous will be saved**, while the **ungodly are destroyed**. It bridges the gap between early Jewish apocalyptic thought and New Testament prophecy. Its vivid imagery, cosmic scope, and moral clarity have made it a deeply influential text.



Theme: Nature as a Testimony of God's Glory and Judgment

Verse 1

Text:

"Observe ye everything that takes place in the heaven, how they do not change their orbits, and the luminaries which are in the heaven, how they all rise and set in order each in its season, and transgress not against their appointed order."

Commentary:

Enoch invites his readers to **observe the heavens**—the sun, moon, stars—and take note of their

consistent, obedient cycles. The regularity of celestial motion is not chaotic but operates under divine **law and design**. The implication is clear: if the heavens obey God's command without deviation, how much more should human beings, who are morally accountable?

Cross-References:

- Psalm 19:1 "The heavens declare the glory of God..."
- Jeremiah 31:35–36 "The ordinances of the sun and the moon..."
- Romans 1:20 "His invisible attributes... are clearly seen... being understood from what has been made."

Verse 2

Text:

"Behold ye the earth, and give heed to the things which take place upon it from first to last, how steadfast they are, how none of the things upon earth change, but all the works of God appear to you."

Commentary:

Now Enoch turns to the **earthly creation**. From generation to generation, the natural order—seasons, seedtime and harvest, the boundaries of land and sea—remains stable. This stability reflects the **faithfulness of God** and reveals His invisible power and design. Again, it builds the case that the created world testifies to a Creator who demands order and righteousness.

Cross-References:

- Genesis 8:22 "While the earth remains... seedtime and harvest shall not cease."
- Ecclesiastes 1:4 "Generations come and go, but the earth remains forever."

Verse 3

Text:

"And behold how the sea and the rivers in like manner accomplish their change, but not transgress their order; but keep their commandments of God from first to last."

Commentary:

Water—often symbolic of chaos in ancient texts—is shown to be under divine control. Seas and rivers **flow in their appointed places**, obeying boundaries established by God. The repeated message is that **creation obeys God naturally**, never rebelling against His law. This is a contrast to humanity, which frequently transgresses God's moral law.

Cross-References:

• Job 38:8–11 – "Who shut up the sea with doors... and said, 'This far you may come, but no farther'?"

- Proverbs 8:29 "He gave the sea its boundary..."
- Jeremiah 5:22 "I placed the sand as the boundary for the sea..."

Summary and Application

Enoch Chapter 2 serves as an **early creation apologetic**, calling people to reflect on the **order and obedience of nature** as a testimony against human rebellion. If stars, rivers, and mountains obey God's laws unfailingly, then how much more are we called to do so?

The chapter sets a sobering tone, pointing forward to the coming **judgment**, introduced in Chapter 1. God's creation is not only a reflection of His glory, but also a witness against human disobedience.

Book of Enoch Chapter 3 – Verse-by-Verse Commentary

Theme: The Testimony of Trees and Seasons in God's Design

Verse 1

Text:

"Observe and see how (in the winter) all the trees seem as though they had withered and shed all their leaves, except fourteen trees, which do not lose their foliage but retain the old foliage from two to three years till the new comes."

Commentary:

This verse continues Enoch's appeal to **natural observation** as a spiritual lesson. The changing of the seasons, especially winter, reveals a cycle of death and renewal. Most trees lose their leaves symbolizing decay—but a special group of "fourteen trees" stands apart, retaining their foliage yearround or through multiple cycles.

These evergreen trees may symbolize the **righteous**, who are **steadfast** and endure through spiritual "winters" while others fade. The number **fourteen** might signify completeness or a special divine order, though its symbolic meaning is not explicitly explained.

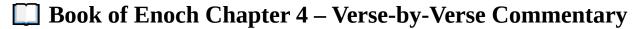
- Psalm 1:3 "He is like a tree planted by streams of water... whose leaf does not wither."
- Jeremiah 17:7–8 "He shall be like a tree planted by the waters... its leaf shall be green."
- Ecclesiastes 3:1 "To everything there is a season..."



Summary and Application

Although this chapter contains only **one verse**, it conveys a profound spiritual insight: **God's natural order teaches perseverance, faith, and discernment.** The cycle of life through the seasons reflects God's governance and reliability. The "fourteen trees" serve as a picture of the enduring faithful, those who flourish and remain green in every season.

Like creation, God's people are called to **remain steadfast**, to stand firm when others wither, and to reflect His life-giving power through all trials.



Theme: Nature's Cycles as Testimony of God's Judgment and Order

Verse 1

Text:

"And again, observe ye the days of summer how the sun is above the earth over against it. And you seek shade and shelter by reason of the heat of the sun, and the earth also burns with growing heat, and so you cannot tread on the earth, or on a rock by reason of its heat."

Commentary:

This verse directs attention to **the summer sun**, highlighting its overwhelming power and effect on creation. The sun's intense heat makes the ground unbearable to touch or walk upon. The **natural heat** serves as a metaphor for **the coming fire of judgment**—unavoidable, powerful, and penetrating. Just as no one can escape the summer sun at its height, so no one will escape the **presence and power of** God's judgment.

Additionally, this verse subtly teaches that if **mankind fears the natural sun**, how much more should they fear **the Creator of that sun**, whose justice burns even hotter.

Cross-References:

- Malachi 4:1 "For behold, the day is coming, burning like an oven..."
- Isaiah 30:26 "The light of the sun shall be sevenfold..."
- Revelation 16:8–9 "The sun was given power to scorch people with fire..."



Summary and Application

Though only a single verse, **Chapter 4 of Enoch** deepens the theme of **observing the natural world as a divine warning and revelation.** The summer sun and its oppressive heat serve as a picture of **God's holy fire**, and the inability to stand on burning ground is an image of how **none can stand** before the burning justice of God unless they are righteous.

It is an invitation to **humble reverence**, reminding readers that even in the apparent simplicity of nature, **God speaks volumes** about eternity, judgment, and righteousness.

■ Book of Enoch Chapter 5 – Verse-by-Verse Commentary

Theme: The Fate of the Righteous and the Sinners

Verse 1

Text:

"Observe ye how the trees cover themselves with green leaves and bear fruit: wherefore give ye heed and know with regard to all His works, and recognize how He that liveth for ever hath made them so."

Commentary:

Enoch again draws attention to the natural world—this time, the **life and fruitfulness of trees**. He urges the reader to reflect on how creation itself **obeys the Creator** and functions with purpose. The **green leaves and fruit** point to **life, growth, and productivity**. In contrast, the sinful lives of men often bear no spiritual fruit. This verse reminds us to both **marvel at God's handiwork** and **learn obedience from it**.

Cross-References:

- John 15:1–8 "Every branch that bears fruit He prunes... by this My Father is glorified..."
- Romans 1:20 "His invisible qualities... have been clearly seen..."

Verse 2

Text:

"And all His works go on thus from year to year for ever, and all the tasks which they accomplish for Him, and their tasks change not, but according as God hath ordained so is it done."

Commentary:

This verse emphasizes the **steadfast order of creation**. Nature **obeys God's command** generation after generation without rebellion or deviation. This contrasts with humans who stray from God's will. The implication is moral and spiritual: **God expects His creation—especially mankind—to remain faithful to His purpose.**

- Psalm 148:7–10 "Praise the Lord... all mountains and hills, fruitful trees..."
- Hebrews 13:8 "Jesus Christ is the same yesterday and today and forever."

Text:

"And behold how the sea and the rivers in like manner accomplish and change not their tasks from His commandments."

Commentary:

The seas and rivers, though powerful and vast, also remain **obedient to the commands of God**. Their unchanging nature stands as another testimony to **God's authority and faithfulness**. Nature is in harmony with the Creator, while rebellious mankind is out of step.

Cross-References:

- Jeremiah 5:22 "Do you not fear Me? ... I placed the sand as the boundary for the sea..."
- Job 38:8–11 "Here your proud waves must stop!"

Verse 4

Text:

"But ye—ye have not been steadfast, nor done the commandments of the Lord, but ye have turned away and spoken proud and hard words with your impure mouths against His greatness. Oh, ye hardhearted, ye shall find no peace."

Commentary:

A sudden shift occurs: the tone becomes **prophetic and condemning**. Enoch rebukes humanity for their **unfaithfulness, arrogance, and rebellion**. Unlike nature, people have **spoken against God** and failed to obey His commandments. Their words and hearts are defiled. The warning is clear: such individuals "**shall find no peace**"—a foreshadowing of judgment and eternal unrest.

Cross-References:

- Isaiah 48:22 "There is no peace for the wicked..."
- Romans 2:5 "You are storing up wrath for yourself..."

Verse 5

Text:

"Therefore shall ye execrate your days, and the years of your life shall perish, and the years of your destruction shall be multiplied in eternal execration, and ye shall find no mercy."

Commentary:

This verse warns of the **eternal consequences of sin**. The wicked will come to hate the days of their lives because they led only to **destruction and regret**. The term "eternal execration" suggests **perpetual curse and condemnation**. This is one of the first clear references in ancient literature to **eternal judgment**.

Cross-References:

- Matthew 25:46 "And these shall go away into everlasting punishment..."
- Revelation 14:11 "The smoke of their torment goes up forever..."

Verse 6

Text:

"In those days ye shall make your names an eternal curse unto all the righteous, and by you shall all who curse, curse, and all the sinners and godless shall imprecate by you."

Commentary:

Here, the **names of the wicked become synonymous with curses**. Just as names like Jezebel or Judas evoke infamy, the wicked will become symbols of shame and scorn among the righteous. Their legacy is not only one of personal loss but of **public disgrace** in the memory of the faithful.

Cross-References:

- Proverbs 10:7 "The memory of the righteous is a blessing, but the name of the wicked will rot."
- Jeremiah 24:9 "I will make them a horror to all the kingdoms of the earth..."

Verse 7

Text:

"And for you the godless there shall be a curse."

Commentary:

This verse stands as a short, direct proclamation: **those who live without God will be cursed**. It reinforces the stark division between the **righteous and the godless**, and between **blessing and curse** —a frequent theme in both the Old and New Testaments.

Cross-References:

- Deuteronomy 30:19 "I have set before you life and death, blessing and curse..."
- Galatians 6:7 "God is not mocked..."

Verse 8

Text:

"And all the ... shall rejoice, and there shall be forgiveness of sins, and every mercy and peace and forbearance: There shall be salvation unto them, a goodly light."

Commentary:

The tone shifts to hope: those who repent and walk in righteousness will receive mercy, peace, and salvation. "A goodly light" symbolizes God's presence, favor, and guidance. Forgiveness is offered to those who turn from wickedness—a reminder of God's grace and longsuffering, even in a book heavy with judgment.

Cross-References:

- Isaiah 60:19 "The Lord will be your everlasting light..."
- 1 John 1:9 "If we confess our sins, He is faithful and just to forgive..."

Verse 9

Text:

"And for all of you sinners there shall be no salvation, but on you all shall abide a curse."

Commentary:

In direct contrast to the previous verse, this one reiterates the **final state of unrepentant sinners—no salvation, only curse.** The blessings of verse 8 are reserved for the righteous. This verse is a call to **choose life and obedience**, for God offers no neutral ground.

Cross-References:

- John 3:36 "He who does not believe... the wrath of God remains on him."
- Hebrews 10:26–27 "If we go on sinning... only a fearful expectation of judgment remains."

Summary and Application

Enoch Chapter 5 delivers a powerful moral message:

- Nature obeys God perfectly.
- Humans, in contrast, rebel.
- The righteous will receive mercy, salvation, and light.
- The sinners will face eternal curse, shame, and destruction.

This chapter echoes the heart of the gospel: the call to **turn from wickedness** and embrace **righteousness**, before it is too late. God's patience is real—but so is His judgment.

Book of Enoch Chapter 6 – Verse-by-Verse Commentary

Theme: The Rebellion of the Watchers and the Corruption of Mankind

Text:

"And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters."

Commentary:

This verse echoes **Genesis 6:1**, setting the stage for the fall of the angels. Humanity is growing, and the **daughters of men** are described as beautiful. This beauty becomes the object of sinful desire for the Watchers. The context foreshadows a tragic event—what appears innocent will soon be corrupted by heavenly beings misusing their power.

Cross-Reference:

• Genesis 6:1 – "When man began to multiply on the face of the land and daughters were born to them..."

Verse 2

Text:

"And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.'"

Commentary:

This verse introduces the **Watchers** (angelic beings) and their sinful **lust** for human women. Rather than remaining in their divine estate, they **plot to intermarry** with mankind, violating divine boundaries. This transgression is both **moral (lust)** and **ontological (mixing of realms)**—a key reason for their impending judgment.

Cross-References:

- Genesis 6:2 "The sons of God saw that the daughters of men were fair..."
- Jude 1:6–7 "The angels... left their proper dwelling..."

Verse 3

Text:

"And Semjâzâ, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.'"

Commentary:

Semjâzâ, the **chief among the Watchers**, expresses hesitation. He recognizes the **severity of the sin** they are about to commit. His concern is **personal accountability**, suggesting he understands this act defies God's will. The fact that even a fallen angel fears the consequences shows the **gravity** of this rebellion.

Cross-Reference:

- James 3:1 "Not many of you should become teachers... we who teach will be judged more strictly."
- Revelation 12:4 Satan drew a third of the angels into rebellion.

Verse 4

Text:

"And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.'"

Commentary:

The other angels agree and form a **rebellious pact**, swearing an oath and binding themselves by **a mutual curse** if any should back out. This solemn agreement shows **premeditated sin** and **corporate rebellion**. They willingly join together in an act of defiance against heaven.

Cross-References:

- Psalm 2:2 "The kings of the earth take their stand against the Lord..."
- Proverbs 11:21 "Though hand join in hand, the wicked shall not go unpunished."

Verse 5

Text:

"Then sware they all together and bound themselves by mutual imprecations upon it."

Commentary:

This verse reaffirms the **sworn covenant of rebellion**. The Watchers deliberately and formally violate God's design, showing that this is not a mistake or momentary lapse, but a **deliberate mutiny**. The term "imprecations" (curses) implies they knew there would be **divine judgment**.

Cross-Reference:

- Isaiah 5:18 "Woe to those who draw sin along with cords of deceit..."
- Hebrews 10:26–27 "If we sin willfully... there remains no more sacrifice for sins..."

Verse 6

Text:

"And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it."

Commentary:

This verse gives us **historical and geographical details**. The rebellion occurred in the days of **Jared** (Enoch's great-grandfather), and the location is **Mount Hermon**. The name "Hermon" is linked to their oath. The descent of these **two hundred angels** marks a cosmic breach—the heavenly invading the earthly, leading to global consequences.

Cross-References:

- Genesis 6:4 "The Nephilim were on the earth in those days..."
- $\bullet \;\;$ Psalm 133:3 "As the dew of Hermon... for there the Lord commands the blessing"—a stark contrast to its use here in Enoch.

Verse 7

Text:

"And these are the names of their leaders: Semjâzâ their leader, Arâkîba, Râmêêl, Kokabîêl, Tâmîêl, Râmîêl, Dânêl, Êzêgêêl, Barâgîjâl, Asâêl, Armârôs, Batârêl, Anânêl, Zagîêl, Samsâpêêl, Satarêl, Tûrêl, Jômjâêl, Sariêl."

Commentary:

This list names the **chief leaders among the fallen angels**, highlighting their **individual accountability.** Naming them underscores that these are real beings, not metaphors. Many of these names end in "-êl," meaning "of God," suggesting their original divine roles before their fall. Some of these names will reappear later in the book as being judged or imprisoned.

Cross-Reference:

- Isaiah 14:12 "How you have fallen from heaven, O morning star..."
- Revelation 12:9 "That ancient serpent... was hurled to the earth, and his angels with him."



Summary and Application

Chapter 6 of Enoch is one of the **foundational texts** for understanding:

- The origin of **the Nephilim**
- The nature of **spiritual rebellion**
- · Why God judged the ancient world with the flood
- · The spiritual warfare that continues to impact humanity

The deliberate, unified rebellion of the Watchers shows that **sin begins with desire**, grows through **agreement**, and leads to **judgment**. This chapter lays the groundwork for much of Enoch's later teaching on divine justice and the corruption of the earth.

■ Book of Enoch Chapter 7 – Verse-by-Verse Commentary

Theme: The Giants, the Corruption of the Earth, and the Rise of Violence

Verse 1

Text:

"And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants."

Commentary:

This verse describes the **direct actions of the fallen angels** (Watchers). They took human women as wives, engaging in **unnatural unions**, violating the divine boundary between heavenly and earthly beings. In addition to this, they taught humanity **occult knowledge**: magic, sorcery, herbal manipulation, and secret knowledge that was **forbidden**. This corruption was not merely moral but also **spiritual and intellectual**, introducing early forms of witchcraft and manipulation into the human world.

Cross-References:

- Genesis 6:4 "The sons of God came in to the daughters of men..."
- Deuteronomy 18:10–12 Condemnation of sorcery, divination, and witchcraft
- Jude 1:6 "The angels... left their proper domain..."

Verse 2

Text:

"And they became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed all the acquisitions of men. And when men could no longer sustain them,"

Commentary:

The union between the angels and women produced the **Nephilim**—giants of enormous stature and unnatural origin. The measurement "three thousand ells" (a vast and symbolic number) emphasizes their **terrifying size and dominance**. These giants began to **consume the resources of mankind**, leading to famine, scarcity, and social collapse. Their hunger was insatiable, and humanity could not sustain them.

- Numbers 13:33 "We seemed like grasshoppers in our own eyes..."
- 2 Samuel 21 Accounts of battles with giants
- Book of Jubilees 5:1 "The blood of the giants devoured all that was on the earth..."

Text:

"the giants turned against them and devoured mankind."

Commentary:

After exhausting natural resources, the giants became **cannibalistic**, turning on humanity itself. This act reveals the **utter depravity and violence** unleashed upon the earth due to the Watchers' sin. The Nephilim were not just large but **utterly corrupted**, ruled by insatiable lust, violence, and destruction.

Cross-References:

- Genesis 6:11–12 "The earth was filled with violence..."
- Wisdom of Solomon 14:6 God preserved the world from the chaos caused by giants
- Isaiah 26:21 God arises to punish the inhabitants of the earth for their iniquity

Verse 4

Text:

"And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood."

Commentary:

This verse expands the corruption: the giants sinned not only against **humans** but also against **animals**, violating the natural order God had established. This may refer to **hybridization**, **genetic manipulation**, or general abuse of creation. Their actions were perverse and unnatural. Drinking blood, which is **forbidden in Scripture** (Leviticus 17:10–14), is emphasized as a grievous sin that defiled both body and soul.

Cross-References:

- Leviticus 17:11 "The life of the flesh is in the blood..."
- Romans 8:22 "Creation groans under corruption..."
- Revelation 16:6 Judgment upon those who shed the blood of the righteous

Verse 5

Text:

"Then the earth laid accusation against the lawless ones."

Commentary:

In this powerful closing verse, **the earth itself cries out** against the bloodshed and corruption. This is

similar to **Abel's blood crying from the ground** (Genesis 4:10). Nature, once ruled by order, now testifies against the lawlessness of the Watchers and their offspring. This verse prepares for the coming **divine response** of judgment and purification.

Cross-References:

- Genesis 4:10 "The voice of your brother's blood is crying to Me from the ground."
- Hosea 4:1–3 "The land mourns because of bloodshed and sin..."
- Revelation 6:10 "How long, O Lord... until You judge and avenge our blood?"



Summary and Application

Enoch Chapter 7 presents one of the **most disturbing yet foundational events** in ancient Jewish apocalyptic literature:

- **The Watchers sinned** by marrying human women.
- Their offspring, the **Nephilim**, were giants who **corrupted and consumed** the earth.
- Humanity was **devastated**, nature was **defiled**, and **violence covered the land**.
- Even **creation itself** called out for God's justice.

This chapter answers the question: **Why did God flood the earth?** The world had become utterly corrupted—physically, morally, and spiritually.



Book of Enoch Chapter 8 – Verse-by-Verse Commentary

Theme: The Corrupting Influence of Forbidden Knowledge

Verse 1

Text:

"And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all coloring tinctures."

Commentary:

Azazel, one of the chief Watchers, taught mankind **forbidden technologies**—especially those related to **weaponry**, **cosmetics**, and **metallurgy**. His teachings empowered humanity to make tools for warfare, self-exaltation, and vanity. These skills, though neutral in themselves, were introduced out of season and without divine approval, leading to widespread moral decline.

- **Weapons**: Fueled violence and warfare.
- **Cosmetics and jewelry**: Promoted lust, pride, and deception.
- Antimony and adornment: Often linked with occult and seduction practices.

Azazel's actions reflect how **knowledge divorced from righteousness** becomes destructive.

Cross-References:

- Genesis 4:22 Tubal-Cain, a forger of tools of bronze and iron.
- Isaiah 3:16–24 Judgment on women who use ornaments and eye paint to seduce.
- Revelation 9:21 "They did not repent of their murders... or their sorceries."

Verse 2

Text:

"And there arose much godlessness, and they committed fornication, and they were led astray and became corrupt in all their ways."

Commentary:

The result of Azazel's teachings was a **moral collapse**. Humanity descended into **godlessness, sexual immorality, and general corruption**. This is a direct consequence of **divine boundaries being violated**. The forbidden knowledge fostered pride, lust, and idolatry, which spread through society like a spiritual infection.

Cross-References:

- Romans 1:21–32 "Claiming to be wise, they became fools... God gave them over to impurity."
- Genesis 6:5 "Every intent of the thoughts of his heart was only evil continually."
- Hosea 4:1–2 "There is no truth or mercy... but cursing, lying, murder, stealing..."

Verse 3

Text:

"Semjâzâ taught enchantments, and root-cuttings, Armârôs the resolving of enchantments, Barâqîjâl (taught) astrology,"

Commentary:

Here, the chapter names **other Watchers** who introduced **occult practices** to humanity:

 Semjâzâ taught enchantments and plant-based magic, possibly early forms of witchcraft and pharmacology.

- Armârôs taught how to dispel enchantments, suggesting manipulation of spiritual forces for both offense and defense.
- **Barâqîjâl** introduced **astrology**, shifting humanity's trust from the Creator to the **heavens and celestial patterns**.

These teachings led humanity away from God and into **self-reliance**, **manipulation**, **and idolatry**.

Cross-References:

- Deuteronomy 18:10–12 Condemns divination, sorcery, and interpreting omens.
- Isaiah 47:13 "Let your astrologers... save you, those who predict by the stars."
- Galatians 5:20 Witchcraft listed as a work of the flesh.

Verse 4

Text:

"Kôkabîêl the constellations, Ezêqêêl the knowledge of the clouds, Araqiêl the signs of the earth, Shamsiêl the signs of the sun, and Sariêl the course of the moon."

Commentary:

More Watchers are named, each imparting **cosmic or atmospheric knowledge**:

- **Kôkabîêl**: Taught about **constellations**, likely for astrological use.
- **Ezêqêêl**: Explained **clouds**, possibly weather patterns and omens.
- Araqiel: Taught geography, signs of the land, likely used for divination.
- **Shamsiel and Sariel**: Explained the **sun's and moon's courses**, leading to solar and lunar calendars, which may have been used for pagan rituals.

While this knowledge could have had good purposes, it was corrupted by being tied to **idolatry**, **divination**, **and manipulation** of nature for selfish ends. It reflects the rise of **pagan religions** based on the worship of creation rather than the Creator.

- Romans 1:25 "They exchanged the truth about God for a lie, and worshiped and served created things..."
- Job 38 God's rebuke of those who think they understand His natural order.
- 2 Kings 23:5 Condemns priests who burned incense to the sun, moon, and constellations.

Text:

"And as men perished, they cried, and their cry went up to heaven."

Commentary:

This verse marks a **turning point**: the **suffering of mankind** under the weight of sin and angelic corruption became so great that it reached heaven. People were dying—likely from war, disease, demonic possession, and societal collapse. Their collective **cry for justice** mirrors that of **Abel's blood** or the **souls under the altar** in Revelation. It sets the stage for divine intervention.

Cross-References:

- Genesis 4:10 "Your brother's blood cries out to Me from the ground."
- Exodus 3:7 "I have heard their cry... and I have come down to deliver them."
- Revelation 6:10 "How long, O Lord... until You judge and avenge our blood?"

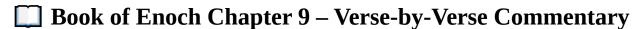
Summary and Application

Chapter 8 of Enoch illustrates how the **Watchers corrupted the earth**, not just physically by fathering giants, but spiritually and intellectually by giving forbidden knowledge that led to:

- Idolatry and vanity
- Witchcraft and astrology
- Violence and chaos

This chapter reveals that knowledge outside the will of God is not true wisdom—it leads to death. Mankind was **not ready to bear the weight of these revelations**, and so the very tools that could help them thrive were used instead to **destroy themselves**.

God hears the cries of those suffering under corruption, and His **justice will not sleep forever**.



Theme: The Intercession of the Archangels and the Cry for Divine Justice

Verse 1

Text:

"And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth."

Commentary:

This verse introduces four of the chief archangels—Michael, Uriel, Raphael, and Gabriel—who

observe the terrible condition of the earth. Bloodshed and lawlessness dominate the world, reflecting the corruption caused by the Watchers and their offspring, the giants. The angels are not passive observers; they are deeply troubled by the scene.

Cross-References:

- Genesis 6:11 "The earth was filled with violence."
- Revelation 8–9 Angels involved in executing divine judgments.
- Daniel 10:13, 21 Michael as a chief prince who contends for righteousness.

Verse 2

Text:

"And they said one to another: 'The earth made without inhabitant cries the voice of their cryings up to the gates of heaven.'"

Commentary:

The angels recognize that the earth—once designed for life—is now a place of death and crying. The language evokes a personified earth that is **mourning and crying out to heaven**, much like Abel's blood in Genesis 4. This reflects the idea that **creation itself testifies** against sin and demands divine action.

Cross-References:

- Genesis 4:10 "Your brother's blood cries to Me from the ground."
- Romans 8:22 "The whole creation groans..."
- Isaiah 24:5 "The earth is defiled under its inhabitants..."

Verse 3

Text:

"And now to you, the holy ones of heaven, the souls of men make their suit, saying, 'Bring our cause before the Most High.'"

Commentary:

The righteous **souls of men who suffered and died** cry out to the holy angels for help. This is a plea for **justice and intercession**—they are not praying to the angels as gods, but seeking their advocacy before the **Most High (God)**. This concept mirrors later Jewish and Christian ideas of **heavenly intercession**.

Cross-References:

• Revelation 6:10 – "How long, O Lord, holy and true, until You judge...?"

- Hebrews 12:24 "The blood of Jesus speaks better than the blood of Abel."
- Job 16:19 "Even now, my witness is in heaven; my advocate is on high."

Text:

"And they said to the Lord of the ages: 'Lord of lords, God of gods, King of kings, and God of the ages, the throne of Thy glory (standeth) unto all the generations of the ages, and Thy name holy and glorious and blessed unto all the ages!'"

Commentary:

The angels begin a **reverent prayer of intercession**, recognizing God's eternal nature and **sovereign authority**. The many titles—"Lord of lords," "King of kings," "God of gods"—reflect His **supremacy over all powers**, both earthly and angelic. They acknowledge His eternal rule and holiness, establishing the proper posture for intercession.

Cross-References:

- Revelation 17:14; 19:16 "King of kings and Lord of lords."
- Daniel 4:34 "His dominion is an everlasting dominion..."
- 1 Timothy 6:15–16 "He who is the blessed and only Sovereign..."

Verse 5

Text:

"Thou hast made all things, and power over all things hast Thou: and all things are naked and open in Thy sight, and Thou seest all things, and nothing can hide itself from Thee."

Commentary:

The angels affirm **God's omnipotence and omniscience**. He is the **Creator of all**, and nothing is hidden from His sight. The sins of the Watchers and the violence on earth are fully known to Him. This declaration strengthens the case for God to now **act justly**, as He cannot be unaware or indifferent.

- Hebrews 4:13 "All things are naked and exposed to the eyes of Him..."
- Psalm 139:1–12 "Where can I go from Your Spirit?"
- Jeremiah 23:24 "Can anyone hide... and I not see him?"

Text:

"Thou seest what Azâzêl hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn."

Commentary:

Azazel is singled out for particular blame. He is charged with teaching humanity **unrighteousness and forbidden knowledge**, revealing **divine secrets** that were not meant for man. This indicates that spiritual truths, when **revealed apart from God's timing or purpose**, become dangerous and lead to judgment.

Cross-References:

- Deuteronomy 29:29 "The secret things belong to the Lord..."
- 2 Peter 2:4 "God did not spare the angels who sinned..."
- Proverbs 1:7 "The fear of the Lord is the beginning of knowledge..."

Verse 7

Text:

"And Semjâzâ, to whom Thou hast given authority to bear rule over his associates."

Commentary:

Semjâzâ, another chief of the fallen angels, is noted for his **leadership role** among the Watchers. He led many into rebellion and thus bears great responsibility. This reflects the biblical principle that **leaders are held to greater account** when they lead others into sin.

Cross-References:

- James 3:1 "We who teach will be judged more strictly."
- Matthew 18:6 "Whoever causes one of these little ones to stumble..."
- Ezekiel 28 Judgment on a ruler who exalts himself like a god.

Verse 8

Text:

"And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins."

Commentary:

The angels summarize the **rebellion of the Watchers**: they **committed sexual immorality**, **defiled themselves**, and **corrupted humanity** by teaching various sins. This verse echoes Genesis 6 and reinforces the concept that this cosmic rebellion had **physical and spiritual consequences** on earth.

Cross-References:

- Jude 1:6–7 "They left their proper dwelling... in a manner similar to these, giving themselves over to sexual immorality."
- Genesis 6:2–4 The "sons of God" and "daughters of men" union.
- 2 Peter 2:4–6 Angels who sinned cast into hell.

Verse 9

Text:

"And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness."

Commentary:

This verse recounts the **birth of the Nephilim**, the giant offspring of the Watchers and human women. These giants caused widespread **violence and corruption**, filling the earth with **bloodshed and sin**, just as described in Genesis 6. Their existence was an abomination and a major reason for the coming divine judgment.

Cross-References:

- Genesis 6:4–5 "The Nephilim were on the earth in those days... the wickedness of man was great."
- Enoch 7 The giants devoured mankind and all creation.
- Numbers 13:33 "We seemed like grasshoppers..."

Verse 10

Text:

"And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are wrought on the earth."

Commentary:

This verse highlights the **relentless suffering** on earth. The dead cry out for justice, their voices rising to heaven. The violence and lawlessness are so overwhelming that the cries **cannot cease**. Heaven is being bombarded with **petitions for intervention**, signaling that the time for judgment is near.

- Revelation 6:10 "How long... until You avenge our blood?"
- Habakkuk 1:2 "O Lord, how long shall I cry for help and You will not hear?"

Psalm 94:3 – "How long shall the wicked triumph?"

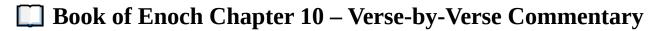


Summary and Application

Enoch Chapter 9 is one of the most **profound heavenly intercession scenes** in ancient literature:

- The archangels grieve over the **condition of the earth**.
- The **sins of the Watchers** are fully exposed.
- The **cries of the righteous dead** reach heaven.
- The scene is a prelude to God's **righteous judgment**.

This chapter reminds us that **God sees all**, that **intercession is powerful**, and that the **cry of the** oppressed never goes unheard. Justice may seem delayed, but it is never denied in God's timing.



Theme: God's Judgment on the Watchers, the Giants, and the Restoration of the Earth

Verse 1

Text:

"Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, and said to him: 'Go to Noah and tell him in My name, "Hide thyself!" and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it."

Commentary:

God now directly **responds to the angelic intercession** by initiating His plan of judgment. He sends **Uriel**, one of the four holy angels, to warn Noah, the son of Lamech. Noah is to hide himself in preparation for the coming **flood**—the same global judgment later described in **Genesis 6–9**. This demonstrates God's justice but also His mercy in preserving the righteous.

- Genesis 6:13–14 "I will destroy them with the earth... make yourself an ark."
- Hebrews 11:7 "Noah... warned by God... built an ark for the saving of his household."
- Matthew 24:37 "As it was in the days of Noah..."

Text:

"And now instruct him that he may escape and his seed may be preserved for all the generations of the world."

Commentary:

God ensures that **Noah and his descendants will survive**, preserving humanity beyond the coming judgment. This reflects God's **covenantal intention** to continue the human race through a faithful remnant. Noah becomes a **type of the righteous remnant** preserved during divine wrath.

Cross-References:

- Genesis 7:1 "You alone I have seen to be righteous before Me."
- Isaiah 1:9 "Unless the Lord had left us a remnant..."
- 2 Peter 2:5 "Noah, a preacher of righteousness..."

Verse 3

Text:

"And again the Lord said to Raphael: 'Bind Azâzêl hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein.'"

Commentary:

Azazel, the angel who corrupted mankind with forbidden knowledge, is **bound and imprisoned**. Raphael is sent to carry out this task, casting him into a pit in **Dudael** (possibly a reference to an unknown desert region). This act represents God's **judgment upon spiritual rebellion**.

Cross-References:

- Leviticus 16:10 Azazel in the Day of Atonement scapegoat ritual
- 2 Peter 2:4 "God did not spare the angels... but cast them into chains of darkness."
- Revelation 20:1–3 Satan bound for a thousand years

Verse 4

Text:

"And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there forever, and cover his face that he may not see light."

Commentary:

Azazel is to be **sealed in darkness**, completely **cut off from the light**, symbolizing **total separation from God's presence**. The binding under rocks suggests both **punishment and restraint**. Though the text says "forever," some later passages imply his final judgment awaits the Day of the Lord.

Cross-References:

- Jude 1:6 "In everlasting chains under darkness..."
- Isaiah 14:15 "Brought down to the pit."
- Revelation 9:1–2 The abyss opened, releasing judgment

Verse 5

Text:

"And on the day of the great judgment he shall be cast into the fire."

Commentary:

This refers to the **final judgment**, when Azazel will be **thrown into the fire**—a picture of **eternal punishment**. It mirrors **Revelation 20:10**, where Satan is cast into the lake of fire. It reveals that angelic beings, just like humans, are **accountable before God** and will face final reckoning.

Cross-References:

- Revelation 20:10 "The devil... was thrown into the lake of fire..."
- Matthew 25:41 "Prepared for the devil and his angels."
- Daniel 7:10 "The court sat, and the books were opened..."

Verse 6

Text:

"And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons."

Commentary:

God now commands **restoration**. The earth is not only judged but also **healed**. The corruption brought by the Watchers—whether through violence, occult knowledge, or hybrid offspring—brought disease, war, and destruction. God's plan includes both **judgment and redemption**, just as seen in later biblical prophecy.

- Revelation 21:5 "Behold, I make all things new."
- Isaiah 35:1–10 Restoration of creation
- Acts 3:21 "The restoration of all things..."

Text:

"And the whole earth has been corrupted through the works that were taught by Azâzêl: to him ascribe all sin."

Commentary:

Azazel is declared the **chief instigator** of earth's corruption. All sin taught through him—whether idolatry, witchcraft, vanity, or warfare—is to be **ascribed to him**. This does not remove human accountability, but it emphasizes that sin has a **spiritual origin** that began in heavenly rebellion.

Cross-References:

- 1 John 3:8 "The devil has been sinning from the beginning."
- Genesis 3:13 "The serpent deceived me..."
- John 8:44 "You are of your father the devil..."

Verse 8

Text:

"And to Gabriel said the Lord: 'Proceed against the bastards and the reprobates, and against the children of fornication: and destroy the children of the Watchers from amongst men: send them one against the other that they may destroy each other in battle: for length of days shall they not have."

Commentary:

God commands **Gabriel** to bring about the **destruction of the Nephilim**—the giants, called "bastards" (illegitimate) and "children of fornication" (born from the union of angels and women). God will allow them to **turn on each other** in violent self-destruction. Their days are to be cut short—this is the end of the giant tyranny on earth.

Cross-References:

- Genesis 6:4 "The Nephilim were on the earth..."
- Deuteronomy 2:20–21 Giant tribes dispossessed
- Jeremiah 25:31 "The Lord has a controversy with the nations..."

Verse 9

Text:

"And no request that they (i.e., their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years."

Commentary:

God makes clear that the **Watchers' pleas on behalf of their sons (the giants) will be denied**. There is

no mercy for these unnatural beings. Their **false hope of immortality** is shattered. Their lives will be **cut short by divine decree**. This underscores the **finality of God's judgment** once rebellion has reached its fullness.

Cross-References:

- Hebrews 9:27 "It is appointed for man to die once, and after that comes judgment."
- Proverbs 11:7 "When a wicked man dies, his hope perishes."
- Psalm 37:10 "Yet a little while, and the wicked shall not be..."

Verse 10

Text:

"And the Lord said unto Michael: 'Go, bind Semjâzâ and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness.'"

Commentary:

Now **Michael**, the angelic warrior, is instructed to **bind Semjâzâ**, the chief leader of the Watchers, along with all who participated in the rebellion. Their crime is sexual defilement—abandoning their heavenly estate and crossing the boundary God had set. This is a repeat of the sin described in Genesis 6 and Jude 1:6–7.

Cross-References:

- Jude 1:6 "Left their proper dwelling..."
- 2 Peter 2:4 "Cast them into chains of darkness..."
- Revelation 12:7 Michael leads God's angels against the dragon.

Verse 11

Text:

"And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgment and of their consummation, till the judgment that is for ever and ever is consummated."

Commentary:

The Watchers are to **witness the death of their children** (the Nephilim) before they themselves are bound in the **underworld (Tartarus)** for "**seventy generations**," a symbolic period until the **final judgment**. This delay shows that God's justice is patient but **inevitable**. They are bound until the **Day of the Lord**, when eternal judgment will be carried out.

Cross-References:

• Revelation 20:1–3 – Satan bound for a season

- Isaiah 24:21–22 "They will be gathered like prisoners in a pit..."
- 1 Enoch 22 Spirits held in compartments awaiting final judgment

Text:

"In those days they shall be led off to the abyss of fire: and to the torment and the prison in which they shall be confined for ever."

Commentary:

Their final destination is the **abyss of fire**, a clear image of **eternal punishment**. This aligns with the **lake of fire** in Revelation and the "eternal chains under darkness" from Jude. There is **no redemption** for the rebellious Watchers—only **everlasting separation from God**.

Cross-References:

- Revelation 20:10 "Tormented day and night forever..."
- Matthew 25:41 "Depart into the eternal fire..."
- 2 Thessalonians 1:9 "Everlasting destruction from the presence of the Lord"

Verse 13

Text:

"And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations."

Commentary:

This verse includes **all others** who align with the rebellion—whether human or angelic—who will **share in their judgment**. It makes clear that **judgment is not limited to the angels**, but includes anyone who participates in their wickedness.

Cross-References:

- Matthew 13:41–42 "Gather out... all causes of sin..."
- Revelation 21:8 "The cowardly, the unbelieving... their portion will be in the lake of fire..."
- Psalm 1:5 "The wicked will not stand in the judgment..."

Verse 14

Text:

"And destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind."

Commentary:

Even after death, the **spirits of the giants (Nephilim)**—often understood in later texts as **evil spirits or demons**—are to be destroyed in the end. Their origin is unnatural, and their actions have been utterly corrupt. This explains the origin of **unclean spirits**, as noted in the Book of Jubilees and in some early Christian writings.

Cross-References:

- Matthew 12:43 "When the unclean spirit has gone out of a person..."
- 1 Enoch 15:8–12 The spirits of the giants become evil spirits on the earth
- Mark 5:9 "My name is Legion, for we are many."

Verse 15

Text:

"Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing; the works of righteousness and truth shall be planted in truth and joy for evermore."

Commentary:

This verse ends the chapter on a note of **hope and renewal**. After the destruction of evil, God will **plant righteousness and truth** on the earth. This may allude to the coming of the **Messiah** and the **restoration of God's kingdom**, where joy and righteousness will **flourish forever**.

Cross-References:

- Isaiah 11:1–9 "A shoot shall come from the stump of Jesse..."
- Revelation 21:1–4 "A new heaven and a new earth..."
- Hosea 10:12 "Sow for yourselves righteousness..."



Summary and Application

Enoch Chapter 10 is one of the most important prophetic texts in the book:

- God responds to angelic and human sin with judgment.
- Azazel and Semjâzâ are bound and sentenced.
- The Nephilim are destroyed.
- No intercession will spare the guilty.
- A righteous remnant (Noah) is preserved.
- **The earth will be healed**, and righteousness will be restored.

This chapter reveals both **God's severity and His mercy**—He judges the wicked but preserves the righteous and promises a future filled with truth and joy.

■ Book of Enoch Chapter 11 – Verse-by-Verse Commentary

Theme: The Restoration of the Earth and the Blessing of the Righteous

Verse 1

Text:

"And in those days I will open the store chambers of blessing which are in the heaven, so as to send them down upon the earth over the work and labor of the children of men."

Commentary:

God promises to open the **heavenly storehouses of blessing**, symbolizing **divine favor, abundance**, **and restoration**. This marks a clear contrast with the earlier judgments. Now that the evil brought by the Watchers and the Nephilim has been removed, God's original design for **fruitfulness and peace** is restored. The **"labor of men"** will once again be blessed rather than cursed, echoing Edenic language.

Cross-References:

- Deuteronomy 28:12 "The Lord will open the heavens, the storehouse of His bounty..."
- Malachi 3:10 "See if I will not open the windows of heaven and pour out a blessing..."
- Joel 2:24–26 "The threshing floors shall be full of grain..."

Verse 2

Text:

"And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men."

Commentary:

This verse paints a picture of the **Messianic age**—a time when **truth and peace** dwell together. These are more than abstract ideals; they represent the **moral and spiritual condition** of a world under God's reign. This restoration is not temporary but **eternal**—"throughout all the generations of men." The harmony between truth and peace reflects a **world made right**, where God's presence governs creation.

- Psalm 85:10 "Mercy and truth have met together; righteousness and peace have kissed."
- Isaiah 32:17 "The effect of righteousness will be peace..."
- Revelation 21:3–4 "God shall wipe away all tears... and there shall be no more death..."



Summary and Application

Though **only two verses**, **Enoch Chapter 11** is filled with **hope and reassurance**:

- **God will restore the earth** and bless the labor of humanity.
- Heavenly blessings will flow freely upon a cleansed and renewed world.
- **Truth and peace**—previously shattered by rebellion—will be **eternally united**.

This chapter reminds us that **judgment is not God's final word**. His ultimate plan is one of restoration, peace, and righteous rule. The chaos introduced by the Watchers and their offspring is replaced with a new creation ruled by divine order and grace.



■ Book of Enoch Chapter 12 – Verse-by-Verse Commentary

Theme: Enoch's Seclusion, His Association with Angels, and His Commission to the Watchers

Verse 1

Text:

"Before these things Enoch was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him."

Commentary:

This verse reflects the **mystery surrounding Enoch's departure from the world**, echoing Genesis 5:24—"and he was not, for God took him." The emphasis on Enoch being "hidden" suggests divine separation and preparation. He was removed from the general population for a **sacred purpose**. This concept is found in several biblical narratives, where a prophet is set apart before a divine commission.

Cross-References:

- Genesis 5:24 "Enoch walked with God, and he was not, for God took him."
- Hebrews 11:5 "He was taken up so that he should not see death..."
- 1 Kings 17:3 Elijah was hidden by God before his mission.

Verse 2

Text:

"And his activities had to do with the Watchers, and his days were with the holy ones."

Commentary:

This verse tells us that Enoch's **unique mission** involved direct interaction with **both the fallen angels** (Watchers) and the faithful heavenly beings (the holy ones). His dual role among celestial and rebellious beings sets him apart as a **heavenly intermediary**. Enoch's role foreshadows that of an

apocalyptic prophet, one who receives revelation concerning divine mysteries and heavenly judgments.

Cross-References:

- Daniel 4:13 "A watcher, a holy one, came down from heaven..."
- Zechariah 3 Interaction between angels and the prophet
- Revelation 10:8–11 John is given a scroll to prophesy again

Verse 3

Text:

"And I Enoch was blessing the Lord of majesty and the King of the ages, and lo! the Watchers called me—Enoch the scribe—and said to me: 'Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: Ye have wrought great destruction on the earth.'"

Commentary:

Here, Enoch is formally introduced by name. He is engaged in **praising God**, emphasizing his righteousness and worshipful character. He is called by the Watchers themselves, who refer to him as "scribe of righteousness"—a title that highlights his role in writing, recording, and proclaiming God's truth.

The Watchers confess their sin:

- They **abandoned their divine station** (cf. Jude 1:6).
- They **defiled themselves with human women**, violating heavenly boundaries.
- They **acted like men**, forsaking their spiritual nature.
- Their actions brought **widespread destruction** on the earth, a reference to the rise of the Nephilim, violence, and the corruption of creation.

This is a pivotal moment: even the Watchers recognize Enoch's authority to **deliver God's response** to their rebellion.

- Jude 1:6–7 "The angels who did not stay within their own position of authority..."
- 2 Peter 2:4 "God did not spare angels when they sinned..."
- Enoch 15 God gives Enoch His judgment against the Watchers

Q Summary and Application

Enoch Chapter 12 is short but rich in meaning:

- **Enoch is hidden** by God, separated from human society, and **dwelling among angels**.
- He is a "scribe of righteousness", called to communicate divine judgment to the Watchers.
- The **Watchers confess their transgressions**, showing that they understand the gravity of their rebellion and the **destructive consequences** of their actions.

This chapter shows us that God uses **righteous**, **obedient people**—like Enoch—to speak even to **spiritual beings**. It reminds us of the **importance of holiness**, **obedience**, **and divine calling** in fulfilling God's purposes in both the seen and unseen realms.

■ Book of Enoch Chapter 13 – Verse-by-Verse Commentary

Theme: Enoch Declares God's Judgment to the Watchers

Verse 1

Text:

"And Enoch went and said: 'Azâzêl, thou shalt have no peace: a severe sentence has gone forth against thee to put thee in bonds: and thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men."

Commentary:

Enoch begins by addressing **Azazel**, the most notorious of the fallen Watchers. God's judgment is final:

- **No peace** no rest or reconciliation.
- **No toleration or appeal** his punishment is unchangeable.
- Bound with chains his imprisonment is certain.
 Azazel is held responsible for teaching mankind unrighteousness, leading to widespread sin and rebellion. His actions corrupted both men and creation.

- 2 Peter 2:4 "God did not spare angels when they sinned, but cast them into hell..."
- Jude 1:6 "He has kept in eternal chains..."
- Revelation 20:1–3 Binding of the dragon (Satan)

Text:

"Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them."

Commentary:

Enoch now **addresses all the Watchers** who descended and sinned. Their reaction is one of **total fear**. These powerful celestial beings are now **terrified** by God's coming judgment. Their trembling shows how even fallen angels **cannot escape the authority of God** or silence the voice of truth spoken by a righteous man.

Cross-References:

- James 2:19 "Even the demons believe—and shudder!"
- Isaiah 13:7–8 "Every heart will melt... they will be in anguish like a woman in labor."
- Revelation 6:15–17 "The kings of the earth... hid... from the wrath of the Lamb."

Verse 3

Text:

"And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of the Lord of heaven."

Commentary:

The Watchers plead with Enoch to become their **intercessor**. They seek to **petition God for mercy**, hoping that Enoch's righteousness and favor with God might lead to forgiveness. This shows their desperation and a recognition that they can no longer approach God directly. It also highlights Enoch's **unique standing** before God as a prophet and scribe.

Cross-References:

- Jeremiah 15:1 "Even if Moses and Samuel stood before Me..."
- Job 16:19–21 "Even now my witness is in heaven..."
- Hebrews 7:25 "He ever lives to make intercession..."

Verse 4

Text:

"For from thenceforward they could not speak (with Him) nor lift up their eyes to heaven for shame of their sins for which they had been condemned."

Commentary:

Their guilt is so great that they can no longer approach God, nor even lift their eyes to heaven—a

sign of deep shame and condemnation. This mirrors the human experience of spiritual alienation from God due to sin. For the Watchers, the divide is irreversible.

Cross-References:

- Luke 18:13 "But the tax collector... would not even lift up his eyes to heaven..."
- Genesis 4:11 Cain driven from God's presence
- Isaiah 59:2 "Your sins have hidden His face from you..."

Verse 5

Text:

"Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and for each of their requests that they should obtain forgiveness and length of days."

Commentary:

Enoch, fulfilling his role as **scribe of righteousness**, records their petition. He documents each **Watcher's name and deed**, and their request for **forgiveness and long life**. This shows Enoch's obedience and thoroughness in his divine mission, even though the outcome is already known to be unfavorable.

Cross-References:

- Exodus 32:32 "Blot me out of Your book..."
- Psalm 69:28 "Let them be blotted out of the book of the living..."
- Revelation 20:12 "Books were opened..."

Verse 6

Text:

"And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell asleep."

Commentary:

Enoch withdraws to a quiet place—by the waters of Dan, near Mount Hermon (the site where the Watchers descended)—to pray and read their petition. His deep spiritual burden leads him to fall asleep, a common biblical motif for entering a prophetic vision or revelation.

- Daniel 8:18 "I was in a deep sleep with my face to the ground..."
- Acts 10:9–10 Peter falls into a trance while praying
- Genesis 2:21; 15:12 God often reveals divine truth through sleep or dreams

Text:

"And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, and a voice came bidding (me) I to tell it to the sons of heaven and reprimand them."

Commentary:

In his sleep, Enoch receives a **vision of judgment ("chastisement")**. A voice commands him to **proclaim this vision to the fallen angels**. Enoch is now a true prophet—not just a messenger of mercy, but one called to **deliver rebuke and condemnation** to spiritual powers.

Cross-References:

- Jeremiah 1:10 "See, I have set you... to pluck up and break down..."
- Ezekiel 2:7 "You shall speak My words... whether they hear or refuse to hear..."
- Revelation 10:11 "You must again prophesy..."

Verse 8

Text:

"And when I awaked, I came unto them, and they were all sitting gathered together, weeping in 'Abelsjâîl, which is between Lebanon and Sênêsêr, with their faces covered."

Commentary:

Enoch finds the Watchers **gathered in mourning**, weeping and covering their faces in shame—a gesture of despair and humiliation. The location, **Abelsjâîl**, is not identified elsewhere but is said to be between **Lebanon and Sênêsêr**, possibly near the region of Mount Hermon, where they first descended. The Watchers know judgment is near.

Cross-References:

- Jonah 3:6 The king covers himself in sackcloth and sits in ashes
- Ezekiel 9:4 God marks those who weep over sin
- Matthew 22:11–13 Those unworthy are speechless and cast out



Summary and Application

Enoch Chapter 13 shows:

- Enoch's **boldness** in delivering God's judgment to **supernatural rebels**.
- The **fear and despair** of the Watchers after their sin is exposed.

- The **futility of seeking mercy** after divine judgment is sealed.
- God's **justice** is **final**, even for angels.

Enoch's obedience, integrity, and role as "scribe of righteousness" shine in this chapter. The Watchers, once glorious, are now hopeless, reminding us that **rebellion against God—no matter how powerful the rebel—is always met with justice.**

■ Book of Enoch Chapter 14 – Verse-by-Verse Commentary

Theme: Enoch's Heavenly Vision and the Majesty of God's Throne

Verse 1

Text:

"This is the book of the words of righteousness, and of the reproof of the eternal Watchers in accordance with the command of the Holy Great One in that vision."

Commentary:

The chapter opens with a formal introduction: this is a **divinely authorized record**—a book containing words of **righteousness** and **rebuke** directed at the fallen angels. It shows Enoch's role as a **prophet**, **recorder**, **and messenger** of God's judgment. The phrase "Holy Great One" refers to God Himself, emphasizing His exalted nature.

Cross-References:

- 2 Peter 1:21 "Prophecy never had its origin in the human will..."
- Jude 1:14 Enoch prophesied judgment
- Revelation 1:1 "The revelation... given to show His servants..."

Verse 2

Text:

"The Holy Great One spoke, and sent to Arsayalalyûr to the son of Lamech, and said to him: 'Say to him in My name; Hide thyself!'"

Commentary:

God speaks through a heavenly being (possibly a variation of **Uriel**) and instructs him to speak to **Noah**, son of Lamech. This echoes Enoch 10:1, where Noah is warned of the coming flood. The instruction to "**Hide thyself**" indicates God's mercy in preserving the righteous during judgment.

- Genesis 6:13–14 Noah is told to build an ark
- Isaiah 26:20 "Hide yourself... until the indignation is past"

• Proverbs 22:3 – "The prudent sees danger and hides himself"

Verse 3

Text:

"And then I wrote out the petition, and the prayer in regard to their spirits and their deeds individually..."

Commentary:

Enoch again records his faithful obedience in documenting the Watchers' **petition for mercy**, showing he acted righteously in his prophetic duty, even though their request would ultimately be **denied**. Each angel's deeds are written down individually, emphasizing **personal accountability**.

Cross-References:

- Revelation 20:12 "Books were opened... judged by what they had done"
- Ecclesiastes 12:14 "God will bring every deed into judgment..."
- 2 Corinthians 5:10 "We must all appear before the judgment seat of Christ..."

Verse 4

Text:

"And behold the vision appeared to me, and clouds invited me and a mist summoned me, and the course of the stars and the lightning sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven."

Commentary:

Here begins Enoch's **heavenly ascent**. This verse uses vivid **cosmic and poetic imagery** to describe Enoch's translation from earth into heaven. Clouds, mist, lightning, stars, and wind represent **divine forces** carrying Enoch to the **throne of God**—a precursor to the type of visionary experiences seen in Ezekiel, Isaiah, Paul, and John.

- Ezekiel 1:4 "A whirlwind... a great cloud with fire"
- Revelation 4:1–2 "A door was opened in heaven... I was in the Spirit"
- 2 Corinthians 12:2–4 Paul "caught up to the third heaven"

Text:

"And I went in till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire: and it began to affright me."

Commentary:

As Enoch enters heaven, he comes near a **wall made of crystal**, encircled by **tongues of fire**. This overwhelming sight induces fear. The **crystal wall** symbolizes purity and separation, while **fire** represents divine glory and holiness. Enoch's fear is natural, as many biblical figures trembled when encountering the divine.

Cross-References:

- Exodus 24:10 "Under His feet... a pavement of sapphire stone"
- Daniel 10:8–9 Daniel falls trembling during a vision
- Revelation 21:18 The New Jerusalem described with precious stones and crystal

Verse 6

Text:

"And I went into the tongues of fire and drew nigh to a large house which was built of crystals: and the walls of the house were like a tessellated floor (made) of crystals, and its groundwork was of crystal."

Commentary:

Enoch describes a **heavenly temple or throne room**, made entirely of **crystal**—clear, shining, radiant, and impenetrable. This is symbolic of **purity, transparency, and divine light**. It echoes other heavenly visions that describe God's presence in **gem-like terms**. The entire structure radiates awe and majesty.

Cross-References:

- Revelation 21:11 "The glory of God... like a jasper, clear as crystal"
- Ezekiel 1:22 "The likeness of a firmament... like the color of an awesome crystal"
- Exodus 28:17–20 Precious stones in the priestly garments

Verse 7

Text:

"Its ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and their heaven was (clear as) water."

Commentary:

The ceiling of the heavenly house is like the **cosmic heavens**, filled with **stars and lightning**, suggesting constant **glory and movement**. **Fiery cherubim**—angelic beings that attend God's

presence—inhabit this realm. "Heaven was clear as water" emphasizes **transparency**, **purity**, and **reflection**, reinforcing the idea of a **holy**, **undefiled presence**.

Cross-References:

- Genesis 3:24 Cherubim guarding Eden
- Ezekiel 10 Vision of the cherubim and the glory of the Lord
- Revelation 4:6 "Before the throne there was... a sea of glass, like crystal"

Verse 8

Text:

"A flaming fire surrounded the walls, and its portals blazed with fire."

Commentary:

The entire sanctuary is surrounded by **flaming fire**, including the doors. Fire in Scripture often signifies **God's holiness, judgment, and unapproachable glory**. No one can enter without invitation, as fire both protects and purifies. It emphasizes the **sacred and set-apart nature of God's dwelling**.

Cross-References:

- Exodus 3:2 God appears in a burning bush
- Deuteronomy 4:24 "The Lord your God is a consuming fire"
- Hebrews 12:29 "Our God is a consuming fire"

Verse 9

Text:

"And I entered into that house, and it was hot as fire and cold as ice: there were no delights of life therein: fear covered me, and trembling got hold upon me."

Commentary:

Enoch enters the house and is overwhelmed by **contrasting extremes**—**fire and ice**, a paradox that expresses the **incomprehensible nature of God's presence**. The absence of worldly pleasures ("no delights of life") highlights that this is not an earthly realm but one of **pure divine holiness**. Enoch trembles in awe, like other prophets who encountered God.

- Isaiah 6:5 "Woe is me! I am undone..."
- Daniel 8:17 "I was afraid and fell on my face..."
- Revelation 1:17 "I fell at His feet as though dead..."

Text:

"And as I quaked and trembled, I fell upon my face."

Commentary:

Like many prophets before and after, Enoch responds to God's glory with **reverent fear**—falling on his face in submission and awe. This is the natural reaction of sinful man before the **holy presence** of the Almighty.

Cross-References:

- Ezekiel 1:28 "When I saw it, I fell on my face..."
- Revelation 7:11 Angels and elders fall on their faces before God
- Matthew 17:6 Disciples fell facedown at the voice of God

Verse 11

Text:

"And I beheld a vision, and lo! there was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire."

Commentary:

Enoch now sees a **second, even greater structure**, with an **open portal**. It is built entirely of **flames**, symbolizing **greater glory and more intense holiness**. The open door signifies **God's invitation for Enoch to behold His presence**—an immense honor.

Cross-References:

- Revelation 4:1 "A door standing open in heaven"
- Psalm 97:3 "A fire goes before Him..."
- Isaiah 33:14 "Who among us can dwell with the consuming fire?"

Verse 12

Text:

"And in every respect it excelled the other—in glory and greatness and magnificence and extent—and it was full of fire."

Commentary:

The second house **surpasses the first** in every way: glory, size, beauty, and majesty. It is completely filled with fire, emphasizing that this is the **innermost sanctum**—the very **throne room of God**, where His presence dwells in full brilliance.

- Exodus 40:34–35 God's glory filled the tabernacle
- 1 Kings 8:10–11 The glory of the Lord filled the temple
- Revelation 15:8 "The sanctuary was filled with smoke from the glory of God..."

Text:

"Then I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim."

Commentary:

Enoch sees a **lofty, radiant throne**, symbolizing **divine authority and purity**. The wheels may echo the **vision of Ezekiel** (chapter 1), where God's mobile throne appears with fiery wheels. The **cherubim** affirm that this is the **throne of God Himself**, guarded and surrounded by heavenly beings.

Cross-References:

- Ezekiel 1:15–21 Vision of wheels and living creatures
- Daniel 7:9 "Thrones were set... His throne was fiery flames"
- Revelation 4:6–8 Four living creatures around the throne

Verse 14

Text:

"And from underneath the throne came streams of flaming fire so that I could not look thereon."

Commentary:

From under the throne flows **flaming fire**, representing **judgment**, **power**, **and holiness**. It is so intense that Enoch cannot look directly at it. God's glory is **unbearable to the human (or even angelic) eye**, further emphasizing the need for reverence and fear.

- Daniel 7:10 "A stream of fire issued and came out from before Him..."
- Exodus 33:20 "You cannot see My face, for man shall not see Me and live"
- Revelation 1:14–15 Christ's eyes and feet are like fire

Text:

"And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow."

Commentary:

This is the climax: Enoch sees **God Himself**—referred to as **"the Great Glory"**—seated on the throne. His appearance is overwhelming in **purity and brilliance**, with clothing whiter than snow and brighter than the sun. This is a **theophany**—a vision of God's radiant, majestic presence.

Cross-References:

- Matthew 17:2 "His face shone like the sun, and His clothes became white as light"
- Daniel 7:9 "His clothing was white as snow..."
- Revelation 1:14 "The hairs of His head were white, like white wool..."

Q Summary and Application

Enoch Chapter 14 is a **visionary masterpiece** that:

- Describes **Enoch's ascension into heaven**,
- Reveals the **heavenly throne room**,
- Declares the infinite majesty and holiness of God,
- Confirms Enoch's **prophetic authority** as one who stands before the Divine King.

It reminds us that:

- God's holiness is unapproachable without invitation,
- Sinful beings must tremble before His presence, and
- · He alone reigns with glory, fire, and power.

■ Book of Enoch Chapter 15 – Verse-by-Verse Commentary

Theme: God's Judgment on the Watchers and the Origin of Evil Spirits

Verse 1

Text:

"And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous man and scribe of righteousness: approach hither and hear My voice.'"

Commentary:

God personally speaks to Enoch, **affirming his righteousness** and calling him to draw near. The encouragement "fear not" is a common phrase given to prophets when they are in the presence of God. Enoch is called the "scribe of righteousness," emphasizing his role as one who records and reveals divine truth.

Cross-References:

- Genesis 5:24 "Enoch walked with God..."
- Daniel 10:19 "Fear not, O man greatly loved..."
- Revelation 1:17 "Fear not, I am the First and the Last."

Verse 2

Text:

"Go, say to the Watchers of heaven, who have sent thee to intercede for them: 'You should intercede for men, and not men for you.'"

Commentary:

This is a **rebuke from God** to the Watchers. As angels, they were supposed to act as **heavenly guardians over mankind**—they were never meant to require intercession themselves. Their request for Enoch to plead for them is **a reversal of divine order**, revealing how far they have fallen.

Cross-References:

- Hebrews 1:14 "Are they not all ministering spirits sent to serve...?"
- Psalm 91:11 "He will command His angels concerning you..."
- Jude 6 "They did not keep their proper domain..."

Verse 3

Text:

"Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants as your sons?"

Commentary:

God confronts the Watchers for **abandoning their heavenly place** to engage in **forbidden sexual relations with human women**, producing **giant offspring (Nephilim)**. This unnatural union is a violation of both **divine law and spiritual order**. Their rebellion is not accidental but willful.

Cross-References:

• Genesis 6:2–4 – "The sons of God took daughters of men..."

- Jude 7 "In the same way... gave themselves up to sexual immorality..."
- 2 Peter 2:4 "Angels who sinned..."

Text:

"And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die and perish."

Commentary:

The Watchers were **created holy and eternal**, but by descending to indulge in **fleshly desires**, they acted like mortal men. Their **spiritual nature was corrupted** by choosing the **lust of the flesh**, linking them with perishable humanity instead of heavenly purity. This highlights how **lust led to ruin**, even for angels.

Cross-References:

- Romans 8:6–8 "To set the mind on the flesh is death..."
- Matthew 22:30 "In the resurrection... they neither marry nor are given in marriage..."
- 1 Peter 3:19–20 Spirits in prison who were disobedient in Noah's day

Verse 5

Text:

"Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth."

Commentary:

God explains that **human men were given wives** so that the earth could be populated through lawful marriage. This **privilege was not given to angels**, who were spiritual beings. By crossing this boundary, the Watchers stepped outside their proper role and **sought a place that was not theirs**.

- Genesis 2:24 "A man shall... be joined to his wife..."
- Matthew 19:4–6 God made male and female
- Hebrews 13:4 "Marriage is honorable..."

Text:

"But you were formerly spiritual, living the eternal life, and immortal for all generations of the world."

Commentary:

God reminds the Watchers of their **original, exalted nature**: spiritual, eternal, and immortal. This increases the **weight of their guilt**, because their fall was not from ignorance but from a place of full awareness and high privilege. They gave up **eternal life** for the **temporary pleasures of sin**.

Cross-References:

- Luke 10:18 "I saw Satan fall like lightning..."
- Revelation 12:9 "That ancient serpent... was cast down..."
- Isaiah 14:12–15 "How you are fallen from heaven..."

Verse 7

Text:

"And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling."

Commentary:

God makes it clear: **angels were never meant to marry** or have human relations. Their proper domain is **heaven**, not earth. This highlights a central theological boundary: **what is heavenly must not intermingle with what is earthly** outside God's design. The Watchers' actions were not just immoral —they were **a violation of spiritual order**.

Cross-References:

- Matthew 22:30 "In the resurrection they neither marry... but are like the angels in heaven."
- 1 Corinthians 15:40 "There are heavenly bodies and earthly bodies..."
- Jude 6 "They left their own habitation..."

Verse 8

Text:

"And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling."

Commentary:

Here Enoch presents a profound teaching: the spirits of the dead Nephilim (giants) become evil

spirits (demons) that remain on earth. These beings are not fully human or angelic; they are hybrid, and after their physical death, their spirits **remain earthbound**, becoming malevolent and destructive.

Cross-References:

- Enoch 19:1; 22:9 Spirits of the giants wander the earth
- Luke 8:30 "Legion," many unclean spirits
- Matthew 12:43 "When the unclean spirit has gone out of a person..."

Verse 9

Text:

"Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called."

Commentary:

The hybrid origin of the Nephilim—half-human, half-angelic—explains why their spirits are unclean and unredeemable. They do not belong to heaven or earth. These spirits are the **source of demonic influence**, continually opposing God's order and tormenting humanity.

Cross-References:

- 1 Enoch 16:1 "You have defiled yourselves with women... and begotten giants..."
- Mark 1:23 "A man with an unclean spirit..."
- Revelation 16:14 "Spirits of demons, performing signs..."

Verse 10

Text:

"As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling."

Commentary:

This verse draws a **clear boundary** between two classes of spirits:

- **Spirits of heaven** belong in heaven.
- **Spirits of the earth** (i.e., the evil spirits of the Nephilim) must **remain on the earth**. This helps explain why demons are always **present on earth** in biblical accounts but never shown accessing heaven. Their **judgment is confinement**, not elevation.

Cross-References:

• Revelation 12:8–9 – Satan and his angels cast to the earth

- Isaiah 14:12 "Cut down to the ground..."
- Luke 10:18 Satan falls from heaven

Text:

"And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offenses."

Commentary:

The evil spirits of the giants are described in detail:

- They **oppress and torment** humanity.
- They are **insatiable**, constantly hungering despite having no physical bodies.
- Their nature is purely destructive.
 This aligns with the **biblical portrait of demons**—restless, tormenting, and seeking to possess or influence.

Cross-References:

- John 10:10 "The thief comes only to steal and kill and destroy."
- Mark 9:17–26 A boy possessed by a mute spirit
- Revelation 9:11 "They have as king... the angel of the bottomless pit"

Verse 12

Text:

"And these spirits shall rise up against the children of men and against the women, because they have proceeded from them."

Commentary:

The evil spirits maintain a **special enmity against mankind**, especially women—perhaps due to the circumstances of their unnatural birth. This verse underscores that these spirits are **hostile by nature** and will continue to **oppose humanity** until the final judgment.

- Genesis 3:15 "I will put enmity between you and the woman..."
- Revelation 12:17 "The dragon... went to make war on the rest of her offspring"
- Ephesians 6:12 "We wrestle not against flesh and blood, but against... spiritual forces of evil"

Q Summary and Application

Enoch Chapter 15 is a theological cornerstone in the Book of Enoch. It reveals:

- The **Watchers' sin** in abandoning their heavenly nature.
- The inappropriateness of their marriage to human women.
- God's clear boundaries between heavenly and earthly beings.
- The **origin of demons (evil spirits)** as the disembodied spirits of the Nephilim.
- The **perpetual hostility** of these spirits toward humanity.

This chapter powerfully emphasizes that **spiritual rebellion has eternal consequences**, and that God **maintains order and holiness**, even among the unseen realms.

■ Book of Enoch Chapter 16 – Verse-by-Verse Commentary

Theme: Final Word of Judgment to the Watchers and the Fate of Their Offspring

Verse 1

Text:

"From the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgment—thus shall they destroy until the day of the consummation, the great judgment in which the age shall be consummated, over the Watchers and the godless, yea, shall be wholly consummated."

Commentary:

This verse reviews the aftermath of the destruction of the **giants (Nephilim)**—the hybrid offspring of the Watchers and human women. After the giants' physical death (slaughter), their **spirits remain**, now known as **evil spirits or demons**. They will continue to **torment**, **deceive**, **and destroy** humanity, **without facing immediate judgment**, until the **final day of judgment**, when all wickedness—including that of the Watchers and the godless—will be **fully and eternally judged**.

Key Ideas:

- The giants' spirits became **demons** (see Enoch 15:8–12).
- Their influence is ongoing until the "consummation of the age."
- Judgment is **certain**, though **deferred** until God's appointed time.

- Revelation 20:10–15 The final judgment of Satan and all the wicked
- Matthew 8:29 Demons fear being judged "before the appointed time"
- Enoch 15:9 "They shall be evil spirits on the earth"

Text:

"And now as to the Watchers who have sent thee to intercede for them, who had been aforetime in heaven—say to them: 'You have been in heaven, but all the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and through these mysteries women and men work much evil on earth.'"

Commentary:

God instructs Enoch to deliver this **final message to the Watchers**. The rebuke centers on two key issues:

- 1. **Their former status in heaven** They were originally in God's presence but rebelled.
- Their abuse of knowledge They revealed partial and corrupt "mysteries" (spiritual knowledge not fully granted to them) to mankind, especially to women, leading to widespread wickedness.

They **shared knowledge that was not fully theirs to share**, and in doing so, they **weaponized spiritual truths** and corrupted their intended purpose. This reflects a **perversion of wisdom**, where knowledge meant to glorify God is used instead to promote **sin, sorcery, violence, and rebellion**.

Cross-References:

- Genesis 3:5 Satan promises forbidden knowledge: "You will be like God..."
- 1 Corinthians 8:1 "Knowledge puffs up..."
- James 3:15 "This wisdom does not descend from above, but is earthly, sensual, demonic"

Verse 3

Text:

"Say to them therefore: 'You have no peace.'"

Commentary:

This closing statement is **short but severe**: the Watchers are **denied peace**. This means:

- No forgiveness,
- No restoration.
- No place in the kingdom of God.

This final word echoes the earlier declaration to **Azazel** in Enoch 13:1. Their destiny is one of **eternal unrest, separation from God**, and **judgment**.

- Isaiah 48:22 "There is no peace," says the Lord, "for the wicked."
- Revelation 14:11 "They have no rest day or night..."
- Jude 13 "For whom the blackest darkness has been reserved forever"



Summary and Application

Enoch Chapter 16 gives God's **final word of condemnation** to the Watchers. It reinforces major truths:

- The Watchers **abused their heavenly position** and perverted spiritual wisdom.
- Their **offspring (the giants)** brought destruction, and their **spirits (demons)** still corrupt humanity today.
- **Judgment is delayed**, but it is **certain**, and the end of the age will bring **final justice**.
- The Watchers have **no hope of peace**, no pardon, and no second chance.

This chapter reminds us that **sin—especially spiritual rebellion—has eternal consequences**, and those who knowingly reject God's order will face just and irreversible judgment.

■ Book of Enoch Chapter 17 – Verse-by-Verse Commentary

Theme: Enoch's Journey Through the Cosmos Begins

Verse 1

Text:

"And they took and brought me to a place in which those who were there were like flaming fire, and, when they wished, they appeared as men."

Commentary:

Enoch is escorted by angelic beings into a realm inhabited by entities that appear as **flaming fire** likely **angels or heavenly spirits**. Their ability to **shift into human form** reflects their dual nature as spiritual beings who can appear visibly when God wills. Fire often symbolizes **purity**, **power**, and **judgment**, which matches the character of these beings.

- Psalm 104:4 "He makes His angels spirits, His ministers a flame of fire."
- Hebrews 1:7 Angels are "winds and flames of fire."
- Daniel 10:6 A vision of a fiery heavenly being

Text:

"And they brought me to the place of darkness, and to a mountain the point of whose summit reached to heaven."

Commentary:

Enoch is led to a **place of darkness** and a massive **cosmic mountain**, whose peak touches heaven. This mountain may symbolize **the boundary between earth and the heavenly realm**, or possibly **Mount Hermon**, where the Watchers descended (cf. Enoch 6:6). Mountains in biblical and apocalyptic literature often represent the **dwelling places of gods, judgment, or divine presence**.

Cross-References:

- Exodus 19:20 God descends on Mount Sinai
- Isaiah 14:13 "I will ascend above the heights of the clouds..."
- Revelation 21:10 John is shown the New Jerusalem from a high mountain

Verse 3

Text:

"And I saw the places of the luminaries and the treasuries of the stars and of the thunder and in the uttermost depths, where were a fiery bow and arrows and their quiver, and a fiery sword and all the lightnings."

Commentary:

This verse offers a glimpse into the **cosmic storehouses** of creation:

- Luminaries (sun, moon, stars) have designated places.
- **Thunder, lightning, and weapons of fire** (bow, arrows, sword) are stored in heavenly "treasuries."

These images symbolize both **natural forces and spiritual weapons** under God's control. The fiery imagery reveals the **power and holiness** of these forces, often used in judgment.

- Job 38:22 "Have you entered the storehouses of the snow...?"
- Psalm 135:7 "He brings out the wind from His treasuries."
- Revelation 8:5 Lightning, thunder, and earthquake as signs of divine judgment

Text:

"And they took me to the living waters, and to the fire of the west, which receives every setting of the sun."

Commentary:

Enoch is taken to the **source of living waters**, likely a symbol of **life, blessing, and divine presence**. Water imagery frequently represents **spiritual life** in Scripture. The **fire of the west**, where the sun sets, may symbolize the **consuming power of God** or the **boundary of the earth**, perhaps even a portal into judgment or the underworld.

Cross-References:

- Ezekiel 47:1–12 Living waters flowing from God's temple
- Revelation 22:1 "A river of the water of life..."
- Psalm 104:19 God set the sun in its course

Verse 5

Text:

"And I came to a river of fire in which the fire flows like water and discharges itself into the great sea towards the west."

Commentary:

Enoch now sees a **river of fire**, a mysterious stream that flows like water but consists of flame. This may represent a **spiritual or purifying force**, or a metaphor for **God's judgment** flowing into the world. The "great sea towards the west" could point to the **abyss** or **outer darkness**, where judgment culminates.

Cross-References:

- Daniel 7:10 "A river of fire was flowing..."
- Revelation 20:14–15 Lake of fire as final judgment
- Isaiah 30:33 "The breath of the Lord, like a stream of burning sulfur..."

Verse 6

Text:

"I saw the great rivers and came to the great darkness, and went to the place where no flesh walks."

Commentary:

This verse suggests Enoch is passing beyond normal, physical realms—entering a **spiritual or forbidden region**. The "great darkness" and "place where no flesh walks" likely refers to **the**

underworld, **Sheol**, or a **spiritual prison**, possibly where **the Watchers or the dead are held**. It emphasizes the **holiness and mystery** of this realm—off-limits to mortals.

Cross-References:

- Exodus 20:21 "Moses drew near to the thick darkness where God was."
- Job 10:21–22 "Before I go... to the land of gloom and deep shadow..."
- 2 Peter 2:4 "Cast into Tartarus... held in chains of darkness"

Verse 7

Text:

"I saw the mountains of the darkness of winter and the place whence all the waters of the deep flow."

Commentary:

Enoch is shown the **cosmic origins of the waters**, flowing from beneath dark, wintery mountains. This likely refers to the **deep (tehom)** from Genesis 1:2, representing **chaos and the primordial abyss**. It may also hint at **divine control over seasons**, floods, and oceanic forces. Winter darkness may symbolize **judgment**, **dormancy**, **or awaiting resurrection**.

Cross-References:

- Genesis 7:11 "The fountains of the great deep were broken up..."
- Psalm 104:6 "The deep covered it as with a garment..."
- Job 38:16 "Have you entered the springs of the sea?"

Verse 8

Text:

"And I saw the mouths of all the rivers of the earth and the mouth of the deep."

Commentary:

Enoch is granted a **panoramic view of all the rivers of the earth**, both **natural and supernatural**.

"The mouth of the deep" signifies the source or entrance to the **primordial waters**, possibly representing both life-giving and destructive forces. It reaffirms God's **sovereign design** over creation's elements and boundaries.

- Revelation 14:7 "Worship Him who made the heavens, the earth, the sea, and the springs of water."
- Psalm 33:7 "He gathers the waters of the sea as a heap..."
- Job 38:8–11 God controls the boundaries of the sea



Summary and Application

Enoch Chapter 17 begins Enoch's **supernatural journey** across realms not accessible to mortals. Through symbolic landscapes and celestial visions, Enoch:

- Encounters angelic beings of fire,
- Observes **storehouses of creation's power**,
- Travels through **cosmic mountains**, rivers of fire, and the **mouth of the deep**,
- Begins to understand the **spiritual architecture** of creation and the universe.

This chapter emphasizes the **awe-inspiring holiness of God's universe**, the **order He established**, and the mystery of realms beyond human experience.



■ Book of Enoch Chapter 18 – Verse-by-Verse Commentary

Theme: The Ends of Heaven, the Stars, and the Prison of the Fallen Angels

Verse 1

Text:

"I saw the treasuries of all the winds: I saw how He had furnished with them the whole creation and the firm foundations of the earth."

Commentary:

Enoch sees the **cosmic storehouses of the winds**, representing God's control over the **natural elements.** The imagery shows how the **winds are divinely ordered**, not chaotic forces. God's sovereignty is emphasized as He has **furnished creation** with balance and purpose. The phrase **"firm foundations of the earth"** echoes the ancient belief in a **stable**, **ordered cosmos** upheld by God.

- Psalm 135:7 "He brings the wind out of His storehouses."
- Job 38:4 "Where were you when I laid the earth's foundation?"
- Jeremiah 10:13 "He causes the vapors to ascend... He makes lightning... and brings the wind..."

Text:

"And I saw the cornerstone of the earth: I saw the four winds which bear the earth and the firmament of the heaven."

Commentary:

Enoch beholds the **cornerstone**—a symbol of the **first and essential part** of creation. The **four winds** are depicted as supporting both the **earth and the heavens**, reflecting ancient cosmology in which the **firmament** (the dome above) is upheld by elemental forces. This reveals the **divine architecture** of creation.

Cross-References:

- Isaiah 11:12 "From the four corners of the earth..."
- Revelation 7:1 "Four angels standing at the four corners of the earth, holding back the four winds..."
- Job 38:6 "To what were its footings set, or who laid its cornerstone?"

Verse 3

Text:

"And I saw how the winds stretch out the vaults of heaven, and have their station between heaven and earth: these are the pillars of the heaven."

Commentary:

Here, the winds are seen as **structural forces**, stretching and supporting the **vaults of heaven**. Their **station between heaven and earth** shows they operate in a realm of **divine order**, serving as **pillars**—imagery that emphasizes **stability and purpose** in creation.

Cross-References:

- Job 26:11 "The pillars of heaven tremble..."
- Psalm 104:3 "He lays the beams of His chambers on the waters..."
- Proverbs 8:27–29 Wisdom present when God established the heavens

Verse 4

Text:

"And I saw the winds of heaven which turn and bring the circumference of the sun and all the stars to their setting."

Commentary:

The winds here are depicted as agents responsible for **celestial movement**, guiding the **sun and stars**

in their courses. This reflects the **orderly function of the cosmos**, not governed by randomness but **orchestrated by divine will** through created spiritual forces.

Cross-References:

- Genesis 1:16–18 God created the lights to rule day and night
- Psalm 19:4–6 "The sun... rejoices like a strong man to run its course..."
- Baruch 6:61 (Deuterocanonical) "The sun and moon... move as He commands"

Verse 5

Text:

"I saw the path of the angels. I saw at the end of the earth the firmament of the heaven above."

Commentary:

Enoch sees the **paths of angels**, perhaps denoting their **assignments and roles** in governing natural forces. He also reaches the **edge of the earth**, where he sees the **firmament**—the solid dome that, in ancient belief, **separates the heavens from the earth**. This marks the **limits of creation** where divine mysteries reside.

Cross-References:

- Job 22:14 "Thick clouds are a covering to Him..."
- Genesis 1:6–8 God created the firmament
- Psalm 148:4 "Praise Him, you highest heavens, and you waters above the heavens!"

Verse 6

Text:

"And I proceeded and saw a place which burns day and night, where there are seven mountains of magnificent stones..."

Commentary:

Now Enoch sees a mysterious **burning place**, perhaps a **spiritual realm or heavenly dimension**. The mention of **seven mountains** made of precious stones reflects both **beauty and holiness**, but also **danger**, since the place is aflame continuously. It may represent a **boundary of divine presence or judgment**.

- Revelation 17:9 "The seven heads are seven mountains..."
- Ezekiel 28:14 The "holy mountain of God" associated with Eden and fire
- Daniel 7:10 "A river of fire was flowing..."

Text:

"...three towards the east, and three towards the south. And as for those towards the east, one was of colored stone, and one of pearl, and one of jacinth; and those towards the south of red stone."

Commentary:

The layout of the **seven mountains** is symbolic:

- Three in the east and three in the south, with central focus likely on the seventh.
- The stones—pearl, jacinth, and red stone—signify beauty, purity, and value.

 This arrangement resembles the imagery of the New Jerusalem (Revelation 21), where precious stones adorn the holy city, indicating divine design and majesty.

Cross-References:

- Revelation 21:19–20 Foundations adorned with every kind of jewel
- Exodus 28:17–20 Breastplate of the high priest with twelve precious stones
- Isaiah 54:11–12 God sets stones in fair colors

Verse 8

Text:

"And the middle one reached to heaven like the throne of God, of alabaster, and the summit of the throne was of sapphire."

Commentary:

The **central mountain**, higher than all others, **reaches to heaven** and resembles **the throne of God**. Made of **alabaster and sapphire**, it reflects **purity and royal splendor**. This may be a **symbolic representation of God's presence**, echoing prophetic visions in Isaiah, Ezekiel, and Revelation.

Cross-References:

- Exodus 24:10 "A pavement of sapphire stone" under God's feet
- Ezekiel 1:26 "Above the expanse... a throne... like sapphire"
- Revelation 4:2–3 God's throne described in gem-like brilliance

Verse 9

Text:

"And I saw a flaming fire. And beyond these mountains is a region the end of the great earth: there the heavens were completed."

Commentary:

Enoch sees **flaming fire**, perhaps indicating **divine glory or judgment**. Beyond the mountains lies the **end of the earth**, where the **heavens are completed**—a boundary where the **material creation ends and the heavenly order begins**. It signifies the **limit of what is revealed** to created beings.

Cross-References:

- Isaiah 66:1 "Heaven is My throne, and the earth is My footstool..."
- Revelation 20:11 "Earth and sky fled from His presence..."
- Job 26:10 "He has inscribed a circle on the surface of the waters at the boundary of light and darkness."

Verse 10

Text:

"And I saw a deep abyss, with columns of heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards the height and towards the depth."

Commentary:

This **deep abyss** with columns of fire may represent the **prison of the fallen angels**, or a **cosmic chasm separating realms**. The fire flows both upward and downward, symbolizing **judgment and unending punishment**, but also **divine mystery and power**.

Cross-References:

- 2 Peter 2:4 "Cast them into hell (Tartarus)"
- Revelation 9:1–2 Abyss opened, releasing smoke and torment
- Enoch 10:13 Azazel cast into the abyss

Verse 11

Text:

"And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no birds, but it was a desert and a horrible place."

Commentary:

Enoch sees a **barren, formless realm**—without sky, earth, water, or life. This is likely a depiction of **chaos**, possibly **Sheol**, the **void**, or a **pre-creation state**. It also resembles descriptions of **hell or exile**, where life and order are **utterly absent**.

Cross-References:

• Genesis 1:2 – "The earth was formless and void..."

- Jeremiah 4:23 "I looked... and behold, it was waste and void..."
- Revelation 20:14 "Death and Hades were thrown into the lake of fire."

Text:

"And there I saw seven stars of the heaven bound together in it, like great mountains and burning with fire."

Commentary:

The **seven stars** likely represent **fallen angels** (cf. Enoch 18:14, 21:2–3), bound in punishment. Their massive size and fiery state illustrate their **judged condition**. Stars often symbolize **angels** in apocalyptic literature.

Cross-References:

- Jude 1:13 "Wandering stars for whom blackest darkness is reserved..."
- Revelation 1:20 "The seven stars are the angels..."
- Isaiah 14:12 "How you have fallen from heaven, O morning star..."

Verse 13

Text:

"Then I said: For what sin are they bound, and on what account have they been cast in hither?"

Commentary:

Enoch asks his angelic guides to **explain the reason for the stars' (angels') punishment.** This is a moment of **prophetic inquiry**, reflecting Enoch's growing awareness of **justice**, **sin**, **and divine order**.

Verse 14

Text:

"Then said Uriel, one of the holy angels, who was with me, and was chief over them, and said: 'Enoch, why dost thou ask, and why art thou eager for the truth?'"

Commentary:

Uriel, one of the **archangels**, gently challenges Enoch's curiosity—not to deny him truth, but to **prepare him** for the **deep revelation** that follows. Enoch's eagerness for knowledge is commendable, and it reflects his **role as a chosen prophet** who will be entrusted with **hidden things**.

Cross-References:

• Daniel 12:8–9 – "I heard, but I did not understand..."

- Revelation 10:7 "The mystery of God will be fulfilled..."
- Proverbs 25:2 "It is the glory of God to conceal a matter..."

Q Summary and Application

Enoch Chapter 18 takes the reader:

- To the **edges of creation**,
- Past cosmic mountains and rivers of fire,
- To the abyss of the fallen angels,
- And reveals the **mysteries of stars, winds, and elemental order**.

This chapter emphasizes:

- The **power and structure of the cosmos**, governed by divine will.
- The **reality of spiritual punishment** for rebellion.
- The **glory, beauty, and fearsome holiness** of the heavenly realms.

□ Book of Enoch Chapter 19 – Verse-by-Verse Commentary

Theme: Judgment of the Watchers and the Presence of Deceptive Spirits

Verse 1

Text:

"And Uriel said to me: 'Here shall stand the angels who have connected themselves with women, and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as gods, (here shall they stand), till the day of the great judgment in which they shall be judged till they are made an end of.'"

Commentary:

The archangel **Uriel** explains the punishment of the **Watchers**—those who **cohabited with human women** in defiance of God's will (cf. Enoch 6–7). These fallen angels are:

- Imprisoned in a specific place,
- Awaiting the day of final judgment,
- While their **spirits assume deceptive forms**,
- And **mislead humanity** into **idolatry** and the **worship of demons**.

This verse directly links the Watchers' rebellion with **false religions**, **spiritual deception**, and **demonic activity** that corrupt mankind. The fallen angels are no longer merely rebellious—they are **actively influencing human spiritual practices** through disguise and deception.

Cross-References:

- 1 Timothy 4:1 "In later times some will abandon the faith and follow deceiving spirits..."
- Deuteronomy 32:17 "They sacrificed to demons, not God..."
- Revelation 9:20 "They did not repent... nor of worshiping demons..."

Verse 2

Text:

"And the women also of the angels who went astray shall become sirens."

Commentary:

This cryptic verse suggests that the **human women** who participated in the sin of the Watchers are **also transformed**, becoming "sirens"—a reference to **seductive**, **mythological beings** who lure men to destruction (especially in Greek thought). In context, this likely means:

- These women, through their sin, become **agents of seduction and deception**,
- Possibly **inhabited or imitated** by spirits who **entice others into sin**,
- Or metaphorically representing the **continuation of the Watchers' corruption through seductive spiritual influences**.

The verse may be blending **mythology with theology** to explain how **corruption continues** through spiritual and sensual temptation.

Cross-References:

- Revelation 2:20 Jezebel who "calls herself a prophetess and teaches... sexual immorality"
- Proverbs 7:10–27 The seductive woman who leads to death
- 2 Peter 2:2 "Many will follow their sensuality..."

Verse 3 (sometimes included in some manuscripts)

Text:

(Some traditions add a brief note explaining Enoch's amazement or transition to the next vision, but this is not consistently preserved across manuscripts.)

Commentary:

If present, this serves as a **transitional verse**, showing **Enoch's reaction** to what he has seen or his

movement to the next location in his vision. It emphasizes that what Enoch is witnessing is **supernatural, terrifying, and overwhelming**, preparing for more revelations in the chapters to come.

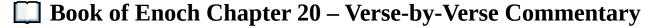


Summary and Application

Though brief, **Enoch Chapter 19** packs profound theological meaning:

- The **Watchers** are **permanently judged** and held in chains until the final day.
- Their **spirits continue to defile and mislead mankind**, especially through **false worship**.
- The influence of sin is not only physical but **spiritual and seductive**, often working subtly to draw people away from God.
- The result is a world steeped in **spiritual deception**, idol worship, and the influence of demonic forces posing as divine.

This chapter reminds readers that rebellion against God has long-lasting consequences, and that discernment is crucial in a world filled with spiritual deception. The source of idolatry and false **religion** can be traced to the **spiritual fallout** of angelic rebellion.



Theme: The Seven Holy Angels Who Watch

Verse 1

Text:

"And these are the names of the holy angels who watch."

Commentary:

This introductory line announces the subject of the chapter: **seven holy "Watchers"**, not to be confused with the **fallen Watchers** condemned earlier in the book. These are **loyal angels** assigned to carry out **God's will**, often overseeing aspects of creation, justice, and humanity.

The term "Watchers" (Aramaic: 'ivrin') originally refers to **heavenly beings who observe** and guard. In this chapter, it regains its positive, original sense.

- Daniel 4:13, 17 "A watcher, a holy one, came down from heaven..."
- Revelation 8:2 Seven angels stand before God
- Hebrews 1:14 "Are not all angels ministering spirits..."

Text:

"Uriel, one of the holy angels, who is over the world and over Tartarus."

Commentary:

Uriel (meaning "God is my light") is one of the most frequently mentioned angels in Enoch. He is **assigned to the earth** and to **Tartarus**—a term borrowed from Greek myth, but here meaning the **abyss or underworld**, the prison of fallen angels.

- Uriel governs both the **natural world** and the **realm of judgment**.
- His authority over Tartarus connects him to divine justice and the imprisonment of the Watchers.

Cross-References:

- 2 Peter 2:4 "God did not spare angels... but cast them into Tartarus..."
- Enoch 19:1 Uriel explains the fate of the Watchers
- Revelation 9:1 The key to the abyss is opened

Verse 3

Text:

"Raphael, one of the holy angels, who is over the spirits of men."

Commentary:

Raphael (meaning "God heals") is given oversight **over human spirits**, likely in both life and death. He is a **minister of healing, mercy, and restoration**.

- In the **Book of Tobit** (Deuterocanonical), Raphael plays a major role as a **guide and healer**.
- He may oversee the **souls of the righteous dead** or **intervene in times of human suffering**.

Cross-References:

- Tobit 12:15 "I am Raphael, one of the seven holy angels..."
- Psalm 34:18 "The Lord is close to the brokenhearted..."
- Enoch 22 Raphael may be the angel watching over Sheol

Verse 4

Text:

"Raguel, one of the holy angels who takes vengeance on the world of the luminaries."

Commentary:

Raguel (meaning "Friend of God") is tasked with **executing judgment upon the rebellious luminaries**—which likely refers to **stars or angelic beings** that stray from God's assigned order (cf. Enoch 18:13–15, Jude 1:13).

- This suggests that some heavenly bodies (stars/angels) went astray and are punished for their defiance.
- Raguel acts as a **cosmic enforcer**, upholding **celestial justice**.

Cross-References:

- Jude 1:6 Angels who left their proper abode
- Revelation 8:10 "A great star fell from heaven..."
- Enoch 21 Fallen stars are bound until judgment

Verse 5

Text:

"Michael, one of the holy angels, to wit, he that is set over the best part of mankind and over chaos."

Commentary:

Michael (meaning "Who is like God?") is perhaps the **most well-known archangel**. Here he is said to be set over:

- 1. The **"best part" of mankind**—often interpreted as the **righteous**, or possibly **Israel** (cf. Daniel 12:1).
- 2. **Chaos**—symbolizing the **forces of disorder**, sin, and destruction.

Michael is consistently portrayed as a **warrior angel**, leading the armies of heaven against Satan and demonic powers.

Cross-References:

- Daniel 12:1 "Michael, the great prince who protects your people..."
- Revelation 12:7 "Michael and his angels fought against the dragon..."
- Enoch 10 Michael binds the rebellious angels

Verse 6

Text:

"Saragael, one of the holy angels, who is set over the spirits, who sin in the spirit."

Commentary:

Saraqael (also spelled Sariel or Suriel) is a lesser-known angel tasked with overseeing **spirits who sin spiritually**—not just in the flesh. This could mean:

- Fallen angels or demonic spirits
- Humans who engage in spiritual rebellion, sorcery, or blasphemy

His role involves judgment and monitoring of unseen rebellion.

Cross-References:

- Enoch 15:9 Evil spirits are the disembodied souls of the Nephilim
- Ephesians 6:12 "We wrestle... against spiritual wickedness..."
- 2 Corinthians 10:4–5 Warfare against spiritual strongholds

Verse 7

Text:

"Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim."

Commentary:

Gabriel (meaning "God is my strength") is one of the **most prominent messengers of God**, and here his duties are profound:

- **Over Paradise** guardian of Eden or the heavenly dwelling of the righteous
- Over serpents possibly symbolic of evil forces or spiritual warfare
- **Over Cherubim** a high honor, as Cherubim are **guardians of God's throne**

Gabriel's role combines **mercy and warfare**, and in Scripture he is often the **herald of major announcements**.

Cross-References:

- Luke 1:19, 26 Gabriel appears to Zechariah and Mary
- Genesis 3:24 Cherubim and a flaming sword guard Eden
- Daniel 8:16 Gabriel interprets visions

Verse 8

Text:

"Remiel, one of the holy angels, whom God set over those who rise."

Commentary:

Remiel (or Jeremiel, "Mercy of God") is set over those who **rise**, likely referring to:

- The resurrection of the dead
- Possibly the **righteous souls** awaiting judgment

His role may include **escorting souls** or presiding over the **resurrection and reward** of the godly.

Cross-References:

- 2 Esdras 4:36 (Apocrypha) Jeremiel is over souls of the righteous
- 1 Thessalonians 4:16 "The dead in Christ shall rise first..."
- Daniel 12:2 "Many... shall awake, some to everlasting life..."

Summary and Application

Enoch Chapter 20 introduces us to the **divine hierarchy of seven archangels**, each appointed to oversee different aspects of God's governance:

Archangel Role

Uriel Over the world and Tartarus (judgment and earth)

Over the spirits of men (healing, guidance) Raphael Raguel Over vengeance on rebellious stars (justice)

Michael Over the righteous and chaos (warfare, protection) Saragael Over spirits that sin spiritually (watching iniquity)

Over Paradise, serpents, and Cherubim (mercy and power) Gabriel

Remiel Over those who rise (resurrection and afterlife)

This chapter provides a **framework for spiritual order**, showing that God uses His angelic hosts to watch over creation, combat evil, and carry out His will. Each angel is assigned a sacred task, and together they serve the purposes of justice, mercy, revelation, and resurrection.



Book of Enoch Chapter 21 – Verse-by-Verse Commentary

Theme: The Fiery Abyss and the Punishment of the Rebellious Stars (Angels)

Verse 1

Text:

"And I proceeded to where things were chaotic. And I saw there something horrible: I saw neither a heaven above nor a firmly founded earth, but a place chaotic and horrible."

Commentary:

Enoch is brought to a **realm of chaos**, entirely outside the order of creation. This **unformed**, **horrifying region** echoes Genesis 1:2—"the earth was formless and void." It is likely symbolic of **spiritual disorder**, representing either the **abyss**, **outer darkness**, or **the underworld** (Sheol/Tartarus).

This is a place where **God's presence and creative order are absent**—a fitting abode for those who rebelled against Him.

Cross-References:

- Genesis 1:2 "Darkness was over the surface of the deep..."
- Job 10:22 "A land of deepest night, of utter darkness and disorder..."
- 2 Peter 2:4 "Cast them into Tartarus... in chains of darkness"

Verse 2

Text:

"And there I saw seven stars of the heaven bound together in it, like great mountains and burning with fire."

Commentary:

The "seven stars" represent **rebellious angels** (often called Watchers) who left their assigned positions in heaven. Their punishment is vividly portrayed:

- **Bound together** indicating judgment and confinement.
- **Like great mountains** huge and immovable, signifying both **power** and **divine imprisonment**.
- **Burning with fire** pointing to **eternal torment** and God's **fiery judgment**.

Cross-References:

- Jude 1:13 "Wandering stars, for whom blackest darkness is reserved forever."
- Revelation 1:20 Stars as symbols of angels
- Enoch 18:14–16 Rebellious stars awaiting judgment in a fiery abyss

Verse 3

Text:

"Then I said: 'For what sin are they bound, and on what account have they been cast in hither?'"

Commentary:

Enoch asks a **prophetic question** to better understand the nature of the judgment he sees. His inquiry reflects:

• **Human curiosity** about divine justice

- The role of the prophet as an **intercessor and interpreter of revelation**
- A desire to learn why God punishes so severely

Text:

"Then said Uriel, one of the holy angels, who was with me and was chief over them, and said: 'Enoch, why dost thou ask, and why art thou eager for the truth?'"

Commentary:

Uriel, a guiding angel and interpreter of visions, responds with a rhetorical question. His reply is not a rebuke but a **test of Enoch's spiritual readiness**. Enoch's "eagerness for the truth" is commended—he is worthy of understanding **divine mysteries**.

Cross-References:

- Daniel 2:22 "He reveals deep and hidden things..."
- Proverbs 25:2 "It is the glory of God to conceal a matter..."
- Matthew 13:11 "To you it has been given to know the secrets of the kingdom..."

Verse 5

Text:

"These are of the number of the stars of heaven, which have transgressed the commandment of the Lord, and are bound here till ten thousand years, the time entailed by their sins, are consummated."

Commentary:

Uriel explains that these stars are **angels who transgressed God's command**. Their sin resulted in their imprisonment until the **appointed time of judgment**:

- "Ten thousand years" is likely symbolic, representing a complete, divinely-ordained duration rather than a literal number.
- Their sentence is not arbitrary; it is **measured out according to the weight of their rebellion**.

- Jude 1:6 "Angels who did not stay within their own position of authority..."
- Revelation 20:1–3 Satan bound for a thousand years
- Isaiah 24:21–22 "They will be gathered together as prisoners... punished after many days"

Text:

"And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of fire: neither its extent or magnitude could I see, nor could I conjecture."

Commentary:

Enoch is taken to an even more terrifying vision—a **vast abyss filled with fire**:

- Unimaginable in size and depth, this place symbolizes ultimate judgment.
- The "columns of fire" descending likely reflect eternal punishment or divine wrath.
- The horror of this place reinforces the **seriousness of rebellion against God**.

Cross-References:

- Daniel 7:10 "A river of fire was flowing..."
- Revelation 20:14 "Lake of fire... the second death"
- Isaiah 66:24 "Their worm will not die, nor will their fire be guenched..."

Verse 7

Text:

"Then I said: 'How fearful is the place and how terrible to look upon!'"

Commentary:

Enoch responds with **awe and dread**, overwhelmed by the **visual revelation of divine judgment**. His response reflects the **appropriate reverence** a prophet should have when shown **God's holiness and wrath**.

Cross-References:

- Exodus 20:18–19 The people trembled at God's fiery presence on Sinai
- Habakkuk 3:16 "I heard and my heart pounded..."
- Hebrews 12:29 "Our God is a consuming fire"

Verse 8

Text:

"Then Uriel answered me, one of the holy angels who was with me, and said unto me: 'Enoch, why hast thou such fear and affright?'"

Commentary:

Uriel acknowledges Enoch's fear but reassures him. He prompts reflection, not to rebuke Enoch, but to **encourage spiritual understanding** over terror. True prophetic insight often begins with **fear**, but moves toward clarity and awe-filled comprehension.

Verse 9

Text:

"And I answered: 'Because of this fearful place, and because of the spectacle of the pain.'"

Commentary:

Enoch explains that he is shaken by the **vision of punishment**, not merely the place itself. This verse shows his **empathy** and sense of **moral justice**—he is distressed by the torment he witnesses, which reflects the **sorrow of the righteous over judgment**, even when it is deserved.



Summary and Application

Enoch Chapter 21 reveals a sobering vision of **God's cosmic justice**:

- The **chaotic void** represents divine absence—a place of judgment.
- **Rebellious angels (stars)** are bound in fire for transgressing God's order.
- Enoch is moved by the **horror of what he sees**, revealing the emotional weight of prophecy.
- **Uriel interprets** the vision, explaining the **timed judgment** of those who sinned.

This chapter teaches that:

- Sin in the spiritual realm is real and serious,
- God's justice is terrifying yet just,
- And spiritual insight often comes through holy fear.

Book of Enoch Chapter 22 – Verse-by-Verse Commentary

Theme: The Abode of the Dead and the Awaiting of Final Judgment

Verse 1

Text:

"And thence I went to another place, and he showed me in the west another great and high mountain of hard rock."

Commentary:

Enoch is taken westward to a **massive mountain**—a recurring symbol of **divine realms, authority, or hidden mysteries** in apocalyptic literature. Its **hard rock** represents **permanence** and **immovability**, suggesting that what he is about to see is a **fixed aspect of the created order**—the spiritual place where **souls go after death**.

Verse 2

Text:

"And there was in it four hollow places, deep and wide and very smooth. How smooth are the hollow places and deep and dark to look at."

Commentary:

Within the mountain are **four chambers—Sheol's compartments**—each designed to hold different categories of human souls. The **smoothness** implies **intentional design**, while the **depth and darkness** reflect **mystery**, **waiting**, **and separation from God's full presence**.

These hollows represent **divisions in the afterlife**, similar to the later Jewish and Christian concept of **Paradise vs. Gehenna**, or **Abraham's bosom vs. torment**.

Verse 3

Text:

"Then Raphael answered, one of the holy angels who was with me, and said unto me: 'These hollow places have been created for this very purpose, that the spirits of the souls of the dead should assemble therein, yea that all the souls of the children of men should assemble here.'"

Commentary:

Raphael, the angel of healing and restoration, explains the purpose of these chambers. This is the abode of souls after physical death—where the dead await final judgment. It confirms that death does not end consciousness, but leads to a waiting state, where the righteous and wicked are separated.

- Luke 16:22–23 The rich man and Lazarus in different compartments
- Ecclesiastes 12:7 "The spirit returns to God..."
- Revelation 6:9–11 Souls under the altar cry out for judgment

Text:

"And these places have been made to receive them till the day of their judgment and till their appointed period, till the great judgment (comes) upon them."

Commentary:

These four compartments are **temporary holding places** for souls **until the final judgment**. This clearly rejects ideas of **instant final reward or punishment** after death. Instead, all souls are **awaiting the great judgment day**, reinforcing the concept of **a future resurrection and divine reckoning**.

Cross-References:

- Daniel 12:2 "Many... shall awake, some to everlasting life..."
- John 5:28–29 "All who are in their graves will hear His voice..."
- Revelation 20:12–13 "The dead were judged... and death and Hades gave up the dead..."

Verse 5

Text:

"I saw the spirits of the children of men who were dead and their voice went forth to heaven and made suit."

Commentary:

Enoch sees that **the dead are conscious**—their **souls are active**, and they can **cry out to heaven**. This indicates **awareness**, **memory**, **and longing for justice** even in death. Some interpret this as **the cries of the righteous**, longing for **vindication**, or of the oppressed **asking for justice**.

Cross-References:

- Revelation 6:10 "How long, O Lord... until You avenge our blood?"
- Genesis 4:10 "The voice of your brother's blood cries out..."
- Isaiah 26:19 "The earth shall give birth to the dead."

Verse 6

Text:

"Then I asked Raphael, the angel who was with me, and said unto him: 'This spirit—whose is it, whose voice goeth forth and maketh suit?'"

Commentary:

Enoch asks about a specific spirit that seems to **stand out**—crying especially loud for attention. This is **the spirit of a murdered man**, and Enoch is about to learn who it is and why it cries out with urgency. The question sets up a profound theological answer about **injustice**, **martyrdom**, **and divine justice**.

Text:

"And he answered me saying: 'This is the spirit which went forth from Abel, whom his brother Cain slew, and he makes his suit against him till his seed is destroyed from the face of the earth, and his seed is annihilated from amongst the seed of men.'"

Commentary:

The spirit is that of **Abel**, the first man ever murdered (Genesis 4). Even in death, **Abel cries for justice**. His voice represents the **righteous dead**, calling out against the **unrepentant wicked**.

- This shows that **God hears the voices of the slain**.
- The **seed of Cain** here may represent **unrepentant sinners or violent oppressors**, not necessarily literal descendants.

Cross-References:

- Hebrews 11:4 "Though he is dead, he still speaks."
- Matthew 23:35 Jesus refers to the blood of "righteous Abel"
- Revelation 19:2 "He has avenged the blood of His servants..."

Verse 8

Text:

"Then I asked regarding all the hollow places: 'Why is one separated from the other?'"

Commentary:

Enoch asks a critical theological question: **Why are the compartments divided?** He perceives **order and purpose** in the structure of Sheol, and seeks to understand how souls are **categorized** in the afterlife. The divisions imply that **each soul's fate is specific**, based on its moral or spiritual condition.

Verse 9

Text:

"And he answered me and said unto me: 'These three have been made that the spirits of the dead might be separated. And such a division has been made (for) the spirits of the righteous, in which there is the bright spring of water.'"

Commentary:

Raphael explains that **three compartments** (out of four) are for different **spiritual states**:

• The **first** is for the **righteous**, marked by a **bright spring of water**—symbolizing **life**, **blessing**, **refreshment**, **and peace**.

• These are the **souls awaiting resurrection and reward**, resting in hope.

Cross-References:

- Psalm 36:9 "With You is the fountain of life..."
- Revelation 7:17 "He will lead them to springs of living water..."
- Luke 16:22 Lazarus comforted in "Abraham's bosom"

Verse 10

Text:

"And this has been made for sinners when they die and are buried in the earth and judgment has not been executed on them in their lifetime."

Commentary:

This compartment is for the **unjudged sinners**—those who **escaped punishment in life**, but who are **awaiting justice** after death. It reflects a strong theme in Scripture that **no evil deed goes unpunished**, even if it is **delayed until after death**.

Cross-References:

- Ecclesiastes 8:11 "Because the sentence is not quickly carried out..."
- Luke 12:5 "Fear Him who, after killing the body, has power to cast into hell..."
- Romans 2:5 "You are storing up wrath for yourself on the day of wrath..."

Verse 11

Text:

"Here their spirits shall be set apart in this great pain till the great day of judgment and punishment and torment of those who curse to eternity and vengeance for their spirits. There He shall bind them forever."

Commentary:

This is the **second group of wicked souls**, who are:

- Set apart in great pain,
- Awaiting final judgment and eternal punishment,
- Identified as those who curse and rebel against God.

The phrase "He shall bind them forever" reinforces that their judgment will be permanent and irrevocable.

- Revelation 20:14–15 "Lake of fire is the second death..."
- 2 Thessalonians 1:9 "Everlasting destruction from the presence of the Lord"
- Matthew 25:46 "These shall go away into everlasting punishment..."

Text:

"And this division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners."

Commentary:

This compartment is for **martyred souls**—those who were **slain unjustly by the wicked**. They are not suffering, but are **calling out for justice**, like **Abel's spirit**. This shows that **God honors the cries of** the innocent, and there is a special place for those slain for righteousness' sake.

Cross-References:

- Revelation 6:9–11 "Souls under the altar" crying for justice
- Matthew 5:10 "Blessed are those who are persecuted..."
- Isaiah 26:21 "The earth will disclose the blood shed upon it..."



Summary and Application

Enoch Chapter 22 offers one of the most detailed visions of the **intermediate state of the dead** in all ancient Jewish literature:

Compartment	Description	Occupants
1	Bright, with a spring of water	Righteous souls awaiting reward
2	Painful, awaiting judgment	Sinners who died unpunished
3	Reserved for cursed and eternally punished	Rebellious, blasphemers
4	For slain souls crying out for justice	Martyrs like Abel
This structure re	oveals.	

- This structure reveals:
 - The conscious state of the dead
 - A **future final judgment** for all
 - The separation between the righteous and the wicked
 - God's concern for justice, especially for the oppressed and slain

■ Book of Enoch Chapter 23 – Verse-by-Verse Commentary

Theme: The Eternal Fire in the West and Its Connection to the Luminaries

Verse 1

Text:

"From thence I went to another place to the west of the ends of the earth."

Commentary:

Enoch continues his heavenly journey, now heading **westward**, symbolic of the **setting sun** and often associated in ancient cosmology with **death**, **mystery**, **or divine presence**. The "ends of the earth" indicates he is being shown **beyond ordinary human knowledge**—a realm of **spiritual and cosmic realities**.

Cross-References:

- Psalm 50:1 "From the rising of the sun to where it sets..."
- Isaiah 45:6 "From the rising of the sun to its setting..."
- Revelation 7:2 "An angel ascending from the east..."

Verse 2

Text:

"And I saw a burning fire which ran without resting, and paused not from its course day or night but ran regularly."

Commentary:

This vision reveals an **eternal, unceasing fire**—a symbol of:

- God's power
- Divine judgment
- Possibly the sun itself or the source of its power

The fire is described as **constant**, **untiring**, and **purposeful**, showing God's **perfect order** and **unfailing will** in creation. It may also allude to the **cycle of day and night**—a fire that gives light but also represents **holiness and wrath**.

- Hebrews 12:29 "Our God is a consuming fire"
- Revelation 4:5 "From the throne came flashes of lightning and rumblings..."
- Psalm 104:4 "He makes His angels winds, His servants flames of fire"

Text:

"And I asked saying: 'What is this which rests not?'"

Commentary:

Enoch, curious as ever, asks his angelic guide about this **tireless fire**. His question reveals his **prophetic curiosity** and serves as a device to explain **spiritual truths** to the reader. The phrase "which rests not" emphasizes the **relentless nature** of God's design or judgment.

Verse 4

Text:

"Then Raquel, one of the holy angels who was with me, answered me and said unto me: 'This course of fire which thou hast seen is the fire in the west which persecutes all the luminaries of heaven."

Commentary:

Raguel, one of the seven archangels (see Enoch 20:4), explains the vision:

- This **eternal fire** in the west **"persecutes" the luminaries**—meaning it **drives, propels, or** judges them.
- "Luminaries" refers to **celestial bodies**: the **sun, moon, and stars**.
- This fire may represent the divine force or power that keeps the heavens in motion, and perhaps also **holds them accountable** to their ordained paths.

In this context, "persecutes" does not mean *oppress* in a negative sense, but **relentlessly influences**, directs, or pursues their course. It could be symbolic of the inevitable return of all things to God's judgment, or the divine presence at the threshold of the universe.

Cross-References:

- Enoch 72–75 Further description of the courses of the luminaries
- Isaiah 30:27 "Behold, the name of the Lord comes from afar, burning with His anger..."
- Psalm 19:4–6 "The sun... rejoices like a strong man to run its course..."



Summary and Application

Enoch Chapter 23 presents a mystical view of the **cosmic fire** that governs and energizes the **heavens**. Though brief, this chapter teaches key truths:

Symbol	Meaning
Burning fire	God's eternal power, presence, judgment, or the force behind the sun's
burning me	movement
West of the earth	Place of mystery, setting sun, divine judgment, or hidden realms
Luminaries	Celestial bodies like the sun and stars, bound to follow God's order
😈 Raguel	Angel of justice, explaining how God's order governs creation with precision
Spiritual lessons:	

- God's creation is not random—it is **disciplined**, **orderly**, and **powered by His will**.
- Even the **great lights of the heavens** must answer to **God's design**.
- The **fire of God** is both life-giving and terrifying, both illuminating and purifying.
- The west, often seen as the end of the journey, is not empty—it is **full of divine activity**.

□ Book of Enoch Chapter 24 – Verse-by-Verse Commentary

Theme: The Tree of Life and the Mountains of Glory

Verse 1

Text:

"And from thence I went to another place of the earth, and he showed me a mountain range of fire which burned day and night."

Commentary:

Enoch is taken to a **mountain range of perpetual fire**—a symbolic and awe-inspiring image. This fire is **not destructive**, but **purifying and glorious**, likely representing **God's holiness**, **presence**, or even **the heavenly Mount Zion**. The fact that it burns "day and night" highlights the **eternal nature of God's glory and power**.

Cross-References:

- Exodus 3:2 The burning bush that was not consumed
- Hebrews 12:29 "Our God is a consuming fire"
- Revelation 21:23 The city needs no sun because God is its light

Verse 2

Text:

"And I went beyond it and saw seven magnificent mountains all differing each from the other, and the stones thereof were magnificent and beautiful, magnificent as a whole, of glorious appearance and fair

exterior: three towards the east, one founded on the other, and three towards the south, one upon the other, and deep ravines, no one of which joined with any other."

Commentary:

Enoch sees **seven distinct, magnificent mountains**, made of **beautiful stones**, symbolizing divine perfection, majesty, and mystery. The **number seven** often represents **completion or holiness** in Scripture. The unique layout of the mountains—**three in the east, three in the south, and deep ravines**—emphasizes divine **design, separation, and sacred geography**.

These mountains may be symbolic of:

- The seven archangels
- · Divine revelation or covenant places
- Or a heavenly reflection of God's order

Cross-References:

- Zechariah 4:10 The seven eyes of the Lord
- Revelation 1:20 Seven stars and seven lampstands
- Psalm 125:1–2 "As the mountains surround Jerusalem..."

Verse 3

Text:

"And the seventh mountain was in the midst of these, and it excelled them in height, resembling the seat of a throne: and fragrant trees encircled the throne."

Commentary:

The **seventh mountain**, placed in the center, **towers above the others** and looks like a **throne**, indicating this is likely the **dwelling place of God or His Messiah**. The **fragrant trees** symbolize **life**, **worship**, **and divine pleasure**, echoing the Garden of Eden and the **Tree of Life**.

This seventh mountain serves as a **heavenly Mount Zion**, **God's throne**, or even the location of the **New Jerusalem**.

- Isaiah 2:2 "The mountain of the Lord's house shall be established..."
- Revelation 22:1–2 Tree of life and throne of God
- Ezekiel 28:14 "You were on the holy mount of God..."

Text:

"And amongst them was a tree such as I had never yet smelt, neither was any among them nor were others like it: it had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not forever: and its fruit is beautiful, and its fruit resembles the dates of a palm."

Commentary:

Enoch now sees a **unique**, **eternal tree**, likely the **Tree of Life**, whose **fragrance**, **fruit**, **and immortality** surpass all earthly trees. Its **non-withered nature** shows it is **eternal**, **holy**, and **divinely sustained**. The **date-like fruit** points to sweetness, nourishment, and abundance.

Cross-References:

- Genesis 2:9 "The Tree of Life in the midst of the garden..."
- Revelation 2:7 "To him who overcomes... I will give to eat from the Tree of Life"
- Psalm 1:3 "A tree planted by streams of water... its leaf does not wither"

Verse 5

Text:

"Then I said: 'How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in appearance.'"

Commentary:

Enoch expresses **awe and admiration**, overwhelmed by the tree's **beauty, fragrance, and life-giving power**. This reaction reflects how **righteous souls will marvel** at the blessings and majesty of God's eternal kingdom.

Spiritual Insight: The reward of the righteous is not only eternal life but also **dwelling in the presence of divine beauty and holiness**.

Verse 6

Text:

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

Commentary:

Michael, the **chief archangel**, steps forward to explain the meaning of this vision. His presence indicates the **importance** of what is being revealed, especially as it pertains to **divine reward and eternal life**. Michael is often associated with **warfare**, **intercession**, and **protection of God's people**.

Cross-References:

• Daniel 12:1 – Michael stands up for God's people

- Revelation 12:7 Michael leads the war in heaven
- Jude 1:9 Michael disputes with Satan over Moses' body

Q Summary and Application

Enoch Chapter 24 is a glimpse into **God's glorious paradise**, centering on the **Tree of Life** and **heavenly mountains**, and setting the stage for even deeper revelations in the chapters to come.

Image		Meaning
Burning mou	ntains God's glory	and eternal presence
	tains Divine perfe	ection, sacred geography, possibly the seven archangels
Tree of Life	Eternal life,	divine reward, God's sustenance
Fragrance an	d beauty Spiritual del	ight, holiness, restoration
Michael's ap	pearance Validation a	nd explanation of divine truth

Lessons:

- God has prepared a place of **incomparable beauty and eternal life** for the righteous.
- The Tree of Life is **central to God's plan of restoration**—from Eden to eternity.
- **Heavenly realities** often reflect deeper spiritual truths than earthly language can fully express.
- The righteous will one day behold the **glory of God's presence** in wonder and joy.

■ Book of Enoch Chapter 25 – Verse-by-Verse Commentary

Theme: The Tree of Life and the Inheritance of the Righteous

Verse 1

Text:

"And he said unto me: 'Enoch, why dost thou ask me regarding the fragrance of the tree, and why dost thou wish to learn the truth?'"

Commentary:

The archangel **Michael** speaks to Enoch, asking a rhetorical question. He is drawing attention to Enoch's **spiritual curiosity**, which is commendable. The **fragrance of the tree** has deep symbolic meaning—it is not just pleasant, but represents **divine life**, **holiness**, and **the reward for the righteous**.

Michael's question also sets the stage for a **revelation**, as questions from angels in apocalyptic literature often precede divine answers.

Spiritual Note: Those who hunger for truth and seek the beauty of God will be granted deeper insight.

Text:

"Then I answered him, saying: 'I wish to know about everything, but especially about this tree.'"

Commentary:

Enoch humbly expresses his **desire to know all that God will reveal**, but places special focus on the **Tree of Life**, sensing its significance. This desire reflects the heart of a **true prophet and seeker**—not for personal glory, but to understand God's mysteries.

Cross-References:

- Proverbs 3:18 "She is a tree of life to those who take hold of her..."
- Revelation 2:7 "To him who overcomes I will give to eat from the tree of life..."

Verse 3

Text:

"And he answered, saying: 'This high mountain which thou hast seen, whose summit is like the throne of God, is His throne, where the Holy Great One, the Lord of Glory, the Eternal King, will sit, when He shall come down to visit the earth with goodness."

Commentary:

Michael identifies the **seventh and central mountain** (from chapter 24) as **the throne of God**. This scene mirrors:

- **Mount Zion** in Scripture (Psalm 48:2)
- The heavenly Jerusalem (Hebrews 12:22)
- The throne scene in Revelation 4

It is the place where God will **descend to dwell among His people**, a powerful image of **divine immanence**, **rule**, and **redemption**.

Cross-References:

- Revelation 21:3 "Behold, the dwelling place of God is with man..."
- Isaiah 66:1 "Heaven is My throne, and the earth is My footstool..."
- Ezekiel 43:7 "This is the place of My throne..."

Verse 4

Text:

"And as for this fragrant tree no mortal is permitted to touch it till the great judgment, when He shall take vengeance on all and bring (everything) to its consummation forever."

Commentary:

The **Tree of Life is currently forbidden**—no human may touch it **until after the final judgment**. This echoes **Genesis 3:24**, when Adam and Eve were **barred from the Tree of Life** after the fall.

But this ban is **temporary**. When **judgment is complete**, access will be **restored to the righteous**, and the tree will again be a **source of eternal life**.

Cross-References:

- Genesis 3:22–24 Access to the Tree of Life restricted
- Revelation 22:14 "Blessed are those who wash their robes... that they may have the right to the tree of life..."
- Romans 8:21 "Creation itself will be liberated from its bondage to decay..."

Verse 5

Text:

"Then shall they rejoice with joy and be glad, and into the holy place shall they enter; and its fragrance shall be in their bones, and they shall live a long life on earth, such as thy fathers lived: and in their days shall no sorrow or plaque or torment touch them."

Commentary:

This verse paints a beautiful picture of the **eternal reward for the righteous**:

- Joy and gladness will replace sorrow.
- They will **enter the holy place**—possibly the New Jerusalem, God's presence, or Paradise.
- The **fragrance** of the Tree of Life will be **within them**, symbolizing **inner transformation and** spiritual immortality.
- Life will be restored to Edenic longevity, free from plague, sorrow, or torment.

This reflects the **hope of full redemption**—body and soul, life and joy, in the eternal presence of God.

Cross-References:

- Revelation 21:4 "No more death or mourning or crying or pain..."
- Isaiah 35:10 "Everlasting joy will crown their heads..."
- Psalm 16:11 "In Your presence is fullness of joy..."



🔦 Summary and Application

Enoch Chapter 25 brings us to the heart of **God's plan for restoration**—where those found righteous will:

- Enter God's presence,
- Partake of the Tree of Life,
- Be filled with divine joy,
- And **live eternally** without suffering.

Symbol Meaning

The Tree of Life Eternal reward, divine presence, restored immortality

🦰 Fragrance in the bones — Inner holiness, transformation, and lasting joy

Throne on the mountain God's reign over a restored earth

No sorrow, no plague The end of the curse of sin and death

Spiritual Lessons:

- The path to eternal life is **guarded now**, but it will be **opened to the faithful**.
- God's justice will be followed by restoration.
- True joy and peace await those who **cling to God's ways**, not the world's.
- The **Tree of Life** is not a myth—it is a **real, divine gift** for those who overcome.

■ Book of Enoch Chapter 26 – Verse-by-Verse Commentary

Theme: The Cursed Valley of Judgment

Verse 1

Text:

"And I saw a blessed place; and in it there were trees with branches abiding and blooming of a dismembered tree."

Commentary:

Enoch first sees a **blessed place**, still in contrast to the judgment imagery that will follow. The **trees** with abiding and blooming branches represent life, righteousness, and restoration. The mention of a "dismembered tree" possibly refers to a tree that had once suffered damage but is now renewed and flourishing, symbolizing God's ability to restore what was broken.

Spiritual Insight: Even what is dismembered can be made whole in God's presence—a message of **hope and restoration**.

- Psalm 1:3 "Like a tree planted by streams of water..."
- Isaiah 11:1 "A shoot will come up from the stump of Jesse..."
- Revelation 22:2 The tree of life bearing fruit each month

Text:

"And there I saw a holy mountain, and underneath the mountain to the east there was a stream and it flowed towards the south."

Commentary:

The **holy mountain** represents **God's dwelling** or **His throne**—a common image in apocalyptic literature. The **stream** flowing from beneath it recalls the **living water** flowing from the throne of God, providing life to the earth. Its direction—**east to south**—may reflect ancient cosmology or sacred geography.

Cross-References:

- Ezekiel 47:1 Waters flowing from under the threshold of the temple
- Revelation 22:1 "The river of the water of life, clear as crystal..."
- Psalm 46:4 "There is a river whose streams make glad the city of God"

Verse 3

Text:

"And I saw towards the east another mountain higher than this, and between them a deep and narrow valley; and in it also a stream ran beneath the mountain."

Commentary:

Another **higher mountain** appears toward the east, emphasizing **escalating holiness** or significance. Between the mountains is a **deep and narrow valley**—a place that will soon be revealed as one of **judgment and curse**. The stream beneath it could be symbolic of **flowing destiny**—a current carrying the souls of the judged or the divine will of God.

Spiritual Insight: Between the mountains (symbolizing heaven and righteousness), the **valley represents the fate of those who reject God**—low, narrow, and confined.

Verse 4

Text:

"And to the west thereof there was another mountain, lower than the former and of small elevation, and a ravine deep and dry was between them: and another deep and dry ravine was at the extremities of the three mountains."

Commentary:

The imagery becomes more foreboding. A **low mountain to the west**, combined with **dry, deep**

ravines, suggests **desolation** and **abandonment**. The **lack of water** (life) in these ravines indicates they are **cut off from God's presence**—a symbol of **judgment**, **curse**, or the **second death**.

Cross-References:

- Luke 16:26 "A great chasm has been fixed..."
- Isaiah 35:7 "The parched ground shall become a pool..." (in contrast)
- Revelation 20:14 "Death and Hades were thrown into the lake of fire..."

Verse 5

Text:

"And all the ravines were deep and narrow, (being formed) of hard rock, and trees were not planted upon them."

Commentary:

These ravines are permanent and unfruitful:

- "Hard rock" = **no life**, no alteration, no softness of grace.
- "No trees" = no righteousness, no restoration, no blessing.

This is an image of **complete spiritual barrenness**, representing those who **resisted God**, **rejected truth**, and now dwell in a place where **life cannot grow**.

Spiritual Insight: The wicked are not just judged—they are removed from the source of life and grace, locked in a place that is as **hard and fruitless as their own hearts**.

Verse 6

Text:

"And I marveled at the rock, and I marveled at the ravine; yea, I marveled very much."

Commentary:

Enoch's **repeated marveling** reflects the **severity and permanence** of what he is witnessing. He is awestruck—not just by the physical features but by the **spiritual reality they represent**. These ravines are **symbols of final judgment**, and Enoch recognizes their **terrible finality**.

Spiritual Insight: The judgment of God is not to be taken lightly. Even the righteous are **moved with holy fear and awe** when they behold the fate of the wicked.



🔍 Summary and Application

Enoch Chapter 26 contrasts the blessed mountain and blooming trees with the barren ravines and cursed valleys, symbolizing the eternal divide between the righteous and the wicked.

Symbol	Meaning
Blooming tree	Restoration, righteousness, blessing
⚠ Holy mountain	God's throne, His presence
♦ Flowing stream	Life, grace, spiritual nourishment
Ory ravine	Judgment, separation, barrenness
🛆 Hard rock	Finality of divine sentence, no repentance

Key Lessons:

- God's presence brings **life**, **beauty**, **and blessing**—even to what was once dismembered.
- Those who walk away from God's will are placed in **spiritual desolation**, where **life cannot** grow.
- The **geography of heaven and judgment** is deliberate—every stream, mountain, and ravine reveals a **spiritual truth**.
- Enoch's reaction teaches us to **tremble at God's justice**, even as we rejoice in His mercy.

■ Book of Enoch Chapter 27 – Verse-by-Verse Commentary

Theme: The Cursed Valley of Final Judgment

Verse 1

Text:

"Then said I: For what object is this blessed land, which is entirely filled with trees, and this accursed valley between?"

Commentary:

Enoch begins by asking a question to discern the meaning of what he sees:

- A **blessed land**, filled with **trees** (symbolizing life and righteousness).
- An **accursed valley** in stark contrast—empty, dry, and desolate.

His question reveals the contrast that's meant to provoke deep reflection: Why do some enter into **blessing and others into curse?** This duality emphasizes the theme of **divine separation**—a righteous path and a wicked end.

Cross-References:

• Psalm 1:6 – "The Lord watches over the way of the righteous, but the way of the wicked will perish."

• Deuteronomy 30:19 – "I have set before you life and death, blessing and curse..."

Verse 2

Text:

"Then Uriel, one of the holy angels who was with me, answered and said: 'This accursed valley is for those who are accursed for ever: Here shall all the accursed be gathered together who utter with their lips against the Lord unseemly words and of His glory speak hard things. Here shall they be gathered together, and here shall be their place of judgment.'"

Commentary:

Uriel, the angel of wisdom and warning, explains that this valley is the eternal prison for:

- Those cursed forever,
- Those who **blaspheme God**,
- Those who **speak arrogantly** against His glory.

This refers not only to open rebellion, but also **blasphemy**, **slander**, **and pride** against God. Their judgment is **corporate and final**—they are **gathered together**, reminiscent of the **great judgment scene** in Matthew 25 where the sheep are separated from the goats.

Cross-References:

- Jude 1:15 "To convict all the ungodly... of all the harsh things they have spoken against Him."
- Matthew 12:36 "Every careless word men shall speak, they shall give account for..."
- Revelation 20:15 "If anyone's name was not found in the book of life..."

Verse 3

Text:

"In the last days there shall be upon them the spectacle of righteous judgment in the presence of the righteous for ever: here shall the merciful bless the Lord of glory, the Eternal King."

Commentary:

This verse portrays the **final judgment** as a **public, visible event**, where:

- The **righteous will witness** the downfall of the wicked.
- God's justice will be vindicated.
- The **merciful will praise God** even as judgment is executed.

This is not a celebration of destruction but a recognition of **God's holiness, justice, and truth** being revealed fully and eternally.

Cross-References:

- Psalm 58:10–11 "The righteous will be glad when they are avenged... surely there is a God who judges the earth."
- Revelation 19:1–2 "Hallelujah! Salvation and glory and power belong to our God, for true and just are His judgments."
- Isaiah 66:24 "They will look upon the dead bodies... their worm will not die..."

Verse 4

Text:

"In the days of judgment over the former, they shall bless Him for the mercy in accordance with which He has assigned them (their lot)."

Commentary:

Here, the **righteous praise God** not just for His justice, but for His **mercy**. Their place in paradise is **not earned**, but **assigned by grace**. This verse highlights a profound truth:

- The righteous understand that their salvation is **by God's mercy**,
- Not by their own perfection.
- In contrast to the **self-justifying wicked**, the **humble receive grace**.

Cross-References:

- Titus 3:5 "He saved us, not because of righteous things we had done, but because of His mercy."
- Psalm 103:10 "He does not treat us as our sins deserve..."
- Matthew 5:7 "Blessed are the merciful, for they shall obtain mercy."

Verse 5

Text:

"Then I blessed the Lord of Glory and set forth His glory and lauded Him gloriously."

Commentary:

Enoch himself responds in worship, echoing the praise of the righteous. The prophet's role is not only to **see and proclaim**, but also to **worship** and **testify** to God's glory. His blessing of the Lord is:

- A personal act of gratitude,
- A prophetic affirmation of God's perfect justice and mercy,
- A model of how we should respond when we **contemplate God's judgments**.



Summary and Application

Enoch Chapter 27 offers a powerful message: God will one day **judge the blasphemous and rebellious**, while those who have received **His mercy** will bless His name forever.

	Symbol	Meaning
	Blessed land	The dwelling of the righteous
	Accursed valley	Eternal separation and judgment
	Blasphemous speech	Rebellion through word and pride
<u> </u>	Lord of Glory	God exalted in both mercy and judgment
M	Enoch's blessing	The proper response to divine truth

Key Lessons:

- **Words matter**: those who blaspheme God will face His justice.
- **Final judgment is righteous and public**, a testimony of God's holiness.
- The **righteous are saved by mercy**, not merit—this should stir humility and praise.
- The faithful response to prophecy is not fear alone, but **worship**.
- The **accursed valley is real**, and we are called to **flee to mercy now** before it's too late.

Book of Enoch Chapter 28 – Verse-by-Verse Commentary

Theme: The Blessed Land and the Abundance of God's Creation

Verse 1

Text:

"And thence I went towards the east, into the midst of the mountain range of the desert, and I saw a wilderness and it was solitary, full of trees and plants."

Commentary:

Enoch continues his journey eastward, a direction often associated with new beginnings, light, and **Edenic imagery** in Scripture. He enters a **desert mountain range**, which surprisingly contains a **lush** wilderness—a seeming contradiction, yet profoundly symbolic.

- A wilderness full of trees and plants implies divine transformation.
- Where man sees desolation, God brings **life**.
- It echoes the **reversal of the curse**, as the desert blooms with abundance.

Cross-References:

• Isaiah 35:1 – "The wilderness and the dry land shall be glad... it shall blossom abundantly."

- Genesis 2:8 "And the Lord God planted a garden in Eden, in the east..."
- Ezekiel 36:35 "This land... has become like the garden of Eden."

Text:

"And water gushed forth from above. Rushing like a copious watercourse which flowed towards the north-west it caused clouds and dew to ascend on every side."

Commentary:

This verse emphasizes abundance, refreshment, and life:

- Water gushing from above represents blessing from heaven, divine grace.
- The watercourse flowing northwest may symbolize its reach beyond Israel, to the nations.
- Clouds and dew ascending show the evaporation cycle, a symbol of God's faithful provision, sustaining all life.

This imagery portrays a world **perfectly ordered and blessed**, untouched by curse—a foretaste of the **new creation** and a return to **paradise conditions**.

Cross-References:

- Psalm 65:9–10 "You visit the earth and water it... God's river is full of water."
- Deuteronomy 33:13 "Blessed of the Lord be his land... with the dew and the deep lying beneath."
- Revelation 22:1 "A river of the water of life, clear as crystal, flowing from the throne of God."



Summary and Application

Enoch Chapter 28 paints a vivid portrait of a **land touched by God's grace**—where even the wilderness becomes fruitful, and water flows in abundance. It is a vision of hope, restoration, and divine presence.

Meaning
Once barren, now transformed by God's power
Life, fruitfulness, spiritual vitality
Divine blessing and spiritual refreshment
God's ongoing care and provision

Key Lessons:

- God can **turn deserts into gardens**—He specializes in reversing brokenness.
- His **blessings are abundant**, flowing like water and rising like clouds.
- Even in isolated or dry places, **God is present**, bringing **life and beauty**.
- The imagery encourages us to trust in God's restorative power—both in creation and in our own lives.

■ Book of Enoch Chapter 29 – Verse-by-Verse Commentary

Theme: The Blessed Region of Sweet-Smelling Trees

Verse 1

Text:

"And thence I went to another place in the desert, and approached to the east of this mountain range."

Commentary:

Enoch continues his prophetic journey, moving further **eastward**, symbolizing movement **toward light, revelation, and divine presence**. The mention of the **desert** sets up a contrast—the expectation of barrenness is overturned by what he sees next.

- In biblical symbolism, **deserts** are often the place of **testing**, **transformation**, **or revelation** (e.g., Israel's wilderness journey, Jesus' temptation).
- The **east** is frequently tied to **Eden (Genesis 2:8)** and **God's redemptive acts**.

Cross-References:

- Genesis 2:8 "And the Lord God planted a garden eastward in Eden..."
- Isaiah 41:18 "I will make rivers flow on barren heights, and springs within the valleys..."
- Exodus 3:1 Moses in the desert before encountering God on the mountain

Verse 2

Text:

"And there I saw aromatic trees exhaling the fragrance of frankincense and myrrh, and the trees also were similar to the almond tree."

Commentary:

Enoch beholds **aromatic trees**, fragrant with **frankincense and myrrh**, precious resins used in:

· Worship,

- Anointing, and
- Burial rituals.

These are trees symbolic of holiness, sacrifice, and eternal life. That they resemble almond trees is especially meaningful:

- The almond tree was the first to bloom in Israel, symbolizing watchfulness and life.
- The almond branch also appeared on **Aaron's rod** (Numbers 17:8), representing **God's chosen** authority.

This scene suggests a land **prepared for worship**, **full of the presence of God**, and ready for the righteous to dwell in eternal communion with Him.

Cross-References:

- Exodus 30:34 Frankincense and myrrh used in holy incense
- Matthew 2:11 Gifts to Jesus: gold, frankincense, and myrrh
- Jeremiah 1:11–12 "I see a branch of an almond tree... I am watching over my word to perform it."



Summary and Application

Enoch Chapter 29 continues to reveal the beauty and order of God's **heavenly geography**—a place filled with divinely fragrant trees, representing purity, worship, and eternal life. In contrast to the cursed valley of Chapter 27, this land is **inviting and holy**, clearly reserved for the **righteous**.

	Symbol	Meaning
	Desert and mountains	Hidden realms, transformation, sacred ground
	Aromatic trees	Divine worship, blessing, and spiritual communion
	Fragrance of frankincense and myrrh	Prayer, anointing, and sacrifice
ß	Almond tree resemblance	Watchfulness, spiritual life, divine authority

Key Lessons:

- Even in "desert places," **God prepares holy blessings** for His people.
- The **fragrance of worship** is pleasing to God and reflects a **life set apart**.
- Enoch's vision reminds us that the **righteous will inherit a world filled with God's presence**, not desolation.
- **Spiritual sensitivity**—as symbolized by Enoch's noticing the fragrance—leads us into deeper worship and revelation.

■ Book of Enoch Chapter 30 – Verse-by-Verse Commentary

Theme: The Roots of Sin and the Moral Responsibility of Mankind

Verse 1

Text:

"And in those days the children shall begin to study the laws, and to seek the commandments, and to return to the path of righteousness."

Commentary:

This verse introduces a **glimmer of hope**. In contrast to the corruption described in previous chapters, a future generation will:

- · Study God's laws,
- Seek His commandments, and
- Return to righteousness.

This reflects a **spiritual revival** or **restoration**, likely referring to the faithful remnant who **return to God** in the last days.

Cross-References:

- Hosea 6:1–2 "Come, let us return to the Lord..."
- Isaiah 2:3 "Many peoples will come and say... 'He will teach us His ways...'"
- Malachi 4:4–6 "Remember the law of Moses... and He will turn the hearts..."

Verse 2

Text:

"And the days shall begin to grow many and increase among those children of men, till their days draw nigh to one thousand years, and to a greater number of years than before was the number of the days."

Commentary:

This verse suggests a **reversal of the curse**—lifespans will increase, returning to the **long ages** of the patriarchs before the Flood (e.g., Methuselah, who lived 969 years). It indicates:

- Restoration of pre-Flood vitality,
- A blessed era marked by health, peace, and obedience,
- Perhaps referring prophetically to the Millennial Reign of Christ or a renewed earth under God's blessing.

- Genesis 5 Genealogy of long-lived patriarchs
- Isaiah 65:20 "The one who dies at a hundred will be thought a mere child..."
- Revelation 20:4 The reign of Christ for 1,000 years

Text:

"And in those days the children shall begin to see the Law, and to understand the commandments, and to keep them faithfully."

Commentary:

This is a **parallel and reinforcing verse** to verse 1. It emphasizes that:

- Spiritual understanding will increase,
- **Faithful obedience** will replace ignorance and rebellion,
- God's law will not just be known—it will be **honored and kept**.

This could symbolize a **new covenant reality**, where **the law is written on hearts** rather than just tablets.

Cross-References:

- Jeremiah 31:33 "I will put My law in their minds and write it on their hearts..."
- Ezekiel 36:27 "I will put My Spirit in you and move you to follow My decrees..."
- Psalm 119:11 "I have hidden your word in my heart..."

Verse 4

Text:

"And a root of unrighteousness shall be cut off, and sin shall be destroyed in deceit."

Commentary:

This powerful image speaks of **sin's complete defeat**:

- The "root of unrighteousness" suggests the deep origin of sin, likely both spiritual (fallen angels) and moral (human rebellion).
- To **cut off the root** means to **eliminate the source**, not just the symptoms.
- "Sin shall be destroyed in deceit" may mean that **sin's deceitfulness will be exposed and annihilated**—no longer able to tempt or mislead.

Cross-References:

• Romans 6:6 – "Our old self was crucified... so that we would no longer be slaves to sin."

- Hebrews 3:13 "The deceitfulness of sin..."
- Revelation 20:10 The devil and his influence are thrown into the lake of fire

Text:

"And they shall not again commit sin all the days of their life, nor shall they die of the divine anger or wrath; but they shall complete the number of the days of their life."

Commentary:

This verse describes the **blessed state of the righteous**:

- Sin will no longer be part of their nature or lives,
- There will be **no premature death** due to divine judgment,
- They will **fulfill their full life span**—symbolizing **peace**, **joy**, **and covenant blessing**.

This vision anticipates the **new heavens and new earth**—a world free from sin, death, and wrath.

Cross-References:

- Revelation 21:4 "No more death or mourning or crying or pain..."
- Romans 6:23 "The wages of sin is death..."
- Psalm 91:16 "With long life I will satisfy him and show him my salvation."

Verse 6

Text:

"And their lives shall be increased in peace, and the years of their joy shall be multiplied, in eternal gladness and peace, all the days of their life."

Commentary:

This concluding verse offers a beautiful summary of what **life in righteousness looks like**:

- **Peace** will abound—not only the absence of conflict but the **shalom** of God (wholeness, harmony).
- **Joy will be multiplied**—not fleeting happiness but **eternal gladness** rooted in divine presence.
- This joy will last "all the days of their life," which, as earlier stated, will be lengthened and blessed.

- Psalm 16:11 "In Your presence there is fullness of joy..."
- Isaiah 9:7 "Of the increase of His government and of peace there will be no end..."

• John 15:11 – "That My joy may be in you, and that your joy may be full."



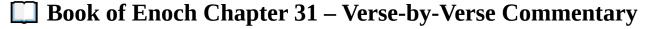
Summary and Application

Enoch Chapter 30 presents a vision of moral renewal, spiritual awakening, and the final removal of sin. It is both eschatological (looking to the end of days) and ethical (calling for obedience and righteousness now).

Theme	Description
Return to the Law	People will seek God's commandments with sincerity
? Root of unrighteousness cut off	Sin's origin and power will be destroyed
Longevity restored	People will live long lives in God's blessing
Eternal peace and joy	The righteous will rejoice without sorrow

Key Lessons:

- God desires not only obedience, but **understanding and heartfelt devotion**.
- **Sin is not just behavior—it has roots**, and God intends to destroy it completely.
- Judgment is not the end of the story—God promises restoration, joy, and peace.
- This chapter inspires us to seek righteousness **now**, as we await the day when God will make all things new.



Theme: The Beauty of God's Creation and the Trees of Blessing

Verse 1

Text:

"And after that I saw another garden, and it was different from the former: and every tree was full of fragrant incense, and sweet spices, and every tree had fruit; and their fruits were all ripe and fragrant and with all these trees were planted fragrant trees."

Commentary:

Enoch sees another garden, distinct from earlier ones. This garden is abundant in variety and fragrance:

- Every tree has **sweet-smelling incense**, symbolizing **prayer**, **purity**, and **worship**.
- All the trees are **fruit-bearing**, reflecting **God's provision** and **spiritual fruitfulness**.
- The fruits are **ripe** and ready to enjoy, symbolizing **spiritual maturity and completeness**.

This garden may symbolize **Paradise** or the **dwelling of the righteous**, much like the Edenic and New Jerusalem visions in Scripture.

Cross-References:

- Genesis 2:9 "The Lord God made all kinds of trees grow out of the ground... pleasing to the eye and good for food..."
- Revelation 22:2 "The tree of life... yielding its fruit every month..."
- Song of Songs 4:14 "Nard and saffron, calamus and cinnamon... with all trees of frankincense..."

Verse 2

Text:

"And amongst them was a tree such as I had never smelt, neither was any among them nor were others like it: it had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not forever: and its fruit is beautiful, and its fruit resembles the dates of a palm."

Commentary:

This **special tree** stands out among all others:

- Its **fragrance surpasses all**, hinting at its divine uniqueness.
- It is **eternally green**—it never withers, never decays.
- Its **fruit is beautiful**, like **dates from a palm**, which in the ancient world symbolized **nourishment**, **sweetness**, **and prosperity**.

This likely refers again to the **Tree of Life**, the centerpiece of divine blessing for the righteous, whose leaves are for healing (cf. Revelation 22:2).

Cross-References:

- Psalm 1:3 "A tree planted by streams of water... its leaf does not wither."
- Revelation 2:7 "To him who overcomes I will give the right to eat from the tree of life..."
- Deuteronomy 8:8 Dates listed as part of the Promised Land's blessing

Verse 3

Text:

"Then I said: 'How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in appearance.'"

Commentary:

Enoch responds with **awe and worship**. His praise reflects:

- A recognition of divine beauty,
- A deep appreciation for **what is holy**, and
- A soul awakened to **heavenly splendor**.

This verse models for us the response of the **righteous heart**: when we witness the glory of God's creation and provision, our hearts overflow with thanksgiving and reverence.

Spiritual Insight: Recognizing the beauty of holiness should lead to worship, not just admiration.



🔦 Summary and Application

Enoch Chapter 31 is a vision of divine beauty and bounty. This short chapter continues the theme of **spiritual restoration**, giving a picture of the **eternal dwelling place of the righteous**—full of **life**, fragrance, joy, and unwithering glory.

> **Symbol** Meaning

Garden of fragrant trees God's provision, peace, and holiness

Palm-like fruit Spiritual sweetness, satisfaction, and vitality

Eternal leaves and blossoms Everlasting life and unchanging beauty

Enoch's praise A right response to divine wonder

Key Lessons:

- God's creation reflects His goodness, beauty, and divine order.
- There is a **spiritual garden** prepared for those who walk in righteousness.
- The **Tree of Life** is not just an ancient image—it points to a **future promise** for the faithful.
- Those who perceive the glory of God must respond with **reverent worship** and gratitude.

Book of Enoch Chapter 32 – Verse-by-Verse Commentary

Theme: Sacred Mountains and the Tree of Life in the Garden of Righteousness

Verse 1

Text:

"And after these fragrant odours, as I looked towards the north over the mountains I saw seven mountains full of choice nard and fragrant trees and cinnamon and pepper."

Commentary:

Enoch now looks **northward**, where he beholds **seven mountains** filled with aromatic and valuable plants:

- **Nard**, **cinnamon**, and **pepper** were considered **rare and sacred spices**, used in offerings and anointing oil.
- The number **seven** signifies **completion** and **divine perfection**.
- These mountains represent a **heavenly region** rich in both **beauty and spiritual symbolism**.

This area is symbolic of the **fullness of God's provision**, a place set apart for the **righteous and holy**.

Cross-References:

- Exodus 30:23–25 Sacred anointing oil made from nard and cinnamon
- Song of Solomon 4:14 "Spikenard and saffron, calamus and cinnamon..."
- Revelation 8:3–4 Incense before God representing the prayers of the saints

Verse 2

Text:

"And thence I went over the summits of all these mountains, far towards the east of the earth, and passed above the Erythraean sea and went far from it, and passed over the angel Zotêl."

Commentary:

Enoch journeys further **east**, symbolizing a movement toward the **holy**, **original**, or **Edenic**. He crosses:

- The **Erythraean Sea** (likely referring to the Red Sea or Arabian Sea), indicating his journey transcends the natural world.
- He also passes over the angel **Zotêl**, a figure not mentioned elsewhere in biblical literature but likely a **guardian** of a sacred realm or boundary.

This verse suggests Enoch is being led beyond the natural earth—into a **spiritual or heavenly dimension**.

Spiritual Insight: God's realm of holiness is guarded, elevated, and reached only through divine permission.

Verse 3

Text:

"And I came to the Garden of Righteousness, and from afar off trees more numerous than these trees and great—two trees there, very great, beautiful, and glorious, and magnificent, and the Tree of Knowledge, whose holy fruit they eat and know great wisdom."

Commentary:

Enoch arrives at the **Garden of Righteousness**—a direct reference to **Paradise**, **Eden**, or the **restored Garden** for the righteous:

- He sees two great trees: one is clearly the Tree of Knowledge.
- The Tree of Knowledge gives **wisdom**, and its **fruit is holy**—though in Genesis, eating it was forbidden after sin.

Here, it is implied that those in the Garden may **eat it rightly**, under divine order. It is a **restoration** of access to sacred knowledge in righteousness.

Cross-References:

- Genesis 2:9 Tree of Life and Tree of Knowledge
- Revelation 2:7 "To the one who overcomes, I will give the right to eat from the tree of life..."
- Isaiah 11:2 "The Spirit of wisdom and understanding..."

Verse 4

Text:

"That tree is in height like the fir, and its leaves are like (those of) the Carob tree: and its fruit is like the clusters of the vine, very beautiful: and the fragrance of the tree penetrates afar."

Commentary:

The **Tree of Knowledge** is described in vivid, symbolic detail:

- **Tall as a fir tree** it reaches upward, suggesting elevation, prominence, or even divine connection.
- **Leaves like a carob tree** evergreen and nourishing.
- Fruit like grape clusters linked to joy, abundance, and the vine of spiritual life.
- Its **fragrance reaches far** symbolizing **spiritual influence**, **healing**, and **truth that spreads**.

This is no longer a forbidden tree—it is now part of the **redeemed reality** in the presence of God.

- John 15:5 "I am the vine; you are the branches..."
- Psalm 104:15 "Wine that gladdens the heart of man..."
- 2 Corinthians 2:15 "We are to God the pleasing aroma of Christ..."

Verse 5

Text:

"Then I said: 'How beautiful is the tree, and how attractive is its look!'"

Commentary:

Enoch's heart overflows with **praise and wonder**. His declaration echoes the longing of all those who yearn for God's presence and wisdom.

- The tree is **not only useful** but **glorious**—its appearance stirs **desire for holiness and wisdom**.
- In contrast to Eve's fall through the **deception of sight**, here Enoch's response is **pure and** reverent.

Spiritual Insight: In the redeemed realm, what once led to temptation now leads to worship and revelation.

Verse 6

Text:

"Then answered Michael, one of the holy and honoured angels who was with me, and was their leader."

Commentary:

The archangel **Michael**, a frequent figure in Scripture and Enoch, responds. He is:

- Called **holy and honored**, indicating his **purity and divine mission**.
- A **leader among angels**, often depicted in **battle** and **protection** of God's people (cf. Daniel, Revelation).

This sets up further instruction, possibly about the sacred trees or God's purposes, though the text does not record his speech here—it's likely resumed in the next chapter.

Cross-References:

- Daniel 10:21 "Michael, your prince..."
- Revelation 12:7 "Michael and his angels fought against the dragon..."
- Jude 1:9 Michael contending with the devil



Summary and Application

Enoch Chapter 32 offers a majestic view of the holy trees, sacred mountains, and the Garden of **Righteousness**—a paradise where the righteous will dwell and where divine wisdom flows.

Symbol Meaning

Seven mountains
Divine perfection, sacred geography

Two great trees Tree of Knowledge and possibly the Tree of Life

🐚 Fruit like grape clusters Joy, spiritual nourishment, covenant

🗫 Fragrance reaching afar Truth and holiness that influence all creation

🦲 Michael the archangel 🛮 Divine leadership, protection, revelation

Key Lessons:

• God's **creation is holy and symbolic**, pointing to deeper spiritual truths.

- In the new order, **wisdom and righteousness are restored** to the faithful.
- **Paradise is real**, prepared for those who seek God.
- The **Tree of Knowledge**, once a source of fall, is redeemed in God's presence.
- God's **majesty stirs awe**, and His servants like Michael help reveal His plan.

■ Book of Enoch Chapter 33 – Verse-by-Verse Commentary

Theme: The Cosmic Order and the Divinely Set Limits of Creation

Verse 1

Text:

"And from thence I went to the ends of the earth, and saw there great beasts, and each differed from the other; and I saw birds also differing in appearance and beauty and voice—their appearance differing with their wings, and their form differing; their voices differing one from another."

Commentary:

Enoch reaches the **extremities of the earth**, where he sees:

- **Great beasts**, likely representing the diversity of land animals.
- **Birds**, which differ in appearance, form, and sound.

This verse highlights the **intentional diversity of creation**, and the **harmonious complexity** designed by the Creator. Each creature has a **unique voice**, reminding us that all creation was made to reflect **God's creativity and glory**.

- Genesis 1:20–25 God creates birds and beasts, each "according to its kind."
- Psalm 104:24 "O Lord, how manifold are Your works!"
- Job 12:7–10 "Ask the animals... the birds... they will teach you."

Verse 2

Text:

"And to the east of those beasts I saw the ends of the earth whereon the heaven rests, and the portals of the heaven open."

Commentary:

This verse uses **ancient cosmology**, where the **heavens were believed to rest on the edges of the earth**. Enoch sees:

- The "ends of the earth", a concept repeated often in apocalyptic texts.
- **Portals of heaven**, possibly **gateways** for the sun, moon, stars, wind, and even **angelic activity**.

This reflects the **order and structure** of creation—God has established **designated places** for the heavens and their workings.

Cross-References:

- Job 26:10 "He marks out the horizon... as the boundary between light and darkness."
- Isaiah 40:22 "He sits enthroned above the circle of the earth..."
- Revelation 4:1 "A door standing open in heaven..."

Verse 3

Text:

"And I saw how the stars of heaven come forth, and I counted the portals out of which they proceed, and wrote down all their outlets, of each, according to their number and their names, their courses and their positions, and their times and their months, as Uriel the holy angel who was with me showed me."

Commentary:

Here Enoch is given profound **astronomical knowledge**:

- He observes the stars, their entry and exit points, and their movements through the portals of heaven.
- The archangel **Uriel**, associated with wisdom and celestial order, teaches him.
- Enoch writes down their courses, showing that God's creation is measurable, ordered, and trackable.

This reflects the idea that the **universe is not random**—it is guided by divine ordinance and time.

Cross-References:

• Psalm 147:4 – "He determines the number of the stars and calls them each by name."

- Genesis 1:14 "Let there be lights in the vault of the sky... for signs and seasons..."
- 1 Enoch 72–82 (Book of the Heavenly Luminaries) expands on these ideas in detail.

Verse 4

Text:

"And he showed me all things and wrote them down for me: also their names he wrote for me, and their laws and their companies."

Commentary:

Enoch affirms that Uriel did not just show him celestial phenomena—he recorded:

- The **names** of the stars,
- Their **laws** (rules of motion, timing, alignment),
- Their **companies** (perhaps constellations or angelic orders).

This portrays the stars as **obedient servants** of God's will, moving in divine harmony. Enoch's role is like that of a **scribe of heaven**, preserving divine knowledge.

Cross-References:

- Job 38:31–33 "Can you bind the chains of the Pleiades...? Do you know the laws of the heavens?"
- Baruch 3:34–35 (Deutero-canonical) "The stars shone in their watches and were glad..."
- Psalm 19:1–2 "The heavens declare the glory of God..."



🔦 Summary and Application

Enoch Chapter 33 reveals the **precision**, **beauty**, **and intentionality** of God's creation—from animals and birds to the stars and heavens. Enoch is given insight into the **boundaries of the cosmos**, teaching us that nothing in creation is random or chaotic.

	Symbol	Meaning
	Beasts and birds	Diversity and uniqueness in creation
	Portals of heaven	Divine order in celestial movements
**	Stars and their names	God's intimate knowledge and control over creation
	Enoch's records	The role of revelation and responsibility
**	Stars and their names	God's intimate knowledge and control over creation

Key Lessons:

All creation has purpose and order, revealing God's wisdom.

- God has **set boundaries**—physical and spiritual—that reflect His authority.
- The **celestial bodies serve God**, not man—they are tools of His glory, not objects of worship.
- Enoch's faithful recording shows us the importance of preserving truth and studying God's works.

■ Book of Enoch Chapter 34 – Verse-by-Verse Commentary

Theme: The Limits of the Heavens and the Movements of the Sun

Verse 1

Text:

"And from thence I went towards the north to the ends of the earth, and there I saw a great and glorious device at the ends of the whole earth."

Commentary:

Enoch travels **northward** to the "ends of the earth," a phrase common in ancient cosmology referring to the **outer boundaries** of the known world. There, he sees a "**great and glorious device**"—likely a reference to the **mechanism by which the heavenly bodies move**, perhaps a metaphor for **celestial portals or circuits** designed by God.

- "Device" here could represent the **invisible but powerful mechanisms** controlling the seasons, the sun's path, or time itself.
- The grandeur of the structure speaks to the **glory and wisdom** of the Creator.

Cross-References:

- Psalm 19:4–6 "In the heavens He has pitched a tent for the sun... it rises... and runs its course..."
- Job 38:18–20 "Have you comprehended the vast expanses of the earth?"
- Enoch 33:3 Portals of the heavens for the stars and luminaries

Verse 2

Text:

"And here I saw three open portals of the heaven: through each of them proceed north winds: when they blow there is cold, hail, frost, snow, dew, and rain."

Commentary:

Enoch sees **three portals**—openings or gates in the heavens—through which the **north winds** blow. These portals bring various types of weather:

• **Cold, hail, frost, snow** – represent the **power and judgment** of nature.

• **Dew and rain** – symbolize **blessing and nourishment**.

This description highlights the **divinely appointed control of climate and weather**. Nothing is random; it all flows from **God's established channels**.

Spiritual Insight: Even the **winds and storms obey God**. The natural world serves His purposes both in judgment and in mercy.

Cross-References:

- Job 37:9–13 "Out of the north He comes in golden splendor..."
- Jeremiah 10:13 "He brings up the mist from the ends of the earth..."
- Matthew 8:27 "Even the winds and the sea obey Him."

Verse 3

Text:

"And from there I went to the extremities of the earth and saw there twelve portals open to all the quarters (of the heaven), from which the winds go forth and blow over the earth."

Commentary:

Enoch sees **twelve portals**—possibly three in each cardinal direction (north, south, east, west). Through these, the **winds go forth**, circulating over the earth. This reflects a **comprehensive system** God uses to govern the climate and seasons.

- The number **twelve** suggests **completeness**, harmony, and order—like the **12 months**, **12** tribes, or 12 apostles.
- This reinforces the idea of a **designed and balanced creation**.

Cross-References:

- Zechariah 6:5 "These are the four spirits of heaven, going out from standing before the Lord of the whole world..."
- Psalm 148:8 "Stormy wind, fulfilling His word..."
- Revelation 7:1 "Four angels standing at the four corners of the earth, holding back the four winds..."

🔦 Summary and Application

Though short, **Chapter 34** presents a picture of the **earth's boundaries and heavenly operations** as created and governed by God. It affirms that weather, wind, and cosmic order are not random but flow from divine design.

Symbol	Meaning
North winds	Instruments of God's power and blessing
Three portals	Limited entry points, under divine control
Twelve portals	Global coverage and divine symmetry
Device" at earth's edge	Cosmic mechanism by God's hand

Key Lessons:

- God controls all elements—wind, cold, rain, snow—each serves His will.
- The **heavens** and the earth are intricately connected through divine design.
- The **natural world is orderly**, not chaotic—it reflects the **wisdom and majesty of the Creator**.
- Understanding creation deepens our **awe of God** and our **responsibility to live in harmony** with His order.

■ Book of Enoch Chapter 35 – Verse-by-Verse Commentary

Theme: The Sun's Setting and the Western Portals of the Heavens

Verse 1

Text:

"And from thence I went towards the west to the ends of the earth, and saw there three portals of the heaven open such as I had seen in the east, the same number of portals, and the same number of outlets."

Commentary:

Enoch shifts his direction **westward**, coming to the **ends of the earth** on that side. There he sees:

- **Three open portals** in the **western sky**, which mirror those he previously saw in the **east**.
- These portals represent **entry and exit points** for **heavenly bodies**, particularly the **sun**, **moon**, and **stars** as they **complete their daily circuit**.

This verse emphasizes **symmetry in creation**. The east (sunrise) and west (sunset) are **balanced**, showing that the universe operates with **predictable order** under divine control.

Spiritual Insight: Even the **sun's setting**, often symbolic of **death or ending**, is under **God's control**, and part of a **greater cycle** leading to renewal.

Cross-References:

• **Psalm 113:3** – "From the rising of the sun to its setting, the name of the Lord is to be praised."

- **Genesis 1:14–18** Lights to govern day and night, and to mark seasons.
- **Ecclesiastes 1:5** "The sun rises and the sun sets, and hurries back to where it rises."



Summary and Application

Though this chapter contains only a **single verse**, it reaffirms the **majesty, order, and design** of God's creation—especially in the **movement of the heavens**. Enoch's role as **observer and recorder** underscores humanity's capacity to witness God's glory in creation and respond with awe and reverence.

Symbol	Meaning

Mestward movement Sunset, completion, divine symmetry Three portals Ordered exits for celestial bodies

Matching the east Harmony in the universe

Enoch as observer God reveals His wisdom to those who seek it

Key Lessons:

- Creation operates in **perfect balance**—east and west are equally ordered.
- The **heavens obey God's laws**—their movement is consistent and reveals His **faithfulness**.
- We are invited to **observe and worship**, recognizing that **every sunrise and sunset** is a testimony to God's glory.
- Just as the **sun sets**, it also rises—symbolizing **hope**, **renewal**, **and divine cycles** of life.

Book of Enoch Chapter 36 – Verse-by-Verse Commentary

Theme: Completion of Enoch's Journey and the Celestial Order from East to West

Verse 1

Text:

"And from thence I went to the south to the ends of the earth, and saw there three open portals of the heaven; and thence come dew, rain, and wind."

Commentary:

Enoch now turns to the **south**, observing once again **three open portals**—this time associated with natural phenomena: dew, rain, and wind.

• These elements represent **God's provision** and **blessing**, particularly **rain** and **dew**, which nourish the earth.

- The number three symbolizes divine completeness in how the elements are distributed to the world.
- **Wind** can also symbolize God's **spirit or judgment**, depending on context.

This demonstrates that **even weather systems** operate within the boundaries God has established.

Cross-References:

- Deuteronomy 32:2 "Let my teaching fall like rain and my words descend like dew..."
- Job 38:28–30 "Does the rain have a father?..."
- Psalm 148:8 "Fire and hail, snow and mist, stormy wind fulfilling His word!"

Verse 2

Text:

"And from thence I went to the east to the ends of the heaven, and saw here the three eastern portals of heaven open and small portals above them."

Commentary:

Enoch returns to the **east**, the direction of **sunrise**, **beginnings**, **and divine encounters**. He sees:

- **Three eastern portals**, which he saw earlier, but now with the added detail of **"small portals** above them."
- These **smaller portals** may suggest **minor channels** through which **light, heat, or additional winds** may enter.

This implies a **complex and precise design** in the way God has constructed the heavens—**not just functional, but intricate**.

Spiritual Insight: God's creation isn't just majestic—it's **meticulously crafted**, and every detail matters.

Cross-References:

- Ezekiel 43:2 "The glory of the God of Israel came from the east..."
- Genesis 2:8 "God planted a garden eastward in Eden..."
- Psalm 19:6 "Its rising is from one end of heaven..."

Verse 3

Text:

"Through each of these small portals pass the stars of heaven and run their course to the west on the path which is shown them."

Commentary:

Enoch witnesses the **stars themselves** using these **smaller portals**, showing that:

- The stars have **assigned courses**,
- They **travel from east to west**, like the sun,
- And they do so according to paths revealed to them—implying divine instruction and obedience.

This reflects the idea that **the entire cosmos obeys God**, with every star on its assigned track.

Cross-References:

- Psalm 147:4 "He determines the number of the stars and calls them each by name."
- Job 38:33 "Do you know the laws of the heavens?"
- 1 Corinthians 15:41 "Star differs from star in glory."

Verse 4

Text:

"And as often as I saw I blessed always the Lord of Glory, and I continued to bless the Lord of Glory who has wrought great and glorious wonders to show the greatness of His work to the angels and to the spirits and to men, that they might praise His work and all His creation; that they might see the work of His might and praise the great work of His hands and bless Him forever."

Commentary:

Enoch concludes with **worship**. Overwhelmed by what he has seen, he:

- **Blesses and praises** the "Lord of Glory" repeatedly,
- Acknowledges God as the One who reveals His works to **angels, spirits, and men**,
- Calls on **all creation** to worship the Creator.

This verse reminds us that the **proper response to divine revelation** is not just knowledge, but **worship and reverence**.

- Revelation 4:11 "You are worthy, our Lord and God, to receive glory and honor and power..."
- Psalm 145:10 "All your works praise you, Lord..."
- Isaiah 6:3 "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!"



Summary and Application

Chapter 36 **concludes Enoch's geographic and celestial journey**. He has seen the **ends of the earth**, the **portals of the heavens**, and the **order of the stars**. The result is a heart **overflowing with praise** for the Creator.

Symbol Meaning

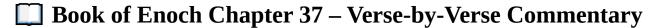
Ends of the earth Limits of creation

Rain, wind, and dew God's provision and power

Small portals Detail in God's design, obedience of the stars Enoch's blessing Model of worship in response to revelation

Key Lessons:

- The **universe** is **structured** and **obedient** to God's commands.
- Every detail of creation—even wind and star movements—reveals God's majesty.
- True knowledge of God's creation should lead us to **praise and bless Him continually**.
- The **wonders of nature** are designed not only to function, but to **reveal the Creator** to angels and mankind alike.



Theme: Introduction to the Parables of Enoch

Verse 1

Text:

"The second vision which he saw, the vision of wisdom— which Enoch the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw."

Commentary:

This opening verse presents a **formal introduction** to a new series of revelations—specifically labeled as a "vision of wisdom."

- The genealogy from **Adam to Enoch** establishes Enoch's **righteous lineage** and ties him to humanity's origin.
- Enoch's visions now move from natural observation (Chapters 1–36) to **divinely imparted** wisdom, emphasizing the prophetic and apocalyptic.

Spiritual Insight: True wisdom originates in **revelation from God**, not human speculation.

Cross-References:

• Genesis 5:18–24 – Enoch's genealogy and walk with God

- Proverbs 2:6 "For the Lord gives wisdom; from His mouth come knowledge and understanding."
- James 3:17 "The wisdom from above is first pure..."

Verse 2

Text:

"And this is the beginning of the words of wisdom which I lifted up my voice to speak and say to those who dwell on earth: Hear, ye men of old time, and see, ye that come after, the words of the Holy One which I will speak before the Lord of Spirits."

Commentary:

Enoch now addresses both the **ancient generations** and **future ones**, signaling the **eternal relevance** of the message:

- His voice is lifted before both heaven and earth, reinforcing the sacredness and authority of the vision.
- He speaks the words of the **"Holy One"**—God Himself—before the **Lord of Spirits**, a term often used in Enoch for the **Most High**.

This is a **prophetic call** to **listen**, much like Old Testament prophets declaring, "Thus says the Lord."

Cross-References:

- Deuteronomy 32:1 "Give ear, O heavens, and I will speak; and hear, O earth, the words of my mouth."
- Isaiah 1:2 "Hear, O heavens, and give ear, O earth..."
- Revelation 2:7 "He who has ears, let him hear what the Spirit says..."

Verse 3

Text:

"It is better to declare (them only) to the men of old time, but even from those that come after we will not withhold the beginning of wisdom."

Commentary:

Enoch acknowledges that wisdom was known among the **ancient righteous** (like the patriarchs), yet affirms that **God's wisdom is for all generations**—even those in the future:

- **Wisdom is timeless**, and God does not withhold it from those who seek it.
- Enoch acts as a **bridge** between past and future—serving as God's scribe and witness across time.

Spiritual Insight: Divine truth is **not limited by time**; it applies to every generation willing to listen.

Cross-References:

- Ecclesiastes 1:9 "There is nothing new under the sun."
- Psalm 78:2–4 "We will tell the next generation the praiseworthy deeds of the Lord..."
- Daniel 12:4 "Seal the book until the time of the end..."

Verse 4

Text:

"Till the present day such wisdom has never been given by the Lord of Spirits as I have received according to my insight, according to the good pleasure of the Lord of Spirits by whom the lot of eternal life has been given to me."

Commentary:

Enoch declares the **uniqueness of his revelation**—a depth of divine wisdom **unmatched** until now:

- It was not earned but given by the **"good pleasure"** of the **Lord of Spirits**.
- Enoch affirms that he has been granted **insight into eternal life**, pointing toward **resurrection**, **judgment**, **and redemption**.

This verse foreshadows themes that will dominate the rest of the Book of Parables: the **destiny of the righteous**, the **punishment of the wicked**, and the **coming of the Chosen One**.

Cross-References:

- John 3:27 "A man can receive only what is given him from heaven."
- 1 Corinthians 2:9–10 "What no eye has seen... these things God has revealed to us..."
- Enoch 39:6–7 Future description of the lot of the righteous

Verse 5

Text:

"Three parables were imparted to me, and I lifted up my voice and recounted them to those that dwell on the earth."

Commentary:

This final verse introduces the structure of the **next major section** of the Book of Enoch:

- Enoch received **three distinct parables (or similitudes)**.
- These parables contain **prophetic visions** of the **Messiah (Son of Man)**, the **righteous and the wicked**, and the **final judgment**.

• Enoch proclaims them to **all humanity**, reinforcing their **universal significance**.

This marks the beginning of **Enoch's Messianic revelations**, which are particularly noteworthy because they **pre-date Christ** yet contain language and imagery later echoed in the **New Testament**.

Cross-References:

- Matthew 13:34–35 "Jesus spoke all these things to the crowd in parables..."
- Enoch 46–48 Messianic visions of the "Son of Man"
- Jude 1:14 "Enoch, the seventh from Adam, prophesied..."



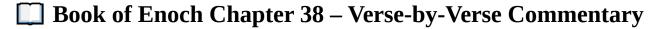
Summary and Application

Chapter 37 serves as a **preface** to the Book of Parables. It introduces a shift from Enoch's previous focus on natural and cosmological order to prophetic visions of judgment and salvation. Enoch, as God's chosen messenger, delivers eternal wisdom to both the **ancients and those yet to come**.

Genealogy Enoch's authority and human lineage
☐ Voice of Wisdom Speaking on behalf of the Holy One
Past and Future Timeless relevance of divine truth
Revelation Given by God's good pleasure
Three Parables Foundation of the visionary section

Key Lessons:

- God's wisdom is **for every generation**—both ancient and modern.
- Enoch models the **role of the faithful messenger**, entrusted with divine revelation.
- The **Lord of Spirits** governs time, destiny, and eternal life.
- The **Book of Parables** invites us to prepare for the themes of **judgment**, **justice**, and the coming Redeemer.



Theme: The Day of Judgment, the Righteous, and the Elect One

Verse 1

Text:

"When the congregation of the righteous shall appear, and sinners shall be judged for their sins, and shall be driven from the face of the earth."

Commentary:

The **Day of Judgment** begins with a clear separation:

- The **"congregation of the righteous"** is revealed—those who are faithful to God.
- The **sinners**—those who rejected truth—are **judged** and **banished** from the earth.

This echoes biblical imagery of the **final separation** between the godly and ungodly at the end of time.

Cross-References:

- Matthew 13:49–50 "The angels will come and separate the wicked from the righteous."
- Psalm 1:5 "The wicked will not stand in the judgment."
- Daniel 12:2 "Some to everlasting life, others to shame and everlasting contempt."

Verse 2

Text:

"And when the Righteous One shall appear before the eyes of the righteous, whose elect works hang upon the Lord of Spirits, and light shall appear to the righteous and the elect who dwell on the earth."

Commentary:

This verse introduces **"the Righteous One"**, also known as the **Elect One** or **Son of Man** in later chapters:

- He appears **before the righteous**, suggesting both **revelation and vindication**.
- Their **faithful works** are not forgotten but are **anchored in God's presence**.
- A **spiritual light** (possibly symbolic of salvation, truth, or glory) shines upon them.

This prefigures the **New Testament portrayal of Christ** appearing to His people at His return.

Cross-References:

- Isaiah 60:1 "Arise, shine, for your light has come..."
- Matthew 24:30 "Then will appear the sign of the Son of Man in heaven..."
- Revelation 22:5 "The Lord God will give them light."

Verse 3

Text:

"Where then will be the dwelling of the sinners, and where the resting-place of those who have denied the Lord of Spirits? It had been good for them if they had not been born."

Commentary:

This rhetorical question emphasizes the **horror of judgment**:

- The **sinners and deniers of God** are left **homeless**, cast out from divine rest.
- Echoes of Jesus' own words in Matthew 26:24 about Judas—it would be better for some if they'd never existed.

The verse reflects the **irreversible sorrow** of rejecting God's mercy.

Cross-References:

- Matthew 26:24 "It would be better for him if he had not been born."
- Revelation 20:15 "Anyone whose name was not found written... was thrown into the lake of fire."
- Hebrews 10:27 "Only a fearful expectation of judgment..."

Verse 4

Text:

"And when the secrets of the righteous shall be revealed, and the sinners judged, and the godless driven from the presence of the righteous and the elect."

Commentary:

On this day, everything hidden is brought into light:

- The **righteous** are **revealed**—their faith, perseverance, and hidden sacrifices are acknowledged.
- The **sinners** are **judged**, and **excluded from the community** of the righteous.
- This depicts both **justice and separation**—no coexistence of light and darkness.

Spiritual Insight: What God sees in secret will one day be **rewarded openly**.

Cross-References:

- Luke 12:2 "There is nothing concealed that will not be disclosed..."
- 2 Corinthians 5:10 "Each one may receive what is due..."
- Matthew 25:32 "He will separate the people one from another..."

Verse 5

Text:

"And from that time those that possess the earth shall no longer be powerful and exalted: and they shall not be able to behold the face of the holy, for the light of the Lord of Spirits has been seen on the face of the holy, righteous, and elect."

Commentary:

This verse reveals a **cosmic reversal**:

- The wicked powerful, who once ruled the earth, are stripped of their status.
- They are **blinded**—unable to look upon the righteous, whose faces now **radiate God's light**.
- God's glory is **visible in His people**, affirming their divine election and transformation.

Cross-References:

- Isaiah 2:11–12 "The arrogant will be humbled..."
- Matthew 5:8 "Blessed are the pure in heart, for they will see God."
- Revelation 21:23 "The glory of God gives it light, and the Lamb is its lamp."

Verse 6

Text:

"And the kings and the mighty shall be destroyed and be given into the hands of the righteous and holy."

Commentary:

A profound reversal of power:

- Earthly **kings and tyrants** who opposed God are **brought down**.
- The **righteous**, once oppressed, now share in **divine authority and vindication**.
- Echoes of **Daniel 7**, where the **kingdom is given to the saints** of the Most High.

Cross-References:

- Daniel 7:27 "The kingdom... shall be given to the people of the saints of the Most High."
- Revelation 2:26 "To the one who is victorious... I will give authority over the nations."
- Psalm 149:6–9 "To bind their kings with chains..."

Verse 7

Text:

"And thenceforward none shall seek for themselves mercy from the Lord of Spirits for their life is at an end."

Commentary:

This solemn conclusion declares the **finality of judgment**:

- No more appeals.
- No more repentance.
- No more mercy for the unrepentant.

It emphasizes that **God's grace has a limit**, and the time for mercy **will end**.

Spiritual Warning: Now is the time for repentance—**after judgment, only justice remains**.

Cross-References:

- Isaiah 55:6 "Seek the Lord while He may be found..."
- Revelation 22:11 "Let the evildoer still do evil... and the righteous still do right..."
- Hebrews 9:27 "It is appointed for man to die once, and after that comes judgment."



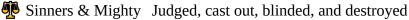
Summary and Application

Chapter 38 begins the **First Parable** with a vision of the **final judgment**, offering a clear contrast between the **righteous** and the wicked. It introduces the **Righteous** One (Elect One) and paints a picture of eternal glory for the faithful and inescapable doom for the ungodly.

Group **Destiny**



Righteous & Elect Revealed, blessed with light, and given authority



Key Lessons:

- **A day of reckoning is coming**—the righteous will be vindicated, and the wicked judged.
- The **Elect One (Messiah)** will appear, and the light of God will shine upon His people.
- **Power and status without righteousness** will count for nothing in the end.
- There will come a point when **mercy is no longer available**—the time to respond is now.

■ Book of Enoch Chapter 39 – Verse-by-Verse Commentary

Theme: The Glorification of the Righteous and the Elect One in Heaven

Verse 1

Text:

"And it shall come to pass in those days that elect and holy children will descend from the high heaven, and their seed will become one with the children of men."

Commentary:

This verse prophesies a **divine union** between heaven and earth:

• **Elect and holy children** refer to the **righteous**, possibly saints or angelic beings, coming from heaven.

• Their **seed uniting with mankind** may symbolize the **restoration** or **renewal of the human race**, pointing to **messianic themes** or a **future redeemed humanity**.

Spiritual Insight: God's plan is to **reunite the heavenly and earthly realms**, restoring harmony through His chosen.

Cross-References:

- Revelation 21:2 "The holy city, the new Jerusalem, coming down out of heaven..."
- Matthew 6:10 "Your will be done on earth as it is in heaven."
- 2 Peter 1:4 "Partakers of the divine nature..."

Verse 2

Text:

"In those days Enoch received books of zeal and wrath, and books of disquiet and expulsion; and mercy shall not be accorded to them, saith the Lord of Spirits."

Commentary:

Enoch is entrusted with **prophetic writings**—books that record:

- **Zeal and wrath** God's holy anger against sin.
- **Disquiet and expulsion** judgment for the wicked.
- This verse declares that for the **unrepentant**, **mercy will be withheld** at the appointed time.

Spiritual Insight: God's mercy is abundant—but it is not **indefinite**. The Day of Judgment will come.

Cross-References:

- Revelation 20:12 "The books were opened..."
- Isaiah 13:9 "The day of the Lord is coming... cruel with wrath..."
- Hebrews 10:27 "A fearful expectation of judgment..."

Verse 3

Text:

"And in those days a whirlwind carried me off from the earth, and set me down at the end of the heavens."

Commentary:

Enoch is taken by a **supernatural whirlwind**—a **prophetic transportation**:

 He is moved from earth to the ends of the heavens, symbolizing access to divine mystery and revelation. • This recalls similar experiences by **Elijah** and **John in Revelation**.

Cross-References:

- 2 Kings 2:11 Elijah taken up by a whirlwind
- Ezekiel 1:4 "A whirlwind came out of the north..."
- Revelation 4:1 "Immediately I was in the Spirit..."

Verse 4

Text:

"And there I saw another vision, the dwelling-places of the holy, and the resting-places of the righteous."

Commentary:

Enoch sees the **heavenly habitations** of:

- The holy (likely angels or saints), and
- The righteous, now at rest in peace.
 This provides a hopeful vision of eternal reward for the faithful—heaven is a place of dwelling, comfort, and rest.

Cross-References:

- John 14:2 "In My Father's house are many rooms..."
- Revelation 14:13 "Blessed are the dead who die in the Lord... they will rest..."
- Isaiah 57:2 "They shall rest in their beds, each one who walked in uprightness."

Verse 5

Text:

"Here mine eyes saw their dwellings with His righteous angels, and their resting-places with the holy. And they petitioned and interceded and prayed for the children of men, and righteousness flowed before them as water, and mercy like dew upon the earth: Thus it is among them for ever and ever."

Commentary:

In this vision of paradise:

- The righteous are **in fellowship with angels**.
- They **intercede** for those still on earth, showing the **ongoing care** of the saints.
- **Righteousness flows like water**—abundant and life-giving.
- **Mercy like dew** symbolizes refreshment and spiritual renewal.

This is a picture of **heavenly harmony**, **intercession**, **and overflowing grace**.

Cross-References:

- Revelation 8:3–4 Prayers of the saints offered as incense
- Psalm 72:6 "He shall come down like rain upon the mown grass..."
- Amos 5:24 "Let justice roll on like a river, righteousness like a never-failing stream!"

Verse 6

Text:

"And in that place mine eyes saw the Elect One of righteousness and of faith, and I saw his dwellingplace under the wings of the Lord of Spirits."

Commentary:

Enoch now sees the **Elect One**—a central messianic figure in the Book of Parables:

- He is characterized by **righteousness and faith**, perfect in obedience.
- His dwelling is under the wings of the Lord of Spirits—a symbol of divine protection, intimacy, and exaltation.

This Elect One is **clearly set apart**, divinely chosen and honored, paralleling **Jesus Christ** in later revelation.

Cross-References:

- Psalm 91:4 "He will cover you with His feathers..."
- Isaiah 42:1 "Behold my servant, whom I uphold; my chosen one..."
- Matthew 17:5 "This is my beloved Son, with whom I am well pleased."

Verse 7

Text:

"And righteousness shall prevail in his days, and the righteous and elect shall be without number before Him forever and ever."

Commentary:

The **reign of the Elect One** ushers in an age of:

- **Prevailing righteousness**—evil is gone, truth remains.
- A **multitude of righteous people** stand before Him eternally—too numerous to count.

This is a **vision of the eternal kingdom**, with the Elect One reigning over the redeemed.

- Revelation 7:9 "A great multitude that no one could count... standing before the Lamb."
- Daniel 7:14 "His dominion is an everlasting dominion..."
- 2 Peter 3:13 "We are looking for a new heaven and a new earth where righteousness dwells."



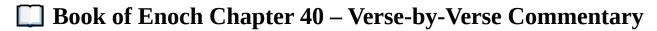
Summary and Application

Chapter 39 offers a powerful vision of heaven's glory, the blessed state of the righteous, and the **prominence of the Elect One** in the divine presence. It is filled with hope, portraying a future where righteousness, mercy, and worship reign forever.

Symbol	Meaning
Books of wrath	Judgment upon the wicked
% Whirlwind	Prophetic transport and divine calling
⚠ Dwellings of the righteous	Eternal rest and fellowship
Aighteousness & mercy	Abundant blessings in God's kingdom
Elect One	Messianic ruler under God's wings

Key Lessons:

- **Heaven is real** and prepared for those who walk in righteousness.
- The **righteous are not forgotten**—their reward is eternal.
- The **Elect One** (Messiah) is central to the eternal kingdom of God.
- **God's mercy flows continually** in His presence like dew and water.
- Those who walk in **faith and obedience** will one day **dwell with angels** and stand before the Lord forever.



Theme: The Four Archangels and Their Roles in God's Divine Administration

Verse 1

Text:

"And after that I saw thousands of thousands and ten thousand times ten thousand, I saw a multitude beyond number and reckoning, who stood before the Lord of Spirits."

Commentary:

This is a vision of the **heavenly host**—an innumerable number of **angelic and holy beings** standing before God's throne.

- The numbers reflect **immeasurable glory** and **overwhelming worship**.
- Echoes of this scene appear in the **Book of Daniel** and **Revelation**.

Spiritual Insight: God's majesty is reflected in the **countless servants** who stand before Him, worshiping and carrying out His will.

Cross-References:

- Daniel 7:10 "A thousand thousands ministered to Him, and ten thousand times ten thousand stood before Him..."
- Revelation 5:11 "The number of them was ten thousand times ten thousand, and thousands of thousands..."

Verse 2

Text:

"And on the four sides of the Lord of Spirits I saw four presences, different from those that sleep not, and I learnt their names: for the angel that went with me made known to me their names, and showed me all the hidden things."

Commentary:

Enoch now sees **four angelic beings**, called **"presences"**, distinct from the regular angelic watchers.

- They are close to God—"on the four sides" of the Lord of Spirits—indicating **honor and authority**.
- Enoch is **taught their names and roles** by a guide-angel, highlighting his role as a **seer and recorder** of heavenly mysteries.

Cross-References:

- Zechariah 6:5 "These are the four spirits of heaven, going forth..."
- Ezekiel 1:5–6 Four living creatures near the throne
- Revelation 4:6 "Four living creatures around the throne"

Verse 3

Text:

"And I heard the voices of those four presences as they uttered praises before the Lord of Glory."

Commentary:

These four angelic beings continually **praise and glorify God**.

• Their **voices** are active in **worship**, emphasizing their **purity and holiness**.

 They are not passive—they are serving with voice and word, contributing to the heavenly liturgy.

Spiritual Insight: Those who stand near God are **worshipers first**, then messengers.

Cross-References:

- Isaiah 6:3 "Holy, holy, holy is the Lord of hosts..."
- Revelation 4:8 "Day and night they never cease to say: 'Holy, holy, holy...'"
- Psalm 103:20 "Bless the Lord, you His angels... who do His word..."

Verse 4

Text:

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

Commentary:

The first archangel's task is **eternal blessing** of God:

- He represents **perpetual worship** and the declaration of God's **holiness and majesty**.
- This voice embodies the **priestly role of heaven**—unceasing glorification.

Cross-References:

- Psalm 145:1–2 "I will bless Your name forever and ever..."
- Hebrews 7:25 "He lives to make intercession forever..."

Verse 5

Text:

"And the second voice I heard blessing the Elect One and the elect ones who hang upon the Lord of Spirits."

Commentary:

The second archangel **blesses the Elect One** (Messiah) and His people:

- This affirms the **high status of the Messiah** and His unity with the righteous.
- The "elect ones" are **those who trust and depend on God**—"hang upon" Him in faith.

- Isaiah 42:1 "My servant, whom I uphold; my chosen one in whom I delight."
- John 17:20–24 Jesus prays for those the Father has given Him
- Romans 8:33 "Who shall bring any charge against God's elect?"

Verse 6

Text:

"And the third voice I heard pray and intercede for those who dwell on the earth and supplicate in the name of the Lord of Spirits."

Commentary:

This angel **intercedes for humanity**, praying before God:

- A **heavenly intercessor**, showing **God's mercy** is extended toward the earth.
- The intercession is in **the name of the Lord of Spirits**, indicating divine authorization.

Spiritual Insight: Even in heaven, there is **compassion** and **prayer** for those on earth.

Cross-References:

- Hebrews 7:25 "He ever lives to make intercession for them..."
- Revelation 8:3–4 The prayers of the saints rise before God
- Romans 8:26 "The Spirit Himself intercedes for us..."

Verse 7

Text:

"And I heard the fourth voice fending off the Satans and forbidding them to come before the Lord of Spirits to accuse them who dwell on the earth."

Commentary:

The fourth archangel's role is **spiritual defense**:

- He **rebukes and restrains Satan(s)**—the accusers of God's people.
- This affirms God's role as a **protector of the righteous** and His refusal to entertain false accusation.

Spiritual Insight: In heaven, **intercession and defense** are joined—God actively guards His people from slander.

- Zechariah 3:1–2 "The Lord rebuke you, Satan!"
- Revelation 12:10 "The accuser of our brothers... has been thrown down."
- Job 1:6–12 Satan appears to accuse Job



🚫 Summary and Application

Chapter 40 pulls back the curtain on the **heavenly court**, revealing the **majestic and orderly governance of God**, carried out through **holy angelic beings**. These archangels are not only worshipers but also **agents of mercy, intercession, and protection** for those on earth.

Angel's Voice Role

Eternal worship and blessing of God First Second Blessing the Elect One and the righteous

Third Interceding for humanity

Fourth Rebuking Satan and silencing accusations

Key Lessons:

- Heaven is a place of constant praise, but also divine action.
- God's **elect ones** are continually upheld, blessed, and defended.
- Intercession for those on earth continues **even in heaven**.
- Satan's accusations are **limited by divine authority**—God will not allow the enemy to endlessly accuse the faithful.

Book of Enoch Chapter 41 – Verse-by-Verse Commentary

Theme: The Structure of Creation and the Division of Time and Judgment

Verse 1

Text:

"And after that I saw all the secrets of the heavens, and how the kingdom is divided, and how the actions of men are weighed in the balance."

Commentary:

Enoch sees:

- The "secrets of the heavens" the mysteries behind creation and divine order.
- The **division of the kingdom** possibly referring to the structure of heaven or the governance of creation.
- **Human deeds being weighed** a strong allusion to divine **justice and judgment**.

This scene presents a **cosmic courtroom** where the **moral actions of humanity** are measured with precision.

- Daniel 5:27 "You have been weighed in the balances and found wanting."
- Ecclesiastes 12:14 "God will bring every deed into judgment..."
- Revelation 20:12 "The dead were judged... according to what they had done."

Verse 2

Text:

"There I saw the mansions of the elect and the mansions of the holy, and mine eyes saw there all the sinners being driven from thence which deny the name of the Lord of Spirits, and being dragged off: and they could not abide because of the punishment which proceeds from the Lord of Spirits."

Commentary:

Enoch views:

- **Heavenly dwellings (mansions)** for the **elect and holy**—a promise of eternal peace and reward.
- **Sinners are cast out**, especially those who **deny God's name**—suggesting not only immoral living but **rejection of God's authority**.
- Punishment proceeds from God Himself—not arbitrary, but just.

Spiritual Insight: There is a clear **division between those who honor God and those who reject Him**, and that division is **eternal**.

Cross-References:

- John 14:2 "In My Father's house are many mansions..."
- 2 Thessalonians 1:8–9 "Punishment on those who do not know God or obey the gospel..."
- Revelation 21:27 "Nothing impure will ever enter it..."

Verse 3

Text:

"And there mine eyes saw the secrets of the lightning and of the thunder, and the secrets of the winds, how they are divided to blow over the earth, and the secrets of the clouds and dew, and there I saw from whence they proceed in that place and from whence they saturate the dusty earth."

Commentary:

Enoch is granted a vision of **meteorological mysteries**:

- The **origins and paths** of lightning, thunder, wind, clouds, and dew.
- He sees how the earth is sustained and nourished by these forces, which are divinely orchestrated.

This underscores God's **sovereign control** over **weather and provision**.

Cross-References:

- Job 38:22–30 "Have you entered the storehouses of the snow?"
- Psalm 135:7 "He makes clouds rise... sends lightning with the rain..."
- Jeremiah 10:13 "He brings up the mist... makes lightning for the rain..."

Verse 4

Text:

"And there I saw closed chambers out of which the winds are divided, the chamber of the hail and winds, the chamber of the mist, and of the clouds, and the cloud thereof hovers over the earth from the beginning of the world."

Commentary:

This verse describes **storehouses** or **chambers** in heaven where **weather elements** are **stored**:

- Winds, hail, mist, and clouds all have divine origins.
- The clouds have **hovered over the earth since creation**, showing a **continuous, sustaining presence**.

It reaffirms the idea that **nature is not random**, but **intentionally maintained** by the Creator.

Cross-References:

- Genesis 1:2 "The Spirit of God was hovering over the waters..."
- Job 38:34 "Can you raise your voice to the clouds?"
- Nahum 1:3 "The Lord has His way in the whirlwind and the storm..."

Verse 5

Text:

"And I saw the chambers of the sun and moon, whence they proceed and whither they come again, and their glorious return, and how one is more glorious than the other, and their stately course does not depart from their order, neither add nor take away from their course, and they keep faith one with another, in accordance with the oath by which they are bound together."

Commentary:

This verse reveals the **celestial order**:

- The sun and moon operate in **perfect harmony**.
- Their paths are **fixed**, **glorious**, and **obedient** to God's command.

• They do not deviate from their ordained patterns and are **bound by a divine oath**.

This portrays the **cosmic obedience of creation**, a model for **faithfulness and trust**.

Cross-References:

- Psalm 104:19 "He made the moon to mark the seasons, the sun knows its time for setting."
- Jeremiah 31:35–36 "If these ordinances depart... then shall the seed of Israel cease..."
- Psalm 19:1–6 "The heavens declare the glory of God..."

Verse 6

Text:

"And first the sun goes forth and traverses his path according to the commandment of the Lord of *Spirits, and mighty is His name forever and ever.*"

Commentary:

The **sun's obedience** is highlighted:

- It follows its **path according to God's command**.
- This further emphasizes God's **supreme authority** over the most powerful forces of nature.
- The phrase "mighty is His name" gives praise for such precise, enduring power.

Spiritual Insight: Even the **sun obeys God daily**—a reminder for humanity to do the same.

Cross-References:

- Malachi 4:2 "But for you who revere my name, the sun of righteousness will rise..."
- Job 9:7 "He commands the sun and it does not shine..."
- Revelation 1:16 "His face was like the sun shining in full strength."



Summary and Application

Enoch 41 presents a breathtaking glimpse into the **secrets of God's creation**, including weather, light, time, and divine judgment. All of creation—from **storms to stars**—functions according to **divine law**, revealing that the universe is a reflection of God's wisdom and order.

Symbol	Meaning
Weighing of actions	Divine judgment and accountability
⚠ Dwellings of the righteous	Eternal rest and reward
Weather storehouses	God's control over nature
🔅 🕒 Sun and moon paths	Cosmic obedience and divine order
Divine oath	Creation's harmony is maintained by God's word

Key Lessons:

- **Every action is weighed**—God is aware of both righteousness and rebellion.
- **Heaven is prepared** for the elect, while sinners are justly excluded.
- God **governs all aspects of nature**—from lightning to lunar motion.
- The **sun and moon obey God's law**—a call for us to do likewise.
- All creation is **bound together by divine faithfulness and law**.

■ Book of Enoch Chapter 42 – Verse-by-Verse Commentary

Theme: The Journey of Wisdom—Offered, Rejected, and Returned

Verse 1

Text:

"Wisdom found no place where she might dwell; then a dwelling-place was assigned her in the heavens."

Commentary:

Wisdom is personified as a **living presence**, seeking a **dwelling place** on earth.

- She searched among men for a home but found **no welcome**.
- God assigned her a place in heaven, indicating that true wisdom is heavenly in origin and not native to fallen human hearts.

This echoes similar ideas in Proverbs and John's Gospel, where **divine truth seeks to dwell among humanity** but is rejected.

Cross-References:

- Proverbs 8:1–3 Wisdom cries out in the streets
- John 1:11 "He came to His own, but His own did not receive Him."
- James 3:17 "The wisdom from above is first pure..."

Verse 2

Text:

"Wisdom went forth to make her dwelling among the children of men, and found no dwelling: wisdom returned to her place and took her seat among the angels."

Commentary:

This verse elaborates on Wisdom's **mission and rejection**:

- She went to **live among people**—offering herself, possibly through prophets, the Law, or divine revelation.
- Yet humanity **refused to receive her**.
- So Wisdom returned to **heaven**, where she is now **honored among the angels**.

This suggests that **divine truth is not only rare but often rejected** by a sinful world.

Spiritual Insight: If we reject God's wisdom, we also **lose His presence** and the blessings that come with it.

Cross-References:

- Proverbs 1:24–26 "Because I called and you refused..."
- Matthew 23:37 "How often I wanted to gather your children... but you were not willing."
- Baruch 3:14 (Deuterocanonical) "Learn where is wisdom... that you may know also where is length of days."

Verse 3

Text:

"And unrighteousness went forth from her chambers: whom she sought not she found, and dwelt with them, as rain in a desert and dew on a thirsty land."

Commentary:

This concluding verse delivers a stark contrast:

- When Wisdom was rejected, unrighteousness entered in.
- The sinners whom Wisdom did not seek—those who should have had no fellowship with her
 —embraced her opposite: corruption.
- **Unrighteousness spread**, ironically, like **rain and dew**, which are usually blessings—but here, they water the desert of **human depravity**.

It suggests that where Wisdom is absent, **evil fills the void**, even flourishing in dry, barren places (souls lacking God's truth).

- Romans 1:21–22 "They became futile in their thinking... claiming to be wise, they became fools."
- Isaiah 5:20 "Woe to those who call evil good and good evil..."
- Amos 8:11 "Not a famine of bread... but of hearing the words of the Lord."



Summary and Application

Enoch 42 is a poetic lament, describing the **rejection of divine wisdom** by humanity and its replacement by **unrighteousness**. It reflects a profound truth: where **God's wisdom is not received**, spiritual darkness and moral decay follow.

Image	Symbolic Meaning
Wisdom Wisdom	The divine presence and truth
♠ No dwelling on earth	Rejection of God's ways by mankind
Rain in desert	The spread of sin where Wisdom is absent
Wisdom with angels	Heaven embraces what earth discards

Key Lessons:

- God **offers His wisdom**, but He **does not force it** on the unwilling.
- When we **reject Wisdom**, we invite **unrighteousness** in her place.
- True wisdom **originates in heaven** and is honored among the holy.
- The world may ignore or oppose divine truth, but **it still remains exalted in God's presence**.
- Those who embrace Wisdom find **life**, but those who spurn her will **dwell in spiritual drought**.

■ Book of Enoch Chapter 43 – Verse-by-Verse Commentary

Theme: The Stars as Signs of Order, Judgment, and Glory

Verse 1

Text:

"And I saw other lightnings and the stars of heaven, and I saw how He called them all by their names and they hearkened unto Him."

Commentary:

This verse portrays the **stars as obedient servants** of the Creator:

- Each star is **individually named** by God, implying **intimate knowledge and sovereign** control.
- The stars are **not just lights**, but **intelligent**, **responsive beings**—possibly symbolic of **angelic** entities.
- They "hearkened" (obeyed), emphasizing their submission to divine command.

Spiritual Insight: The stars reflect a universe governed by **divine will**, not chaos. In contrast to rebellious humanity, the heavens **obey their Maker**.

Cross-References:

- Psalm 147:4 "He determines the number of the stars; He gives to all of them their names."
- Isaiah 40:26 "Lift up your eyes on high... He calls them all by name."
- Job 38:7 "When the morning stars sang together..."

Verse 2

Text:

"And I saw how they are weighed in a righteous balance according to their proportions of light: the width of their spaces and the day of their appearing, and how their revolution produces lightning; and I saw their revolution according to the number of the angels, and how they keep faith with each other."

Commentary:

Enoch describes the **precision and order** of the stars:

- They are "weighed in a righteous balance", suggesting perfect equilibrium and divine justice even in the cosmos.
- The **"proportions of light"** might refer to their varying brightness or influence, symbolic of their assigned **spiritual rank or duty**.
- Their **movement ("revolution")** and **interaction with lightning** implies that natural and spiritual forces are **interconnected**.
- Their courses correspond to the **number of angels**, possibly assigning a **celestial being to each star** or motion.
- The stars "**keep faith**" a stunning image of **celestial loyalty**, contrasting human inconsistency.

Cross-References:

- Job 25:2 "Dominion and awe belong to God; He establishes order in the heights of heaven."
- 1 Corinthians 15:41 "Star differs from star in glory."
- Revelation 1:20 "The seven stars are the angels of the seven churches..."

Verse 3

Text:

"And I asked the angel who went with me who showed me what was hidden: 'What are these?'"

Commentary:

Enoch, in awe of the vision, seeks **understanding**:

- His **humble inquiry** shows that even prophets must be **taught by divine revelation**.
- This reflects the **role of angels as interpreters** or guides, common in apocalyptic literature.

Spiritual Insight: Asking questions in pursuit of divine truth is a mark of **spiritual maturity and reverence**.

Cross-References:

- Zechariah 1:9 "Then I said, 'What are these, my lord?"
- Daniel 8:15–16 "I sought to understand it, and behold, there stood before me one having the appearance of a man..."
- John 16:13 "When the Spirit of truth comes, He will guide you into all the truth..."

Verse 4

Text:

"And he said to me: 'The Lord of Spirits has showed you their parabolic meaning: these are the names of the holy who dwell on the earth and believe in the name of the Lord of Spirits forever and ever.'"

Commentary:

The angel gives the symbolic (parabolic) interpretation:

- The stars represent the holy and faithful people of God—those who live righteously on the earth.
- Just as stars shine and follow divine order, the **righteous are lights in a dark world**, obedient and steadfast.
- The fact that these stars have **names** and are **known by God** speaks of His **intimate relationship** with His people.

This verse connects the **celestial with the spiritual**—linking the stars in heaven to the **saints on earth**.

- Daniel 12:3 "Those who are wise shall shine like the brightness of the sky above..."
- Philippians 2:15 "...you shine as lights in the world."
- Matthew 13:43 "Then the righteous will shine like the sun in the kingdom of their Father."



Summary and Application

Enoch 43 offers a cosmic metaphor: the **stars** symbolize **the faithful people of God**, who shine in **divine order**, follow God's commands, and remain steadfast in their roles. The entire chapter reminds us that **God sees**, **knows**, and **values those who belong to Him**, just as He names and orders the stars.

Symbol	Meaning
- J	

Stars The righteous who believe in God

Righteous balance Divine justice and order

Revolution of stars Faithful service and obedience

Names of stars God's intimate knowledge of His people

Key Lessons:

- The **stars serve as models** of faithfulness, obedience, and divine purpose.
- God has **personal knowledge** of His righteous ones—He calls them by name.
- There is no disorder in heaven—everything has a purpose and pattern.
- The faithful on earth are **mirrored in heaven**—they are God's "shining ones."
- Asking God for understanding (as Enoch did) brings **greater spiritual insight**.

Book of Enoch Chapter 44 – Verse-by-Verse Commentary

Theme: The Order of the World and the Spirits that Obey the Voice of God

Verse 1

Text:

"And another phenomenon I saw in regard to the lightnings: how some of the stars arise and become lightnings and cannot part with their new form."

Commentary:

Enoch witnesses a unique transformation:

- Some **stars become lightnings**—a mysterious vision showing **change in form** while retaining celestial identity.
- These transformed stars **remain in that state**—unable to revert.

Possible interpretations:

- 1. **Literal cosmology**: The stars produce lightning or take on properties of it.
- 2. **Spiritual metaphor**: Refers to **heavenly beings (angels)** or **righteous ones** whose form is changed, possibly into messengers of divine power or judgment.

This may allude to **angelic roles**, where beings of light (stars) become **agents of God's will** (lightning).

Spiritual Insight: When God transforms a person or spirit for His purposes, the **change is lasting**, purposeful, and sacred.

Cross-References:

- Matthew 28:3 "His appearance was like lightning..." (Angel at the tomb)
- Luke 10:18 "I saw Satan fall like lightning from heaven."
- Revelation 4:5 "From the throne came flashes of lightning..."



Summary and Application

Though only **one verse long**, Enoch 44 presents a **symbolic and powerful truth** about the **obedience** and transformation of God's creation. It reminds us that the **elements of nature**, and perhaps even the **hosts of heaven**, are **under divine command**, capable of being changed or reassigned according to God's eternal plan.

Symbol	Meaning
☆ Stars	Celestial beings or symbols of divine light
存 Lightning	Power, divine message, transformation
Unchanging state	Permanent assignment or divine commissioning

Key Lessons:

- **Creation is dynamic**, but still governed by **divine order**.
- **God transforms** beings and elements for His purposes—sometimes permanently.
- **Lightning**, often symbolic of divine presence or judgment, may represent a **transformed** heavenly messenger.
- Even the most powerful forces in creation **submit to God's will** and serve His glory.
- One verse can contain **volumes of mystery and revelation**, calling us to seek deeper wisdom.

Book of Enoch Chapter 45 – Verse-by-Verse Commentary

Theme: The Appearance of the Elect One and the Day of Judgment

Text:

"And this is the Second Parable concerning those who deny the name of the dwelling of the holy ones and the Lord of Spirits."

Commentary:

This verse introduces the **Second Parable (or Similitude)** in the Book of Enoch.

- It is **addressed to those who reject God**, especially **His dwelling place**, meaning either **heaven**, the **temple**, or the **presence of God among the righteous**.
- The phrase "**Lord of Spirits**" continues the pattern of emphasizing God's **transcendent holiness and authority** over both spiritual and physical realms.

Spiritual Insight: Judgment is not only for outward sin but also for **rejection of God's dwelling and His holiness**.

Cross-References:

- Psalm 14:1 "The fool says in his heart, 'There is no God.'"
- Revelation 21:3 "Behold, the dwelling place of God is with man."
- John 1:11 "He came to His own, but His own did not receive Him."

Verse 2

Text:

"And into the heaven they shall not ascend, and on the earth they shall not come: such shall be the lot of the sinners who have denied the name of the Lord of Spirits, who are thus preserved for the day of suffering and tribulation."

Commentary:

This verse outlines the **destiny of the unrepentant sinners**:

- They are excluded from heaven (fellowship with God) and cut off from future renewal on earth.
- They are **reserved for judgment**, a **divine holding pattern** until their appointed time of wrath.

This exclusion is complete—**neither heaven nor earth** will be their inheritance.

- Jude 1:6 Angels "kept in eternal chains under gloomy darkness until the judgment..."
- Revelation 20:15 "Anyone not found in the book of life was thrown into the lake of fire."
- Matthew 25:41 "Depart from me, you cursed..."

Text:

"In those days I saw the Elect One of righteousness and of faith, and righteousness shall prevail in His days, and the righteous and elect shall be without number before Him forever and ever."

Commentary:

This verse introduces the **Elect One (the Messiah)** in radiant glory:

- He is described as possessing **righteousness and faith**, which define His character and mission.
- In His time, **righteousness will prevail**—evil will no longer dominate the earth.
- A **countless multitude of righteous people** will stand before Him—this is the **vindication and reward of the faithful**.

Spiritual Insight: The **Messiah is not only a judge** but a **source of righteousness and restoration**.

Cross-References:

- Isaiah 42:1 "Behold my servant, whom I uphold, my chosen one..."
- Revelation 7:9 "A great multitude that no one could number..."
- Daniel 7:14 "His dominion is an everlasting dominion..."

Verse 4

Text:

"And all the righteous and elect before Him shall be strong as fiery lights, and their mouth shall be full of blessing, and their lips extol the name of the Lord of Spirits, and righteousness before Him shall never fail, and uprightness shall never fail before Him."

Commentary:

This verse paints a **vivid picture of glorified saints**:

- The righteous are **radiant like fire**—symbolizing purity, power, and divine approval.
- Their mouths are **full of praise**, showing they have been **fully redeemed** and now only speak truth and blessing.
- Righteousness and uprightness will **never end**—this is **eternal restoration** and **moral perfection** in the Messiah's presence.

- Matthew 13:43 "Then the righteous will shine like the sun..."
- Isaiah 60:19 "The Lord will be your everlasting light..."
- Revelation 22:3–5 "They will see His face... and reign forever and ever."



Summary and Application

Enoch 45 marks a major turning point, introducing the **Elect One** who will preside over the **final** judgment and the eternal kingdom of the righteous. It contrasts the fate of the wicked, who are excluded from both heaven and the renewed earth, with the **glory of the righteous**, who will shine eternally before the Lord.

Image	Symbolic Meaning
image	Symbolic Meaning

 Elect One The Messiah, chosen by God to rule in righteousness

Righteous shining Glorified state of the redeemed

No entrance Exclusion of the wicked from both heaven and earth

Praise-filled lips The eternal worship of the saved

Key Lessons:

- Those who **deny God's presence** will be **eternally separated** from His glory.
- God has appointed an Elect One (Messiah) to rule in righteousness and justice.
- The **righteous will be innumerable**—God's salvation is wide-reaching.
- In eternity, there will be **no more corruption**—only truth, justice, and holiness.
- **Worship and righteousness** will define those who dwell in God's presence forever.

Book of Enoch Chapter 46 – Verse-by-Verse Commentary

Theme: The Son of Man—Judge of the Kings and Savior of the Righteous

Verse 1

Text:

"And there I saw One who had a head of days, and His head was white like wool; and with Him was another being whose countenance had the appearance of a man, and His face was full of graciousness, like one of the holy angels."

Commentary:

This is a **vision of the divine throne room**:

- The "One with a head of days" refers to God the Father, or the Ancient of Days, similar to Daniel 7:9.
- Beside Him is another figure: the **Son of Man**, appearing human but with **gracious glory** like the **holy angels**.
- His radiance shows He is more than just a man—He is a divine being appointed to rule and judge.

Cross-References:

- Daniel 7:9, 13 "Ancient of Days" and "One like a Son of Man"
- Revelation 1:13–14 "His head and hair were white like wool..."
- John 1:14 "We beheld His glory..."

Verse 2

Text:

"And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who He was, and whence He was, and why He went with the Head of Days?"

Commentary:

Enoch is **astounded** and seeks clarification:

- He asks who this **"Son of Man"** is, where He came from, and why He has such **intimate proximity** to the Ancient of Days.
- This shows the **mystery of the Messiah's identity**—even a seer like Enoch must be taught.

Spiritual Insight: Understanding the **Son of Man** requires **revelation**, not speculation.

Cross-References:

- Proverbs 30:4 "What is His name, and what is His son's name, if you know?"
- John 3:13 "No one has ascended into heaven except the One who came down from heaven..."
- Luke 10:22 "No one knows who the Son is except the Father..."

Verse 3

Text:

"And he answered and said unto me: This is the Son of Man, who hath righteousness, with whom dwelleth righteousness, and who revealeth all the treasures of that which is hidden, because the Lord of Spirits hath chosen Him, and whose lot hath the preeminence before the Lord of Spirits in uprightness forever."

Commentary:

The angel identifies the **Son of Man**:

- He possesses righteousness, and righteousness dwells with Him—He is inherently just.
- He reveals **hidden treasures**, meaning divine **mysteries**, **truth**, and **salvation**.
- He is **chosen by God**, the **Elect One**, and has a **permanent position** of preeminence.

This verse portrays the Son of Man as the **divinely appointed mediator** between God and mankind.

Cross-References:

- Isaiah 11:2–5 A ruler with perfect righteousness and understanding
- Colossians 2:3 "In whom are hidden all the treasures of wisdom..."
- John 5:22–23 "The Father judges no one, but has entrusted all judgment to the Son..."

Verse 4

Text:

"And this Son of Man whom thou hast seen shall raise up the kings and the mighty from their seats, and the strong from their thrones, and shall loosen the reins of the strong, and break the teeth of the sinners."

Commentary:

The **Messiah's judgment role** is made clear:

- He will **humble rulers**, **dethrone the powerful**, and **strip oppressors of their control**.
- The phrase "break the teeth of sinners" signifies destruction of their power to harm.

This reflects the **reversal of worldly systems**, where the proud are brought low and the humble are exalted.

Cross-References:

- Luke 1:52 "He has brought down rulers from their thrones..."
- Psalm 3:7 "You break the teeth of the wicked."
- Revelation 19:15 "He will strike down the nations..."

Verse 5

Text:

"And He shall put down the kings from their thrones and kingdoms because they do not exalt and praise Him, nor humbly acknowledge whence the kingdom was bestowed upon them."

Commentary:

The Son of Man **executes judgment** because:

- Earthly rulers **refuse to acknowledge** that their power was given by **God**.
- Instead of honoring the true King, they **usurp glory** for themselves.

This is a **warning against pride and political arrogance**, especially when leaders ignore divine sovereignty.

- Daniel 4:32 "The Most High rules the kingdom of men..."
- Romans 13:1 "There is no authority except from God..."
- Isaiah 14:13–15 The fall of the proud king

Text:

"And He shall put down the countenance of the strong, and shall fill them with shame, and darkness shall be their dwelling, and worms shall be their bed, and they shall have no hope of rising from their beds, because they do not exalt the name of the Lord of Spirits."

Commentary:

A graphic description of **eternal punishment**:

- The proud will be shamed, darkness will surround them, and decay (worms) will be their fate—an image of damnation.
- Their downfall is tied to their refusal to **honor God's name**.

This verse echoes **Gehenna**, the place of unending judgment.

Cross-References:

- Isaiah 66:24 "Their worm shall not die..."
- Matthew 8:12 "Cast into outer darkness..."
- Revelation 14:11 "The smoke of their torment rises forever..."

Verse 7

Text:

"And these are they who judge the stars of heaven, and raise their hands against the Most High, and tread upon the earth and dwell upon it. And all their deeds manifest unrighteousness, and their power rests upon their riches, and their faith is in the gods which they have made with their hands, and they deny the name of the Lord of Spirits."

Commentary:

These condemned ones are not just sinners—they are **blasphemers**:

- They **judge or oppose celestial beings** (possibly angels or saints).
- They **rebel against God**, exploit the earth, trust in **wealth** and **idols**, and deny **God's name**.

This is a portrait of total spiritual **apostasy** and **self-reliance** apart from God.

- 1 Timothy 6:10 "The love of money is the root of all kinds of evil..."
- Psalm 115:4 "Their idols are silver and gold..."
- Revelation 9:20 "They did not repent of worshiping demons and idols..."

Text:

"And they persecute the houses of His congregations, and the faithful who hang upon the name of the Lord of Spirits."

Commentary:

The chapter ends with a clear **dividing line**:

- The wicked **persecute God's people**—those who remain **faithful to His name**.
- This highlights the enduring conflict between the **righteous** and **the unrighteous**, but also foreshadows the **vindication of the faithful** in the coming judgment.

Cross-References:

- Matthew 5:10–12 "Blessed are those who are persecuted..."
- Revelation 6:9–11 "Those slain for the word of God..."
- 2 Thessalonians 1:6–10 "God is just: He will pay back trouble to those who trouble you..."

Q Summary and Application

Enoch 46 reveals the **heavenly Son of Man**—a **Messianic figure** who is divine, eternal, righteous, and chosen to **judge the wicked and redeem the faithful**. This chapter establishes Him as the **central figure of salvation and judgment**, aligning closely with **New Testament portrayals of Christ**.

Symbol	Meaning
Son of Man	The Messiah—divine, gracious, and righteous
🐠 Judgment	Removal of corrupt kings and wicked rulers
b Fiery shame	Eternal punishment for the rebellious
† Faithful ones	Those who "hang upon" God's name despite persecution

Key Lessons:

- **God has appointed a righteous Judge**—the Son of Man—who will bring **justice and restoration**.
- Worldly power and riches mean nothing apart from reverence for God.

- Those who exalt themselves will be **humbled**, but the faithful will be **glorified**.
- The final judgment will **vindicate the righteous** and **punish the wicked** eternally.
- The identity of the Son of Man is sacred and revealed by divine instruction.

■ Book of Enoch Chapter 47 – Verse-by-Verse Commentary

Theme: God Listens to the Righteous and Prepares Judgment

Verse 1

Text:

"And in those days shall have ascended the prayer of the righteous, and the blood of the righteous from the earth before the Lord of Spirits."

Commentary:

This verse sets the scene in the **heavenly court**:

- The **prayers** of the righteous and the **blood of the martyrs** are said to **ascend before God**.
- This echoes the biblical theme that **God hears the cries of the oppressed**—especially those who suffer for righteousness.
- The phrase "blood from the earth" emphasizes the innocent lives cut short, yet not forgotten.

Spiritual Insight: Injustice may appear to go unnoticed, but **God sees and remembers**. The prayers of the righteous are **never in vain**.

Cross-References:

- Genesis 4:10 "The voice of your brother's blood cries to Me from the ground."
- Revelation 6:9–10 "How long, O Lord... will You not avenge our blood?"
- Psalm 34:17 "The righteous cry out, and the Lord hears them."

Verse 2

Text:

"In those days the holy ones who dwell above in the heavens shall unite with one voice and supplicate and pray and praise, and give thanks and bless the name of the Lord of Spirits on behalf of the blood of the righteous which has been shed, and that the prayer of the righteous may not be in vain before the Lord of Spirits, that judgment may be done unto them, and that they may not have to suffer forever."

Commentary:

This verse gives a **heavenly response**:

• The **angels** (holy ones) **intercede in unity**—joining their voice with the faithful on earth.

- They **praise God**, but also **plead for justice**, asking that the **righteous not suffer endlessly**.
- Their intercession is a testimony to divine compassion, and it mirrors the heavenly advocacy described in the New Testament.

Spiritual Insight: God's heavenly court is not passive—**angels intercede**, and heaven **longs for justice** alongside the saints.

Cross-References:

- Hebrews 12:22–24 "You have come... to an innumerable company of angels... and to the sprinkled blood..."
- Zechariah 1:12 "How long, Lord, will You withhold mercy?"
- Revelation 8:3–4 "The prayers of the saints went up before God..."

Verse 3

Text:

"In those days I saw the Head of Days when He seated himself upon the throne of His glory, and the books of the living were opened before Him: and all His host which is in heaven above and His counselors stood before Him."

Commentary:

The vision shifts to **God preparing for judgment**:

- The **Ancient of Days (Head of Days)** takes His seat, a direct parallel to **Daniel 7:9–10**.
- The Books of the Living are opened—indicating divine records of all lives, deeds, and destinies.
- The **heavenly host**—angels, watchers, and counselors—gather before the throne in solemn readiness.

This is a **divine courtroom** scene—the moment before **final judgment** begins.

Cross-References:

- Daniel 7:10 "The court sat in judgment, and the books were opened."
- Revelation 20:12 "And the books were opened... and the dead were judged..."
- Malachi 3:16 "A book of remembrance was written before Him..."

Verse 4

Text:

"And the hearts of the holy were filled with joy; because the number of the righteous had been offered,

and the prayer of the righteous had been heard, and the blood of the righteous been required before the Lord of Spirits."

Commentary:

This verse ends the chapter on a **note of triumph**:

- The **holy ones rejoice**—justice is finally coming.
- The **full number of the righteous** is complete, possibly echoing the idea that **God's judgment** will not come until His redemptive plan is fulfilled.
- Their prayers have been answered, and the blood of the righteous is now avenged.

Spiritual Insight: God's justice may be delayed, but it is **never denied**. The joy of the righteous will be **complete** when **God answers and vindicates them**.

Cross-References:

- Revelation 6:11 "They were told to rest a little longer, until the number of their fellow servants should be complete..."
- Luke 18:7–8 "Will not God bring about justice for His elect...?"
- Isaiah 25:8–9 "He will wipe away every tear... this is our God... we have waited for Him..."



🔦 Summary and Application

Enoch 47 is a stunning portrait of the **heavenly response to suffering on earth**. It assures the reader that the **righteous** are **not forgotten**—their prayers ascend, their blood is remembered, and **God is** preparing to judge in righteousness.

Image	Meaning
Prayers ascending	God hears the cries of the righteous
Books of the living	Divine record of every soul
Throne of glory	God's authority and readiness to act
Justice delivered	Joy and vindication for the holy
	Prayers ascending Books of the living Throne of glory

Key Lessons:

- **God hears** and remembers the **prayers and suffering** of His people.
- **Angels intercede** and join in holy agreement for God's justice.
- **God keeps records**—He forgets nothing, and all will be judged rightly.
- The **righteous will rejoice** when justice is done and the wicked are no more.
- God's timetable is perfect—He acts when the number is full, and never late.

■ Book of Enoch Chapter 48 – Verse-by-Verse Commentary

Theme: The Preexistent Son of Man—Light of the Nations and Judge of the Kings

Verse 1

Text:

"And in that place I saw the fountain of righteousness which was inexhaustible: and around it were many fountains of wisdom: and all the thirsty drank of them, and were filled with wisdom, and their dwellings were with the righteous and holy and elect."

Commentary:

Enoch sees a **vision of the heavenly realm**:

- The **fountain of righteousness** symbolizes **eternal, divine truth**, constantly flowing, satisfying the **spiritually thirsty**.
- Around it are **many fountains of wisdom**, meaning **divine insights and understanding** are abundant in God's presence.
- Those who **drink** are filled—this is a picture of the **righteous and elect** who live in communion with divine truth.

Cross-References:

- John 4:14 "Whoever drinks the water I give him will never thirst."
- Revelation 22:1 "A river of the water of life... flowing from the throne of God..."
- Isaiah 55:1 "Come, all who are thirsty..."

Verse 2

Text:

"And at that hour that Son of Man was named in the presence of the Lord of Spirits, and His name before the Head of Days."

Commentary:

This declares the **preexistence and divine appointment** of the **Son of Man**:

- He was **named (chosen and appointed)** before creation—in the **heavenly council**.
- "Before the Head of Days" refers to God the Father—the **Ancient of Days**, emphasizing **eternal fellowship** between the Father and the Son.

Spiritual Insight: The Messiah is not a late addition to God's plan—He is **eternally purposed and present**.

- John 17:5 "Glorify Me with the glory I had with You before the world began."
- 1 Peter 1:20 "He was chosen before the creation of the world..."
- Proverbs 8:23 "I was set up from everlasting..."

Text:

"Yea, before the sun and the signs were created, before the stars of the heaven were made, His name was named before the Lord of Spirits."

Commentary:

This continues to emphasize the **Messiah's eternal nature**:

- His role was **ordained before creation**—before sun, moon, stars, or time itself.
- This underlines the **divine origin and superiority** of the Son of Man.

Cross-References:

- Colossians 1:17 "He is before all things..."
- John 1:1 "In the beginning was the Word..."
- Revelation 13:8 "The Lamb slain from the foundation of the world..."

Verse 4

Text:

"He shall be a staff to the righteous whereon to stay themselves and not fall, and He shall be the light of the Gentiles, and the hope of those who are troubled of heart."

Commentary:

This is a prophetic description of the **Messiah's ministry**:

- He will be a **staff**—a source of **support and guidance** for the righteous.
- He is the **light of the Gentiles**—extending salvation beyond Israel, to the **entire world**.
- He brings **hope to the troubled**, comforting the brokenhearted.

- Isaiah 42:6 "I will make you a light to the Gentiles..."
- Matthew 12:21 "In His name the nations will put their hope."
- Luke 2:32 "A light for revelation to the Gentiles..."

Text:

"All who dwell on earth shall fall down and worship before Him, and will praise and bless and celebrate with song the Lord of Spirits."

Commentary:

This verse anticipates **universal worship**:

- The Son of Man receives worship that **ultimately glorifies the Father**—there's no division in divine honor.
- **Praise and celebration** surround His reign, showing **joy and reverence** in the new creation.

Cross-References:

- Philippians 2:10–11 "Every knee will bow... and every tongue confess..."
- Revelation 5:13 "To Him who sits on the throne and to the Lamb be praise..."
- Psalm 22:27 "All the families of the nations will bow down before Him."

Verse 6

Text:

"And for this reason hath He been chosen and hidden before Him, before the creation of the world and forevermore."

Commentary:

The **Messiah's hiddenness** is noted:

- He is **chosen and concealed** until the appointed time—**revealed in the fullness of God's plan**.
- This supports the theme of **progressive revelation**—He was hidden in God's purpose but would be revealed in time.

Cross-References:

- Romans 16:25–26 "The mystery kept secret for long ages but now disclosed..."
- 1 Corinthians 2:7–8 "We speak God's wisdom... hidden, which God foreordained..."
- Isaiah 49:2 "He made me a polished arrow; in His guiver He hid me."

Verse 7

Text:

"And the wisdom of the Lord of Spirits hath revealed Him to the holy and righteous; for He hath preserved the lot of the righteous, because they have hated and despised this world of unrighteousness,

and have hated all its works and ways in the name of the Lord of Spirits: for in His name they are saved, and according to His good pleasure hath it been in regard to their life."

Commentary:

This verse speaks of **salvation through the Son of Man**:

- Only the holy and righteous recognize Him—through wisdom revealed by God.
- The faithful are preserved because they **rejected unrighteousness** and **loved God's name**.
- Their **salvation is in His name**, and their destiny is based on **God's pleasure**, not human merit.

Cross-References:

- Matthew 11:25 "You have hidden these things... and revealed them to little children."
- Acts 4:12 "There is no other name under heaven... by which we must be saved."
- Ephesians 1:5 "According to the good pleasure of His will..."



Summary and Application

Enoch 48 is a Messianic cornerstone—declaring the eternal origin, redeeming mission, and final **authority** of the **Son of Man**. It connects **divine justice, worship, and salvation** to one central figure: the **Elect One** who will shepherd the righteous and judge the wicked.

Image	Meaning
Fountain of Righteousness	Eternal truth and wisdom
Son of Man	Preexistent Messiah, chosen by God
★ Light of the Gentiles	Salvation extended to all nations
A Salvation in His name	Righteous saved by grace and faith

Key Lessons:

- The **Son of Man is eternal**, chosen before the world began.
- He is **light, hope, and salvation** for the righteous and for the nations.
- The **righteous are saved** not by works, but by **God's grace and purpose**.
- **Universal worship** will one day be offered to the Lamb and to the Lord of Spirits.
- True righteousness means **rejecting the world's ways** and **clinging to the name of God**.

Book of Enoch Chapter 49 – Verse-by-Verse Commentary

Theme: The Divine Attributes and Judgment of the Son of Man

Text:

"For wisdom is poured out like water, and glory faileth not before Him for evermore."

Commentary:

This verse opens with a declaration of **wisdom flowing abundantly**, like water from a spring:

- **Wisdom** is often depicted in Scripture as life-giving and accessible to those who fear God.
- This divine wisdom **flows unceasingly**—it is **eternal**, **pure**, and never diminished.
- The "Him" referred to here is the **Son of Man**, before whom glory **never fades**—His **divine majesty is everlasting**.

Cross-References:

- Proverbs 8:1–23 Wisdom personified as pre-existent and life-giving.
- Isaiah 11:2 "The Spirit of wisdom... shall rest upon Him."
- Revelation 5:12 "Worthy is the Lamb... to receive wisdom and glory..."

Verse 2

Text:

"For He is mighty in all the secrets of righteousness, and unrighteousness shall disappear as a shadow, and shall have no continuance; because the Elect One standeth before the Lord of Spirits, and His glory is for ever and ever, and His might unto all generations."

Commentary:

This verse emphasizes the **absolute power and moral authority** of the Elect One (Son of Man):

- He holds the **secrets of righteousness**—meaning full understanding of God's justice, mercy, and truth.
- **Unrighteousness will vanish** like a fleeting shadow—**temporary and powerless** before eternal light.
- The Elect One stands before God, showing divine approval and unique authority.
- His **glory and might are eternal**, transcending all generations.

Spiritual Insight: The **presence of the righteous Judge** causes **sin and injustice to vanish**.

- Psalm 1:6 "The way of the wicked will perish."
- Daniel 7:13–14 "One like a Son of Man... His dominion is everlasting."
- John 5:22 "The Father judges no one, but has entrusted all judgment to the Son."

Text:

"And in Him dwells the spirit of wisdom, and the spirit which gives insight, and the spirit of understanding and of might, and the spirit of those who have fallen asleep in righteousness."

Commentary:

This verse lists the **spiritual attributes** that rest on the Son of Man:

- The **spirit of wisdom, insight, understanding, and might** reflect the **sevenfold Spirit of God** (cf. Isaiah 11:2, Revelation 1:4).
- "The spirit of those who have fallen asleep in righteousness" means He is also the **source of hope for the righteous dead**—a **resurrector and redeemer**.

Spiritual Insight: The Elect One embodies the **fullness of God's Spirit** and is the **keeper of the righteous**, even in death.

Cross-References:

- Isaiah 11:2 "The Spirit of the Lord shall rest upon Him..."
- John 11:25 "I am the resurrection and the life."
- Revelation 14:13 "Blessed are the dead who die in the Lord..."

Verse 4

Text:

"And He shall judge the secret things, and none shall be able to utter a lying word before Him; for He is the Elect One before the Lord of Spirits according to His good pleasure."

Commentary:

This verse highlights the **discernment and judicial authority** of the Son of Man:

- He will **judge the secrets of men**—nothing hidden escapes Him.
- No lie or deceit can stand in His presence—He is the perfect and final judge.
- He is **chosen by God** not randomly, but by divine **pleasure and purpose**.

Spiritual Insight: The Messiah judges with **absolute knowledge**, so **truth and holiness** are the only things that can stand before Him.

- Romans 2:16 "God will judge the secrets of men through Christ Jesus."
- Hebrews 4:13 "Nothing in all creation is hidden... everything is uncovered..."

• John 5:30 – "I judge only as I hear, and My judgment is just..."



Summary and Application

Enoch 49 provides a powerful theological portrait of the **Son of Man**, emphasizing His **divine** wisdom, spiritual fullness, power over unrighteousness, and ultimate role as Judge of both the living and the dead. This chapter closely parallels themes found in Isaiah, Daniel, the Gospels, and Revelation.

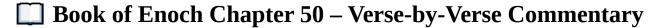
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Symbol	Meaning
♦ Wisdom as water	Divine truth abundantly poured out
Glory that never fails	Eternal majesty of the Messiah
Judge of secrets	Nothing hidden from His sight
Spirit of the righteous	Assurance of resurrection and reward

Key Lessons:

Crumbal

- The **Son of Man is filled with the Spirit** of wisdom, power, and truth.
- Righteousness flows from Him, and sin cannot survive His presence.
- He is the **eternal Judge**, chosen by God to reveal hidden things and establish justice.
- The **righteous dead have hope** because they are remembered by Him.
- In His presence, **lies vanish** and only **truth endures**.



Theme: The Day of Judgment and the Everlasting Joy of the Righteous

Verse 1

Text:

"And in those days shall the earth also give back that which has been entrusted to it, and Sheol also shall give back that which it has received, and hell shall give back that which it owes."

Commentary:

This verse introduces the concept of **resurrection and final judgment**:

- The **earth**, **Sheol** (the realm of the dead), and **hell** are portrayed as **temporary holding places** for the dead—righteous and wicked alike.
- On the day of judgment, they will **release the dead for judgment**—a direct allusion to resurrection.

• This teaches **accountability**—even in death, **souls are not lost or forgotten**.

Cross-References:

- Revelation 20:13 "The sea gave up the dead... Death and Hades gave up the dead..."
- Daniel 12:2 "Many who sleep in the dust shall awake..."
- John 5:28–29 "All who are in the graves will hear His voice..."

Verse 2

Text:

"And He shall choose the righteous and holy from among them: for the day has drawn nigh that they should be saved."

Commentary:

The **Elect One (Son of Man)** plays a central role in this final separation:

- He will choose (or separate) the righteous from the rest—indicating a divine judgment of souls.
- The righteous are **not saved by merit**, but by being **chosen** and being **holy** (set apart).
- This is the **fulfillment** of the promise of salvation for the faithful.

Cross-References:

- Matthew 25:32–34 "He will separate them... and say, 'Come, you blessed of My Father...'"
- Malachi 3:17 "They shall be Mine... when I make up My treasured possession..."
- Romans 8:33 "Who shall bring any charge against God's elect?"

Verse 3

Text:

"And the Elect One shall in those days sit upon His throne, and His mouth shall pour forth all the secrets of wisdom and counsel: for the Lord of Spirits hath given them to Him and hath glorified Him."

Commentary:

This verse further emphasizes the **enthronement of the Messiah**:

- The **Elect One (Son of Man)** is now **enthroned**, symbolizing **authority and kingship**.
- His words will pour out divine wisdom, showing He is the source of truth, revelation, and judgment.
- His authority is given by the Lord of Spirits (God the Father)—a clear indicator of divine approval and unity.

Cross-References:

- Psalm 2:6–8 "I have set My King on Zion... Ask of Me, and I will give..."
- Matthew 28:18 "All authority in heaven and on earth has been given to Me."
- Revelation 19:11–13 "From His mouth comes a sharp sword..."

Verse 4

Text:

"And in those days shall the mountains leap like rams, and the hills also shall skip like lambs satisfied with milk, and the faces of all the angels in heaven shall be lighted up with joy."

Commentary:

This is a **poetic picture of cosmic celebration**:

- The **mountains and hills** represent **creation rejoicing** in the triumph of righteousness—imagery taken from Isaiah and the Psalms.
- Even the **angels rejoice**, because the time for **divine justice and restoration** has come.
- The earth is **no longer groaning** (Romans 8:22), but now **leaping in joy**.

Cross-References:

- Psalm 114:4 "The mountains skipped like rams..."
- Isaiah 55:12 "The mountains and hills shall break forth into singing..."
- Luke 15:10 "There is joy in the presence of the angels of God over one sinner who repents."

Verse 5

Text:

"And the earth shall rejoice, and the righteous shall dwell upon it, and the elect shall walk thereon."

Commentary:

This verse concludes with a picture of the **renewed earth**, now the **inheritance of the righteous**:

- The **earth rejoices**—evil is purged, justice reigns.
- The **righteous and elect** are not removed from the earth—they are established upon it in **peace and glory**.
- This reflects a **restored Eden**, a **New Earth** reality where God's people **walk in His presence forever**.

Cross-References:

• Matthew 5:5 – "Blessed are the meek, for they shall inherit the earth."

- Revelation 21:1–3 "A new heaven and a new earth... and the dwelling of God is with men."
- Psalm 37:29 "The righteous shall inherit the land and dwell in it forever."

Q Summary and Application

Enoch 50 gives a sweeping view of the **final judgment**, the **resurrection of the dead**, the **exaltation of the righteous**, and the **joy of all creation** under the reign of the **Elect One**. It brings assurance that the faithful will not be forgotten and that the world itself will one day be restored under divine rule.

Image	Meaning
Earth gives back	Resurrection of the dead
Elect One enthroned	Christ as Judge and King
Mountains leaping	Creation rejoicing
🛱 Righteous on earth	Eternal inheritance and peace

Key Lessons:

- The dead will be **raised for judgment**—no soul is lost in death.
- The **Elect One (Messiah)** has divine authority to judge and save.
- The **righteous will inherit the earth**, not just spiritually but physically.
- **Creation itself** will rejoice when righteousness reigns.
- In the end, there is **joy, justice, and eternal peace** for those who belong to God.

■ Book of Enoch Chapter 51 – Verse-by-Verse Commentary

Theme: Resurrection, Transformation, and the Triumph of the Righteous

Verse 1

Text:

"And in those days shall the earth also give back that which has been entrusted to it, and Sheol also shall give back that which it has received, and hell shall give back that which it owes."

Commentary:

This repeats and reinforces the **resurrection promise**:

- The **earth, Sheol, and hell** are depicted as **temporary holding places** for the dead.
- On the **day of judgment**, they will release the souls of all who have died—**no one is lost**, and all will be **raised to face judgment**.

• This shows a **universal resurrection**, a belief echoed in both Enoch and the New Testament.

Cross-References:

- Revelation 20:13 "The sea gave up the dead... Death and Hades gave up the dead..."
- John 5:28–29 "All who are in the graves will hear His voice..."
- Daniel 12:2 "Many of those who sleep in the dust of the earth shall awake..."

Verse 2

Text:

"And in those days shall the Elect One sit on His throne, and all the secrets of wisdom shall proceed from the counsel of His mouth, for the Lord of Spirits hath given it to Him and hath glorified Him."

Commentary:

This reveals the **authority and enthronement of the Elect One** (the Messiah):

- He is seated on a **throne of judgment**, indicating **divine kingship**.
- The wisdom of God flows from Him—He speaks with divine authority and perfect understanding.
- The **Lord of Spirits** (God) has **glorified and empowered Him** for this role.

Cross-References:

- Matthew 28:18 "All authority in heaven and on earth has been given to Me."
- Revelation 20:11–12 "Then I saw a great white throne..."
- Isaiah 11:2–4 "The Spirit of wisdom... shall rest upon Him... He shall judge..."

Verse 3

Text:

"And in those days shall the mountains leap like rams, and the hills also shall skip like lambs satisfied with milk, and the faces of all the angels in heaven shall be lighted up with joy."

Commentary:

A poetic picture of **creation rejoicing**:

- The **mountains and hills** celebrate the arrival of justice and righteousness.
- This joy reflects **Psalm 114** and **Isaiah 55**, where **creation rejoices** at God's redemption.
- Even the **angels rejoice**—heaven is in perfect unity with the divine plan.

- Psalm 114:4 "The mountains skipped like rams..."
- Isaiah 55:12 "The mountains and hills shall break forth into singing..."
- Luke 15:10 "There is joy in the presence of the angels of God..."

Text:

"And the earth shall rejoice, and the righteous shall dwell upon it, and the elect shall walk thereon."

Commentary:

This verse presents the **eternal inheritance** of the faithful:

- The **earth is renewed** and now belongs to the **righteous and elect**.
- No longer a place of death, corruption, or rebellion—it becomes a paradise for God's people.
- This reflects a **restored Eden**, where God's people **live and walk with Him forever**.

Cross-References:

- Matthew 5:5 "Blessed are the meek, for they shall inherit the earth."
- Revelation 21:1–3 "Then I saw a new heaven and a new earth..."
- Psalm 37:29 "The righteous shall inherit the land and dwell in it forever."

Summary and Application

Enoch 51 gives a **clear vision of resurrection**, **judgment**, and **final reward**. It offers hope that **death is not the end**, that the **righteous will be transformed**, and that they will inherit a **renewed earth**, living under the eternal reign of the **Elect One**.

Symbol	Meaning
Earth gives back	Resurrection of the dead
Elect One enthroned	Messiah as Judge and King
Skipping mountains	Creation rejoices
Righteous walk the earth	Eternal inheritance in a restored world

Key Lessons:

- The **righteous dead will rise** and dwell in glory.
- The **Elect One (Messiah)** will rule in wisdom and justice.
- Even **nature rejoices** at the triumph of God's plan.

- The **final state** of God's people is not in the clouds, but on a **restored and redeemed earth**.
- All who love righteousness have **eternal joy and inheritance** ahead.

■ Book of Enoch Chapter 52 – Verse-by-Verse Commentary

Theme: The Futility of Earthly Power Before Divine Judgment

Verse 1

Text:

"And after those days in that place where I had seen all the visions of that which is hidden—for I had been carried off in a whirlwind and they had borne me towards the west—"

Commentary:

- Enoch begins a new vision.
- He was **transported by a whirlwind**, suggesting divine movement or prophetic rapture (cf. Elijah).
- He's now looking **west**, a direction that in ancient thought could symbolize **death**, **the unknown**, **or judgment**.

Cross-References:

- 2 Kings 2:11 Elijah "went up by a whirlwind into heaven."
- Ezekiel 1:4 "A whirlwind came out of the north."
- Revelation 4:1 "A door was opened in heaven... and I was in the spirit."

Verse 2

Text:

"There mine eyes saw all the secret things of heaven that shall be, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead."

Commentary:

- Enoch sees **six mysterious mountains**, each made from different metals:
 - **Iron** (war, strength),
 - **Copper** (durability),
 - Silver and gold (wealth, value),
 - **Soft metal** (e.g., tin or brass malleable, temporary),

- **Lead** (heavy, corruptible).
- These represent the resources, empires, and powers of the earth.

Interpretation: These metallic mountains are symbols of **nations or kingdoms** (like in Daniel 2), showing the **foundation of human pride and material strength**.

Cross-References:

- Daniel 2:31–45 Statue made of metals representing world empires.
- Revelation 18:12 "Merchandise of gold, silver, and precious metals..."
- James 5:1–3 "Your gold and silver are corroded..."

Verse 3

Text:

"And I asked the angel who went with me, saying, 'What things are these which I have seen in secret?'"

Commentary:

- Enoch seeks understanding—modeling the **humility of a true prophet**.
- He acknowledges these things are **"secret"**—not obvious, requiring divine explanation.

Spiritual Insight: Even heavenly visions need **revelation** to be rightly interpreted.

Verse 4

Text:

"And he said unto me: 'All these things which thou hast seen shall serve the dominion of His Anointed One, that He may be potent and mighty on the earth.'"

Commentary:

- The **angel explains**: These mountains (resources/kingdoms) will serve the **Anointed One** (Elect One/Messiah).
- Rather than stand against Him, they will be subdued under His authority.
- He will be **"potent and mighty"**—ruling all nations with power and justice.

- Psalm 2:8–9 "Ask of Me, and I will give You the nations... You shall break them..."
- Revelation 11:15 "The kingdom of this world has become the kingdom of our Lord..."
- Isaiah 9:6–7 "The government will be upon His shoulders..."

Text:

"And that angel of peace answered, saying unto me: 'Wait a little, and there shall be revealed unto thee all the secret things which surround the Lord of Spirits.'"

Commentary:

- Enoch is told to wait, indicating that prophetic understanding unfolds progressively.
- He is promised even deeper revelations about the **presence and glory of God**.

Spiritual Insight: Revelation comes **to the patient and faithful**, not all at once.

Verse 6

Text:

"And these mountains which thine eyes have seen, the mountain of iron, and the mountain of copper, and the mountain of silver, and the mountain of gold, and the mountain of soft metal, and the mountain of lead, all these shall be in the presence of the Elect One as wax before the fire, and like the water which streams down from above upon those mountains, they shall be weak before His feet."

Commentary:

- These powerful, majestic mountains—symbols of **nations**, **wealth**, **and might**—will **melt and collapse** before the Messiah.
- "Wax before fire" and "water streaming down" show that nothing can stand in the day of His judgment.
- Their **pride and permanence are illusions**—only God's kingdom endures.

Cross-References:

- Daniel 2:35 "Then the iron, clay, bronze, silver, and gold were crushed together..."
- Isaiah 2:12–17 "The Lord alone will be exalted... all the proud shall be brought low."
- Revelation 6:15–17 "The kings of the earth... hid themselves... from the wrath of the Lamb."

Verse 7

Text:

"And it shall come to pass in those days that none shall be saved, either by gold or by silver, and none shall be able to escape."

Commentary:

- This verse is a **solemn warning**: on the day of the Lord, **money and material wealth will not** save anyone.
- No one will be able to **buy salvation**, escape judgment, or bribe their way out of God's justice.

Spiritual Insight: Only righteousness and faith in the Elect One will secure salvation.

Cross-References:

- Zephaniah 1:18 "Neither their silver nor their gold will be able to deliver them..."
- Proverbs 11:4 "Riches do not profit in the day of wrath..."
- Matthew 6:19–20 "Lay up for yourselves treasures in heaven..."

Summary and Application

Enoch 52 is a vision of how all **earthly strength, wealth, and power will dissolve** before the glory of the **Elect One (Messiah)**. It reminds us that **true power belongs to God**, and everything not built on righteousness will be shaken and removed.

Symbol Meaning

Mountains of metal Earthly kingdoms and riches

Wax before fire Human power dissolving before divine judgment

Elect One enthroned Christ's eternal dominion Gold and silver fail Material wealth cannot save

Key Lessons:

- **Material wealth and political power** are temporary and will not stand in God's presence.
- The **Messiah (Elect One)** will reign supreme—no kingdom or empire will resist Him.
- **Salvation cannot be bought**—only those who walk in righteousness will stand.
- All creation will ultimately **submit to the King of Kings**, and justice will be universal.



■ Book of Enoch Chapter 53 – Verse-by-Verse Commentary

Theme: The Judgment of the Kings and the Mighty

Verse 1

Text:

"There mine eyes saw a deep valley with open mouths, and all who dwell on the earth and sea and

islands shall bring to Him gifts and presents and tokens of homage, but that deep valley shall not become full."

Commentary:

- Enoch sees a **deep valley**—likely a symbol of **divine judgment**, possibly even **hell or a pit of punishment**.
- All people will offer **gifts and homage**, possibly in a futile attempt to **appease judgment** or express reverence toward the Elect One.
- However, the valley is **never filled**, symbolizing the **insatiable nature of judgment** upon the wicked.

Cross-References:

- Isaiah 5:14 "Sheol has enlarged its appetite and opened its mouth without measure..."
- Revelation 14:10–11 "The smoke of their torment goes up forever..."
- Micah 6:6–8 Sacrifices do not save, but justice, mercy, and humility do.

Verse 2

Text:

"And their hands commit lawless deeds, and the sinners devour all whom they lawlessly oppress; yet the sinners shall be destroyed before the face of the Lord of Spirits, and they shall be banished from off the face of His earth, and they shall perish for ever and ever."

Commentary:

- The **sinners**—especially powerful oppressors—are guilty of **lawless violence and exploitation**.
- But they will be **destroyed and banished**, both from **God's presence** and from the **renewed earth**.
- Their fate is **eternal destruction**, a strong warning against unrepentant wickedness.

Cross-References:

- Psalm 37:9 "Evildoers shall be cut off..."
- Revelation 20:15 "Anyone not found in the Book of Life was cast into the lake of fire."
- Matthew 25:41 "Depart from Me... into the eternal fire prepared for the devil and his angels."

Verse 3

Text:

"For I saw all the angels of punishment abiding and preparing all the instruments of Satan."

Commentary:

- Enoch sees **angels of punishment** preparing for the execution of judgment.
- These angels are agents of divine justice, not demons—they carry out the righteous decrees of God.
- The "instruments of Satan" likely refers to the tools of judgment, used to bring down those aligned with evil.

Cross-References:

- Revelation 15:6–8 Angels with bowls of God's wrath.
- 2 Thessalonians 1:7–9 The Lord will come with **mighty angels in flaming fire**.
- Psalm 103:20 "His angels, mighty in strength, who do His word..."

Verse 4

Text:

"And I asked the angel of peace who went with me: 'For whom are they preparing these instruments?'"

Commentary:

- Enoch, as a **faithful prophet**, seeks understanding of the **vision of judgment**.
- The **"angel of peace"** is his divine guide—suggesting that even harsh visions are revealed in the context of God's purpose for peace and order.

Verse 5

Text:

"And he said unto me: 'They prepare these for the kings and the mighty of this earth, that they may be destroyed thereby.'"

Commentary:

- The **instruments of judgment** are intended specifically for the **kings and mighty ones**—those who abused their **earthly power and wealth**.
- Their fate is **destruction**, not because of their position, but because of their **corruption and injustice**.

Cross-References:

• Psalm 2:2–5 – "The kings of the earth set themselves... but He who sits in the heavens laughs..."

- Revelation 6:15–17 Kings and mighty men hide from the wrath of the Lamb.
- Isaiah 24:21 "The Lord will punish the host of the high ones... and the kings of the earth."

Text:

"And after this the Righteous and Elect One shall cause the house of His congregation to appear; from henceforth they shall be no more hindered in the name of the Lord of Spirits."

Commentary:

- After judgment, the **Elect One (Messiah)** will **establish the house of His people**—a symbol of the **redeemed community**, the righteous.
- They will no longer be **oppressed or hindered** by evil or the wicked.
- God's name guarantees this restoration—**final victory and peace** for the faithful.

Cross-References:

- Revelation 21:2–4 "The holy city... prepared as a bride... God will wipe away every tear..."
- Ezekiel 37:27 "My dwelling place shall be with them..."
- Matthew 16:18 "I will build My church, and the gates of hell shall not prevail against it."

Verse 7

Text:

"And these mountains shall not stand as the earth before His righteousness, but the hills shall be as a fountain of water, and the righteous shall have rest from the oppression of sinners."

Commentary:

- The **mountains** (representing powerful nations, systems, or rulers) will **collapse** before the **righteousness of God**.
- The hills, once symbols of power, will become life-giving sources, like a fountain of water.
- The **righteous will finally rest**, no longer burdened by the tyranny of the wicked.

- Isaiah 40:4 "Every mountain and hill shall be made low..."
- Psalm 23:2 "He leads me beside still waters..."
- Matthew 11:28 "Come to Me... and I will give you rest."



Summary and Application

Enoch 53 reveals the **terrifying judgment** that awaits the **proud rulers and oppressors** of the world, but also promises **comfort and rest** for the righteous. It's a reminder that **God sees every injustice**, and He will **ultimately vindicate His people**.

Symbol	Meaning
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A Deep valley Hell or place of judgment Instruments of punishment Divine tools of justice Kings & mighty Earthly oppressors

House of the righteous Redeemed and gathered people of God

△ Hills as fountains Life and peace in the new age

Key Lessons:

- **Wealth and power** will not shield the wicked from divine judgment.
- The **angels of punishment** serve God's justice with precision.
- God will **vindicate the righteous** and establish a **holy community** under His rule.
- The **Elect One (Messiah)** will remove all hindrances and give **eternal rest** to His people.
- The **earth itself will be transformed**—from a place of oppression to a place of life and peace.

Book of Enoch Chapter 54 – Verse-by-Verse Commentary

Theme: The Binding of the Rebellious and the Coming Day of Wrath

Verse 1

Text:

"And I looked and turned to another part of the earth, and saw there a deep valley with burning fire."

Commentary:

- Enoch is shown a **new vision** in another area of the earth—perhaps symbolizing a **hidden** realm of judgment.
- A deep valley filled with fire suggests a place of eternal punishment, similar to the lake of fire imagery in Revelation.
- This sets the stage for the **execution of divine justice**.

- Revelation 20:14–15 "The lake of fire... is the second death."
- Isaiah 66:24 "Their worm shall not die, and their fire shall not be quenched."

• Matthew 13:42 – "Furnace of fire, where there will be weeping and gnashing of teeth."

Verse 2

Text:

"And they brought the kings and the mighty, and began to cast them into this deep valley."

Commentary:

- The **kings and mighty ones**, previously mentioned as oppressors and enemies of God, are now **cast into the place of fire**.
- This shows that **no human authority or wealth** can prevent God's judgment.
- Their judgment is public and final—they are brought, not escaping.

Cross-References:

- Revelation 19:18–20 "The kings of the earth... were captured and thrown alive into the lake of fire."
- Psalm 2:10–12 "Be wise, O kings... serve the Lord with fear..."
- Ezekiel 32 Lamentation over fallen kings cast into the pit.

Verse 3

Text:

"And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight."

Commentary:

- The instruments of judgment are **massive iron chains**—a symbol of **bondage, captivity, and eternal restraint**.
- These chains are not just physical but symbolize divine authority to bind spiritual forces of evil.

- 2 Peter 2:4 "God did not spare angels... but cast them into hell... in chains of darkness."
- Jude 1:6 "The angels... He has kept in eternal chains under darkness..."
- Revelation 20:1–3 An angel binds Satan with a great chain.

Text:

"And I asked the angel of peace who went with me, saying: 'For whom are these chains being prepared?'"

Commentary:

- As in earlier visions, Enoch asks questions, modeling a heart eager to understand God's judgment.
- The "angel of peace" remains his guide—showing that even judgment is ultimately part of the peaceful order God will restore.

Verse 5

Text:

"And he said unto me: 'These are being prepared for the hosts of Azazel, so that they may take them and cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as the Lord of Spirits commanded.'"

Commentary:

- The **chains are for the hosts of Azazel**—the **fallen angels** who corrupted humanity in Genesis 6 and in Enoch 6–9.
- They are being **cast into a bottomless abyss**, representing **total separation and irreversible doom**.
- **Covering their jaws** likely symbolizes **silencing them permanently**, showing they will no longer deceive or defile.

Cross-References:

- Enoch 10:4–6 Azazel is bound in darkness and cast into a pit.
- Revelation 20:3 Satan is bound and sealed in the abyss.
- Isaiah 24:21–22 "The host of the high ones... will be shut up in prison."

Verse 6

Text:

"And Michael, and Gabriel, and Raphael, and Phanuel, shall take hold of them on that great day, and cast them on that day into the burning furnace, that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth."

Commentary:

- **Four archangels**—Michael (warrior), Gabriel (messenger), Raphael (healer), and Phanuel (face of God)—act as **executioners of God's justice**.
- They cast the fallen angels into the **burning furnace**, a powerful image of **eternal retribution**.
- Their crime: they **sided with Satan** and **led humanity into corruption**.

Cross-References:

- Enoch 9–10 These four archangels previously interceded on behalf of humanity.
- Revelation 12:7–9 Michael defeats the dragon (Satan).
- Matthew 13:41–42 Angels gather out all lawbreakers and cast them into the furnace.

Verse 7

Text:

"And in those days shall punishment come from the Lord of Spirits, and He will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth."

Commentary:

- This verse refers to another divine judgment like the Flood, where water from above and below will be released.
- This could be symbolic or literal, pointing to **global judgment**—a re-purification of the earth.

Cross-References:

- Genesis 7:11 "All the fountains of the great deep burst forth, and the windows of the heavens were opened."
- Psalm 104:6–9 God's control over the waters.
- Revelation 8:8 Judgment upon the waters.

Verse 8

Text:

"And all the waters shall be joined with the waters: that which is above the heavens is the masculine, and the water which is beneath the earth is the feminine."

Commentary:

- The union of waters above and below may symbolize complete judgment or a cosmic cleansing.
- The "masculine" and "feminine" waters possibly reflect ancient cosmology—sky and earth joining in divine wrath.

Spiritual Insight: God is not only judge over individuals but also over the **natural and cosmic order**.

Verse 9

Text:

"And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven."

Commentary:

- This is a **universal judgment**—targeting **all the wicked**, both visible and hidden.
- No one who has **rebelled or followed evil** will escape the divine purging.

Cross-References:

- Isaiah 13:9 "Behold, the day of the Lord comes... to destroy the sinners from it."
- Revelation 6:15–17 All people, great and small, hide from God's wrath.



Summary and Application

Enoch 54 presents a terrifying yet necessary vision of **final justice**. It shows the **fall of angelic and** human rebels, the role of righteous angels in executing God's commands, and a cosmic purging by fire and water. This chapter affirms: **God will not leave evil unpunished**, and **judgment is inevitable** for the unrepentant.

Symbol	Meaning
Iron chains	Binding of fallen angels and rulers
Burning valley	Place of judgment (Hell or Abyss)
Archangels	Instruments of divine justice
♦ Waters above/below	Cosmic judgment like the Flood
6 Furnace	Final and eternal punishment

Key Lessons:

- The fallen angels and their followers will face eternal judgment.
- **Power and influence** are no protection against God's justice.
- **Heavenly angels** actively carry out God's will to judge evil.
- God's judgment is just, final, and all-encompassing—affecting both the heavens and the earth.
- We must live in **righteousness and reverence**, for the day of reckoning is certain.

■ Book of Enoch Chapter 55 – Verse-by-Verse Commentary

Theme: A Declaration of Righteous Judgment and the Fall of the Proud

Verse 1

Text:

"And after this I saw another host of wagons, and men riding therein, and coming on the winds from the east and from the west to the south."

Commentary:

- Enoch sees a host of wagons—possibly heavenly chariots or forces of judgment.
- The riders come on the **winds** from various directions, indicating a **universal gathering** for divine purpose.
- The **south, east, and west** could represent the **completeness of God's movement** across the earth—though the **north is notably absent**, which might symbolize judgment or restraint.

Cross-References:

- Zechariah 6:1–8 Four chariots going out to the four winds of heaven.
- Psalm 104:3 "He makes the clouds His chariot..."
- Revelation 7:1 Angels standing at the four corners of the earth, holding back winds.

Verse 2

Text:

"And the noise of their wagons was heard, and when this turmoil took place the holy ones from heaven remarked it, and the pillars of the earth were moved from their place, and the sound thereof was heard from one end of heaven to the other in one day."

Commentary:

- The arrival of these heavenly forces is **loud and earth-shaking**.
- Even the **pillars of the earth**—a metaphor for the foundations of creation—are moved.
- The sound reaching from **one end of heaven to the other** suggests a **cosmic event**, marking a **divine intervention** that cannot be ignored.

Cross-References:

- Hebrews 12:26 "Yet once more I will shake not only the earth but also the heavens."
- Isaiah 13:13 "The earth will shake out of its place..."

• Psalm 18:7 – "Then the earth shook and trembled..."

Verse 3

Text:

"And all shall fall down and worship the Lord of Spirits. And this is the end of the second parable."

Commentary:

- The chapter ends with a **universal act of worship**: all will fall and recognize the **sovereignty of** God.
- Whether willingly or by compulsion, every creature acknowledges the Lord of Spirits (God Almighty).
- The mention of the **second parable ending** indicates this is a **concluding vision** of a major section within Enoch's prophetic narrative.

Cross-References:

- Philippians 2:10–11 "At the name of Jesus every knee should bow... and every tongue confess..."
- Isaiah 45:23 "To Me every knee shall bow, every tongue shall swear allegiance."
- Revelation 5:13 "Every creature... saying, 'To Him who sits on the throne... be blessing and honor..."



Summary and Application

Enoch 55 offers a **short but striking vision**: the coming of heavenly forces, the shaking of the very foundations of the earth, and the **inevitable worship of God by all**. It concludes the **Second Parable**, which focused on the Elect One (Messiah), judgment, and the fate of kings and sinners.

Symbol	Meaning
Wagons	Divine agents or chariots of judgment
Winds from 3 directions	Worldwide or cosmic movement
Shaking of pillars	Disruption of the earth's order
🚨 Universal worship	All will acknowledge God's authority

Key Lessons:

- God's judgment is universal—no place or person can escape it.
- The **heavenly hosts move with divine purpose** to fulfill His will.

- The earth will tremble, and all will bow before the Lord of Spirits.
- This chapter calls readers to **humble themselves now**, before that inevitable day arrives.

■ Book of Enoch Chapter 56 – Verse-by-Verse Commentary

Theme: The Gathering of Nations for Judgment and the Fall of the Mighty

Verse 1

Text:

"And I saw there the hosts of the angels of punishment going, and they held scourges and chains of iron and bronze."

Commentary:

- Enoch sees **angels of punishment** again, this time **armed with scourges (whips) and chains**, symbolizing **judgment and captivity**.
- **Iron and bronze** evoke imagery of **unyielding judgment**—these are tools not of discipline, but of **eternal condemnation**.
- These angels are prepared to act **decisively and forcefully**.

Cross-References:

- Jude 1:6 Angels who did not keep their position are kept in chains.
- Revelation 9:14–15 Angels bound at the Euphrates are released for destruction.
- Revelation 19:15 Christ strikes the nations with a rod of iron.

Verse 2

Text:

"And I asked the angel of peace who went with me, saying: 'To whom are these who hold the scourges going?'"

- Enoch again shows his **prophetic curiosity and humility**.
- He turns to the **angel of peace**, a recurring guide, to understand the vision.
- The question anticipates a **revelation about who will be judged**.

Text:

"And he said unto me: 'To their elect and beloved ones, that they may be cast into the chasm of the abyss of the valley.'"

Commentary:

- This verse contains **textual ambiguity**; some manuscripts read it as directed against the **"elect and beloved ones of the wicked"**—that is, **their favored ones**, not the righteous.
- These individuals will be **cast into the abyss**, a recurring symbol of **final punishment and separation from God**.
- This shows that **those aligned with evil**, no matter how honored on earth, will fall.

Cross-References:

- Revelation 20:3 Satan cast into the bottomless pit.
- Matthew 13:41–42 The Son of Man will cast out all lawbreakers into the furnace.
- Isaiah 14:15 "You are brought down to Sheol, to the far reaches of the pit."

Verse 4

Text:

"And that valley shall be filled with their elect and beloved, and the days of their lives shall be at an end, and the days of their leading astray shall not henceforth be reckoned."

Commentary:

- The **valley of judgment** will be filled with those who were once **powerful, exalted, and admired** by the world.
- Their lives and their influence—especially their ability to lead others astray—will come to a
 permanent end.
- This highlights the **finality of divine justice**.

Cross-References:

- Psalm 73:18–19 "Truly you set them in slippery places... they are destroyed in a moment."
- Revelation 18:23 "Your merchants were the great men of the earth... and by your sorcery all nations were deceived."
- Matthew 7:13 "Wide is the gate that leads to destruction..."

Text:

"And in those days the angels shall return and hurl themselves to the east upon the Parthians and Medes: they shall stir up the kings, so that a spirit of unrest shall come upon them, and they shall rouse them from their thrones, that they may break forth as lions from their lairs, and as hungry wolves among their flocks."

Commentary:

- The **angels of punishment now go east**, toward the **Parthians and Medes** (ancient empires from modern-day Iran and surrounding regions).
- These once-mighty nations symbolize the **end-time rebellious powers**.
- A spirit of unrest—possibly demonic deception or divine provocation—causes kings to rise in aggression.
- They are likened to **lions and wolves**, fierce predators ready to **devour the weak**—but ultimately heading into their own destruction.

Cross-References:

- Revelation 16:14–16 Demonic spirits gather kings for battle at Armageddon.
- Jeremiah 50:42 "They lay hold of bow and spear; they are cruel and have no mercy."
- Ezekiel 38:2–4 Gog and Magog stirred up for war.

Verse 6

Text:

"And they shall go up and tread under foot the land of His elect ones, and the land of His elect ones shall be before them a threshing-floor and a highway."

Commentary:

- These stirred-up nations **invade the land of the elect**—possibly Israel or the place of God's people in the last days.
- But the land becomes a "threshing-floor"—a place of purification and judgment.
- A "highway" could mean the **path of divine purpose**, where the **wicked march to their own judgment**.

Cross-References:

- Isaiah 10:5–6 "Woe to Assyria... I send him against a godless nation."
- Joel 3:9–14 Nations gathered in the Valley of Decision.
- Revelation 11:2 "The holy city they will trample for 42 months."

Text:

"But the city of My righteous shall be a hindrance to their horses, and they shall begin to fight among themselves, and their right hand shall be strong against themselves, and a man shall not know his brother, nor a son his father or his mother, till there be no number of the corpses through their slaughter, and their punishment be not in vain."

Commentary:

- The **righteous city** (possibly New Jerusalem or the remnant of the faithful) **resists their** advance.
- The enemies turn on one another—internal division and confusion cause them to selfdestruct.
- The scene becomes one of chaos, carnage, and divine retribution—so many corpses that they cannot be counted.
- This is the fulfillment of **God's vengeance—not arbitrary**, but a **just and final punishment**.

Cross-References:

- Judges 7:22 Enemies turn swords against one another in confusion.
- Zechariah 14:13 "Great panic from the Lord... each will seize the hand of another."
- Revelation 17:16 "The ten horns... will hate the harlot... and burn her with fire."

Summary and Application

Enoch 56 is a vivid picture of the **last-days gathering of nations**, stirred by **restless spirits and** divine judgment, to fight against God's people—only to be judged themselves. It reveals a world **deceived by violence**, but ultimately **defeated by the justice of God**.

Symbol	Meaning
Chains & scourges	Divine instruments of judgment
🐯 Lions and wolves	Aggression of wicked rulers
Threshing floor	Place of judgment and separation
X Civil war among the wicked	God turns the enemy against themselves
Righteous city	God's people preserved and protected

Key Lessons:

- **Powerful nations and rulers** can be stirred up for evil, but their plans serve God's greater purpose.
- False unity among the wicked leads to self-destruction.
- God allows temporary affliction of the elect, but He always brings deliverance and vengeance.
- The righteous need not fear, for **God fights on their behalf**, and His enemies will **turn on themselves**.
- Divine justice is **never in vain**—God will repay the wicked and uphold the faithful.

■ Book of Enoch Chapter 57 – Verse-by-Verse Commentary

Theme: The Final Shaking of Heaven and Earth Before Judgment

Verse 1

Text:

"And it came to pass after this that I saw another host of wagons, and men riding thereon, and coming on the winds from the east and from the west to the south."

Commentary:

- Enoch is shown **another vision of heavenly forces**: a host of **chariots or wagons**, often symbolic of **divine intervention or angelic movement**.
- The men riding upon them represent angelic beings or heavenly warriors.
- They come on the **winds**—a common biblical symbol for **divine power and swift judgment**.
- The directions—east, west, and south—suggest that all parts of the earth are being drawn in. The omission of the north might suggest that evil or rebellion lies in that direction, or it may remain ominously silent, awaiting judgment.

Cross-References:

- Zechariah 6:1–8 Four chariots emerge from between two mountains of bronze, symbolizing God's judgments through angelic forces.
- Psalm 104:3 "He makes the clouds His chariot; He rides on the wings of the wind."
- Isaiah 66:15 "For behold, the Lord will come in fire, and His chariots like the whirlwind..."

Text:

"And the noise of their wagons was heard, and when this turmoil took place, the holy ones from heaven remarked it, and the pillars of the earth were moved from their place, and the sound thereof was heard from one end of heaven to the other in one day."

Commentary:

- The **sound of these wagons** is loud and terrifying—a **great turmoil or commotion** that echoes across the universe.
- Even the **"holy ones from heaven"**—likely angels—**notice and comment** on this. It signals something extraordinary and imminent.
- The **pillars of the earth**—symbolic of its foundational forces—are **shaken**.
- The sound is **heard from one end of heaven to the other**, meaning **no part of creation remains untouched**.
- The fact that this occurs **in one day** highlights the **suddenness and universality** of divine judgment.

Cross-References:

- Hebrews 12:26–27 "Yet once more I will shake not only the earth but also the heavens..."
- Isaiah 13:13 "The earth will shake out of its place in the wrath of the Lord..."
- Revelation 6:14 "The sky vanished like a scroll... and every mountain and island was removed."

Verse 3

Text:

"And all shall fall down and worship the Lord of Spirits. And this is the end of the second parable."

- This final verse echoes a theme found throughout apocalyptic Scripture: **the universal recognition of God's supremacy**.
- After the shaking, noise, and movement of heavenly armies, all beings fall in worship before
 the Lord of Spirits (a name used for God in Enoch emphasizing His sovereignty over both
 spiritual and earthly realms).
- The second parable ends here, which spanned from Chapter 45 to Chapter 57, focusing on the Elect One (Messiah), the judgment of the wicked, the war of the angels, and the vindication of the righteous.

Cross-References:

- Philippians 2:10–11 "That at the name of Jesus every knee should bow... and every tongue confess..."
- Revelation 5:13 "Every creature... saying: 'Blessing and honor and glory... be to Him who sits on the throne..."
- Isaiah 45:23 "To Me every knee shall bow, every tongue shall swear allegiance."



Summary and Application

Enoch 57 is a **cosmic crescendo** of divine warfare and holy procession. Though short, this chapter is full of motion, sound, and awe. It announces the approaching judgment of God with angelic hosts mobilizing for action, the **earth trembling**, and **all creation bowing** in reverence.

Symbol Meaning

Heavenly wagons Angelic or divine chariots prepared for judgment

₩inds Speed and power of God's action

Earth's pillars shaking Cosmic disruption of the current world order

Universal worship Submission to God's supreme rule

End of second parable Culmination of a major prophetic theme

Key Lessons:

- God's judgment comes swiftly, and all creation will be affected.
- Heavenly hosts are not passive; they are actively engaged in carrying out God's will.
- The **earth will be shaken**, but God's people can stand firm by His grace.
- **Universal worship** of God is inevitable—whether by faith or by force.
- We are called to **align with the Lord of Spirits** now, before that great day comes.

■ Book of Enoch Chapter 58 – Verse-by-Verse Commentary

Theme: The Comfort of the Righteous and the Glory of the Elect One

Verse 1

Text:

"And I began to speak the third parable concerning the righteous and elect."

- Enoch introduces the **Third Parable**, a continuation of his heavenly visions.
- The focus shifts from destruction and judgment (in earlier parables) to **consolation for the righteous and elect**—those faithful to God.
- This parable will emphasize God's justice in rewarding the righteous, not just punishing the wicked.

Cross-References:

- Matthew 13:43 "Then the righteous will shine like the sun in the kingdom of their Father."
- Revelation 21:3–4 God dwells with His people; no more sorrow or pain.

Verse 2

Text:

"Blessed are ye, ye righteous and elect, for glorious shall be your lot."

Commentary:

- This is a **beatitude**—a blessing pronounced over the righteous.
- Their **future inheritance is glorious**—they may be afflicted now, but their end is **eternal reward and honor**.
- This comforts readers who endure hardship for their faith.

Cross-References:

- Psalm 1:1–3 "Blessed is the man... his leaf shall not wither."
- Matthew 5:10–12 "Blessed are those who are persecuted... for theirs is the kingdom of heaven."
- Romans 8:18 "The sufferings of this present time are not worth comparing..."

Verse 3

Text:

"And the righteous shall be in the light of the sun, and the elect in the light of eternal life; the days of their life shall be unending, and the days of the holy without number."

- **Light** is symbolic of **truth**, **purity**, **and divine presence**. The righteous dwell in **sunlight**, while the elect enjoy **eternal life's light**.
- Their lives are **endless**, in contrast to the **cut-short days of the wicked** described earlier.

 This verse portrays a **resurrected**, **immortal state**—life in God's presence without sorrow or death.

Cross-References:

- Daniel 12:3 "Those who are wise shall shine like the brightness of the heavens..."
- John 8:12 "I am the light of the world. Whoever follows Me... will have the light of life."
- Revelation 22:5 "They need no lamp nor light of the sun, for the Lord God gives them light..."

Verse 4

Text:

"And they shall seek the light and find righteousness with the Lord of Spirits: there shall be peace to the righteous in the name of the Eternal Lord."

Commentary:

- Those who **seek the light** (truth, holiness, God Himself) will find **righteousness**—a restored relationship with the **Lord of Spirits** (**God**).
- Peace (shalom) is promised—wholeness, security, and fulfillment in the name of the Eternal Lord.
- The name of God here indicates His authority, faithfulness, and eternal nature.

Cross-References:

- Matthew 6:33 "Seek first the kingdom of God and His righteousness..."
- Psalm 85:10 "Righteousness and peace have kissed each other."
- John 14:27 "Peace I leave with you... not as the world gives."

Verse 5

Text:

"And after this it shall be said to the holy in heaven that they should seek out the secrets of righteousness, the heritage of faith: for it has become bright as the sun upon earth, and the darkness is past."

- The holy ones in heaven (angels or righteous souls) are urged to rejoice in the unveiling of God's righteousness.
- The "heritage of faith" is now revealed—perhaps meaning the full reward of the faithful has come.

- The earth is now **bright like the sun**—symbolizing a new era of **justice and divine presence**.
- The **darkness is past**—all evil, ignorance, and oppression have been vanquished.

Cross-References:

- Revelation 21:23 "The city has no need of sun... for the glory of God gives it light."
- Isaiah 60:19–20 "Your sun shall no longer go down... for the Lord will be your everlasting light."
- Romans 8:18–21 The creation is waiting to be liberated and revealed in glory.

Verse 6

Text:

"And there shall be a light that never ends, and to a limit of days they shall not come, for the darkness shall first have been destroyed, and the light established before the Lord of Spirits, and the light of uprightness established for ever before the Lord of Spirits."

Commentary:

- The **eternal light** now established represents the **unending reign of God's righteousness**.
- There will be no end to the days of the righteous—they are immortal, and time no longer limits them.
- Darkness (sin, rebellion, death) is **permanently destroyed**.
- **Uprightness (righteousness)** is now **fixed forever**, in God's presence.

Cross-References:

- Revelation 22:5 "They shall reign forever and ever."
- Isaiah 60:1–3 "Arise, shine, for your light has come..."
- 2 Peter 1:19 "Until the day dawns and the morning star rises in your hearts."



Summary and Application

Enoch 58 opens the **Third Parable** with a majestic vision of the **eternal reward for the righteous** and elect. It celebrates the destruction of darkness and the establishment of unending light and peace. Unlike the terrifying judgment scenes before, this chapter focuses entirely on hope, glory, and divine communion.

Symbol	Meaning
Light of the sun	Glory, truth, divine presence

Light of eternal life Immortality and fellowship with God

Symbol	Meaning
🗅 Darkness destroyed	End of evil and injustice
Secrets of righteousness	Full revelation of God's truth and reward
Peace in God's name	Eternal rest, joy, and fulfillment

Key Lessons:

- The **righteous will be vindicated**, rewarded, and welcomed into eternal glory.
- **God's light is both literal and symbolic**—bringing truth, joy, and peace.
- The past darkness will be completely gone, replaced by God's radiant presence.
- There is **no limit to the days of the righteous**—they enter **everlasting life**.
- The call is to seek the light, walk uprightly, and be counted among the elect.

■ Book of Enoch Chapter 59 – Verse-by-Verse Commentary

Theme: The Secrets of Thunder, Lightning, and the Forces of Nature

Verse 1

Text:

"In those days mine eyes saw the secrets of the lightnings, and of the lights, and the judgments they execute (lit. their judgment); and they lighten for a blessing or a curse as the Lord of Spirits willeth."

Commentary:

- Enoch receives revelation about the **lightnings and celestial lights (possibly stars or flashes of power)**.
- These are not random acts of nature; they carry out **judgments**—whether to **bless** or to **curse**, according to the **will of God**.
- Lightning is portrayed not merely as a weather event but as a divinely governed force, wielded with purpose.

Cross-References:

- Job 36:32 "He covers His hands with the lightning and commands it to strike the mark."
- Psalm 18:14 "He sent out His arrows and scattered the foes, lightnings in abundance."
- Revelation 4:5 "From the throne came flashes of lightning and rumblings..."

Text:

"And there I saw the secrets of the thunder, and how when it resounds above in heaven, the sound thereof is heard, and He caused me to see the judgments executed on the earth, whether they be for well-being and blessing, or for a curse according to the word of the Lord of Spirits."

Commentary:

- Now thunder is addressed as another **heavenly phenomenon with divine function**.
- Thunder is not only sound—it is tied to **judgment** or **blessing**, **depending on God's decree**.
- Enoch sees that **even sound waves**—something we usually take for granted—are **under God's sovereign control**.

Cross-References:

- Job 37:4–5 "After His voice roars; He thunders with His majestic voice..."
- Exodus 19:16 Thunder at Mount Sinai preceded God's appearance.
- Revelation 8:5 Thunder follows angelic activity and divine judgment.

Verse 3

Text:

"And after that all the secrets of the lights and lightnings were shown to me, and they lighten for blessing and for satisfying."

Commentary:

- The phrase "secrets of the lights and lightnings" likely refers to **stars**, **lightning bolts**, **and possibly even the aurora or other celestial displays**.
- These are not random but serve purposes of blessing and fulfillment.
- "Satisfying" here may mean **nourishing the earth**, such as through rains produced by storms or spiritual symbolism of **heavenly joy and beauty**.

Cross-References:

- Genesis 1:14 "Let there be lights... to separate day from night, for signs and for seasons..."
- Psalm 148:3 "Praise Him, sun and moon, praise Him, all you shining stars!"
- Matthew 5:45 "He makes His sun rise on the evil and on the good..."



Summary and Application

Enoch 59 takes a refreshing detour from judgment narratives to focus on the glory and mystery of **creation**. It portrays natural elements—especially thunder, lightning, and celestial lights—as intelligent and purposeful, fulfilling God's will in judgment or blessing.

	Symbol	Meaning
4	Lightning	Divine power and judgment or favor
	Thunder	Heavenly voice executing God's will
	Lights (celestial)	Signs of God's order and purpose
\$	Blessing or curse	Nature acts according to divine justice

Key Lessons:

- All of nature is **under God's command**—even the thunder and lightning obey Him.
- What we often consider random or natural is actually purposeful and spiritual in origin.
- Creation itself declares the glory of God and can be used to bless or to warn.
- Enoch's vision teaches us to **look at the heavens and earth with spiritual insight**, recognizing God's hand in all things.

Book of Enoch Chapter 60 – Verse-by-Verse Commentary

Theme: The Day of Judgment, Leviathan and Behemoth, and the Roles of the Angels

Verse 1

Text:

"In the year 500, in the seventh month, on the fourteenth day of the month in the life of Enoch, in that parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High and the angels, a thousand thousands and ten thousand times ten thousand, were disquieted with a great disquiet."

- A specific **timestamp** in Enoch's life shows this was a **historical**, **personal vision**.
- The "mighty quaking" likely refers to an apocalyptic event that even affects the heavens.
- Even the **angelic hosts** feel the trembling—a sign of the **gravity of divine judgment** approaching.
- The numbers "thousand thousands" and "ten thousand times ten thousand" emphasize **innumerable angels**, echoing Daniel 7:10 and Revelation 5:11.

Text:

"And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him."

Commentary:

- "**Head of Days**" is a title for **God the Father**, the Eternal One.
- He sits on His **throne of glory**, a throne of authority and judgment.
- The scene reflects a **divine courtroom** where angels and the righteous are **gathered as** witnesses or participants.

Cross-Reference:

• Daniel 7:9 – "The Ancient of Days took His seat; His clothing was white as snow..."

Verse 3

Text:

"And a great trembling seized me, and fear took hold of me, and my loins gave way, and dissolved were my reins, and I fell upon my face."

Commentary:

- Enoch is **overwhelmed by awe**—he physically collapses before the majesty of God.
- This mirrors other prophets' reactions (cf. Isaiah 6:5, Ezekiel 1:28, Revelation 1:17), showing human frailty before divine presence.

Verse 4

Text:

"And Michael sent another angel from among the holy ones and he raised me up, and when he had raised me up my spirit returned; for I had not been able to endure the look of this host, and the commotion and the shaking of the heaven."

- Michael, the archangel, sends help for Enoch.
- Enoch's **spirit departs in fear**, but he is **revived and restored** by divine intervention.
- This shows God's **mercy even in overwhelming glory**—He allows the prophet to continue receiving revelation.

Text:

"And Michael said unto me: 'Why art thou disquieted with such a vision? Until this day has lasted the day of His mercy; and He has been merciful and long-suffering toward those who dwell on the earth."

Commentary:

- Michael comforts Enoch by explaining that **God's mercy has held back judgment**—but the vision is a warning that **justice will soon come**.
- This verse emphasizes the **patience of God**, a repeated theme in Scripture (cf. 2 Peter 3:9).

Verse 6

Text:

"And when the day, and the power, and the punishment, and the judgment come, which the Lord of Spirits has prepared for those who worship not the righteous law, and for those who deny the righteous judgment, and for those who take His name in vain—that day is prepared, for the elect a covenant, but for sinners a visitation."

Commentary:

- The **Day of Judgment** is inevitable. It will bring:
 - **Covenant blessings** for the elect (the righteous),
 - **Visitation** (judgment) for the wicked.
- Sinners are defined as those who **reject God's law**, **deny truth**, and **blaspheme**.
- This reflects **dual outcomes**—blessing for some, destruction for others.

Verse 7

Text:

"And in that day shall be two monsters parted—a female monster named Leviathan, to dwell in the abysses of the ocean over the fountains of the waters."

Commentary:

- The first beast, **Leviathan**, is female and resides in the **ocean depths**.
- Leviathan is a **sea monster**, often symbolic of **chaos**, **evil powers**, **or nations**.
- She is **restrained** in the deep, awaiting God's appointed time.

Cross-Reference:

• Job 41 – Leviathan described as a fearsome sea creature.

• Isaiah 27:1 – "The Lord will punish Leviathan... the twisting serpent..."

Verse 8

Text:

"But the male is named Behemoth, who occupied with his breast a waste wilderness named Duidain, on the east of the garden where the elect and righteous dwell, where my grandfather was taken up, the seventh from Adam, the first man whom the Lord of Spirits created."

Commentary:

- **Behemoth**, the **male beast**, dwells in a **wilderness**, east of the **Garden of Eden**.
- This mirrors the duality of chaos: one from **sea** (**Leviathan**), one from **land** (**Behemoth**).
- These creatures symbolize opposing powers held in restraint, potentially released in endtimes judgment.

Cross-Reference:

• Job 40:15–24 – Behemoth is a great land beast created by God.

Verse 9

Text:

"And I besought the other angel that he should show me the might of those monsters, how they were parted on one day and cast, the one into the abysses of the sea, and the other into the dry land of the wilderness."

Commentary:

- Enoch seeks to understand the **power and purpose** of these beasts.
- Their **separation** is symbolic: God maintains control over even the **forces of destruction**, assigning them distinct domains.
- This also points to an **eschatological release**—a future unleashing of chaos before final victory.

Verse 10

Text:

"And he said unto me: 'Thou son of man, herein thou dost seek to know what is hidden."

- The angel reminds Enoch that he is seeking **deep mysteries**, which are **not easily grasped**.
- "Son of man" here is used generically—**mortal one**—not in the Messianic sense.

• This echoes Daniel's visions and their **complex**, **divine nature**.

Verse 11–24

These verses provide a list of **angelic roles** and **natural forces**, including:

- Michael (mercy and Israel),
- **Raphael** (healing and spirits),
- **Gabriel** (power over Paradise, serpents),
- **Phanuel** (repentance and hope),
- Winds, thunders, lightnings, and other created forces.

Commentary Summary:

- God assigns specific angels over elements of creation and aspects of redemption.
- These angels fulfill roles in healing, warfare, intercession, and judgment.
- The world is not ruled by chaos but is **governed by divine order** under God's angelic hierarchy.

Summary and Application

Enoch 60 unveils a sweeping vision of the Day of Judgment, the restrained chaos of Leviathan and **Behemoth**, and the **ordered authority of God through His angels**. It contrasts the mercy shown to the righteous with the eventual judgment of the wicked and paints a cosmic picture of God's absolute sovereignty.

Symbol	Meaning
Throne of Glory	God's authority and judgment
C Leviathan	Sea-bound chaos and spiritual evil
Behemoth	Land-bound chaos and brute strength
Angels	Agents of healing, power, and judgment
□ Day of Mercy ending	Approaching time of final reckoning

Key Lessons:

- The **Day of Judgment is real and near**, but God is still **merciful today**.
- Even cosmic monsters are under God's control—evil cannot reign unchecked.
- Angels play an active role in **carrying out God's will** in both the physical and spiritual world.
- God's universe is one of **intentional order**, not random chaos.

• Enoch's awe reminds us of the **fear of the Lord**, which is the **beginning of wisdom** (Proverbs 9:10).

■ Book of Enoch 60:11–24 – Verse-by-Verse Commentary

Theme: The Power of the Angels and the Divine Order of Creation

Verse 11

Text:

"And the other angel spoke to me who went with me and showed me what is hidden: what is the first and last in heaven, in the height, and beneath the earth, in the depth, and at the ends of the heaven, and on the foundation of the heaven."

Commentary:

- Enoch is being shown the **hidden mysteries** of creation—things **beyond human perception**.
- This includes the **beginning and end**, the **heights and depths**, and even the **foundations** of heaven.
- This reveals God's total sovereignty: **nothing is outside His design or knowledge**.

Cross-Reference:

- Job 11:7–9 "Can you fathom the mysteries of God?... They are higher than the heavens."
- Psalm 139:8 "If I ascend to heaven, You are there. If I make my bed in Sheol, You are there."

Verse 12

Text:

"And the chambers of the winds, and how the winds are divided, and how they are weighed, and how the portals of the winds are reckoned, each according to the power of the wind, and the power of the light of the moon, and the divisions of the stars according to their names and how all the divisions are made."

- Enoch is shown the **storehouses ("chambers") of the winds**, revealing a **meticulous and measured system**.
- Winds have portals and are divided by strength and direction—not chaotic but governed by divine laws.
- Similarly, the **moonlight and stars** are assigned **measure, name, and order**, emphasizing **creation's harmony under God's rule**.

Cross-Reference:

- Jeremiah 10:13 "He brings the wind out of His treasuries."
- Psalm 147:4 "He counts the number of the stars; He calls them all by name."

Verse 13

Text:

"And the thunder according to the places where it resounds, and all the divisions that are made among the lightnings that it may lighten, and their host that they may at once obey."

Commentary:

- Thunder has **designated paths and areas** where it is allowed to sound.
- Lightning, too, follows **structured divisions**, like an army ("their host") that **obeys instantly**.
- These natural forces are portrayed as **conscious servants of God**, not random elements.

Cross-Reference:

- Job 37:3 "He unleashes His lightning beneath the whole heaven..."
- Psalm 18:13–14 "The Lord thundered... He sent out His arrows and scattered them..."

Verse 14

Text:

"For the thunder has places of rest (which are assigned) while it is waiting for its peal; and the thunder and lightning are inseparable, and although not one and the same, yet are they united through the spirit and go forth separately."

Commentary:

- Thunder is depicted as having **resting places**—a poetic way to describe **timed release**.
- Thunder and lightning are **inseparable** in function, though they have **distinct roles**.
- Their unity is governed by spirit (possibly the Spirit of God), reinforcing divine control over all elements.

Cross-Reference:

- Isaiah 29:6 "You will be punished by the Lord of hosts with thunder and earthquake..."
- Revelation 10:3–4 Thunder speaks, but its message is sealed.

Text:

"For when the lightning lightens, the thunder utters its voice, and the spirit enforces a pause during the peal, and it divides equally between them, for the treasury of their peals is like the sand, and each one of them as it peals is held in with a bridle and turned back by the power of the spirit, and pushed forward according to the number of the regions of the earth."

Commentary:

- The **timing and control** of thunder and lightning is incredibly precise.
- The "spirit" governs their movement like a bridle on a horse, demonstrating restraint and direction.
- The "treasury of their peals" is **abundant but measured**, reinforcing **order within abundance**.

Cross-Reference:

- Proverbs 30:4 "Who has gathered the wind in His fists?"
- Psalm 104:4 "He makes His messengers winds, His ministers flaming fire."

Verse 16

Text:

"And the spirit of the sea is masculine and strong, and according to the might of his strength he draws it back with a rein, and in like manner it is driven forward and disperses amid all the mountains of the earth."

Commentary:

- The sea, personified as masculine and powerful, is also controlled by divine command.
- The "rein" shows that even the vast ocean is not free to flood at will—it obeys the limits set by God.
- Water disperses according to **God's pattern**, watering the earth and flowing through the terrain.

Cross-Reference:

- Job 38:8–11 "Who shut in the sea with doors... saying, 'Thus far shall you come, and no farther'?"
- Psalm 104:9 "You set a boundary they cannot cross..."

Verse 17

Text:

"And the spirit of the hoarfrost is his own angel, and the spirit of the hail is a good angel."

Commentary:

- Even **frost and hail** are associated with **spiritual agents (angels)**.
- This illustrates a worldview where **all creation operates through both physical and spiritual agents**, directed by God.
- The "good angel" over hail may imply its **righteous use for judgment or provision**.

Cross-Reference:

- Exodus 9:23–26 Hail sent as divine plague in Egypt.
- Psalm 148:8 "Fire and hail, snow and mist... fulfilling His word."

Verse 18

Text:

"And the spirit of the snow has forsaken his chambers on account of his strength—there is a special spirit therein, and that which ascends from it is like smoke, and its name is frost."

Commentary:

- Snow has its own **"spirit"** and **chambers (storehouses)**, described as breaking forth with power.
- The description of **rising like smoke** poetically mirrors **evaporation or fog**—a cycle known to science but expressed here with **spiritual imagery**.
- Again, **creation obeys spiritual command**, not just natural law.

Cross-Reference:

- Job 38:22 "Have you entered the storehouses of the snow?"
- Isaiah 55:10 Snow comes down to water the earth.

Verse 19

Text:

"And the spirit of the mist is not united with them in their chambers, but it has a special chamber; for its course is glorious both in light and in darkness, and in winter and in summer, and in its chamber is an angel."

- The **mist or vapor** has a **unique place** and **angelic oversight**.
- It operates in all seasons, unlike snow or frost, and symbolizes God's constant provision and mystery.

• Mist is essential to life, subtly reflecting the quiet mercy of God.

Verse 20

Text:

"And the dew has its chamber, and its special angel, and the mist has its dwelling and its chamber, and the clouds remain for them."

Commentary:

- Dew, mist, and clouds all have assigned places and angelic ministers.
- This reveals a **system of divine orchestration**, not randomness.
- These elements sustain life and **testify to God's order and care**.

Cross-Reference:

- Hosea 14:5 "I will be like the dew to Israel."
- Genesis 2:6 A mist watered the ground before rain fell.

Verse 21

Text:

"And the angels of the waters are innumerable, and they are stationed above the earth."

Commentary:

- Countless **angels of water** are described as **guardians or administrators** of this vital element.
- They are **positioned "above the earth"**, perhaps directing clouds, rain, and weather patterns.
- This verse affirms divine oversight even over the life-giving force of water.

Verse 22

Text:

"And all these things believe and give thanks and rest in the name of the Lord of Spirits."

Commentary:

- All forces of nature, both seen and unseen, worship and obey God.
- They "believe and give thanks," personifying nature as reverent before the Creator.
- This is a beautiful picture of **universal praise and submission**.

Cross-Reference:

- Psalm 19:1 "The heavens declare the glory of God..."
- Revelation 5:13 "Every creature... saying: To Him who sits on the throne be blessing..."

Verses 23-24

Summary:

- These verses conclude the section by emphasizing that the angels appointed to the natural elements know their boundaries, roles, and purposes.
- They do nothing apart from the name and will of the Lord of Spirits.

🔦 Summary and Application

Enoch 60:11–24 is a stunning declaration that **all of creation operates by divine command**. Winds, lightning, snow, dew, mist, and even thunder are under the governance of **angels and spiritual forces** —proving that **God's sovereignty touches every detail of the universe**.

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Thunder & lightning Angelic hosts and divine rhythm

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 ■ Portals and measured force Sea Spirit-controlled with reins

Snow, hail, dew, Each with chambers and angelic oversight frost

Unique cycles under spiritual order △ Mist & clouds

Key Lessons:

- Nature is not random—it is **divinely structured**, **spiritually governed**, and **worshipfully** obedient.
- God has appointed angels over both creation and humanity.
- Even the **elements give thanks and rest** in God's name—how much more should we?
- This passage inspires awe and reverence for the **Creator who orders the cosmos** with wisdom and power.

■ Book of Enoch Chapter 61 – Verse-by-Verse Commentary

Theme: The Glorious Garments of the Righteous and the Coming Judgment

Text:

"And I saw in those days how long cords were given to those angels, and they took to themselves wings and flew, and they went towards the north."

Commentary:

- The "**long cords**" symbolize divine **measuring lines**, often used for **judgment or division** (cf. Zechariah 2:1–2).
- The angels are **given wings**, denoting speed and authority, and they fly **northward**, a direction often associated with **judgment and mystery** (see Jeremiah 1:14).
- This signifies **heavenly agents preparing for judgment**.

Verse 2

Text:

"And I asked the angel, saying unto him: 'Why have those angels taken these cords and gone off?' And he said unto me: 'They have gone to measure.'"

Commentary:

- Enoch's question shows his desire to understand the angelic mission.
- The angel replies: they are going to **measure**, which means they are **evaluating**, **dividing**, **or allocating** judgment and inheritance.

Cross-Reference:

• Revelation 11:1 – "Measure the temple of God... and those who worship there."

Verse 3

Text:

"And the angel who went with me said unto me: 'These shall bring the measures of the righteous, and the ropes of the righteous to the righteous, that they may stay themselves on the name of the Lord of Spirits forever and ever.'"

- The angels bring **measures and ropes** to the righteous—these may symbolize **inheritance**, **reward**, **or territory**.
- The righteous are **anchored in the name of the Lord of Spirits**, representing **eternal security** and **faithfulness**.
- God's name here implies His **power**, **protection**, **and covenant promise**.

Text:

"The elect shall begin to dwell with the elect, and those are the measures which shall be given to faith and which shall strengthen righteousness."

Commentary:

- The **elect** (God's chosen ones) will **dwell together**, united in holiness.
- The "measures" (rewards, responsibilities, or spiritual boundaries) will **strengthen righteousness**—both rewarding faith and encouraging further obedience.

Verse 5

Text:

"And these measures shall reveal all the secrets of the depths of the earth, and those who have been destroyed by the desert, and those who have been devoured by the beasts, and those who have been devoured by the fish of the sea, that they may return and stay themselves on the day of the Elect One."

Commentary:

- Even the **lost and forgotten dead**—those scattered in deserts, eaten by beasts or fish—will be **raised and restored**.
- This verse alludes to the resurrection, when all will be brought forth to face judgment or reward on the Day of the Elect One (the Messiah).

Cross-Reference:

- Revelation 20:13 "The sea gave up the dead who were in it..."
- Daniel 12:2 "Many who sleep in the dust of the earth shall awake..."

Verse 6

Text:

"For none shall be destroyed before the Lord of Spirits, and none can be destroyed."

- In God's presence, **no soul is forgotten or hidden**.
- This is a theological affirmation of the **omnipresence and omniscience of God—none can escape His judgment or His mercy**.

• "Destroyed" here refers not to physical annihilation but **being lost beyond remembrance**—which is impossible before God.

Verse 7

Text:

"And all who dwell above in the heaven received a command and power and one voice and one light like unto fire."

Commentary:

- The inhabitants of heaven—likely angels—are **united in purpose and command**, showing **perfect harmony in God's service**.
- The "one voice" and "one light" represent divine unity, purity, and authority, akin to the fire of God's presence.

Verse 8

Text:

"And that One with their first words they blessed and extolled and lauded with wisdom, and they were wise in utterance and in the spirit of life."

Commentary:

- The heavenly host responds with **praise and wisdom**, recognizing God's glory with **perfect understanding and reverence**.
- Their words are alive and Spirit-filled, revealing that worship in heaven is intelligent, united, and spiritually empowered.

Verse 9

Text:

"And the Lord of Spirits placed the Elect One on the throne of glory."

Commentary:

- This climactic verse depicts **the enthronement of the Elect One**—a Messianic figure, often identified with **the Son of Man** in Enoch and later with **Christ** in Christian theology.
- He sits on the **throne of glory**, sharing **authority with God** and presiding over judgment.

Cross-Reference:

• Matthew 25:31 – "The Son of Man comes in His glory, and all the angels with Him..."

• Revelation 5:13 – All creation worships "the One on the throne and the Lamb."

Verse 10

Text:

"And He shall judge all the works of the holy above in the heaven, and in the balance shall their deeds be weighed."

Commentary:

- Even **holy beings** in heaven are **subject to judgment**—implying a **perfect standard** is upheld.
- Judgment is **measured and just**, not arbitrary. The **balance** symbolizes fairness and **exactness** in **divine evaluation**.

Verse 11

Text:

"And when He shall lift up His countenance to judge their secret ways according to the word of the name of the Lord of Spirits, and their path according to the way of the righteous judgment of the Lord of Spirits."

Commentary:

- The **Elect One judges not by outward appearance**, but by **secret paths**—hidden motives and private choices.
- He judges according to God's name and righteousness, ensuring truth and justice in every verdict.

Verse 12

Text:

"Then shall they all with one voice speak and bless and glorify and extol and sanctify the name of the Lord of Spirits."

- In response to perfect judgment, all (angels and righteous humans) will **unite in worship**, glorifying God's **holy name**.
- This is the **consummation of worship**—the moment when heaven and redeemed humanity praise God in complete unity.

Text:

"And He will summon all the host of the heavens, and all the holy ones above, and the host of God, the Cherubic, Seraphim and Ophannim, and all the angels of power, and all the angels of principalities, and the Elect One, and the other powers on the earth and over the water."

Commentary:

- A universal convocation of heavenly beings occurs. Every order of angels—from Cherubim to **Seraphim**, **Ophannim** (wheels), principalities, and the **Elect One** Himself—is called.
- All creation—earthly and heavenly—stands ready before the Lord.

Cross-Reference:

- Colossians 1:16 "Thrones, dominions, rulers, authorities... all created through Him and for Him."
- Revelation 4 & 5 Scenes of celestial beings before God's throne.

Verse 14

Text:

"On that day shall raise one voice, and bless and glorify and exalt in the spirit of faith, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of mercy, and in the spirit of judgment and of peace, and in the spirit of goodness, and shall all say with one voice: 'Blessed is He, and may the name of the Lord of Spirits be blessed forever and ever."

Commentary:

- This is the **heavenly chorus of praise**, filled with **spiritual fruit**: faith, wisdom, patience, mercy, judgment, peace, and goodness.
- The **perfection of divine attributes** leads to the **perfection of worship**.
- All creation **blesses God's name eternally**, completing the theme of **heavenly harmony and** divine justice.



🔍 Summary and Application

Enoch 61 is a vision of the final judgment and eternal reward. It showcases the glorification of the righteous, the enthronement of the Elect One, and the universal acknowledgment of God's **sovereignty**. The chapter is both **majestic and deeply spiritual**, offering hope, assurance, and a glimpse into eternity.

Symbol Meaning

Measuring cordsDivine judgment and inheritanceElect One enthronedMessiah as King and Judge

🤂 Angelic hosts Heavenly agents fulfilling God's will

One voice of worship Perfect unity in praise
Balance Justice in judgment

Key Lessons:

• God is perfectly **just**, and no act or motive is hidden from Him.

- The **Elect One (Messiah)** shares in divine authority and executes God's will.
- The righteous will be **rewarded and dwell securely forever**.
- All creation will **one day unite in glorifying God**, fulfilling His purpose.
- We are called to live lives marked by faith, patience, mercy, and wisdom, just like the worship
 offered in this chapter.

■ Book of Enoch Chapter 62 – Verse-by-Verse Commentary

Theme: The Elect One Glorified, the Righteous Honored, and the Wicked Ashamed

Verse 1

Text:

"And thus the Lord commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: 'Open your eyes and lift up your horns if ye are able to recognize the Elect One.'"

Commentary:

- God addresses **kings**, **rulers**, **and the proud**, challenging them to **recognize the Elect One**.
- The "horns" symbolize power and authority; lifting them implies defiance or dominance.
- But they are powerless to stand or comprehend the glory of the Messiah unless they humble themselves.

Cross-Reference:

- Psalm 2:10–12 "Now therefore, O kings, be wise... kiss the Son..."
- John 1:10 "The world did not recognize Him."

Text:

"And the Lord of Spirits seated him on the throne of His glory, and the spirit of righteousness was poured out upon him, and the word of his mouth slays all the sinners, and all the unrighteous are destroyed from before his face."

Commentary:

- The **Elect One (Messiah)** is **enthroned by God Himself**, receiving divine authority.
- The **Spirit of Righteousness** poured out refers to the **Holy Spirit** in fullness and power.
- His word judges and destroys the wicked—a sharp, discerning force of justice.

Cross-Reference:

- Isaiah 11:4 "He shall strike the earth with the rod of His mouth."
- Revelation 19:15 "Out of His mouth goes a sharp sword..."

Verse 3

Text:

"And in that day shall all the kings and the mighty and the exalted and those who hold the earth be made to fall down before him on their faces, and worship and set their hope upon that Son of Man, and petition him and make supplication to him."

Commentary:

- The once-proud rulers are humbled, falling in submission before the Son of Man.
- Many will **petition Him**, but this verse may imply a **forced recognition**—not necessarily saving faith.
- Their **hope** is now too late; they seek mercy in the face of judgment.

Cross-Reference:

- Philippians 2:10–11 "Every knee shall bow... every tongue confess..."
- Matthew 7:22–23 "Lord, Lord... and I will declare, 'I never knew you.'"

Verse 4

Text:

"And the Lord of Spirits will so press them that they shall hastily go forth from His presence, and their faces shall be filled with shame, and the darkness grow deeper on their faces."

- The unrighteous **cannot endure the presence** of God's holiness—they are **driven away** in shame.
- The "darkness on their faces" represents guilt, judgment, and separation.
- Their fall is **permanent**, reflecting the **eternal loss of glory**.

Text:

"And He will deliver them to the angels for punishment, to execute vengeance on them because they have oppressed His children and His elect."

Commentary:

- **Divine vengeance** is now carried out by **angels**, God's **instruments of judgment**.
- The kings and mighty ones are judged **for oppressing the righteous**, God's chosen.
- This is **retributive justice**—those who persecuted will now face divine wrath.

Cross-Reference:

- 2 Thessalonians 1:6–8 God repays affliction to those who afflict His people.
- Revelation 14:10 The wicked will "drink of the wrath of God."

Verse 6

Text:

"And they shall be a spectacle to the righteous and to His elect: they shall rejoice over them, because the wrath of the Lord of Spirits rests upon them, and His sword is drunk with their blood."

Commentary:

- The **righteous witness the downfall** of the wicked—**justice is made visible**.
- They **rejoice**, not in cruelty, but in the **vindication of righteousness**.
- The image of the **sword drunk with blood** is poetic for **complete divine judgment**.

Cross-Reference:

- Isaiah 34:6 "The sword of the Lord is filled with blood..."
- Psalm 58:10 "The righteous will rejoice when he sees the vengeance..."

Text:

"And the righteous and elect shall be saved on that day, and they shall never thenceforward see the face of the sinners and unrighteous."

Commentary:

- The **righteous are saved**, completely and permanently.
- They are **forever separated from the unrighteous**, living in **purity and peace**.
- This marks the **final division between light and darkness**.

Cross-Reference:

- Revelation 21:27 "Nothing unclean shall enter [the New Jerusalem]..."
- Matthew 13:49 "The angels will separate the wicked from the righteous."

Verse 8

Text:

"And the Lord of Spirits will abide over them, and with that Son of Man shall they eat and lie down and rise up forever and ever."

Commentary:

- The elect enjoy eternal communion with God and the Son of Man—a picture of joy, rest, and peace.
- Eating and lying down are symbols of security and fellowship, perhaps alluding to the Messianic banquet.

Cross-Reference:

- Revelation 21:3 "The dwelling place of God is with man."
- Matthew 8:11 "Many will come... and recline at table with Abraham..."

Verse 9

Text:

"And the righteous and elect shall have risen from the earth, and ceased to be of downcast countenance. And they shall have been clothed with garments of glory."

- The elect are **resurrected**, no longer burdened or sorrowful.
- They are **clothed in glory**, a **transformation into immortality** and **righteousness**.

Cross-Reference:

- Isaiah 61:10 "He has clothed me with garments of salvation..."
- 1 Corinthians 15:53 "This perishable body must put on the imperishable..."

Verse 10

Text:

"And these shall be the garments of life from the Lord of Spirits: and your garments shall not grow old, nor your glory pass away before the Lord of Spirits."

Commentary:

- These **eternal garments** are gifts from God—symbolizing **everlasting righteousness**, **honor**, and immortality.
- Their **glory is unending**, a stark contrast to the fading power and pride of the wicked.

Cross-Reference:

- Revelation 3:5 "He who overcomes shall be clothed in white garments..."
- Revelation 7:14 "They have washed their robes and made them white..."

Summary and Application

Enoch 62 is a dramatic vision of **justice fulfilled**:

- The **righteous are exalted** and glorified,
- The wicked are judged, shamed, and punished,
- The **Elect One** (Messiah) is enthroned, and
- **All creation** sees God's **perfect justice** displayed.

Theme	Symbol	Meaning
Judgment	Thrones, sword, blood	Righteous vengeance
Glory	Garments of life	Eternal reward for the elect
Separation	Darkness vs. light	Final distinction between good and evil
Worship	One voice, bowed faces	Acknowledgment of the Messiah

Key Lessons:

- The **pride of earthly rulers will be shattered** unless they turn to God.
- The **Messiah (Elect One)** is God's chosen King and Judge.

- The **righteous will be clothed in eternal glory**, free from sorrow and sin.
- God's justice will be public, total, and final.
- Now is the time to **honor the Elect One**, before the day of reckoning.

■ Book of Enoch Chapter 63 – Verse-by-Verse Commentary

Theme: The Lament of the Kings and Mighty on the Day of Judgment

Verse 1

Text:

"In those days shall the mighty and the kings who possess the earth implore Him to grant them a little respite from His angels of punishment to whom they were delivered, that they might fall down and worship before the Lord of Spirits and confess their sins before Him."

Commentary:

- The **kings and rulers** who once ruled the earth are now **helpless before judgment**.
- They **beg for mercy**, not out of love or repentance, but because of fear and torment.
- Their confession is **too late**—they are already in the **hands of the angels of punishment**.

Cross-Reference:

- Revelation 6:15–17 "The kings of the earth... hid themselves... for the great day of His wrath has come."
- Hebrews 10:26–27 No sacrifice for sin remains for those who reject the truth.

Verse 2

Text:

"And they shall bless and glorify the Lord of Spirits, and say: 'Blessed is the Lord of Spirits and the Lord of kings, and the Lord of the mighty, and the Lord of the rich, and the Lord of glory, and the Lord of wisdom.'"

- They **praise God's titles**, acknowledging His authority over all: kings, mighty men, the rich, and all wisdom and glory.
- Yet their worship is forced and insincere—they now admit the truth only after judgment has come.

Text:

"And He will say: 'I know your works, and the thoughts of your hearts, and wherewith ye have sinned; and will say: On this account will I judge you in your own place.'"

Commentary:

- God responds with a direct condemnation, affirming His full knowledge of both actions and motives.
- Their judgment will be **personal and appropriate**—"in your own place" suggests each will be judged **exactly as they deserve**.

Cross-Reference:

- Revelation 2:23 "I am He who searches minds and hearts..."
- Ecclesiastes 12:14 "God will bring every deed into judgment, including every hidden thing."

Verse 4

Text:

"And in the day of their anguish there shall be no mercy before the Lord of Spirits, and no one shall lay it to their hearts that their lives were demanded of them in this lifetime."

Commentary:

- No mercy will be given when judgment comes—because mercy was rejected during life.
- "Their lives were demanded" refers to **God's ownership of life**; they lived as if autonomous, not acknowledging God.

Cross-Reference:

- Luke 12:20 "You fool! This very night your life will be demanded from you."
- Proverbs 1:24–28 Wisdom laughs when calamity comes upon the mockers.

Verse 5

Text:

"And that their oppression was not carried out in secret, and that their iniquities were not concealed before the Lord of Spirits."

- All their **crimes and injustices** were fully seen by God, even if hidden from people.
- This verse emphasizes the **omniscience of God—nothing escapes His notice**.

Cross-Reference:

- Hebrews 4:13 "Nothing in all creation is hidden from God's sight..."
- Ecclesiastes 3:17 "God will judge both the righteous and the wicked..."

Verse 6

Text:

"And He will say unto them: 'On this account ye were delivered up to punishment, so that your souls might be manifested to the righteous as an example.'"

Commentary:

- Their punishment serves as a **public warning** to the righteous—a **testimony of God's justice**.
- It shows that **God does not tolerate rebellion forever**, and vindicates the **suffering of the faithful**.

Cross-Reference:

- Isaiah 66:24 "They shall be an abhorrence to all flesh."
- Revelation 14:10–11 "The smoke of their torment rises forever..."

Verse 7

Text:

"And the Lord of Spirits commanded and said: 'Let them be confined in the valleys of the earth, who had led astray My children.'"

Commentary:

- Their **earthly power led many astray**, and now they are **confined to punishment**, possibly referring to **Sheol** or a place of waiting before the final judgment.
- This highlights their **responsibility as leaders** who used their influence for evil.

Cross-Reference:

- Matthew 18:6 "It would be better... to be drowned... than to cause one of these little ones to stumble."
- Ezekiel 34:10 God holds false shepherds accountable.

Text:

"Because great is their judgment and their punishment shall be eternal."

Commentary:

- Their sentence is **severe and irreversible**: **eternal punishment** awaits.
- There is no second chance once divine judgment has begun.

Cross-Reference:

- Matthew 25:46 "These will go away into eternal punishment..."
- 2 Thessalonians 1:9 "They will suffer the punishment of eternal destruction..."

Verse 9

Text:

"And I blessed the Lord of Glory and said: 'Blessed be the Lord of Glory and the Lord of Righteousness, who ruleth over all things for ever and ever."

Commentary:

- Enoch, witnessing this vision, **blesses the Lord**, overwhelmed by **His glory and justice**.
- He affirms God's **righteous rule over all creation**, and the **eternality of His reign**.

Cross-Reference:

- Revelation 19:1–2 "Hallelujah! Salvation and glory and power belong to our God, for true and just are His judgments."
- Psalm 103:19 "The Lord has established His throne in heaven, and His kingdom rules over all."



Summary and Application

Enoch 63 serves as a warning to the proud and unrepentant, especially those in positions of **influence**. It reveals the **fate of the powerful** who scorned God's law and led others into sin. Their repentance comes **too late**, and their words are hollow before the throne of divine justice.

	Group	Action	Outcome
K	Lings & Mighty	Beg for mercy	Denied – too late
C)ppressors	Confess sin	Delivered to punishment
R	ighteous	Observe justice	Rejoice in God's glory
E	noch	Praises God	Acknowledges His rule

Key Lessons:

- Earthly power will not protect from God's judgment.
- True repentance must happen in this life, not after punishment begins.
- God knows every secret action and motive—nothing is hidden from Him.
- **Justice is coming**, and it will be both righteous and eternal.
- The wise **bless and worship the Lord now**, before the day of wrath arrives.

■ Book of Enoch Chapter 64 – Verse-by-Verse Commentary

Theme: The Corruption of Knowledge and the Judgment of the Watchers

Verse 1

Text:

"And in those days Noah saw the earth that it had sunk down and its destruction was nigh."

Commentary:

- This verse **shifts the narrative** back to the **days of Noah**, providing a historical anchor.
- "The earth had sunk down" suggests **moral collapse**, violence, and corruption—echoing Genesis 6:11–12.
- Noah, a righteous man, **perceives the coming destruction**, showing **spiritual discernment**.

Cross-Reference:

- Genesis 6:5 "The Lord saw how great the wickedness of the human race had become..."
- Hebrews 11:7 "By faith Noah... warned about things not yet seen."

Verse 2

Text:

"And he arose from thence and went to the ends of the earth, and cried aloud to his grandfather Enoch: and Noah said three times with an embittered voice: 'Hear me, hear me, hear me!'"

- Noah seeks **counsel from his ancestor Enoch**, showing **reverence for godly wisdom**.
- His **threefold cry** of "Hear me" expresses **urgency and distress**, emphasizing the severity of what he has seen.

• Though Enoch had already been taken by God (cf. Gen. 5:24), this vision presents a **spiritual or symbolic communication**.

Verse 3

Text:

"And I said unto him: 'Tell me what it is that is falling out on the earth that the earth is in such evil plight and shaken, lest perchance I shall perish with it.'"

Commentary:

- Noah fears the **judgment of God** and the **devastation on the earth**.
- His words reflect a **righteous concern** for understanding God's plan, not self-preservation alone.
- The **shaking of the earth** symbolizes both **natural disaster** and **spiritual upheaval**.

Verse 4

Text:

"And thereupon there was a great commotion on the earth, and a voice was heard from heaven, and I fell on my face."

Commentary:

- A divine response begins—first with a commotion, then a heavenly voice.
- Falling on the face is a sign of reverence, fear, and submission, seen often in prophetic encounters.
- This moment parallels **prophets like Ezekiel and Daniel**, who collapse in God's presence.

Cross-Reference:

- Ezekiel 1:28 "I fell on my face, and I heard the voice of one speaking."
- Revelation 1:17 "I fell at His feet as though dead..."

Verse 5

Text:

"And Enoch my grandfather came and stood by me, and said unto me: 'Why hast thou cried unto me with a bitter cry and weeping?'"

Commentary:

• Enoch, acting as a **heavenly figure**, responds to Noah in compassion and clarity.

- He questions the **depth of Noah's sorrow**, setting the stage for divine revelation.
- This emphasizes Enoch's **intermediary role** between heaven and earth.

Text:

"A command has gone forth from the presence of the Lord concerning those who dwell on the earth, that their ruin is accomplished because they have learned all the secrets of the angels, and all the violence of the Satans, and all their powers—the most secret ones—and all the power of those who practice sorcery, and the power of enchantments, and the power of the earth."

Commentary:

- God's **judgment decree** is now active—destruction is coming upon the earth.
- The cause: humanity has **learned and abused** the **forbidden knowledge** introduced by the **fallen angels (Watchers)**.
- These secrets included:
 - Sorcery and enchantments (occult power)
 - Violence and warfare
 - · Corrupted knowledge of creation
- The "Satans" (plural) likely refer to **adversarial spirits**, not just Satan himself.

Cross-Reference:

- Genesis 6:4 The Nephilim corrupted the earth.
- 1 Enoch 8:1 Azazel taught men weapons and wicked arts.

Verse 7

Text:

"And they have learned all the secrets of those who cast spells, and the use of the root-cuttings (herbal witchcraft), and heavenly omens, and they have cast spells with everything and learned all the signs of the stars."

- The wicked learned **astrology, herbal sorcery**, and **omens**—misusing God's creation for deception.
- This verse condemns the **perversion of natural knowledge** meant for good but turned to evil.
- The **Watchers' teachings** polluted both the **mind and spirit of mankind**.

Cross-Reference:

- Deuteronomy 18:10–12 God forbids witchcraft, divination, and interpreting omens.
- Isaiah 47:13–14 Judgment on those who rely on astrologers and sorcerers.

Verse 8

Text:

"And as men were perishing, the cry went up to heaven."

Commentary:

- Humanity's **suffering under this corrupted wisdom** caused great pain and injustice.
- The collective **cry of the oppressed** reached heaven, just as in the days of **Sodom** or the Hebrew slaves in Egypt.
- God responds to such cries with **righteous judgment**.

Cross-Reference:

- Exodus 3:7 "I have surely seen the affliction... and heard their cry..."
- Genesis 18:20 "The outcry against Sodom and Gomorrah is great..."

Summary and Application

Enoch 64 is a powerful indictment against the **illicit knowledge** given by the Watchers to humanity and the consequences of its misuse. It highlights the righteousness of Noah, the intercession of **Enoch**, and the **inescapable decree of divine judgment**.

Element	Meaning	
Earth sunk	Corruption and moral collapse	
Noah's cry	Righteous distress over evil	
1 Forbidden knowledge	Sorcery, omens, violence—taught by fallen angels	
Divine decree	Judgment is now irreversible	
🚹 Enoch's role	Prophet, intercessor, heavenly witness	

Key Lessons:

- Knowledge without righteousness leads to destruction.
- God **sees every injustice**, and the cry of the oppressed **reaches His throne**.
- Enoch shows us the power of **intercession and wisdom** in times of crisis.
- Sorcery, astrology, and secret arts are **condemned throughout Scripture**.

• The corruption of the world in Noah's day mirrors the dangers of **today's misuse of spiritual** and **technological power**.

□ Book of Enoch Chapter 65 – Verse-by-Verse Commentary

Theme: God's Judgment Revealed to Noah and the Cause of the Flood

Verse 1

Text:

"And in those days Noah saw the earth that it had sunk down and its destruction was nigh."

Commentary:

- Noah is portrayed as spiritually awake and able to discern the moral and physical collapse of the world.
- "Sunk down" symbolizes the earth's **spiritual corruption** and its looming **catastrophic judgment**.
- This echoes Genesis 6:11–12, which says the earth was "filled with violence" and "corrupt before God."

Verse 2

Text:

"And he arose from thence and went to the ends of the earth, and cried aloud to his grandfather Enoch: and Noah said three times with an embittered voice: 'Hear me, hear me!'"

Commentary:

- Noah desperately seeks intervention and wisdom from Enoch, his ancestor and a man who walked with God.
- The **threefold cry** shows Noah's **urgency, despair, and sincerity**—it reflects a deep **yearning for answers** in the face of a dying world.
- While Enoch had been taken by God (Gen. 5:24), this vision implies a **prophetic or spiritual connection** between them.

Verse 3

Text:

"And I said unto him: 'Tell me what it is that is falling out on the earth that the earth is in such evil plight and shaken, lest perchance I shall perish with it.'"

Commentary:

- Noah's question reveals both innocence and concern—he doesn't understand why the earth is
 groaning and why judgment is near.
- "Lest I perish with it" shows his **humility**—he doesn't assume he's automatically safe.
- This positions Noah as a **man of righteousness who seeks God's truth**.

Verse 4

Text:

"And thereupon there was a great commotion on the earth, and a voice was heard from heaven, and I fell on my face."

Commentary:

- The **great commotion** represents the **cosmic disturbance** linked to God's approach in judgment.
- The **heavenly voice** is a theophany—a direct divine response.
- Noah (or Enoch in vision) responds with **holy fear**, falling prostrate in awe and reverence.

Verse 5

Text:

"And Enoch my grandfather came and stood by me, and said unto me: 'Why hast thou cried unto me with a bitter cry and weeping?'"

Commentary:

- Enoch appears as a **heavenly messenger**, deeply connected to Noah's concern.
- His question acknowledges Noah's grief—perhaps **testing or preparing** him for the revelation to come.
- This reflects the **mentor-disciple relationship**, with Enoch acting as a **divine counselor**.

Verse 6

Text:

"A command has gone forth from the presence of the Lord concerning those who dwell on the earth that their ruin is accomplished, because they have learnt all the secrets of the angels, and all the violence of the Satans, and all their powers—the most secret ones—and all the power of those who practice sorcery, and the power of enchantments, and the power of the earth."

Commentary:

- God has issued a **decree of judgment**: destruction is imminent.
- The cause: **humanity has corrupted itself** by embracing the **forbidden knowledge of the fallen angels** (the Watchers).
- This includes:
 - Occultism (sorcery, enchantments)
 - Violence and warfare
 - Power manipulation and earthly pride
- The term "Satans" here is plural, likely referring to **many adversarial spirits**, not just one.

Verse 7

Text:

"And they have learnt all the secrets of those who cast spells, and the use of the roots of plants, and all kinds of sorcery."

Commentary:

- Emphasis is placed on **witchcraft** and the **misuse of creation** (like plants) for demonic purposes.
- This shows how divine gifts meant for healing and sustenance were **twisted** into **tools of control and rebellion**.
- God's created order was **defiled** by illicit knowledge.

Cross-Reference:

- Deuteronomy 18:10–12 God's law forbids witchcraft and divination.
- Revelation 9:21 Humanity "did not repent of their sorceries..."

Verse 8

Text:

"And they are making known all kinds of sins upon the earth, even the most hidden ones which men used to commit in secret."

- Wickedness has become public and widespread—the hidden sins have been brought into the open.
- This marks a society where **shame is lost**, and evil is **celebrated rather than concealed**.

• Such corruption signals that **God's patience has run out**.



Summary and Application

Enoch 65 is a **divine dialogue** between Noah and Enoch that **explains the coming judgment** of the Flood and why it's necessary. Humanity has not only sinned, but has **embraced forbidden knowledge**, unleashing a flood of evil that **defiled the earth**. Yet in the midst of this, God speaks to Noah, showing that the righteous are not forgotten.

Element **Symbolic Meaning**

Earth sunken Moral decay and nearing judgment

Noah's cry Righteous grief and concern Commotion and voice Divine revelation approaching Enoch Intercessor, heavenly guide

Forbidden knowledge Sorcery, warcraft, astrology, and deception

Divine command Judgment is fixed and justified

Key Lessons:

- **Sin corrupts both nature and society**—there is a point where judgment becomes inevitable.
- **God sees all**, including hidden sins and perverted knowledge.
- True wisdom comes from **seeking God**, not from **forbidden or mystical sources**.
- Enoch and Noah serve as examples of faithful obedience, even in wicked generations.
- Divine judgment is not arbitrary—it is the result of persistent rebellion and corruption.

Book of Enoch Chapter 66 – Verse-by-Verse Commentary

Theme: The Angels Prepare the Earth for the Judgment of the Flood

Verse 1

Text:

"And after that he showed me the angels of punishment who are prepared to come and let loose all the powers of the waters which are beneath in the earth in order to bring judgment and destruction on all who dwell on the earth."

Commentary:

• Enoch is shown the **angels of punishment**—specific angelic beings appointed to **execute** God's wrath.

- These angels have the authority to **release the subterranean waters** (likely referencing the "fountains of the great deep" in Genesis 7:11).
- The **floodwaters from beneath** (not just rain from above) emphasize that the **judgment will** come from all directions.
- This is a reminder that **God controls every element of nature**, including the deep reservoirs under the earth.

Cross-References:

- Genesis 7:11 "...all the fountains of the great deep were broken up..."
- Revelation 16:5 Angels also serve as agents of judgment in the last days.
- 2 Peter 2:5 "He did not spare the ancient world..."

Verse 2

Text:

"And the Lord of Spirits gave commandment to the angels who were going forth, that they should not cause the waters to rise but should hold them in check; for those angels were over the powers of the waters."

Commentary:

- Although the angels are prepared, **God's timing is sovereign**—He restrains them for a moment.
- God tells them to **hold back the waters**, showing that even in judgment, **He acts with perfect** order and timing.
- These angels are designated as having **authority over water**, reinforcing the idea of **spiritual** governance over nature.
- This reveals an important truth: nature obeys God, and even cataclysm waits on His command.

Cross-References:

- Job 38:8–11 God set boundaries for the sea.
- Psalm 104:9 "You set a boundary they cannot cross..."
- Revelation 7:1 Four angels hold back the winds until God's seal is placed.

🔦 Summary and Application

Enoch 66 provides a glimpse into the **spiritual and angelic preparation behind the Flood**. It reminds us that what seems like a **natural catastrophe** is in fact the **deliberate judgment of God**, executed by

angelic beings at His command. The restraint shown here reveals **God's patience**, even when destruction is deserved.

Symbol	Meaning
Waters of the deep	Instruments of judgment
Angels of punishment	Divine agents carrying out God's justice
Holding back waters	God's mercy, timing, and sovereignty
Judgment Judgment	Targeted and righteous, not chaotic or random

Key Lessons:

- God uses angels as agents of His judgment, assigning them power over creation.
- Even in judgment, **God restrains His hand** until the appointed time—He is **not impulsive**.
- The Flood was not random, but a precise fulfillment of divine justice.
- When destruction comes, it is because **God has given space to repent, and it was refused**.
- We must take seriously both the mercy and the justice of God, who commands the elements.

■ Book of Enoch Chapter 67 – Verse-by-Verse Commentary

Theme: The Punishment of the Watchers and the Deliverance of Noah

Verse 1

Text:

"And in those days the word of God came unto me, and He said unto me: 'Noah, thy lot has come up before Me, a lot without blame, a lot of love and uprightness.'"

Commentary:

- God acknowledges Noah's righteous character. His life is described as "without blame," marked by love and uprightness.
- "Thy lot" refers to **Noah's destiny or inheritance**, which is now being revealed—**God's favor** and preservation.
- This reflects Genesis 6:9 "Noah was a righteous man, blameless among the people of his time."

Verse 2

Text:

"And now the angels are making a wooden structure, and when they have completed that task I will

place My hand upon it and preserve it, and there shall come forth from it the seed of life, and a change shall set in so that the earth will not remain without inhabitant."

Commentary:

- The "wooden structure" refers to the **ark**—the vessel of salvation. Angels are described as helping in its preparation, indicating **divine supervision**.
- God promises to **bless and preserve** the ark—"My hand upon it" implies divine protection.
- "The seed of life" refers to **Noah and his family**, through whom **humanity will continue**.
- This verse reassures that **God will not utterly destroy the world**; He preserves a **remnant**.

Cross-Reference:

- Genesis 6:14 "Make yourself an ark..."
- Isaiah 11:1 "A shoot will come up from the stump of Jesse..." (symbol of continuation)

Verse 3

Text:

"And I will establish thy seed before Me for ever and ever, and I will spread abroad those who dwell with thee; it shall not be unfruitful on the face of the earth, but it shall be blessed and multiplied on the earth in the name of the Lord."

Commentary:

- God makes a **covenantal promise** to Noah—his descendants will continue **before God forever**.
- Humanity will multiply again, and the earth will not remain barren after judgment.
- This reflects Genesis 9:1 "Be fruitful and multiply and fill the earth."
- It also anticipates the concept of a **faithful remnant** throughout Scripture.

Verse 4

Text:

"And He will imprison those angels who have shown unrighteousness in that burning valley which my grandfather Enoch had formerly shown to me in the west among the mountains of gold and silver and iron and soft metal and tin."

- The **Watchers** (fallen angels) are to be imprisoned in a burning valley, likely **Gehenna** or a similar place of torment.
- This place is described with **metals**, symbolizing wealth, power, or possibly **corruption**.

• Enoch had already seen this place in earlier visions—it represents a **fiery judgment realm**, reserved for divine punishment.

Cross-References:

- Jude 1:6 "Angels who did not keep their own domain... He has kept in eternal bonds under darkness..."
- 2 Peter 2:4 "God did not spare angels when they sinned..."
- Revelation 20:10 "The devil... was thrown into the lake of fire..."

Verse 5

Text:

"And I saw that valley in which there was a great convulsion and a convulsion of the waters."

Commentary:

- Enoch witnesses a **massive upheaval**, both of the land and the waters—symbolic of divine **wrath shaking creation itself**.
- This could also reference the **beginning of the Flood**, which involved the breaking up of the fountains of the deep.
- The valley of fire and chaos is the stage where the Watchers are judged.

Verse 6

Text:

"And when all this took place, from that fiery molten metal and from the convulsion thereof in that place, there was emitted a smell of sulphur, and it was connected with those waters, and that valley of the angels who had led astray mankind burned beneath that land."

Commentary:

- The punishment of the angels includes **fire, molten metal, and sulfuric smell**, very similar to biblical descriptions of **hell (Gehenna)**.
- The burning beneath the land suggests an underground place of torment.
- This imagery reinforces the **eternal and conscious nature** of divine punishment for these rebellious beings.

Cross-References:

- Revelation 14:10 "He will be tormented with burning sulfur..."
- Isaiah 30:33 "Topheth has long been prepared... its fire pit has been made deep and wide..."

Text:

"And through its valleys proceed streams of fire, where these angels are punished who had led astray those who dwell upon the earth."

Commentary:

- Streams of **liquid fire** flow through this valley—representing the **ongoing and active torment** of the angels.
- These are the Watchers who corrupted mankind through forbidden knowledge (Enoch 8).
- Their punishment is **just**, **visible**, **and symbolic**—demonstrating God's **justice and holiness**.



Summary and Application

Enoch 67 gives a vivid contrast between the destruction of the wicked angels and the salvation of Noah. The chapter emphasizes that God is righteous to punish rebellion, yet merciful to preserve **the faithful**. The vivid descriptions of fire and molten metal remind us that **God's judgment is real**, terrible, and deserved.

Element	Symbolism
🚯 Noah's ark	Salvation for the righteous
🖰 Fiery valley	Judgment for fallen angels
Earthquake & waters	Cosmic upheaval under divine command
Watchers' fate	Warning to spiritual rebellion
🍞 Noah's seed	Hope for restoration and blessing

Key Lessons:

- **God honors righteousness**, even in the midst of a wicked generation.
- Judgment for spiritual rebellion is severe and everlasting.
- The preservation of Noah shows God's ability to rescue the faithful even when destruction surrounds them.
- **Hell is not symbolic**—the Book of Enoch, like Scripture, presents it as a **real place of fiery** torment.
- We must be among the **righteous remnant**, not aligned with corruption or rebellion.

Book of Enoch Chapter 68 – Verse-by-Verse Commentary

Theme: The Names and Judgments of the Fallen Angels

Text:

"And after that my grandfather Enoch gave me the teaching of all the secrets in the book and in the parables which had been given to him, and he put them together for me in the words of the book of the parables."

Commentary:

- Enoch is passing down a **divinely inspired teaching** to Noah.
- This includes both the **book of secrets** and **parables**—spiritual truths revealed through visions.
- The mention of "book of the parables" connects this with earlier sections in Enoch (Ch. 37–71), showing it is a **recorded divine revelation**, not a personal opinion.
- This transition prepares Noah (and future generations) to understand the **moral and spiritual reasons** behind the Flood.

Verse 2

Text:

"And on that day Michael answered Raphael and said: 'The power of the spirit transports and makes me to tremble because of the severity of the judgment of the secrets, the judgment of the angels: who can endure the severe judgment which has been executed, and before which they melt away?'"

Commentary:

- The archangel **Michael** speaks to **Raphael**, expressing **awe and dread** at the severity of the divine judgment.
- Even holy angels are **moved with fear** by the justice of God.
- "The judgment of the secrets" refers to hidden sins, particularly of the Watchers, being exposed and judged.
- The phrase "they melt away" could mean **complete defeat or dissolution** of the sinful angels.

Cross-Reference:

- Hebrews 10:31 "It is a dreadful thing to fall into the hands of the living God."
- Psalm 97:5 "The mountains melt like wax before the Lord."

Verse 3

Text:

"And Michael answered again, and said to Raphael: 'Who is he whose heart is not softened

concerning it, and whose reins are not troubled by this word of judgment that has gone forth upon them because of those who have thus led out?"

Commentary:

- Michael implies that **no one with understanding** can hear this judgment and remain **unmoved**.
- "Reins" refers to **inner thoughts or emotions**—the judgment disturbs the soul.
- "Those who have thus led out" refers to the Watchers, who led both angels and humans into sin.

Verse 4

Text:

"And it came to pass when he stood before the Lord of Spirits, Michael said thus to Raphael: 'I will not take their part under the eye of the Lord; for the Lord of Spirits has been angry with them because they do as if they were the Lord.'"

Commentary:

- Michael declares that he will **not intercede** for the fallen angels.
- The Watchers acted with **false authority**, behaving as if **they were gods themselves**, teaching forbidden knowledge and corrupting creation.
- This verse reveals that **even the holy angels respect God's justice** and **do not defend the wicked**.

Cross-Reference:

- 2 Peter 2:11 Even angels "do not bring slanderous accusations..."
- Isaiah 14:13–15 The fall of Lucifer due to pride and self-exaltation.

Verse 5

Text:

"For the Lord of Spirits sees it, and His eyes are upon those who dwell on the earth. And they are written down before Him every one of them: and each of their deeds is written before Him."

Commentary:

- God sees **all actions**, especially those on earth.
- Nothing is hidden—every deed is **recorded in God's books** for judgment.
- This aligns with the idea of **heavenly records**, such as the Book of Life or books of deeds.

Cross-Reference:

- Revelation 20:12 "Books were opened... the dead were judged by what was written."
- Malachi 3:16 "A book of remembrance was written..."

Text:

"And in those days I saw two open books, and the books were opened, and the names of those angels were written on them."

Commentary:

- Enoch sees **two open books**—possibly separating the righteous from the condemned.
- The names of the **guilty angels** are written in one of them, confirming their identities and crimes.
- This reveals a **heavenly courtroom scene**, complete with documentation.

Verse 7

Text:

"And they were seen to implore and intercede and beseech for those who dwell on the earth and plead on their behalf, and they grieve and sigh."

Commentary:

- These angels (likely righteous ones) are **pleading** for humanity or possibly **mourning** over the corruption that came through the Watchers.
- It shows a contrast: while some angels fell, others remained loyal to God and interceded for mankind.
- The heavenly realm is not indifferent to the fate of humanity—it is filled with **grief over sin**.

Verse 8

Text:

"And I blessed the Lord of Glory and said: 'Blessed be my Lord, the Lord of Righteousness, who ruleth for ever.'"

- Enoch closes the vision with **worship and blessing** directed toward the **Lord of Glory**.
- He affirms that God's rule is **righteous and eternal**.

• In the face of judgment, the appropriate response is not fear alone, but **praise for God's justice** and sovereignty.

Cross-Reference:

 Revelation 15:3 – "Great and marvelous are Your deeds, Lord God Almighty. Just and true are Your ways."



Summary and Application

Enoch 68 is a **heavenly courtroom transcript**, showing that **God's justice is thorough and perfect**. The sins of the Watchers are recorded, and the loyal angels do not defend them. Instead, Enoch and the faithful angels worship the Lord, affirming His righteousness.

Symbol	Meaning
점 Two books	Record of judgment and possibly remembrance
Michael & Raphael	Holy angels in awe of God's justice
Names recorded	Divine awareness of every sin and sinner
No intercession	Even angels will not plead for the wicked
🚹 Enoch's praise	Proper response to God's rulings

Key Lessons:

- God knows every action, and nothing escapes His judgment.
- Even angels are accountable to God—rebellion in heaven will be judged.
- There is a time when **intercession ceases**, and judgment begins.
- The righteous should respond with **worship**, not with bitterness or fear.
- **Heaven itself honors God's justice**, even when it is severe.

Book of Enoch Chapter 69 – Verse-by-Verse Commentary

Theme: The Names and Sins of the Fallen Angels; Judgment and Divine Authority

Verse 1

Text:

"And after this judgment they shall terrify and make them to tremble because they have shown this to those who dwell on the earth."

Commentary:

• After the judgment of the Watchers, there will be a **lasting fear** upon them and their followers.

- The fallen angels are condemned because they **revealed heavenly secrets** (forbidden knowledge) to humans, bringing about sin and destruction.
- This verse underscores the **spiritual consequence** of rebellion: **terror, trembling, and shame**.

Text:

"And behold the names of those angels:—the first of them is the one who has shown them all the secrets of their wisdom."

Commentary:

- A list of the chief transgressors among the fallen angels begins.
- The "first" is unnamed in this verse, but later verses identify him.
- These angels abused divine knowledge meant to be sacred and used it for evil purposes, corrupting mankind.

Verse 3

Text:

"And the name of the first is Yeqon: he it was who led astray all the sons of God, and brought them down to the earth, and led them astray through the daughters of men."

Commentary:

- **Yeqon** (also called **Jequn** or **Jokun**) is identified as a **ringleader** of the Watchers.
- He instigated the descent of the "sons of God" (angels) to take human wives (Genesis 6:2).
- This is the **core rebellion** that triggered the events of Genesis 6 and the Flood.

Verse 4

Text:

"And the second was named Asbeel: he imparted to the holy sons of God evil counsel, and led them astray so that they defiled their bodies with the daughters of men."

- **Asbeel** gave the angels **corrupt advice**, encouraging them to abandon their heavenly calling.
- His influence led to the **sexual defilement** between angels and women—resulting in the birth of the **Nephilim**.

Text:

"And the third was named Gadreel: he it is who showed the children of men all the blows of death, and he led Eve astray, and showed the weapons of death to the sons of men."

Commentary:

- **Gadreel** is a particularly infamous figure.
- He is said to have:
 - **Led Eve astray** (some associate him with the serpent in Eden)
 - Taught humanity about warfare and violence, including weapons
- This directly contradicts God's intent for peace and harmony among humans.

Cross-Reference:

- Compare with Enoch 8:1 (Azazel also taught warfare).
- John 8:44 "[The devil] was a murderer from the beginning..."

Verse 6

Text:

"And from his hand they have proceeded against those who dwell on the earth from that day and forevermore."

Commentary:

- Gadreel's actions had **long-term consequences** for humanity: violence, warfare, and rebellion spread across the earth.
- This verse affirms that **evil influence can have generational effects** when spiritual corruption enters the world.

Verse 7

Text:

"And the fourth was named Penemue: he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom."

- **Penemue** brought **false wisdom**—teaching distinctions between good and evil **not based on God's standard**, but through **corrupting human knowledge**.
- This includes manipulation of truth and lies—intellectual deception.

Text:

"He taught men the art of writing with ink and paper, and thereby many sinned from eternity to eternity and until this day."

Commentary:

- Writing, while not evil in itself, was **abused by fallen angels** to spread sin and corrupted knowledge.
- This echoes the idea that even good tools can be used for wicked ends if corrupted at the source.

Verse 9

Text:

"For men were not created for such a purpose, to give confirmation to their good faith with pen and ink."

Commentary:

- The original intention for mankind was **simple trust and obedience to God**, not dependent on written contracts or manipulated agreements.
- Writing was used to **legalize lies**, **deception**, **and manipulation** instead of promoting truth.

Verse 10

Text:

"For man was created exactly like the angels, to the intent that he should continue pure and righteous, and death, which destroys everything, could not have taken hold of him, but through this their knowledge they are perishing, and through this power it is consuming me."

- Humanity was created with a **heavenly likeness**, meant for **purity and eternal life**.
- However, through the corrupted knowledge of the Watchers, humanity has become subject to death.
- Enoch is **grieved** by this tragedy—he sees how destructive knowledge, when perverted, has led to **death and spiritual ruin**.

Verses 11–12

Text:

"And the fifth was named Kasdeja: this is he who showed the children of men all the wicked smitings of spirits and demons, and the smitings of the embryo in the womb, that it may pass away."

Commentary:

- **Kasdeja** introduced:
 - Occult knowledge (sorcery and demonic influence)
 - · Knowledge of abortion or destruction of unborn life
- This is one of the most chilling verses, connecting fallen angel influence to **direct attacks on human life** and the **sanctity of the womb**.

Verse 13

Text:

"And this is the task of Kasbeel, the chief of the oath which he showed to the holy ones when he dwelt high above in glory, and its name is Biqa."

Commentary:

- A new angelic figure, **Kasbeel**, is introduced. He is not one of the condemned Watchers, but connected to the **heavenly oath**.
- The oath ("Biqa") was a binding spiritual decree used by God to hold back or control divine forces.

Verse 14-15

Text:

"And he requested of Michael to show him the hidden name, that he might enunciate it in the oath, so that those might quake before that name and oath who revealed all that was in secret to the children of men."

- Kasbeel seeks the **hidden name of God**, so he can pronounce an oath with authority.
- The purpose is to **instill fear and restrain** the fallen angels.
- This shows that **God's word and name carry power** that even rebellious spirits cannot resist.

Text:

"And he requested of Michael to show him the hidden name, that he might enunciate it in the oath, so that those might quake before that name and oath who revealed all that was in secret to the children of men."

Commentary:

- "He" refers to **Kasbeel**, a holy angel entrusted with divine authority.
- Kasbeel asks **Michael**, the archangel, to reveal the **hidden name of God**—a name so powerful that when invoked in an oath, even the **Watchers tremble**.
- The "oath" serves as a **divine decree** or **judicial proclamation**, used to enforce **heavenly order** and **judgment** on those who corrupted mankind.

Verse 17

Text:

"And this is the power of this oath, for it is powerful and strong, and He placed this oath Akae in the hand of Michael."

Commentary:

- The oath, called **Akae**, symbolizes the **unshakable authority of God's command**.
- Michael is entrusted with it, representing **heaven's chief enforcer of divine will**.
- This indicates that **God's justice operates through delegated angelic power**, not only direct intervention.

Verse 18

Text:

"And these are the secrets of this oath... and they are strong through His oath: And the heaven was suspended before the world was created, and for ever."

- The **cosmic structure itself** (the heavens) was formed and held in place by this **eternal oath**.
- Before the world began, God's word established **firm boundaries and order**, a theme also found in Genesis 1.
- This emphasizes the **pre-eminence of divine will** over all things.

Text:

"And through it the earth was founded upon the water, and from the secret recesses of the mountains come beautiful waters, from the creation of the world and unto eternity."

Commentary:

- This verse reflects the Genesis account: the earth being formed out of and upon the waters (Genesis 1:2, 9).
- The **mountain springs** and **underground waters**—part of God's creation—are governed by His **oath**.
- Even the **hidden workings of nature** obey God's established command.

Verse 20

Text:

"And through that oath the sea was created, and as its foundation He set for it the sand against the time of (its) anger, and it dare not pass beyond it from the creation of the world unto eternity."

Commentary:

- A direct echo of **Job 38:10–11** and **Jeremiah 5:22**: God set the sand as a boundary for the sea.
- The sea, though vast and powerful, is restrained by the divine decree—the oath ensures cosmic stability.
- It illustrates God's **mastery over chaotic forces**, both natural and spiritual.

Verse 21

Text:

"And through that oath are the depths made fast, and abide and stir not from their place from eternity to eternity."

- The **abysses** (deep places of the earth or underworld) are held firm by the same divine power.
- Nothing can move or alter these places unless God commands—again revealing the unchanging nature of His oath.

Text:

"And through that oath the sun and moon complete their course, and deviate not from their ordinance from eternity to eternity."

Commentary:

- The **heavenly bodies**, like the sun and moon, obey **fixed laws** ordained by God.
- The **order of time, seasons, and light** depends on their obedience to His eternal command.
- This reinforces the idea that **creation is not random but governed by divine law**.

Verse 23

Text:

"And through that oath the stars complete their course, and He calls them by their names, and they answer Him from eternity to eternity."

Commentary:

- God has **named the stars** (cf. Psalm 147:4) and they obey Him continually.
- Even the **vast cosmos is personal to God**, responsive to His call and direction.
- The stars represent **obedience and order**, in stark contrast to the rebellious angels.

Verse 24

Text:

"And in like manner the spirits of the water, and of the winds, and of all zephyrs, and their paths from all the quarters of the winds."

Commentary:

- Spiritual forces behind wind, water, and weather are also under divine governance.
- This suggests a **heavenly host or angelic spirits** managing elements under the command of God's oath.
- Nature operates **not by chance**, but by divine command and **angelic stewardship**.

Verse 25

Text:

"And there are preserved the voices of the thunder and the light of the lightning; and there are

preserved the chambers of the hail and the chambers of the hoarfrost, and the chambers of the mist, and the chambers of the rain and the dew."

Commentary:

- All **meteorological forces**—thunder, lightning, hail, rain—are preserved in **heavenly storehouses** (cf. Job 38:22, Psalm 135:7).
- These elements are not uncontrolled but **stored and released by God's decree**.
- God's **sovereignty over nature** is absolute and purposeful.

Verse 26

Text:

"And all these believe and give thanks before the Lord of Spirits, and glorify (Him) with all their power; and their food is in every act of thanksgiving: they thank and glorify and extol the name of the Lord of Spirits for ever and ever."

Commentary:

- All of creation—including natural forces—worships God in obedience.
- Their "food" is **thanksgiving**, meaning their **purpose and fulfillment** is in glorifying God.
- Even **inanimate elements are personified** as obedient worshipers of the Creator.

Verse 27

Text:

"And this oath is mighty over them and through it (they are) preserved and their paths are preserved, and their course is not destroyed."

Commentary:

- The oath is the **sustaining power** behind the **continuity of creation**.
- Everything remains intact **not because of chance or natural law**, but because of God's spoken word—His **covenant oath**.

Verse 28

Text:

"And there was great joy amongst them, and they blessed and glorified and extolled because the name of that Son of Man had been revealed unto them."

- The revelation of the Son of Man brings joy and worship even among heavenly beings.
- This introduces a **messianic figure**, associated with divine authority and beloved by all creation.
- A powerful insight: even the heavenly hosts rejoice in the Messiah and glorify God because of Him.

Text:

"And he sat on the throne of his glory, and the sum of judgment was given unto the Son of Man, and he caused the sinners to pass away and be destroyed from off the face of the earth, and those who have led the world astray."

Commentary:

- The **Son of Man** is enthroned in glory, a direct parallel to **Daniel 7:13–14**.
- He is given authority to **judge the wicked** and remove sin from the earth.
- This shows that final judgment is **executed by the Messiah**, not by angels or prophets.
- It highlights the dual mission of the Son of Man: deliverance for the righteous, destruction of the wicked.



\lambda Summary and Application

Enoch 69:16–29 is a majestic revelation of the **cosmic rule of God**, upheld by His **eternal oath**, and climaxing with the **enthronement of the Son of Man**. Creation's order and salvation's hope are both rooted in the **power of God's word and the authority of His Messiah**.

Element	Symbolism
The Oath (Akae)	Divine authority that governs and preserves all creation
Stars, sun, sea	Examples of perfect obedience to God's word
🏈 Thunder, rain	Personified forces under God's control
Son of Man	The Messiah, Judge, and Redeemer
🙌 Worship	The rightful response of all creation to God's revealed name

Key Lessons:

- **Everything in creation submits to God's word**—we must do the same.
- **Rebellion is unnatural**, because all other parts of creation obey.
- The **Son of Man** (Messiah) is central in God's plan of judgment and restoration.

- We are called to **join the worship of heaven** and glorify God's name.
- God's justice and power are perfect, eternal, and joyful for the righteous.



Summary and Application

Enoch 69 exposes the **depth of angelic rebellion** and its effect on humanity, from the introduction of warfare to the destruction of unborn life. Yet it also reveals the **sovereign control of God**, who governs through oaths, holy angels, and divine order.

Element Symbolism

Divine oath God's binding command over creation Watchers Angels who sinned and corrupted mankind

Forbidden knowledge Warfare, witchcraft, death, abortion 🖰 Judgment Coming destruction for the rebellious

🙌 Phanuel Angel of repentance and life

Key Lessons:

- **God is aware of every act of rebellion**, and He will bring perfect justice.
- **Spiritual deception is real**—forbidden knowledge can appear wise but leads to death.
- **Humanity was created for purity**, not corruption or false wisdom.
- **The holy angels honor God's name**, while the fallen are terrified by it.
- Even in judgment, **God provides protection, repentance, and restoration** for the righteous.

Book of Enoch Chapter 70 – Verse-by-Verse Commentary

Theme: Enoch is Taken to Heaven and Glorified Among the Angels

Verse 1

Text:

"And it came to pass after this that his name during his lifetime was raised aloft to that Son of Man and to the Lord of Spirits from amongst those who dwell on the earth."

Commentary:

• Enoch's name is lifted up and associated with the Son of Man—a clear indication of divine favor.

- His righteousness distinguishes him "from amongst those who dwell on the earth," setting him apart for a heavenly role.
- Being honored "to that Son of Man" links Enoch with the **Messianic figure**—possibly even foreshadowing Enoch's future function as an eschatological witness (cf. Revelation 11).

Text:

"And he was raised aloft on the chariots of the spirit and his name vanished among them."

Commentary:

- Enoch is taken up in a **heavenly chariot**, similar to **Elijah** in 2 Kings 2:11.
- "His name vanished among them" implies **translation from the earthly realm**—he no longer belongs to humanity in the ordinary sense.
- The chariot symbolizes both divine transportation and honor, and may allude to angelic or spiritual escort.

Verse 3

Text:

"And from that day I was no longer numbered amongst them: and He set me between the two winds, between the North and the West, where the angels took the cords to measure for me the place for the elect and righteous."

Commentary:

- Enoch is **removed from human society** and placed in a **transcendent position**—between north and west, possibly symbolizing a liminal space between **judgment and glory**.
- The angels measure "the place for the elect and righteous," indicating that **Enoch's dwelling** is being prepared in the **realm of the holy ones**.
- This may parallel John 14:2 "I go to prepare a place for you..."

Verse 4

Text:

"And there I saw the first fathers and the righteous who from the beginning dwell in that place."

Commentary:

• Enoch sees the **patriarchs**—"the first fathers"—likely Adam, Abel, Seth, and other pre-Flood saints.

- This is a vision of **paradise** or the **righteous compartment of Sheol**, a holding place for the faithful dead awaiting resurrection.
- It reinforces that righteousness is remembered by God and that heaven holds a prepared **place** for those who love Him.



🔦 Summary and Application

Enoch 70 describes the **divine exaltation** of Enoch—he is taken by spiritual chariots, his name is removed from earthly association, and he is brought to dwell among the **elect of God**. This reflects the **hope of eternal life and divine reward** for the righteous and highlights Enoch as a type of those who will one day be caught up to be with the Lord.

> Symbol Meaning

Chariots of the Spirit Divine transport, spiritual exaltation

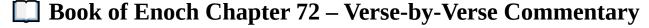
Between North and West Liminal space—possibly symbolic of heaven's court or paradise

**** Angels measuring Preparation of eternal dwelling

First Fathers Righteous saints of old, dwelling in peace

Key Lessons:

- **God honors faithfulness** not only with reward, but with **heavenly transformation**.
- **Translation to glory**, as with Enoch and Elijah, is a symbol of the **final resurrection hope**.
- The righteous have a **prepared place** among the elect, where **fellowship with God and His** saints continues eternally.
- Enoch serves as a prototype of the **redeemed who will dwell forever in God's presence**, lifted from the corruption of the world.



Theme: The Heavenly Movements of the Sun According to Uriel

Verse 1

Text:

"The book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel who was with me, who is their guide, showed me; and he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto eternity, till the new creation is accomplished which endureth till all eternity."

Commentary:

- Enoch begins recording what Uriel, the angel of wisdom, revealed about the **heavenly bodies**.
- The sun, moon, and stars move by **divine order**, each with its **law, class, and purpose**.
- These courses reflect **God's eternal design** that lasts until the **new creation**—a future time of restoration.

Verse 2

Text:

"And this is the first law of the luminaries: the luminary the sun has its rising in the eastern portals of the heaven, and its setting in the western portals of the heaven."

Commentary:

- The **first law** of celestial motion is simple: the sun rises in the **east** and sets in the **west**.
- These directions are called "portals," indicating **designated gates** for the sun's motion.

Verse 3

Text:

"And I saw six portals in which the sun rises, and six portals in which the sun sets, and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order: also many windows to the right and left of these portals."

Commentary:

- There are **six eastern and six western portals** through which the sun and moon travel.
- This reflects an **orderly cosmological system** governed by God.
- The stars also have **leaders**, suggesting a hierarchy among celestial bodies.

Verse 4

Text:

"And first there goes forth the great luminary, named the sun, and his circumference is like the circumference of the heaven, and he is quite filled with illuminating and heating fire."

Commentary:

• The sun is described as **great**, emphasizing its dominance among the luminaries.

• It is filled with **fire and light**, serving as the primary source of **heat and illumination** for the earth.

Verse 5

Text:

"The chariot on which he ascends, the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate portal and shines in the face of the heaven."

Commentary:

- The sun is said to ride a **chariot**—a symbolic representation also seen in Psalm 19:5.
- After setting, it returns **through the north** to its rising point in the east, indicating a **circular path**.
- The movement is guided, not random, revealing **divine orchestration**.

Verse 6

Text:

"In this way he rises in the first month in the great portal, which is the fourth—those six portals in the cast."

Commentary:

- The sun begins its yearly course in **the fourth portal** during the **first month** (likely corresponding to spring in the Hebrew calendar).
- This implies a **fixed solar calendar**, marking time by the sun's passage through portals.

Verse 7

Text:

"And through the fourth portal, which is one of those six portals in the east, the sun rises in the first month and in the fourth portal, for thirty mornings, and sets in the fourth portal in the west."

- For **30 days**, the sun consistently rises and sets through the **fourth portal**.
- This forms the basis of **months** in Enoch's solar calendar.

Text:

"And during this period the day becomes daily longer and the night nightly shorter to the thirtieth morning."

Commentary:

- As spring progresses, **daylight increases** and **nights decrease**.
- This accurately reflects the **natural rhythm of the seasons**.

Verse 9

Text:

"On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts."

Commentary:

- The **ratio of day to night** becomes **10:8**, a simplified measurement of daylight increase.
- The Book of Enoch divides time into **18 parts**, with this marking a springtime balance shift.

Verse 10

Text:

"And the sun rises from that fourth portal and sets in the fourth and returns to the fifth portal of the east thirty mornings, and rises from it and sets in the fifth portal."

Commentary:

- After a month in the fourth portal, the sun progresses to the **fifth portal**.
- The text is **tracking seasonal shifts** month by month.

Verse 11

Text:

"And then the day becomes longer than two parts and the day amounts to eleven parts and the night to seven parts."

- The length of daylight continues increasing, reaching an 11:7 day-to-night ratio.
- This corresponds to the approach of **summer solstice**.



Summary and Application

Enoch 72 teaches that **God has ordered time and creation** with great precision. The movements of the sun reflect **faithfulness**, **order**, **and divine majesty**. The message is clear: the cosmos runs on a system that glorifies its Creator.

Symbol	Meaning
-,/	

Sun's portals God's appointed gates of light and time Changing daylight Cycles of life, growth, and seasons

Wriel Angelic guide, symbol of wisdom and knowledge 364-day calendar A divine pattern for worship and timekeeping

East/West motion Order and direction in God's creation

Key Lessons:

- God's creation is **not chaotic**, but **perfectly measured**.
- The sun, moon, and stars are not gods—but **servants of the Most High**.
- Time itself is a **gift and structure from God**, to be honored.
- The seasons speak of **God's faithfulness**, reminding us of His constant care.
- Enoch's account calls us to **see creation as a testimony** to divine truth.

Book of Enoch Chapter 72:12–22 – Verse-by-Verse **Commentary**

Theme: The Sun's Path, Seasonal Shifts, and the Divine Order of Time

Verse 12

Text:

"And after this the sun returns to the sixth portal of the east, and goes forth for thirty mornings, and rises and sets in the sixth portal in the west."

- The sun reaches its **highest point in the sky** by entering the **sixth portal**, marking the approach of the summer solstice.
- It remains in this position for **thirty days**, resulting in the **longest daylight period of the year**.
- The rising and setting in the same sixth portal shows the symmetry and consistency of its circuit.

Text:

"And on that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts."

Commentary:

- Here, we are given a perfect 2:1 ratio of daylight to darkness: 12 parts of day and 6 parts of night.
- This describes the summer solstice, when the day is longest and night is shortest.
- The division into "parts" is symbolic—each "part" represents a division of time, reflecting **orderly design**.

Verse 14

Text:

"And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters the sixth portal and rises from it and sets thirty mornings."

Commentary:

- After the solstice, the sun begins its **descent**: days grow shorter and nights longer.
- It **remains** in the sixth portal for another 30 days as this transition begins, demonstrating **gradual seasonal change**.
- This reflects God's **gentle transitions in nature**, not abrupt or chaotic changes.

Verse 15

Text:

"And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven."

- After a month, **daylight decreases** slightly, to **11 parts**, and night increases to **7 parts**.
- This measurement again shows **incremental change**, showing the **precision** of God's created time.

Text:

"And the sun goes forth from that sixth portal in the west, and goes to the east and rises in the fifth portal for thirty mornings, and sets in the fifth portal in the west."

Commentary:

- The sun now moves from the **sixth to the fifth portal**, further marking its **descent toward** autumn.
- It again spends **thirty days** rising and setting through this portal, establishing the basis for **monthly cycles**.

Verse 17

Text:

"And on that day the day becomes shortened by two parts, and the day amounts to ten parts and the night to eight parts."

Commentary:

- Now, the **daylight is 10 parts** and **night is 8 parts**—continuing the **shortening of the day**.
- These increments mark the **shift from summer to fall**, and provide a consistent calendar structure.

Verse 18

Text:

"And the sun goes forth from that fifth portal and sets in the fifth portal of the west, and rises in the fourth portal for thirty-one mornings on account of its sign, and sets in the west."

Commentary:

- The sun now enters the **fourth portal**, with a note that it remains there **thirty-one days**, slightly longer due to its "**sign**"—possibly a reference to **equinox alignment**.
- This may hint at the **solar correction** to keep the calendar aligned, showing a rudimentary understanding of **astronomical variation**.

Verse 19

Text:

"On that day the day is equalized with the night, and becomes of equal length; and the night amounts to nine parts and the day to nine parts."

Commentary:

- This marks the **autumnal equinox**, when **day and night are equal**: 9 parts each.
- This balance symbolizes **divine equilibrium**, a theme seen throughout Scripture (cf. Ecclesiastes 3:1).

Verse 20

Text:

"And the sun goes forth from that portal and sets in the west, and returns to the east and rises in the third portal for thirty mornings, and sets in the west in the third portal."

Commentary:

- The sun now travels through the **third portal**, signaling a progression deeper into **autumn**.
- The rhythm remains steady—**thirty days**, one portal shift at a time.

Verse 21

Text:

"And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day till the thirtieth morning, and the night amounts exactly to ten parts and the day to eight parts."

Commentary:

- At this point, **nights begin to dominate**: the day is now **8 parts**, the night **10 parts**.
- The lengthening of night shows the approach of **winter** and decreasing light—a motif used in Scripture for **spiritual vigilance** (John 9:4).

Verse 22**

Text:

"And the sun rises from that third portal and sets in the third in the west and returns to the east and rises in the second portal of the east for thirty mornings, and likewise sets in the second portal in the west of the heaven."

- The sun moves into the **second portal**, marking continued approach to the **winter solstice**.
- The constancy of thirty-day intervals emphasizes **calendar structure**, likely reflecting a **364-day year** broken into 12 months of 30 (with intercalary days elsewhere, as explained in Enoch 74–75).



Summary and Application

This passage (Enoch 72:12–22) details the **sun's journey** across the sky, its **seasonal progression**, and the **divinely structured calendar** that orders time on earth. It's a sacred astronomical system meant to honor the Creator, reminding the reader that light, time, and rhythm all reflect divine wisdom.

Concept	Meaning
🎇 Portals	Fixed gates in the heavens symbolizing divine order
Light and dark parts	Ratios showing balance and change in time
Thirty-day cycles	Rhythm of creation; solar calendar structure
Equinoxes and solstices	Times of balance and transformation
Instruction from Uriel	Divine knowledge revealed for God's people

Key Lessons:

- The heavens reflect the **glory and order of God** (Psalm 19:1).
- The changing of seasons calls us to **observe God's faithfulness**.
- Even time itself was created with **spiritual meaning and purpose**.
- The calendar system in Enoch reveals **discipline**, **balance**, **and holy cycles**.
- We are reminded to **number our days rightly** (Psalm 90:12) and live in reverence of the Creator.

Book of Enoch Chapter 72:23–37 – Verse-by-Verse **Commentary**

Theme: Completion of the Solar Year and the Perfection of God's Timekeeping

Verse 23

Text:

"And on that day the night becomes eleven parts and the day seven parts."

- At this point in the sun's journey, the **night reaches 11 parts**, and **daylight is reduced to 7**
- This corresponds with late autumn or early winter, when the night is at its longest before the winter solstice.

 The gradual increase and decrease of daylight is part of the divinely ordered rhythm of creation.

Verse 24

Text:

"And the sun rises on that day from the second portal and sets in the second in the west, and returns to the east into the first portal for thirty mornings, and sets in the first portal in the west."

Commentary:

- The sun now moves into the **first portal**, the final portal in its yearly cycle.
- This represents the time just before the **winter solstice**, the darkest time of the year.
- Its rising and setting through the first portal continues for **thirty days**, maintaining the **regularity of the calendar**.

Verse 25

Text:

"And on that day the night becomes longer, and becomes the double of the day: and the night amounts exactly to twelve parts and the day to six."

Commentary:

- This verse marks the winter solstice, when night is longest and day is shortest: 12 parts night,
 6 parts day.
- It is the mirror image of the **summer solstice** (verse 13), showing the **symmetry** in God's creation.
- Light and darkness are **regulated by divine decree**, not by random motion.

Verse 26

Text:

"And the sun has (therewith) traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that portal thirty mornings and sets also in the west opposite to it."

- The sun has now **completed its yearly orbit** and begins to **reverse its path**, retracing the portals from west to east.
- It spends **thirty mornings** rising and setting in the first portal before moving on.

• The phrase "divisions of his orbit" implies a **divinely segmented path**, further illustrating God's precision.

Verse 27

Text:

"And on that night has the night decreased in length by a ninth part, and the night has become eleven parts and the day seven parts."

Commentary:

- As the sun begins its return journey, **night begins to shorten** and **day lengthens** again.
- The **change is gradual**, showing God's design in how seasons shift with **measured increments**.

Verse 28

Text:

"And the sun returns and enters the second portal of the east, and returns on those his divisions of his orbit for thirty mornings, rising and setting."

Commentary:

- The sun enters the **second portal** again for another **thirty-day cycle**.
- It continues to follow its **ordered path**, guided by God's eternal law.
- "Rising and setting" affirms the unchanging **faithfulness of God's timing** (Lamentations 3:23).

Verse 29

Text:

"And on that day the night decreases in length, and the night amounts to ten parts and the day to eight."

- The **day is now eight parts**, the **night ten**—a continued shift toward balance as the **vernal equinox** approaches.
- This progression is designed to **keep the seasons consistent** from year to year.

Text:

"And on that day the sun rises from that portal, and sets in the west, and returns to the east and rises in the third portal for one-and-thirty mornings, and sets in the west of the heaven."

Commentary:

- The sun enters the **third portal** and stays for **thirty-one days**, possibly accounting for **seasonal adjustment** or leap cycle correction.
- This supports the **364-day calendar** used throughout the Book of Enoch, with specific lengths for each phase.

Verse 31

Text:

"And on that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal with the day and the year is exactly as to its days three hundred and sixty-four."

Commentary:

- This describes the **vernal equinox**, where **day and night are equal** (9 parts each).
- The **year is declared to have 364 days**, an essential component of Enoch's **sacred calendar**.
- This structure reflects **perfection, order, and holiness**, separating it from lunar-based calendars.

Verse 32

Text:

"And the length of the day and of the night, and the shortness of the day and of the night arise—through the course of the sun these distinctions are made (lit. they are separated)."

- The **sun's path causes the distinctions** between light and darkness throughout the year.
- This echoes **Genesis 1:14–18**, where the sun and moon were given to govern **time, signs, and seasons**.
- God uses **natural phenomena** to reflect **spiritual truths**—light vs. darkness, time for harvest and rest, etc.

Text:

"So it comes that its course becomes daily longer, and its course nightly shorter."

Commentary:

- After the winter solstice, the **day begins to lengthen**, and **night shortens**.
- This reversal symbolizes **renewal, hope, and light overcoming darkness**, often used metaphorically in Scripture (e.g., John 1:5).

Verse 34

Text:

"And this is the law and the course of the sun and his return as often as he returns—sixty times and rises, i.e., the great luminary which is named the sun, for ever and ever."

Commentary:

- The sun's full cycle is composed of **sixty risings** through the portals described—each portal repeated in two directions.
- This pattern is **unchanging**, and continues "forever and ever," emphasizing God's **faithfulness** and **consistency**.

Verse 35

Text:

"And that which (thus) rises is the great luminary, and is so named according to its appearance, according as the Lord commanded."

Commentary:

- The **sun is named** based on its function and brilliance—it is the "great luminary."
- It exists not by chance, but because **"the Lord commanded"**, revealing divine authorship.

Verse 36

Text:

"As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon, but as regards size they are both equal."

Commentary:

• The sun **never rests**, symbolizing **unceasing faithfulness**—a quality of God Himself.

- Its light is **seven times brighter** than the moon's, which is both **literal and symbolic** (sevenfold often represents perfection).
- The statement about the sun and moon being equal in size reflects an ancient cosmology, not modern science, but speaks to the **balance in God's creation**.

Text:

"And after this law I saw another law dealing with the smaller luminary, which is named the moon."

Commentary:

- This verse transitions to the **next topic**: the course of the moon, which will be addressed in Chapter 73.
- The sun and moon are treated as **distinct but cooperative** luminaries, each with their **own** ordained laws.



🔦 Summary and Application

These verses finalize the **solar calendar system** in Enoch's vision. The **364-day year**, divided into twelve months and structured around the sun's path, represents God's absolute control over time and **creation**. Every portal, every part of light and darkness, every seasonal change is **divinely governed**a cosmic witness to the Creator's glory.

Symbol	Meaning
🛱 Solar portals	God's ordained order for timekeeping
364 days	Sacred year structure based on symmetry and balance
Equinoxes	Symbol of divine justice and spiritual balance
Rising/Setting	Faithfulness, routine, divine constancy
Seasonal cycle	Life, death, and renewal as part of God's rhythm

Key Lessons:

- God governs even the **rising and setting of the sun**—He is sovereign over every detail.
- The **balance of seasons and time** is a reflection of divine wisdom.
- Time is **not random**, but part of God's **perfect and purposeful design**.
- The cycle of **light overcoming darkness** foreshadows spiritual truths, including resurrection, renewal, and Christ as the Light of the World.

• Our response should be to **live in harmony with God's timing**—walking in the light and trusting His ordained seasons.

■ Book of Enoch Chapter 73 – Verse-by-Verse Commentary

Theme: The Course and Phases of the Moon

Verse 1

Text:

"And after this law I saw another law dealing with the smaller luminary, which is named the moon."

Commentary:

- After finishing the laws concerning the sun, Enoch now turns to the moon, described as the "smaller luminary."
- This language echoes **Genesis 1:16**, which says God made the greater and lesser lights.
- The moon, while secondary to the sun, has a vital function in **measuring time and seasons**, especially in traditional Hebrew calendars.

Verse 2

Text:

"And her circumference is like the circumference of the heaven, and her chariot in which she rides is driven by the wind, and light is given to her in definite measure."

Commentary:

- The moon is portrayed as moving across the sky on a **wind-driven chariot**, much like the sun.
- "Light is given to her in definite measure" reflects the **phases of the moon**—waxing and waning.
- The moon does not produce its own light but **reflects the light** she receives, a concept also known in modern astronomy.

Verse 3

Text:

"And her rising and setting change every month: and her days are like the days of the sun, and when her light is uniform (i.e., full) it amounts to the seventh part of the light of the sun."

- The moon's **rising and setting vary** throughout the month, corresponding with her orbit.
- Her days are "like the days of the sun" in the sense that she follows a **divinely ordered cycle**, not that they are the same length.
- When the moon is **full**, her light is described as **1/7th the strength of the sun's light**, emphasizing the **lesser but meaningful role** of the moon.

Text:

"And thus she rises. And her first phase in the east comes forth on the thirtieth morning: and on that day she becomes visible, and constitutes for you the first phase of the moon on the thirtieth day together with the sun in the portal where the sun rises."

Commentary:

- The moon becomes **visible again on the 30th day**, marking the start of a new cycle.
- She rises in the same portal as the sun, meaning her cycle is aligned at this point with the solar cycle.
- This point of conjunction could mark the **new moon** or the beginning of a **new lunar month** in ancient reckoning.

Verse 5

Text:

"And the one half of her goes forth by a seventh part, and her whole circumference is empty, without light, with the exception of one seventh part of it, (and) the fourteenth part of her light."

Commentary:

- The moon begins to **wax**—gaining light—by one-seventh of her visible area each day.
- The reference to "fourteenth part" likely points to the **transition toward full moon** at the halfway mark (14th or 15th day).
- This detailed numerical structure shows that **the moon's phases are part of God's measurable laws**.

Verse 6

Text:

"And when she receives one seventh part of the half of her light, her light amounts to one seventh part and the half thereof."

Commentary:

- This verse mathematically illustrates the **incremental waxing** of the moon's light.
- One-seventh of the half-light is added to her surface, and the result is 1/7 + 1/14 = 3/14, or roughly a **quarter moon**.
- The writer is showing that **each phase has a fixed increase**, a reflection of **divine precision**.

Verse 7

Text:

"And she sets with the sun, and when the sun rises the moon rises with him and receives one half of one part of light, and in that night at the beginning of her morning (i.e., her new cycle) in the commencement of the day of the moon, the moon sets with the sun and is invisible that night with the fourteen parts of the half of one of them."

Commentary:

- This describes the **new moon**, when the moon sets with the sun and is **not visible at night**.
- The moon is "reborn" as she begins a new cycle and slowly begins **gaining light** again.
- The numbers here refer to **fractions of light parts**, attempting to model the **waxing and waning** process mathematically.

Verse 8

Text:

"And she rises on that day with exactly a seventh part and becomes half of the light which is in the seventh part."

Commentary:

- The moon now has **1/2 of 1/7**, or **1/14** of light—an early crescent moon.
- The lunar phases continue in a **predictable mathematical pattern**, reinforcing the **structured calendar**.

Verse 9

Text:

"And she sets with the sun, and when the sun rises the moon rises with him, and receives a half part of light, and in that night when the moon begins a new monthly period it becomes a seventh part of the whole light, and becomes half of the seventh part."

- This verse reiterates the **waxing pattern**, now entering **greater illumination**.
- The moon is shown always in **relation to the sun**—never independent.
- She is a **faithful witness** (Psalm 89:37), reflecting the sun's glory.

Summary and Application

Chapter 73 presents the **moon as a regulated luminary**, with phases of light and darkness following a **divinely appointed mathematical pattern**. Like the sun, the moon does not rule herself but follows **God's command** through the guidance of Uriel. This chapter lays the foundation for a **structured**, sacred calendar used in the Book of Enoch.

Symbol	Meaning
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Moon / Lesser light, reflection of divine order

Fractions of light Precision and measurability of God's design

Monthly phases Cycles of renewal, balance between light and darkness Moon and sun Partnership under God's command, harmony in creation

Key Lessons:

- The moon is a **testimony to God's order** and **faithfulness** (Psalm 104:19).
- Time and seasons are not human inventions—they are **divinely structured realities**.
- God governs **both light and darkness**, teaching us to trust His **timing and patterns**.
- The natural world is meant to **instruct and point us back to the Creator**, not to be worshiped.
- We are called to **live according to God's appointed seasons**, walking in light and wisdom.

Book of Enoch Chapter 74 – Verse-by-Verse Commentary

Theme: The Lunar Calendar and the 364-Day Solar Year

Verse 1

Text:

"And I saw another course, a law for her (the moon), and how according to that law she performs her monthly revolution."

Commentary:

• Enoch receives insight into the **laws that govern the moon's orbit**, revealing a **divine** calendar system.

• The moon follows a **monthly revolution**, a consistent and cyclical path ordained by God.

Verse 2

Text:

"And all these Uriel, the holy angel who is the leader of them all, showed to me, and their positions. And he wrote down for me their positions as he showed them to me."

Commentary:

- **Uriel**, known as the angel of wisdom and heavenly knowledge, teaches Enoch.
- He ensures that **accurate records** of the moon's course are made—emphasizing the importance of celestial observation for **righteous living** and **sacred timekeeping**.

Verse 3

Text:

"And I wrote down their months as he told them to me, and the appearances of their light till fifteen days were accomplished."

Commentary:

- The moon reaches **full brightness** on the **fifteenth day** of the month, marking the **full moon**.
- This reinforces a **symmetrical lunar cycle**: waxing for 15 days, waning for 15 days.

Verse 4

Text:

"In single seventh parts she accomplishes all her light in the east, and in single seventh parts accomplishes all her darkness in the west."

- The moon **gains light** in 1/7 increments from the **east**, and **loses light** in 1/7 increments in the **west**.
- This shows a **deliberate and measurable** structure to her waxing and waning—further proof of divine order.

Text:

"And in certain months she alters her settings, and in certain months she pursues her own peculiar course."

Commentary:

- The moon's course is **not entirely fixed** like the sun's—it **varies slightly**, reflecting **astronomical anomalies** like apogee and perigee.
- Some months, she follows a regular path; other times, her course appears "peculiar" (i.e., slightly off the norm), showing that **even variance is expected and regulated**.

Verse 6

Text:

"In two months the moon sets with the sun in those two middle portals, the third and the fourth."

Commentary:

- During **two specific months**, the moon **sets with the sun**, marking a **solar-lunar alignment** (possibly near equinox).
- The **third and fourth portals** are midpoints in the sky, symbolizing balance and transition.

Verse 7

Text:

"She goes forth for seven days, and turns about and returns again through the portal where the sun rises, and accomplishes all her light."

Commentary:

- The moon's **waxing phase** occurs over **seven days**, after which she completes her brightness.
- Her course through the **sun's eastern portal** further shows the **sun and moon's relational harmony** in timekeeping.

Verse 8

Text:

"And she recedes from the sun, and in eight days enters the sixth portal from which the sun goes forth."

- The moon gradually **moves away from the sun**, eventually entering the **sixth portal**, which relates to **longer days** or summer timing.
- The detail here shows a **relationship between moon and seasonal shifts**.

Text:

"And when the sun rises from the fourth portal, she goes forth seven days, until she rises from the fifth, and again returns in seven days into the fourth portal and accomplishes all her light: and she recedes and enters into the first portal in eight days."

Commentary:

- This cycle reflects a **pattern of lunar motion** through specific portals over a total span of **about 22 days** (7 + 7 + 8).
- The text communicates a **repetitive**, **cyclical motion**—a hallmark of **biblical patterns** (e.g., sabbath, feasts).

Verse 10

Text:

"And she returns again in seven days into the fourth portal from which the sun goes forth."

Commentary:

- The moon's path is **predictable and precise**, circling back after seven days.
- The **number seven**, often symbolic of **completeness or divine design**, governs her movement.

Verse 11

Text:

"Thus I saw their position—how the moons rose and the sun set in those days."

Commentary:

• Enoch records that he **observed** the moon's relationship to the **sun's setting**, reinforcing that these observations were **divinely revealed and verifiable**.

Text:

"And if five years are added together, the sun has an overplus of thirty days: and all the days which accrue to it for one of those five years, when they are full, amount to 364 days."

Commentary:

- Over **five years**, the **solar calendar** (364 days per year) aligns, but gains **30 extra days** beyond the lunar cycles.
- This shows that while the **lunar months are shorter**, the **solar calendar is more precise** for yearly reckoning.
- The Enochian calendar was **solar-based**, correcting the lunar deviations over time.

Verse 13

Text:

"And the overplus of the sun and of the stars amounts to six days: in 5 years 6 days every year come to 30 days: and the moon falls behind the sun and stars to the number of 30 days."

Commentary:

- This explains that in a five-year period, **6 additional days per year** accumulate from the **sun's superiority** in measurement.
- The **moon lags** behind in marking a full year, showing that **lunar-only calendars** fall short without correction.

Verse 14

Text:

"And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto eternity; but complete the years with perfect justice in 364 days."

- The **sun and stars** maintain a **perfect 364-day year**, never deviating.
- This emphasizes the **perfection**, **justice**, **and constancy** of God's creation.
- The number 364 (divisible by 7 and 13) was seen as a **sacred number of completeness**.



Summary and Application

Enoch Chapter 74 shows that while the moon is beautiful and significant, its **motion is less consistent** than that of the sun. The **solar year**, based on 364 days, is the **divinely preferred calendar** in this system, reflecting justice and completeness. The moon must be reconciled to this structure, showing that even heavenly bodies are accountable to divine law.

Concept	Meaning
Moon's cycle	A pattern of light, change, and dependence
🔀 Sun and stars	Fixed points in creation, symbols of justice and constancy
364-day year	God's perfect calendar, balanced and sacred
🔁 Lunar lag	Imperfection of natural time, in need of divine order
Uriel's teaching	Heavenly wisdom revealing God's governance of time

Key Lessons:

- God's creation is **precise and structured**, even in areas we think of as chaotic.
- The **sun and stars** represent **unchanging divine truth**, while the moon represents **change and** dependence.
- A calendar rooted in divine wisdom is just, balanced, and spiritually meaningful.
- Observing the natural world through **spiritual understanding** leads to awe and worship.
- Like the moon, we too must align ourselves with God's **established order**.

■ Book of Enoch Chapter 75 – Verse-by-Verse Commentary

Theme: The Portals of Heaven and the Divine Order of the Cosmos

Verse 1

Text:

"And the leaders of the heads of the thousands, who are placed over the whole creation and over all the stars, have also to do with the four intercalary days, being inseparable from their office, according to the reckoning of the year, and these render service on the four days which are not reckoned in the reckoning of the year."

- These "leaders of the heads of the thousands" are **angelic beings** tasked with overseeing the movements of celestial bodies.
- The **four intercalary days** are additional days inserted at the end of each quarter of the year, ensuring the solar calendar aligns to **364 days** (91 days per quarter).

 These days are not counted as part of the regular months but are sacred markers of seasons and heavenly order.

Verse 2

Text:

"And owing to them men go wrong therein, for those luminaries truly render service on the world stations, one in the first portal, one in the third portal, one in the fourth portal, and one in the sixth portal, and the exactness of the year is accomplished through its separate three hundred and sixty-four stations."

Commentary:

- Many people **err in timekeeping** because they do not understand the role of these special days.
- These world stations are seasonal markers: likely corresponding to solstices and equinoxes.
- The 364-day year is structured with **360 regular days** plus **4 intercalary days**, one every 3 months.

Verse 3

Text:

"For the signs and the times and the years and the days the angel Uriel showed to me, whom the Lord of glory hath set for ever over all the luminaries of the heaven, in the heaven and in the world, that they should rule on the face of the heaven and be seen on the earth, and be leaders for the day and the night—i.e., the sun, moon, and stars, and all the ministering creatures which make their revolution in all the chariots of the heaven."

Commentary:

- **Uriel** is described as the **chief angel** over the **heavenly luminaries**, appointed by the Lord of glory.
- These celestial beings—sun, moon, stars, and angelic ministers—serve as divine timekeepers for day and night.
- Their order and revolution are seen both in heaven and on earth, providing evidence of God's majesty and governance.

Verse 4

Text:

"In like manner twelve doors Uriel showed me, open in the circuit of the sun in the heaven, through

which the rays of the sun break forth: and from them is warmth diffused over the earth when they are opened at their appointed seasons."

Commentary:

- The **twelve doors (portals)** represent **monthly divisions** in the sky through which the **sun travels**.
- As the sun passes through these portals, it **dispenses warmth and light**—this is tied directly to the **changing of the seasons**.
- These portals are **opened by divine appointment**, stressing that even **sunlight is regulated** by God.

Verse 5

Text:

"And for the winds and the spirit of the dew when they are opened, standing open in the heavens at the ends."

Commentary:

- In addition to the portals of light, there are **heavenly gates for the winds and dew**, showing that **weather phenomena** are also **spiritually ordered**.
- Dew, winds, and moisture do not operate randomly—they are part of **God's detailed design** for blessing the earth (cf. Job 38:22–30).

Verse 6

Text:

"As for the twelve portals in the heaven, at the ends of the earth, out of which go forth the sun, moon, and stars, and all the works of heaven in the east and in the west—"

Commentary:

- The twelve portals are located at the **edges of the sky**, showing the **boundaries of creation**.
- These portals are where all **heavenly bodies enter and exit**, reinforcing a **flat-earth cosmological perspective**, as held by many ancient cultures.
- The celestial order is described with **great symmetry**, showing **harmony in creation**.

Verse 7

Text:

"There are many windows open to the left and right of them, and one window at its (each) portal."

Commentary:

- Beyond the main portals, there are **additional smaller windows**, likely for **winds, rain, or** other natural forces.
- This illustrates an **intricate heavenly structure**—a highly organized divine architecture.

Verse 8

Text:

"And at its (each) portal there are windows at its right and at its left, and through these go forth light and heat, and according as the number of the portals is allotted to the days of the year, so are the days distributed to the sun."

Commentary:

- These windows control the **flow of light and heat**, which impact the **climate and seasons**.
- The **number of portals matches the number of months**, linking the **sun's movement to the** calendar.
- Each day is carefully assigned to a portion of the year, leaving no room for error or chaos.

Verse 9

Text:

"And thus she (the moon) goes in and out by the western portals into the number of the heavens even when the moon is invisible, even when she does not shine with light, these windows serve the purpose of the months and the years."

Commentary:

- Even when the moon is not visible (new moon), she still follows her ordained course.
- The **portals and windows of heaven** are not just for light—they are essential to the **timing of** months and years.
- God's calendar doesn't stop when we don't see the light—His **order continues even in** obscurity.

🔍 Summary and Application

Chapter 75 underscores that every celestial movement—of sun, moon, stars, winds, and dew—is governed by God through heavenly portals and angelic oversight. The calendar year is exact, based on a solar 364-day system with **four intercalary days**, and all of creation works in sync with divine

purpose. This chapter challenges humanity to **reverence the structure of creation** and not fall into error through ignorance of God's timing.

Element	Meaning
🛱 Twelve portals	Monthly progression of the sun
O Lunar portals	Timed movement of the moon, even in darkness
Heavenly windows	Weather and seasonal controls—dew, wind, heat
364-day year	Perfect divine calendar, with four intercalary days
Angelic oversight	Celestial order maintained by spiritual beings

Key Lessons:

- God is the **Lord of time and space**, not just of spiritual matters.
- The natural world follows a **divinely fixed order**, not randomness or human manipulation.
- Accurate understanding of sacred time is key to faithful living (cf. Ecclesiastes 3:1).
- **Heaven and earth are united** in their obedience to God—humans are called to join that harmony.
- Ignorance of God's order can lead to **spiritual and practical error**.

■ Book of Enoch Chapter 76 – Verse-by-Verse Commentary

Theme: The Twelve Winds and Portals Governing the Heavens and Earth

Verse 1

Text:

"And at the ends of the earth I saw twelve portals open to all the quarters (of the heaven), from which the winds go forth and blow over the earth."

- Enoch sees twelve portals positioned at the edges of the earth, associated with winds or spiritual forces.
- These winds blow in **four directions** (North, South, East, West), each with **three portals**.
- The ancients believed winds carried **weather**, **judgment**, **or blessing**, depending on their origin.

Text:

"Three of them are open on the face (i.e., the east) of the heavens, and three in the west, and three on the right (i.e., the south) of the heaven, and three on the left (i.e., the north)."

Commentary:

- This verse organizes the portals into the **cardinal directions**: East, West, South, and North.
- Each direction has **three portals**, showing a **symmetrical design** of creation.
- In many biblical and apocalyptic writings, the **East** is associated with **light and blessing**, the **North** with **judgment or evil**, etc.

Verse 3

Text:

"And the three first are those of the east, and three are of the north, and three (after those on the left) of the south, and three of the west."

Commentary:

- This confirms the layout: East, North, South, and West.
- Each group of three portals allows different winds or weather conditions to come through, all under **divine regulation**.

Verse 4

Text:

"Through four of these come winds of blessing and prosperity, and from those eight come hurtful winds: when they are sent they bring destruction on all the earth and on the water upon it, and on all who dwell thereon, and on everything which is in the water and on the land."

- Four of the twelve portals bring blessings and prosperity—these are the favorable winds.
- The remaining eight bring destructive forces—these may include storms, floods, droughts, or plagues.
- God uses these forces to **bless or judge**, reminding us of His **sovereign control over nature** (cf. Amos 4:9–10).

Text:

"And the first wind from those portals, called the east wind, comes forth through the first portal which is in the east, inclining towards the south: from it come forth desolation, drought, heat, and destruction."

Commentary:

- The **East wind** is a **judgment wind**—bringing **drought**, **heat**, **and desolation**.
- In the Bible, the **east wind** is often associated with **God's wrath** (e.g., Exodus 10:13, Jonah 4:8).
- Though from the East (a place of rising light), this wind **inclines southward**, intensifying its dryness.

Verse 6

Text:

"And through the second portal in the middle comes what is fitting, and from it there come rain and fruitfulness and prosperity and dew; and through the third portal which lies toward the north come cold and drought."

Commentary:

- The second eastern portal brings balanced blessings—rain, prosperity, and dew, essential for life.
- The third portal, facing north, brings cold and drought, reinforcing the northern association with harshness or trial.
- This balance of provision and restraint shows God's use of weather as both blessing and corrective force.

Verse 7

Text:

"And after these come forth the south winds through three portals: through the first portal of them inclining to the east comes forth a hot wind."

- The **southern portals** begin with a **hot wind from the southeast**, contributing to **intense heat** and possibly arid conditions.
- The southern direction often symbolizes warmth and power, but also potential for overbearing heat.

Text:

"And from the second portal in the middle comes a sweet-smelling odor, and dew and rain, and prosperity and health."

Commentary:

- The **second southern portal** brings a **pleasant, life-giving wind**, associated with **healing and abundance**.
- The inclusion of **fragrance** ("sweet-smelling odor") suggests a **symbolic link to prayer or divine favor** (cf. Revelation 5:8).

Verse 9

Text:

"And through the third portal lying to the west come forth dew and rain, locusts and desolation."

Commentary:

- The **third southern portal**, inclining westward, brings **mixed results**: some dew and rain, but also **locusts and devastation**.
- This duality shows that not all rainfall brings blessing—it may also **foster destructive forces** (cf. Joel 1:4).

Verse 10

Text:

"And after these north winds: from the seventh portal in the east come dew and rain, locusts and desolation."

- The **northern winds**, beginning at the **seventh portal (back in the east)**, again bring a **mixture** of nourishment and destruction.
- The **duality of effects** reminds us that God's judgments and blessings often come **together**, testing humanity's faith.

Text:

"And from the middle portal come in a direct direction health and rain and dew and prosperity."

Commentary:

- The **middle northern portal** is **beneficial**, offering **health and provision**.
- This reinforces the idea that God uses **some winds to restore and heal**, especially after judgment.

Verse 12

Text:

"And through the third portal in the west come cloud and hoar-frost, and snow and rain, and dew and locusts."

Commentary:

- The final **northern-western portal** brings **cold (hoar-frost), clouds, and snow**, as well as rain and locusts.
- Again, a **mixture of blessing and affliction**, showing how God uses nature to **humble**, **judge**, and renew.



🔦 Summary and Application

Chapter 76 reveals a **sacred geography of divine winds**. The world's climate is not random—it is orchestrated through heavenly portals, each with purposeful effect. Four winds bring life and **blessing**, while eight bring **testing**, **purification**, **or judgment**. The system is balanced, reflecting God's nature as both merciful and just.

Di	irectior	n Portal Coun	t Primary Attributes
Ea	ıst	3	Judgment, prosperity, cold
So	outh	3	Heat, blessing, pestilence
W	est	3	Dew, rain, snow, locusts
No	orth	3	Cold, drought, mixed blessi

Key Lessons:

- God's creation is **divinely structured**, even in winds and weather.
- Nature itself is **under God's authority**, serving as both **instrument of mercy and justice**.
- **Blessing and judgment often coexist**, calling us to discern the times (Luke 12:56).

- These portals and winds symbolize spiritual forces—sometimes refreshing, sometimes refining.
- As with Israel in the wilderness, God used the wind to bring quail, part seas, or scatter enemies
 —He remains the Master of the elements.

■ Book of Enoch Chapter 77 – Verse-by-Verse Commentary

Theme: The Four Quarters of the Earth and the Structure of Creation

Verse 1

Text:

"And the first quarter is called the east, because it is the first, and the second the south, because the Most High will descend there, yea, there in quite a special sense will He who is blessed for ever descend."

Commentary:

- The **east** is called "first" because it represents **beginnings**—the direction of the **rising sun**, light, and life.
- The **south** holds special prophetic importance: it is where **God will descend**, possibly alluding to **Mount Sinai** (Exodus 19) or the **future Messianic return**.
- God's **physical presence on earth** is highlighted as a future reality.

Verse 2

Text:

"And the west is called the diminished because there all the luminaries of the heaven wane and go down."

Commentary:

- The **west** is symbolic of **decline and fading**, as it is where the **sun sets**.
- It represents the end of the day, or possibly the end of an age—signifying completion or transition.
- In biblical symbolism, the west is often associated with **the unknown, mystery, or judgment**.

Verse 3

Text:

"And the fourth quarter, named the north, is divided into three parts: the first of them is for the

dwelling of men: and the second contains seas of water, and the abysses and forests and rivers, and darkness and clouds; and the third part contains the garden of righteousness."

Commentary:

- The **north** is split into three areas:
 - 1. **Inhabited land** (where people dwell)
 - 2. **Mystical and natural regions** (seas, abysses, forests, darkness)
 - 3. The Garden of Righteousness (likely Paradise or Eden)
- The Garden being in the north reflects ancient traditions placing Eden in the north or east of the world.
- The coexistence of beauty and danger (abyss and paradise) reflects the moral polarity of creation.

Verse 4

Text:

"I saw seven high mountains, higher than all the mountains which are on the earth: and thence comes forth hoarfrost, and days, seasons, and years pass away."

Commentary:

- The **seven mountains** represent the **cosmic foundations** of the earth and heavens.
- Their height symbolizes their **spiritual and cosmic importance**.
- From them come **hoarfrost and time**, suggesting they **anchor the passing of seasons and years**—a poetic way of saying that **God's order flows from His holy heights**.

Verse 5

Text:

"I saw seven rivers on the earth larger than all the rivers: one of them coming from the west pours its waters into the Great Sea."

- Enoch observes **seven great rivers**, reminiscent of the rivers of Eden (Genesis 2:10–14).
- The river from the west pouring into the Great Sea (Mediterranean?) symbolizes **supply, movement, and divine flow** through creation.
- Rivers often symbolize **life**, **provision**, **and divine presence** (cf. Psalm 46:4, Revelation 22:1).

Text:

"And these two come from the north to the sea and pour their waters into the Erythraean Sea in the east."

Commentary:

- Two of the rivers flow **from the north into the eastern sea**—possibly the **Red Sea** or **Indian Ocean** (Erythraean Sea).
- These ancient names reflect **Enoch's wide geographical awareness** and divine insight into the **network of earthly waters**.

Verse 7

Text:

"And the remaining four flow forth on the side of the north to their own sea, two of them to the Erythraean Sea, and two into the Great Sea and discharge themselves there and some say: into the desert."

Commentary:

- The four remaining rivers flow to various seas: **some to the Erythraean, others to the Great Sea (likely the Mediterranean)**.
- The mention of "the desert" suggests **seasonal rivers** or **disappearing streams**, a reality in arid regions.
- The fluidity of water distribution is shown to be **under divine direction**.

Verse 8

Text:

"Seven great islands I saw in the sea and in the mainland: two in the mainland and five in the Great Sea."

- Enoch sees **seven large landmasses**, described as **islands**, though two are inland and five are maritime.
- This is possibly a reference to the **continents or ancient known world divisions**.
- The number **seven** again reflects **completion**, **perfection**, **and divine design** in geography.



Summary and Application

Chapter 77 presents a sacred map of the earth—its four quarters, mountain peaks, rivers, and **islands**—all carefully arranged by God. The earth is shown to be not random or chaotic, but intentionally structured to reflect divine glory, justice, and future redemption. The most striking insight is the location of the Garden of Righteousness, suggesting that Paradise still exists, hidden but real, awaiting future restoration.

	Element		Symbolism
<u> </u>		α	1

Four quarters Global structure, moral geography

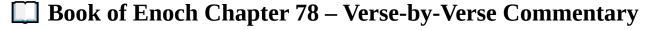
A Seven mountains Cosmic foundations of time and seasons Seven rivers Life-giving flow from divine sources

Seven islands Completion of God's geographical creation

💋 Garden of Righteousness Paradise awaiting the righteous

Key Lessons:

- Geography is sacred—the earth reflects spiritual truths and prophetic promises.
- God's **presence will return** to the world, specifically from the **south**, showing that **redemption** is not abstract but real and embodied.
- The **Garden of Righteousness (Eden)** is preserved and will one day be restored (cf. Revelation 22:1-5).
- Rivers, mountains, and islands are not just physical—they are part of the spiritual **architecture** of God's plan.
- God's **order extends over the entire earth**—His sovereignty is both visible and hidden, working all things for His purpose.



Theme: The Cycles and Governance of the Sun and Moon

Verse 1

Text:

"And the names of the sun are the following: the first Orjārês, and the second Tōmās."

- The sun is given **two names**, likely symbolic of its **functions or phases**.
- "Orjārês" may represent the sun's **rising or eastward appearance**, while "Tōmās" could indicate its setting or westward journey.

• Naming celestial bodies emphasizes their **personified role as obedient servants of God** (cf. Psalm 19:4–6).

Verse 2

Text:

"And the moon has four names: the first name is Asonjā, the second Ebla, the third Benāse, and the fourth Erāe."

Commentary:

- The moon has **four names**, possibly denoting its **phases or quarters**: new moon, first quarter, full moon, and last quarter.
- The **number four** often symbolizes **completeness in the physical world** (four seasons, directions, winds).
- This suggests that the **moon's phases are divinely regulated** and purposeful.

Verse 3

Text:

"These are the two great luminaries: their circumference is like the circumference of the heaven, and the size of the circumference of both is alike."

Commentary:

- The **sun and moon are described as equal in size**, from Enoch's perspective—possibly symbolic of **balance between day and night**.
- Their "circumference like the heaven" signifies their **expansive presence and cyclical motion** throughout the sky.
- In ancient cosmology, the heavenly bodies were seen as orbiting above the firmament in set courses.

Verse 4

Text:

"In the portal of the east of the heaven, they both go forth every morning and through the western portal of the heaven they complete the course of the day."

Commentary:

• This describes the **daily path of the sun and moon**—rising in the **east**, setting in the **west**.

- The **portals** refer to openings in the firmament (heavenly dome), through which the luminaries travel.
- Their movement is **predictable and ordained**, reflecting **divine order and faithfulness** (cf. Genesis 1:14–18).

Text:

"And I saw how another course, a law, is given to the moon and how it proceeds according to its phases—the light decreases in it in its decrease and the light increases in it in its increase."

Commentary:

- The moon follows a **divinely assigned law** of **waxing and waning**.
- Its **light is not inherent**, but **reflective and governed**, and its increase or decrease follows a fixed rhythm.
- This cycle is used to measure **months, festivals, and seasons** in Hebrew and ancient calendars (cf. Psalm 104:19).

Verse 6

Text:

"And on certain months it changes its setting, and in certain months it goes its own course."

Commentary:

- The moon's path isn't perfectly consistent—it **shifts slightly month to month**, as observed in real astronomy.
- This observation reflects an **awareness of the moon's elliptical orbit and variable rising/setting points**.
- Even these variations are still **under God's appointed law**.

Verse 7

Text:

"And in two months the moon sets with the sun in those two middle portals, the third and the fourth."

Commentary:

• At certain times (likely near **equinoxes**), the moon sets **in alignment with the sun**, using the same **central portals**.

 This alignment may signal a seasonal marker, emphasizing the synchrony of sun and moon under divine order.

Verse 8

Text:

"It goes forth for seven days and makes a circuit around the sun, and returns to the portal whence the sun goes forth, and in that portal it accomplishes all the light."

Commentary:

- This could represent the waxing phase of the moon—over seven days, the moon travels and gains light.
- The "circuit around the sun" may refer to the **moon's journey in relation to the sun's position**, indicating **spiritual harmony** in creation.
- At its fullness, it reflects all its light, then begins to wane.

Verse 9

Text:

"And it recedes from the sun, and in eight days enters the sixth portal from which the sun goes forth."

Commentary:

- After full moon, the moon moves away from the sun, entering a different portal (symbolizing waning).
- These specific portals correspond to seasonal or directional divisions, showing how even lunar recession is orderly.

Verse 10

Text:

"And when the sun rises from the fourth portal, the moon rises with it for seven days, till it rises from the fifth."

- For a short season, the **sun and moon rise together**, maintaining close proximity.
- This reflects times when the moon is seen **during the day**, and also emphasizes **alignment and cooperation** between celestial bodies.

Text:

"And again it declines and enters the fourth portal, and returns to the first portal in eight days."

Commentary:

- The moon continues its **waning** journey, returning to its starting point—**a full cycle** is completed.
- The use of "eight days" may refer to quarter phases or symbolic time markers tied to renewal
 or covenant.

Verse 12

Text:

"And I saw their stations, how they rise and set according to the order of their months."

Commentary:

- Enoch observes that the sun and moon operate in pre-established stations, just like trains on divine tracks.
- Their **monthly progression** is precise, serving as a **celestial clock** ordained by God.

Verse 13

Text:

"And the sun has twelve portals in the heaven, through which it goes forth for twelve months."

Commentary:

- Each **portal represents a month**, confirming a **solar year of 12 months**.
- These portals serve as **fixed positions** for the sun's rise and set over the year, forming the basis of the **Enochian calendar** (364 days).

Verse 14

Text:

"And from the first portal it rises for thirty days."

Commentary:

• The sun remains in each **portal** (or position) for **thirty days**, marking the **consistent monthly cycle**.

The year is divided into **12 months of 30 days**, plus **four intercalary days** to complete the 364day calendar (explained in earlier chapters).



Summary and Application

Chapter 78 reveals that the **sun and moon are under divine authority**, functioning in **precise**, divinely set cycles. Their paths, light, and phases are all regulated by heavenly law, not random forces. The **Enochian calendar** relies heavily on these observations, forming a basis for **worship**, festivals, and sacred time.

Element	Meaning
🔀 Sun's portals	Symbol of order and divine timing
Moon's phases	Symbol of change and faithful rhythm
Named luminaries	Personified servants of God
Nelve portals	Twelve months of divine reckoning
Lunar cycle	Reflects renewal, humility, and alignment

Key Lessons:

- Time itself is **governed by God**, from the largest sun to the smallest moonbeam.
- Celestial bodies are not just lights—they are **divine instruments** for order, worship, and signs (cf. Genesis 1:14).
- The **sun and moon's faithfulness** reminds us of God's unchanging nature (cf. Psalm 89:36–37).
- God's creation teaches us discipline, rhythm, and spiritual attentiveness.
- In the waning and waxing of the moon, we see the **pattern of repentance and renewal**.

■ Book of Enoch Chapter 79 – Verse-by-Verse Commentary

Theme: The Regulation and Cycles of the Moon

Verse 1

Text:

"And Uriel, the holy angel who is the leader of them all, showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto eternity, till the new creation is accomplished which endures till eternity."

- Uriel, the angel of wisdom and heavenly knowledge, is entrusted with revealing the laws of time and creation to Enoch.
- The laws of sun, moon, and stars are not temporary; they apply **until the new creation**, suggesting **eschatological renewal** (cf. Revelation 21:1).
- God's order is **eternal**, and Enoch is given insight into the **foundations of cosmic consistency**.

Text:

"And this is the first law of the luminaries: the luminary the sun has its rising in the eastern portals of the heaven, and its setting in the western portals of the heaven."

Commentary:

- The **primary law** of the luminaries begins with the **sun's journey**, rising in the east and setting in the west—**a daily symbol of divine faithfulness** (cf. Lamentations 3:23).
- The phrase "first law" emphasizes how foundational this cycle is for **life, agriculture, and sacred timekeeping**.

Verse 3

Text:

"And I saw six portals in which the sun rises, and six portals in which the sun sets, and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order."

Commentary:

- There are **twelve total portals** for the sun—six for rising, six for setting—dividing the year into **12 parts (months)**.
- The **moon also rises and sets** in these portals, though on a different schedule.
- "Leaders of the stars" refers to **angelic overseers or principal stars**, indicating **intentional movement**, not chaos.
- The accuracy in their alignment shows **God's mathematical and spiritual order**.

Verse 4

Text:

"Also many windows to the right and left of these portals."

- In addition to the main portals, there are **windows** (smaller openings) for **additional light**, **wind**, **or weather phenomena**.
- These features illustrate a **complex divine architecture**, showing that even **secondary phenomena are planned** and purposeful.

Text:

"And first there goes forth the great luminary, named the sun, and his circumference is like the circumference of the heaven, and he is quite filled with illuminating and heating fire."

Commentary:

- The sun is again described as a **"great luminary"**, filled with **fire**—a metaphor for its **power to give life and light**.
- Its vast reach ("like the circumference of the heaven") demonstrates the **glory of God displayed** in the heavens (cf. Psalm 19:1–6).
- This fiery nature links the sun to **God's purifying**, **life-giving character**.

Verse 6

Text:

"The chariot on which it ascends the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that it comes to that portal and shines in the face of the heaven."

Commentary:

- The sun rides on a **divine chariot**, driven by **heavenly winds**—imagery common in prophetic books (cf. Psalm 104:3–4, 2 Kings 2:11).
- After setting, the sun **returns beneath the heavens**, not seen by people, to **emerge again in the east**.
- This portrays the **cyclical nature of the sun's journey**, highlighting **predictability and order**.

Verse 7

Text:

"In this way it rises in the first month in the great portal, which is the fourth—those six portals in the cast."

- In the first month, the sun rises from the fourth portal, possibly aligning with the vernal
 equinox.
- This could mark the **start of the sacred year**, as in the Hebrew calendar (cf. Exodus 12:2).
- The sun's rising point shifts throughout the year through these portals, establishing seasons and months.

Text:

"And in that fourth portal from which the sun rises in the first month are twelve window-openings from which a flame issues when they are opened in their season."

Commentary:

- The fourth portal has twelve window-openings—possibly symbolic of the twelve hours of daylight or twelve zodiac signs.
- The "flame" issuing forth signifies **sunlight and warmth**, released in **timely intervals**.
- This poetic imagery underscores how **light is released in divine timing**.

Verse 9

Text:

"When the sun rises in the heaven, it comes forth through that fourth portal for thirty mornings, and sets accurately in the fourth portal in the west of the heaven."

Commentary:

- For thirty days, the sun rises and sets through the same portal, affirming a 30-day month structure.
- The emphasis on **accuracy** reinforces that **God's creation operates with precision**.
- These observations would form the basis for the Enochian 364-day calendar.

Verse 10

Text:

"And during this period the day becomes daily longer, and the night nightly shorter to the thirtieth morning."

- As the **sun's position shifts**, days **lengthen** and nights **shorten**—likely referring to the transition from **spring to summer**.
- The natural shift in daylight is described as **gradual and orderly**, emphasizing **divine control** over seasonal change.

Text:

"On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts."

Commentary:

- The **ninth part difference** quantifies the daylight increase using the **Enochian system**, which divides the day into eighteen parts (or sometimes twenty-four).
- Here, the **10/8 division** refers to a 5:4 daylight to darkness ratio, likely around **springtime**.
- This system showcases ancient awareness of **equinoxes and solstices**.



Summary and Application

Chapter 79 emphasizes that both **sun and moon** operate under **God's law**, even in times of apparent irregularity. Variations in their paths, phases, and timing are **not chaotic** but carefully measured and maintained by angelic beings like **Uriel**, under **God's command**. The **Enochian calendar** reflects a yearning for perfect order, symmetry, and divine timing.

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Key Lessons:

- God is the **author of time**, and every sunrise and moon phase testifies to His wisdom.
- Even what appears to be **irregular or imperfect** in creation is governed by **heavenly design**.
- The natural order reflects spiritual truths—faithful cycles, divine timing, and eternal renewal.
- As Enoch was shown, we are called to observe creation not just for knowledge but for worship and alignment with God's order.

■ Book of Enoch Chapter 80 – Verse-by-Verse Commentary

Theme: The Corruption of Time and the Coming Judgment

Verse 1

Text:

"And in those days the angel Uriel answered and said to me: 'Behold, I have shown you everything, Enoch, and I have revealed everything to you that you should see this sun and this moon, and the leaders of the stars of the heaven, and all those who turn them, their tasks and times and departures."

Commentary:

- Uriel summarizes the **revelation given to Enoch**—the workings of the **sun, moon, and stars** under divine command.
- The heavenly luminaries follow **appointed times and tasks**, which were shown to Enoch to affirm **God's cosmic order**.
- This verse serves as a **transition** from established order to **foretold disruption**.

Verse 2

Text:

"And in the days of the sinners the years shall be shortened, and their seed shall be tardy on their lands and fields, and all things on the earth shall alter, and shall not appear in their time: and the rain shall be kept back and the heaven shall withhold."

Commentary:

- The time of judgment is called the "days of the sinners."
- Effects of sin will impact **nature itself**—**shortened years**, **delayed harvests**, **altered seasons**, and **withheld rain** (cf. Deuteronomy 28:22–24).
- This verse echoes God's covenant curses: sin brings **ecological imbalance** and famine.
- A warning: **creation groans** under the weight of human rebellion (Romans 8:20–22).

Verse 3

Text:

"And in those times the fruits of the earth shall be backward, and shall not grow in their time, and the fruits of the trees shall be withheld in their time."

- This expands the judgment to **trees and crops**: productivity will cease.
- Nature's **predictable cycles will be broken**, a direct result of **human sin**.
- The imagery of **barren fields** symbolizes **spiritual dryness and judgment** (cf. Joel 1:10–12).

Text:

"And the moon shall alter her order, and not appear at her time."

Commentary:

- The moon, previously seen as obedient to divine law, will alter its cycle, symbolizing cosmic disturbance.
- This may be literal (astronomical signs) or symbolic of spiritual confusion and loss of sacred time.
- Compare this with prophetic warnings in Joel 2:31 and Matthew 24:29.

Verse 5

Text:

"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."

Commentary:

- The **sun** also deviates from its course, either shining **too brightly** or appearing **at the wrong time** (in the evening).
- Such anomalies evoke **apocalyptic upheaval**, like the sun going dark or reversing course—signs of divine **displeasure** and **eschatological shaking**.
- The "great chariot" links to **Psalm 104:3**, where God "rides on the wings of the wind."

Verse 6

Text:

"And many chiefs of the stars shall transgress the order prescribed. And these shall alter their orbits and tasks, and not appear at the seasons prescribed to them."

Commentary:

• "Chiefs of the stars" likely refers to **angelic beings assigned to govern** the stars and possibly **divine festivals**.

- Their transgression is **rebellion**, perhaps like that of the Watchers in Enoch 6–10.
- The stars deviating from their paths may also indicate demonic influence, leading humanity into confusion and **false timing** of sacred observances.

Text:

"And the whole order of the stars shall be concealed from the sinners, and the thoughts of those on the earth shall err concerning them, and they shall be altered from all their ways, yea, they shall err and take them to be gods."

Commentary:

- Sinners will no longer understand the stars' proper function.
- Astrology, idolatry, and celestial worship will increase—people will err in thought and **action**, treating created things as **divine** (cf. Romans 1:25).
- A judgment of **delusion** falls on those who reject the truth.

Verse 8

Text:

"And evil shall be multiplied upon them, and punishment shall come upon them so as to destroy all."

Commentary:

- The final result of rebellion and confusion is **increased evil** and **inescapable punishment**.
- God's response is not arbitrary—it is the **just outcome of rejecting His order**.
- This destruction is not random but **eschatological**—preparing for the **renewal of all things**.



Summary and Application

Chapter 80 shows a **cosmic unraveling** due to human sin. What was once **ordered and beautiful** now becomes **chaotic and inverted**. The **heavenly luminaries**, which were created to **bless and guide**, are thrown into confusion—either literally or symbolically—because of rebellion on earth and in the heavens.

Symbol	Meaning
Moon changing	Disruption of sacred time and festivals

Sun too bright or offcourse

Stars rebelling

Judgment and environmental instability

Angelic or spiritual corruption, leading to deception

Meaning

Pelayed harvests

Ecological collapse as a result of sin

Key Lessons:

- **Disobedience affects the whole creation**—what begins in sin ends in **ecological, agricultural, and astronomical collapse**.
- God's **order is good**, and the **corruption of that order brings judgment**.
- Apostasy leads to **spiritual blindness**—people lose discernment and even **worship creation** rather than the Creator.
- In the end, **evil multiplies** until God intervenes in **righteous judgment**.

■ Book of Enoch Chapter 81 – Verse-by-Verse Commentary

Theme: Enoch is Instructed to Record and Teach the Revelation

Verse 1

Text:

"And he said unto me: 'Observe, Enoch, these heavenly tablets, and read what is written thereon, and mark every individual fact.'"

Commentary:

- Enoch is shown **heavenly tablets**, symbolic of **divine knowledge and eternal law** (cf. Exodus 32:16).
- He is not just a passive visionary but is now called to **study and understand** with attention to detail.
- This indicates that God's knowledge is structured, written, and meant to be passed down—not chaotic.

Verse 2

Text:

"And I observed the heavenly tablets, and read everything which was written and understood everything, and 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."

- Enoch is granted access to the book of human history and destiny, which spans all generations.
- The phrase "to the remotest generations" points to a **comprehensive prophetic vision**.
- This book echoes biblical themes (e.g., the **Book of Life** in Revelation 20:12 and Daniel 7:10).

Text:

"And forthwith I blessed the great Lord the King of glory forever, in that He has made all the works of the world, and I extolled the Lord because of His patience, and blessed Him because of the children of men."

Commentary:

- Enoch responds with worship and gratitude for God's glory, patience, and mercy.
- He acknowledges God's **creative power** and also His **longsuffering toward humanity** (cf. 2 Peter 3:9).
- Enoch sets an example of the proper response to revelation: **praise**, **humility**, **and awe**.

Verse 4

Text:

"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:

- A beatitude: true blessedness belongs to the **righteous**, whose names are not in books of condemnation.
- This affirms moral accountability—God is keeping a record, and the righteous will be spared
 in judgment.
- It echoes themes of **blameless living** found in Psalm 1 and Matthew 5:6.

Verse 5

Text:

"And those seven holy ones brought me and placed me on the earth before the door of my house, and said to me: 'Declare everything to your sons, and write all the things that you have seen in a book.'"

- The "seven holy ones" (possibly archangels) **escort Enoch back to earth**—a parallel to Paul's third heaven vision (2 Corinthians 12:2).
- He is now charged to **teach his family** and **record all the visions**, establishing him as a **prophetic witness** and **scribe**.
- This shows the importance of **passing on divine wisdom generationally** (cf. Deuteronomy 6:7).

Text:

"And all the children of righteousness and the chosen shall be your readers, and they shall learn therefrom all the ways of uprightness."

Commentary:

- Enoch's writings are **not for everyone**, but specifically for the **righteous and elect**—those who seek truth.
- The purpose of the book is **instruction in righteousness**, a theme echoed in 2 Timothy 3:16.
- Enoch becomes a source of wisdom for the last days, guiding the faithful amid increasing apostasy.

Verse 7

Text:

"And these are the books which I wrote: And in them I wrote down all the works of the heavens, and all the signs of them, and all the souls of men, and everything that has come to pass in the whole earth."

- Enoch summarizes the contents of his books:
 - **Heavenly works** (cosmic order),
 - **Signs** (prophetic and astronomical),
 - **Human souls** (destinies and deeds),
 - Earthly history.
- These books are a **comprehensive record**, establishing Enoch as a **prophetic historian**, **astronomer**, **and theologian**.

Text:

"And I wrote down all things for you and for your children, and for those who shall come after you, and for all generations forever."

Commentary:

- The scope of Enoch's writings is **eternal and multigenerational**.
- The wisdom he received was not just for his time but meant to **prepare future generations** for the end.
- This reinforces the **timeless relevance of God's truth** and the importance of **faithful** transmission.



Summary and Application

In Chapter 81, Enoch transitions from visionary to teacher, receiving a clear commission to write and pass on the heavenly knowledge. His writings are meant to instruct, encourage, and preserve righteousness in a fallen world, and especially to guide those who will face the judgment of the last days.

Key Themes	Symbolism
Heavenly Tablets	Eternal truth and divine decree
Books of Deeds	Records of all human and cosmic activity
? Return to Earth	Prophets must teach in the world
To Sons and Generations	Faith must be generational
For the Righteous	Only the elect will understand and apply the truth

Key Lessons:

- God's truth is **meant to be written**, **preserved**, **and taught**.
- The **righteous** are **known** and **remembered** by God—there is a "book" of life and a "book" of judgment.
- **Teaching and parenting** are essential forms of spiritual leadership (cf. Proverbs 22:6).
- Even in a corrupt world, the **faithful must continue to pass on truth** to future generations.
- Like Enoch, we are called to walk closely with God and testify to what He reveals.

Book of Enoch Chapter 82 – Verse-by-Verse Commentary

Theme: Sacred Time, the Astronomical Laws, and Future Corruption

Text:

"And now, my son Methuselah, all these things I am recounting to you and writing down for you; and I have revealed to you everything, and given you books concerning all these: so preserve, my son Methuselah, the books from your father's hand, and deliver them to the generations of the world."

Commentary:

- Enoch passes on **his divine revelations to Methuselah**, entrusting him with their preservation.
- The phrase "deliver them to the generations of the world" shows the **multi-generational purpose** of this wisdom.
- These writings are not just for knowledge, but for obedience and alignment with God's order.

Verse 2

Text:

"I have given wisdom to you and to your children, and to your children's children, that shall come after you, that they may give it to their children for generations, this wisdom that passes their thoughts."

Commentary:

- Enoch highlights a **legacy of wisdom**, meant to be passed from father to son.
- This wisdom "passes their thoughts"—it is **divine, surpassing human understanding**.
- This reflects Deuteronomy 6:6–7: teaching God's commands to one's children diligently.

Verse 3

Text:

"And those who understand it shall not sleep but shall listen with the ear that they may learn this wisdom, and it shall please those who eat thereof better than good food."

- Those who truly seek wisdom will be **spiritually awake and attentive** (cf. Proverbs 2:1–5).
- The metaphor of wisdom being **more pleasing than food** echoes Psalm 119:103 "How sweet are Your words to my taste!"
- Enoch promotes a **delight in God's truth**, not mere obligation.

Text:

"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."

Commentary:

- Those who walk in righteousness and keep the correct reckoning of time are blessed.
- The sun's movement and calendar structure are described as **thirty-day months** plus **four intercalary (extra) days**—forming a **364-day year**.
- The "heads of thousands of stars" likely refers to angelic overseers of the calendar.
- This verse implies that **moral uprightness is tied to honoring God's sacred time**.

Verse 5

Text:

"They lead the days, so that they enter at their proper time, and they never transgress their appointed order."

Commentary:

- The **heavenly luminaries** are models of **obedience**—they never stray from their order.
- They "lead the days" by regulating **sacred timing** for worship and festivals.
- This stands in contrast to **sinners**, who ignore or corrupt divine timing.

Verse 6

Text:

"And behold, how the years are exactly made up in a tablet by number of days: three hundred and sixty-four."

- The **Enochian calendar** is based on **364 days**, seen as a **perfect**, **divinely ordained year**.
- This calendar differs from both **lunar (354-day)** and **solar (365.25-day)** systems.
- Enoch emphasizes that this **revealed calendar** is the one God approves for **sacred use**.

Text:

"And the yearly count is complete and accurate; for the signs and the times and the years and the days have been shown to me by the angel Uriel, and he has explained to me whom the Lord of Glory has set forever over all the luminaries of the heaven, in the heaven and in the world, that they should rule over the face of the heaven and be seen on the earth and be leaders for the day and the night—the sun, the moon, and the stars, and all the ministering creatures who make their revolution in all the chariots of heaven."

Commentary:

- The angel **Uriel** has explained the **entire system of timekeeping** to Enoch.
- Uriel is described as the **heavenly administrator** over all luminaries, reinforcing their **divine assignment** (cf. Genesis 1:14–18).
- All these elements are not random—they are **leaders and signs for mankind**.

Verse 8

Text:

"Likewise Uriel showed me twelve doors in the circumference of the sun's chariot in the heaven, through which the rays of the sun break forth: and from them is warmth diffused over the earth when they are opened at their appointed seasons."

Commentary:

- There are **twelve solar portals**—each representing a month.
- The **sun's light and heat** are distributed through these doors **at specific times**, showing **seasonal regulation**.
- These portals reflect both **natural** and **spiritual blessings**, granted at God's appointed times.

Verse 9

Text:

"And for the winds and the spirit of the dew when they are opened, standing open in the heavens at the ends of the earth."

- Even winds and dew are governed by heavenly gates, reinforcing that all nature submits to God's order.
- Dew often symbolizes **divine blessing** (cf. Hosea 14:5), and wind can represent **both power** and judgment.

Text:

"I saw twelve doors in the heaven at the ends of the earth, through which the sun and moon and stars and all the works of heaven go in and out."

Commentary:

- These **twelve doors** are used by **all heavenly bodies**, signifying a **shared cosmic system**.
- It reiterates that the **stars, sun, and moon** all obey **appointed patterns** given by God.
- The "works of heaven" may also include **angelic movements or atmospheric phenomena**.

Verse 11

Text:

"And many windows are open to the left and right of them, and one window gives light at its appointed time, corresponding to the number of the days of the year three hundred and sixty-four."

Commentary:

- Additional "windows" provide seasonal or daily light, functioning in harmony with the 364day year.
- This affirms the calendar's **divine origin** and its precise operation.
- The opening of windows at set times evokes **God's providential timing**.

Verse 12

Text:

"Thus the days are completed according to the number of the years—364 days."

- The chapter closes by reemphasizing the 364-day year as the correct and complete measurement.
- This number is considered **perfect and divinely ordained** in the Enochian system.
- Deviating from this brings **spiritual consequences**, as later generations would.



Summary and Application

Enoch 82 is a powerful chapter that links **righteousness with the correct keeping of time**. It teaches that God's appointed times are sacred, and that deviation from divine order brings sin and chaos. The luminaries—sun, moon, and stars—serve as **obedient examples** of God's faithfulness. The righteous, like Enoch and Methuselah, are called to **understand, preserve, and teach** this wisdom to future generations.

Key Concepts	Meaning
Tablets and Books	Record of divine truth to be passed on
364-day calendar	God's perfect sacred year
Twelve solar portals	Seasons and months governed by God
Minds and dew	Natural blessings under divine control
B Generational instruction	God's truth must be passed on

Key Lessons:

- Sacred time is part of God's covenantal order.
- The righteous should **preserve and teach** divine wisdom.
- All of creation reflects and obeys **divine law**—and so should we.
- There is **blessing** in aligning with God's calendar and **judgment** in forsaking it.
- The faithful must stand against a future where **truth is forgotten** and **time is corrupted**.



Book of Enoch Chapter 82:13–20 — Commentary

Theme: Time, Portals, and the Sacred Year

Verse 13

Text:

"And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto eternity; but complete the years with perfect justice in 364 days."

- The **sun and stars** are described as **perfect timekeepers**, never deviating from their Godappointed course.
- "Perfect justice" in 364 days implies **divine accuracy and fairness**—a year structured without error.

• This reinforces that **God's creation is consistent and trustworthy** when properly understood.

Verse 14

Text:

"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."

Commentary:

- Enoch gives mathematical examples using the **364-day year** to show how time **multiplies consistently** over long periods.
- These totals validate the **Enochian calendar** as stable and accurate.
- This contrasts with **lunar or mixed calendars**, which require adjustments (like leap months).

Verse 15

Text:

"For the moon alone the days amount in three years to 1,062 days, and in five years it falls short by 50 days; and in five years there are 1,770 days, so that in eight years the moon falls short by 80 days."

Commentary:

- Here, the **lunar calendar** is shown to fall **behind the solar calendar**—by 10 days per year.
- Over time, the moon's cycle results in misaligned seasons and feasts unless corrected.
- Enoch criticizes this shortfall, suggesting it **leads people away from God's appointed order**.

Verse 16

Text:

"For the years of the moon are shorter than those of the sun and stars by 10 days in each year."

- The core issue is restated: the **lunar year is 10 days too short** annually.
- This accumulated drift causes festivals and sacred days to shift, breaking the rhythms established by God.
- Enoch warns that adherence to such a calendar would lead to liturgical confusion and disobedience.

Text:

"And through this the years are brought back in their position and carried through correctly. These are the years that are accurately arranged, and the stations of the world are fixed for eternity."

Commentary:

- God's true calendar **fixes the "stations" of the world**—its seasons, festivals, and order.
- The 364-day year is portrayed as the **only correct system**, aligning with divine law.
- Enoch affirms that this system is **eternal**, not cultural or temporary.

Verse 18

Text:

"And the years are precisely finished in 364 days."

Commentary:

- This short, emphatic verse reinforces the **completeness** and **precision** of the 364-day year.
- The repetition is intentional—it underscores the **divine perfection** of this model.
- Sacred timekeeping must **match God's structure**, not human innovation.

Verse 19

Text:

"In these the leaders of the heads of thousands, who are appointed over the whole creation and over all the stars, have charge of the seasons and the years and the days."

Commentary:

- "Leaders of the heads of thousands" refers to **angelic beings** who manage the luminaries and calendar.
- These celestial administrators ensure the **proper functioning of time**.
- This emphasizes that timekeeping is not mechanical—it is **spiritually governed**.

Verse 20

Text:

"And these serve the four days which are not reckoned in the reckoning of the year."

- The 364-day year includes four intercalary (extra) days that mark the transitions of the seasons (solstices/equinoxes).
- These days are **not part of the standard months**, yet they are crucial for **aligning the** calendar.
- They serve a **ceremonial and astronomical role**, maintaining **sacred balance**.



Summary and Application

Enoch 82:13–20 offers a **technical but spiritual defense** of the 364-day calendar as **God's ordained** structure. This section presents both mathematical accuracy and theological authority, warning that using an incorrect calendar—such as a purely lunar one—leads to **confusion and disobedience**.

Key Theme	Meaning
364-day year	God's perfect, just measurement of time
Lunar shortfall	Symbol of human deviation from divine order
Angelic oversight	Time is spiritually governed, not accidental
Intercalary days	Balance and seasonal transitions preserved
Righteous instruction	Teaching truth preserves order across generations

Key Lessons:

- God's **order includes time**, and believers are called to **honor that structure**.
- Deviating from divine timing—whether through false calendars or neglect of sacred days leads to **spiritual disorder**.
- Even time is under **angelic and divine administration**, showing how **nothing is random** in creation.
- The faithful must **preserve**, **teach**, **and obey** the revealed truths for every generation.

■ Book of Enoch Chapter 83 — Verse-by-Verse Commentary

Theme: The First Dream Vision – Judgment Through the Flood

Verse 1

Text:

"And now, my son Methuselah, I will show you all my visions which I have seen, recounting them before you."

- Enoch begins his **testimony to Methuselah**, his son, showing that prophetic visions are meant to be **shared and passed on**.
- His tone is intimate and instructional, fulfilling his role as both **prophet and father**.
- This emphasizes the **generational responsibility** of conveying divine knowledge.

Text:

"Two visions I saw before I took a wife, and the one was quite unlike the other: the first when I was learning to write, the second before I took your mother, when I saw a terrible vision."

Commentary:

- Enoch refers to two early visions, one related to his education, and another much more fearful and vivid.
- The **timing** (before marriage) may imply that his prophetic calling came early in life.
- The contrast in tone between the visions suggests a **shift from learning to burden-bearing**.

Verse 3

Text:

"And because of it I took refuge and cried out in prayer to the Lord."

Commentary:

- Enoch's response to this terrifying vision was not panic, but **prayer and refuge in God**.
- This is a model of how believers should respond when confronted with the **weight of judgment or revelation**.
- His intercession shows that **prophetic insight leads to spiritual action**.

Verse 4

Text:

"I had laid me down in the house of my grandfather Malalel, when I saw in a vision how the heaven collapsed and was borne off and fell to the earth."

- Enoch describes a **cosmic catastrophe**: heaven collapsing and falling to earth.
- This represents the **removal of divine order or protection**, foreshadowing divine **judgment**.

• It evokes apocalyptic imagery found in **Isaiah 34:4** and **Revelation 6:13–14**.

Verse 5

Text:

"And when it fell to the earth I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank upon hills, and high trees were rent from their stems and hurled down and sunk in the abyss."

Commentary:

- This verse portrays total upheaval of the natural world—earthquakes, landslides, and destruction.
- Trees, mountains, and hills symbolize the **stability of creation**, now **upended**.
- The "great abyss" could symbolize **floodwaters**, **chaos**, or **judgment**—a prefiguration of the **Genesis flood** (Genesis 7:11).

Verse 6

Text:

"And thereupon a word fell into my mouth, and I lifted up my voice to cry aloud, and said: 'The earth is destroyed.'"

Commentary:

- Enoch becomes a **mouthpiece for divine truth**, receiving a **prophetic word** in his mouth.
- His declaration, "The earth is destroyed," shows the certainty and severity of coming judgment.
- This echoes Noah's warning to his generation, which they refused to hear (cf. Hebrews 11:7).

Verse 7

Text:

"And my grandfather Malalel waked me as I lay near him, and said unto me: 'Why dost thou cry so, my son, and why dost thou moan so?'"

- Malalel's waking of Enoch reflects the **physical and emotional intensity** of the vision.
- The cry and moan indicate **true prophetic burden**—he is emotionally overwhelmed by what he saw.

• True visions of judgment are not just intellectual—they **grip the soul**.

Verse 8

Text:

"And I recounted to him the whole vision which I had seen, and he said unto me: 'A terrible thing hast thou seen, my son, and of grave moment is thy dream-vision as to the secrets of all the sin of the earth: it must sink into the abyss and be destroyed with a great destruction."

Commentary:

- Malalel affirms the gravity of Enoch's vision and interprets it as a revelation of sin and judgment.
- The earth must "sink into the abyss"—a direct allusion to the Flood of Noah as divine punishment for sin.
- The "secrets of all the sin" suggests that hidden wickedness will be brought to light and **dealt** with severely.

Verse 9

Text:

"And now, my son, arise and make petition to the Lord of Glory, since thou art a believer, that a remnant may remain on the earth, and that He may not destroy the whole earth."

Commentary:

- Malalel urges Enoch to **intercede** for mercy—that **not all be destroyed**.
- This anticipates **Noah**, who would indeed be the **remnant** spared.
- It underscores God's **justice** and **mercy**: judgment is certain, but a righteous remnant may be saved (cf. Genesis 6:8).

Verse 10

Text:

"My son, all this I have told thee, and have revealed to thee the heavy sentence of judgment which is to come upon the earth from the Lord of all spirits."

- Enoch is now officially entrusted with the message of divine judgment.
- The title "Lord of all spirits" reflects God's **sovereignty over both natural and spiritual realms**.

• This sets the stage for Enoch's further visions of the **Watchers**, **the Flood**, and **final judgment**.

Verse 11

Text:

"And make thy record in a book, that thy children may not forget, but may read and understand every word of it, and not be led astray either in their thoughts or in their deeds, but may learn by faith not to be like their father, who was sinful in all his ways."

Commentary:

- Enoch is instructed to write down the vision, so future generations will not forget or fall away.
- This reveals the purpose of apocalyptic revelation: not speculation, but preservation of faith and righteousness.
- "Not be like their father" likely refers to **Adam or fallen patriarchs**, serving as a cautionary reference to inherited sin.



📞 Summary and Application

Chapter 83 is a powerful **prophetic dream vision** of coming judgment upon the earth—most clearly interpreted as a **vision of the Great Flood**, seen through apocalyptic imagery. It marks the beginning of Enoch's role as an **intercessor**, a **scribe**, and a **witness of divine justice**. This chapter lays the groundwork for the deeper **eschatological visions** to follow.

Symbol	Meaning
Neaven falling	Divine judgment and loss of cosmic order
Abyss	The flood or chaotic destruction
Earth destroyed	Total judgment on a sinful generation
Book of visions	Preserved record for warning and instruction
Intercession	Hope for a faithful remnant

Key Lessons:

- God reveals His judgments in advance, so the righteous may prepare and intercede.
- Even the most terrifying visions are meant to **stir repentance and preservation of truth**.
- God always preserves a **remnant** who walk in faith.
- The burden of prophecy includes prayer, writing, and generational teaching.
- Sin brings destruction, but faith and obedience preserve life.

The Book of Enoch Chapter 84 — Verse-by-Verse Commentary

Theme: Enoch's Prayer of Intercession After the Vision of Judgment

Verse 1

Text:

"And I lifted up my hands in righteousness and blessed the Holy and Great One, and I spoke with the breath of my mouth and with the tongue of flesh which God has made for the children of the flesh of men, that they should speak therewith, and He gave them breath and a tongue and a mouth that they should speak therewith:"

Commentary:

- Enoch begins in a **posture of worship**, lifting his hands in righteousness—a gesture of **submission and prayer**.
- He acknowledges God as the Creator who gave humans **breath**, **voice**, **and speech**, showing that **prayer is a divine gift**.
- This shows the importance of **using our God-given faculties to bless, not blaspheme** (cf. Psalm 34:1; James 3:9–10).

Verse 2

Text:

"Blessed be Thou, O Lord, King, great and mighty in Thy greatness, Lord of the whole creation of the heaven, King of kings and God of the whole world. And Thy power and kingship and greatness abide for ever and ever, and throughout all generations Thy dominion."

Commentary:

- Enoch begins his prayer by **exalting God's kingship**, sovereignty, and eternal rule.
- This opening mirrors the structure of many biblical prayers (see Daniel 9:4; Matthew 6:9–10).
- He acknowledges God as not just Israel's God, but the **God of the whole world**—a theme consistent with Genesis 1 and Revelation 4.

Verse 3

Text:

"All the heavens are Thy throne for ever, and the whole earth Thy footstool for ever and ever, for Thou hast made and Thou rulest all things, and nothing is too hard for Thee."

Commentary:

- Enoch affirms God's **absolute rule** over heaven and earth.
- "Thy throne" and "Thy footstool" are classic expressions of divine authority (cf. Isaiah 66:1; Matthew 5:34–35).
- This reflects Enoch's deep **reverence for the Creator**, and recognition of His **unlimited power**.

Verse 4

Text:

"Wisdom departs not from the place of Thy throne, nor turns away from Thy presence. And Thou knowest and seest and hearest everything, and there is nothing hidden from Thee."

Commentary:

- God's throne is associated with **unchanging wisdom**, which never departs from Him.
- Enoch emphasizes God's **omniscience**—He sees and hears all, and **nothing is concealed** (cf. Hebrews 4:13).
- This underscores that the coming judgment is not arbitrary, but based on **perfect knowledge** and justice.

Verse 5

Text:

"And now the angels of Thy heavens are guilty of trespass, and upon the flesh of men abideth Thy wrath until the great day of judgment."

Commentary:

- Enoch boldly confesses the **sin of the fallen angels (the Watchers)**—a central theme of the Book of Enoch (cf. Chapters 6–16).
- God's wrath rests upon both **celestial rebels and corrupt humanity**, and will be executed on the **Day of Judgment**.
- This verse connects the **spiritual rebellion** in heaven with its **earthly consequences**.

Verse 6

Text:

"And now, O God and Lord and Great King, I implore and beseech Thee to fulfill my prayer, to leave me a posterity on earth, and not to destroy all the flesh of man, and make the earth without inhabitant, so that there should be an eternal destruction."

Commentary:

- Enoch prays for **a remnant**—that God would not wipe out all mankind.
- This echoes the intercessions of **Abraham for Sodom (Genesis 18)** and **Moses for Israel** (Exodus 32).
- He pleads for **mercy in the midst of judgment**, asking that life may continue on earth.

Verse 7

Text:

"And now, O my Lord, destroy from the earth the flesh which has aroused Thy wrath, but the flesh of righteousness and uprightness establish as a plant of the eternal seed, and hide not Thy face from the prayer of Thy servant, O Lord."

Commentary:

- Enoch distinguishes between the **wicked and the righteous**, asking for the former's removal and the latter's preservation.
- The metaphor of the righteous as a "plant of the eternal seed" points to God's covenant with the faithful (cf. Isaiah 61:3; Matthew 13:38).
- He ends with a personal plea: that God would **hear his prayer** and show His face—symbolizing favor and presence.

Summary and Application

Enoch 84 is a deeply **personal and priestly intercession** in response to the vision of judgment in Chapter 83. It mirrors the heart of many biblical intercessors who **stand in the gap** for sinful humanity. Enoch confesses the reality of divine wrath but pleads for the preservation of the righteous seed pointing prophetically to Noah and beyond.

Theme	Description
🙌 Worship	Enoch opens by blessing and exalting God's kingship
Confession	He acknowledges the sin of angels and mankind
Intercession	Enoch pleads for mercy, a remnant, and preservation of life
? Righteous Seed	He asks God to establish a faithful remnant that endures
Divine Justice	God sees all and acts in perfect knowledge

Key Lessons:

• God's **power and wisdom** are unmatched—His judgments are righteous and thorough.

- The **sin of the angels and men** brings real consequences, but **mercy is possible through intercession**.
- Enoch models how we should pray earnestly for others, even in the face of judgment.
- The **preservation of the righteous** is always a part of God's redemptive plan.
- Faithful servants must both warn of judgment and plead for mercy.

The Book of Enoch Chapter 85 — Verse-by-Verse Commentary

Theme: The Dream Vision Begins – The Fall of the Watchers

Verse 1

Text:

"And after this I saw another dream, and I will show the whole dream to you, my son."

Commentary:

- Enoch begins a **new prophetic dream**, introduced with the intention to **teach and preserve** this vision for his son and future generations.
- This emphasizes Enoch's role as a seer and teacher, and the importance of passing on divine revelation.

Verse 2

Text:

"And Enoch lifted up his voice and spoke to his son Methuselah: 'To you, my son, will I speak. Hear my words—incline your ear to the dream vision of your father.'"

Commentary:

- Enoch speaks directly to **Methuselah**, commanding his **attention and obedience**.
- This reflects a **father-to-son legacy of spiritual truth**, mirroring the biblical pattern in Proverbs and Deuteronomy 6.
- The weight of this message is heavy—it is not just a dream, but a **heavenly revelation**.

Verse 3

Text:

"Before I took your mother Edna, I saw in a vision on my bed, and behold a bull came forth from the

earth, and that bull was white; and after it came a heifer, and together with it came two bulls, one of them black and the other red."

Commentary:

- The vision begins with symbolic animals:
 - **White bull** = **Adam** (purity, creation)
 - Heifer = Eve
 - **Black bull** = **Cain** (symbol of sin and murder)
 - **Red bull** = **Abel** (bloodshed)
- The use of bulls signifies strength and origin, while the colors denote moral character and fate.
- The "coming from the earth" reflects **human origins from dust (Genesis 2:7)**.

Verse 4

Text:

"And that black bull gored the red one and pursued him over the earth, and from that time forward all the bulls grew different from one another and became black, and they fled one another and devoured one another, and the earth began to cry aloud."

Commentary:

- Cain (black bull) murders Abel (red bull)—the first shedding of innocent blood.
- The other bulls turning black represents the **spread of sin and violence among humanity**.
- The "earth crying aloud" mirrors **Genesis 4:10**, where Abel's blood cries from the ground.

Verse 5

Text:

"And I lifted up mine eyes again and saw in the vision, and behold there came forth from that first bull a white heifer, and she grew and became a great white cow; and from her came forth many bulls like her, and they all were white."

- The **white heifer and cow** may represent **Seth and the righteous line**, who remain pure in contrast to Cain's descendants.
- The many white bulls symbolize the **growth of a righteous generation**, likely Seth's descendants as detailed in Genesis 5.

Their whiteness suggests purity and favor before God.

Verse 6

Text:

"And they began to beget many white bulls, and they were all like unto her. And they began to beget many white bulls which were like them—one following the other."

Commentary:

- This portrays the **multiplication of righteousness**, a brief period where **godly generations** fill the earth.
- The repetition stresses the **stability and faithfulness** of this line, continuing from Adam through Seth.
- It may prophetically point to **Noah**, the last of this pure line before the flood.



Summary and Symbol Guide

Symbol Interpretation

White Bull Adam (purity and creation) Heifer Eve (mother of all living)

Black Bull Cain (sin, murder)

Red Bull Abel (righteous martyrdom) White Heifer → White Cow Seth and godly descendants

Many White Bulls The righteous lineage continuing from Seth

🔁 Theological Insights

- The use of animals in symbolic vision echoes later apocalyptic writings like **Daniel 7** and Revelation 13.
- **Moral decay spreads rapidly**—from one act of murder (Cain) comes widespread darkness.
- Yet God preserves a **righteous remnant**, visible in the white bulls that continue to emerge.
- The earth's reaction to bloodshed shows that **creation itself groans under human sin** (cf. Romans 8:22).

Key Lessons:

1. **Sin has generational consequences**, but righteousness also reproduces faithfulness.

- 2. **Symbolism in prophecy** teaches truth through visual metaphor, drawing attention to spiritual reality.
- 3. God always preserves a **line of the faithful**, no matter how dark the times become.
- 4. The earth itself responds to sin, reminding us that **human evil has cosmic effects**.
- 5. The fall of man was not just an event, but the **beginning of two spiritual lineages**—one righteous, one rebellious.

The Book of Enoch Chapter 86 — Verse-by-Verse Commentary

Theme: The Watchers Descend and Corrupt Humanity

Verse 1

Text:

"And again I saw with mine eyes as I slept, and I saw the heaven above, and behold a star fell from heaven, and it arose and ate and pastured among those oxen."

Commentary:

- The **star falling from heaven** symbolizes a **Watcher**, one of the angels who rebelled (cf. Revelation 9:1; Isaiah 14:12).
- The act of "eating and pasturing among oxen" represents the **angel mingling with humanity**—oxen symbolizing **men**.
- This begins the **unlawful interaction** that Genesis 6:1–4 and Enoch Chapters 6–7 describe.

Verse 2

Text:

"And after that I saw the large and black oxen, and behold, they all changed their stalls and pastures and their cattle, and began to live with each other."

- The large and black oxen likely represent powerful men corrupted by sin.
- The "changing of stalls and pastures" symbolizes a **departure from righteous living** and natural order.
- Living with each other implies **moral and sexual corruption**, echoing the sinfulness of the preflood world (Genesis 6:5).

Text:

"And again I saw in the vision, and looked toward the heaven, and behold I saw many stars descend and cast themselves down from heaven to that first star, and they became bulls among those cattle and pastured with them among them."

Commentary:

- This represents the **descent of the other fallen angels**, joining the first in rebellion (cf. Enoch 6:1–2).
- Stars becoming bulls shows they took on flesh or acted like men—symbolizing incarnation or unnatural union.
- They "pastured among them," showing they **cohabited and corrupted** human society.

Verse 4

Text:

"And they all began to beget beasts upon the earth, and they beget every great beast: and the things which were born were all different, and unlike one another, and they devoured one another."

Commentary:

- The Watchers' union with women produces unnatural offspring—here symbolized as **"great beasts."**
- These include creatures "different and unlike" any normal kind—pointing to the **giants** (**Nephilim**) of Genesis 6:4.
- The devouring represents **violence, chaos, and cannibalism** that filled the earth (cf. Enoch 7:4–6).

Verse 5

Text:

"And again I saw in the vision, and looked toward the earth, and I saw cattle born of cattle, and different colors that were birds, and lions, and all kinds of wild beasts appear."

- This describes the **spreading corruption**, even to the animal world.
- The mixture of species and unnatural births may suggest a symbolic or literal **genetic corruption of creation**.
- This reflects how deeply the Watchers' sin **affected all life**, not just humans.

Text:

"And they began to bite one another, and beasts to devour beasts, and the earth began to cry aloud."

Commentary:

- Violence dominates creation—the "biting and devouring" shows **lawlessness and destruction**.
- The earth itself "cries aloud," echoing **Genesis 6:11–13**, where God says the earth is filled with **violence and corruption**.
- This verse closes with a deep **sense of grief from creation itself** (cf. Romans 8:22).

Symbol Guide

Symbol Meaning

☆ Stars Fallen angels (Watchers)

🐂 Oxen/Cattle Humanity

🞧 🦬 🗿 Great Beasts Giant offspring (Nephilim)

🔃 📞 Wild Beasts/Birds Possibly hybrid beings or corrupted creation

Crying Earth Creation grieving under sin

💡 Key Lessons:

- 1. **Spiritual rebellion affects physical reality**—the fall of the Watchers led to massive corruption on earth.
- 2. **Symbolic imagery** in apocalyptic literature allows hidden spiritual truths to be revealed with great power.
- 3. **Creation itself suffers under sin**, and it longs for redemption (Romans 8:19–22).
- 4. Just as evil spreads quickly, so too does violence and destruction when God's order is abandoned.
- 5. The **Watchers' fall is a warning**: heavenly beings are not exempt from accountability.

National Significance

• Enoch 86 reveals the **origin of the Nephilim**, offering a **spiritual explanation for the flood**—a divine response to overwhelming corruption.

- It parallels and deepens Genesis 6, affirming that evil has **supernatural dimensions**.
- The chapter prepares readers for the coming **judgment narrative** and the rise of a righteous remnant (Noah).

The Book of Enoch Chapter 87 — Verse-by-Verse Commentary

Theme: The Response of Heaven to the Fallen Watchers

Verse 1

Text:

"And again I saw them, and they began to gore one another and devour one another, and the earth began to cry aloud."

Commentary:

- This verse repeats and intensifies the image from Chapter 86: the **giant offspring**, born from the union of fallen angels and human women, **destroy each other in chaos**.
- "Gore" and "devour" point to **brutality and cannibalism**, symbolic of how sin consumes itself.
- The earth "crying aloud" again reflects **creation's suffering** under the weight of corruption (cf. Genesis 6:11–13; Romans 8:22).

Verse 2

Text:

"And as I was beholding in the vision, lo, one of those four who had come forth cast from heaven, and he gathered and took all the great stars whose privy members were like those of horses, and bound them all hand and foot, and cast them in an abyss of the earth."

- This verse introduces **a holy angel (one of the four)** who executes judgment on the fallen Watchers (stars).
- The "privy members like those of horses" is a graphic image denoting their **unnatural lust**—a direct allusion to their sin with human women (cf. Jude 1:6–7).
- The **binding and casting into the abyss** aligns with earlier chapters (e.g., Enoch 10) and New Testament references (cf. 2 Peter 2:4; Jude 1:6).
- This angel's action shows that **God has limits for evil**—and those who cross them face **immediate consequences**.

Text:

"And one of the four went to those white bulls and taught them a secret. It was hidden before: and that secret was how to heal the land from its corruption."

(Note: This verse appears in some translations and versions, but not all. Some editions of the Book of Enoch omit this line. When it does appear, it deepens the spiritual narrative.)

Commentary (if present):

- One of the holy angels teaches the **righteous line (white bulls)** a divine mystery—possibly wisdom, the law, or prophetic knowledge.
- This "secret" represents **God's mercy and restoration plan**, even amid judgment.
- The inclusion or omission of this verse varies between manuscripts, but it aligns with the broader biblical principle that **God equips the righteous to stand firm** in evil days.

🔍 Symbol Interpretation

Symbol Meaning Great Stars Fallen angels (the Watchers)

White Bulls Righteous men (descendants of Seth)

Crying Earth Creation suffering under sin

Binding & Abyss Divine judgment and imprisonment

Hidden Secret Divine wisdom for the righteous (if verse 3 is included)

P Key Lessons:

- 1. **Divine patience has limits**—when evil becomes too great, judgment follows swiftly.
- 2. **Heaven is not indifferent**—God sees, hears, and acts in time to restrain and correct wickedness.
- 3. The imagery of stars being bound shows that **even powerful beings are subject to divine** authority.
- 4. The righteous are **not abandoned**. Even in days of great evil, God sends help and instruction.
- 5. Corruption is not just a physical or social problem—it is **spiritual**, requiring divine action to heal.



Chapter 87 reminds us that God is not only Creator, but also **Judge and Redeemer**. The fallen angels —though once glorious—are judged for transgressing their proper domain. Their imprisonment is a warning that **spiritual rebellion has real consequences**, and it reinforces the biblical pattern: **judgment on the wicked, instruction for the righteous, and hope for the future**.

The Book of Enoch Chapter 88 — Verse-by-Verse Commentary

Theme: The Destruction of the Giants and the Cleansing of the Earth

Verse 1

Text:

"And I saw one of those four who had come forth first, and he seized that first star which had fallen from the heaven, and bound it hand and foot and cast it into an abyss: now that abyss was narrow and deep, and horrible and dark."

Commentary:

- The "first star" refers to the leader of the fallen angels, traditionally identified as Semjaza.
- This angel, one of the **four archangels**, likely **Raphael** (cf. Enoch 10), binds the leader and casts him into the abyss—a **prison of judgment**.
- The abyss is described as "narrow, deep, horrible, and dark," emphasizing the severity and finality of God's judgment (cf. Revelation 9:1–2).

Verse 2

Text:

"And one of them drew a sword and gave it to those elephants, camels, and asses: then they began to smite one another, and the whole earth quaked because of them."

- The **elephants, camels, and asses** symbolize the **giant offspring** of the fallen angels and human women (cf. Enoch 86:4).
- They are given a **sword**—a symbol of warfare and divine judgment.
- This likely refers to God **turning them against each other** as part of their punishment, fulfilling Enoch 10:9: "they shall destroy each other in battle."

The "earth quaking" illustrates the **scale of their violence and destruction**, as well as the cosmic consequences of sin.

Verse 3

Text:

"And as I was beholding in the vision, lo, one of those four who had come forth hurled from heaven and gathered and took all the great stars whose members were like those of horses, and bound them all hand and foot and cast them in an abyss of the earth."

Commentary:

- This verse echoes and expands on Chapter 87. The holy angel binds all the fallen Watchers (the "great stars") and casts them into the abyss.
- The repeated reference to "members like horses" again stresses the **unnatural lust** that led to their fall (cf. Jude 1:6–7).
- Their punishment emphasizes that even celestial beings are judged when they corrupt God's order.



🔦 Symbol Interpretation

Symbol Meaning

Stars Fallen angels (Watchers)

🎧 🦙 🗿 Elephants, Camels, Asses Giants (Nephilim)

Abyss Place of divine punishment (cf. 2 Peter 2:4; Revelation 20:1–3)

M Sword Divine judgment; tool of destruction Earthquake Cosmic impact of judgment and sin



Key Lessons:

- 1. **No being is above judgment**—even angels who fall are held accountable.
- 2. The giants, though mighty in stature, are destroyed by **divine justice**, not human strength.
- 3. God often uses **the wicked to destroy the wicked**, as seen when the giants are turned on each other.
- 4. The **abyss is a real consequence** for rebellion—a symbol of spiritual separation, restraint, and doom.
- 5. Judgment begins with the **instigators of evil (the Watchers)** and continues to the **fruit of their** rebellion (the giants).



Theological Reflection

Enoch 88 reinforces the message that **God is holy and just**. The fallen angels—once glorious—are cast down because of their pride and transgression. Their offspring, the giants, represent **unnatural fruit** of rebellion and are destroyed by divine decree. These events echo themes in Genesis, 2 Peter, and Revelation, showing that God acts decisively to preserve creation and punish evil.



Summary

Enoch's vision in Chapter 88 reveals a **cleansing of the corrupted world** through divine justice. The angelic judgment of the Watchers and the self-destruction of their giant offspring remind us that nothing escapes God's notice, and justice, though delayed, is always delivered.

Verse-by-Verse Commentary on the Book of Enoch Chapter 88

Theme: The Destruction of the Giants and the Judgment of the **Watchers**

Verse 1

"And I saw one of those four who had come forth first, and he seized that first star which had fallen from the heaven, and bound it hand and foot and cast it into an abyss: now that abyss was narrow and deep, and horrible and dark."

Commentary:

This verse refers to the **chief of the fallen angels**, likely **Semjaza**, the leader of the Watchers. One of the four holy angels—probably **Raphael**—seizes him. The "narrow, deep, horrible, and dark" abyss represents the **prison of judgment** prepared for these rebellious beings. This corresponds with 1 Enoch 10 and aligns with 2 Peter 2:4 and Jude 1:6, which mention angels being bound in darkness for their sin.

Verse 2

"And one of them drew a sword and gave it to those elephants, camels, and asses: then they began to smite one another, and the whole earth quaked because of them."

Commentary:

The **giant offspring** of the fallen angels—symbolized as elephants, camels, and asses—are given over to self-destruction. The sword represents **divine judgment**, and the infighting leads to chaos and

devastation. This mirrors **Enoch 10:9**, where God says they will destroy each other in battle. The earthquake is symbolic of the **catastrophic effect of divine wrath**.

Verse 3

"And as I was beholding in the vision, lo, one of those four who had come forth hurled from heaven and gathered and took all the great stars whose members were like those of horses, and bound them all hand and foot and cast them in an abyss of the earth."

Commentary:

All the **fallen Watchers** are now judged. The "great stars" are these angels, and the phrase "members like those of horses" again highlights their **unnatural sexual transgressions**, echoing their sin from Enoch 6–7 and reflecting **Jude 1:7**. The imagery of their being bound and cast into the abyss aligns with earlier scenes and portrays their **final removal from the spiritual and earthly realms**.



Symbol Interpretation

Symbol	Meaning
☆ Stars	Fallen angels (Watchers)
🔝 🦬 🔊 Elephants, Camels, Asses	Giants (Nephilim)
Sword	Divine judgment and destruction
& Abyss	Divine prison for the wicked angels
Earthquake	The magnitude of God's judgment

Wey Lessons:

- 1. **Judgment is certain** for all spiritual rebellion, no matter how powerful the beings involved.
- 2. God uses the wicked to destroy the wicked—the giants are turned against each other.
- 3. Divine justice is thorough—both the instigators (Watchers) and their offspring (giants) are judged.
- 4. God's intervention restores balance to creation, echoing the pattern seen in both **Genesis** and Revelation.

(S) Theological Reflection

Chapter 88 portrays a **heavenly response to overwhelming evil**, reinforcing the message that **God is sovereign over all realms**. The spiritual rebellion of the Watchers and their corrupt offspring is met with swift, total judgment. This sets the stage for the restoration of order and the coming of righteousness in later chapters.

The Book of Enoch – Chapter 89: Verse-by-Verse Commentary

Verse 1

"And one of those four went to that white bull and instructed him in a secret, without his being terrified: he was born a bull and became a man, and built for himself a large ship and dwelt thereon; and three bulls dwelt with him in that ship and they were covered in."

Commentary:

This verse refers to **Noah**, symbolized by the white bull who is transformed into a man, indicating his righteousness and divine favor. The secret likely pertains to the coming flood and instructions for building the ark (Genesis 6:13–22). The "three bulls" are Noah's sons: Shem, Ham, and Japheth, who entered the ark with him.

Cross References:

- Genesis 6:13-22
- Genesis 7:13
- 2 Peter 2:5

Verse 2

"And again I raised mine eyes towards heaven and saw a lofty roof, with seven water torrents thereon, and those torrents flowed with much water into an enclosure."

Commentary:

The "lofty roof" may represent the heavens opening, and the "seven water torrents" symbolize the floodgates of the deep and the rain descending during the deluge. The "enclosure" is the earth or a symbolic space where the floodwaters are poured.

Cross References:

- Genesis 7:11–12
- Psalm 104:6-9
- Enoch 54:7

Verse 3

"And I saw again, and behold fountains were opened on the surface of that great enclosure, and that water began to swell and rise upon the surface."

This mirrors Genesis 7:11, where both the fountains of the deep and the windows of heaven are opened. The rising water represents the global flood that covered the earth.

Cross References:

- Genesis 7:11
- Genesis 7:17–20

Verse 4

"And I saw that enclosure till all its surface was covered with water."

Commentary:

A visual confirmation of the totality of the flood. This universal coverage aligns with the biblical account of the earth being submerged.

Cross References:

- Genesis 7:19–20
- Psalm 29:10

Verse 5

"And the water, the darkness, and mist increased upon it; and as I looked at the height of that water, that water had risen above the height of the enclosure, and was streaming over the enclosure, and it stood upon the earth."

Commentary:

This depicts the floodwaters rising significantly, creating an overwhelming deluge. The added elements of "darkness and mist" may indicate the terrifying conditions and judgmental nature of the flood.

Cross References:

- Genesis 7:23–24
- Job 38:8-11
- Enoch 67:2

Verse 6

"And all the cattle of that enclosure were gathered together until I saw how they sank and were swallowed up and perished in that water."

This references the death of all creatures that were not in the ark. The "cattle" symbolically represent the people and beasts of the earth, who perished in the flood due to sin and rebellion.

Cross References:

- Genesis 7:21–23
- Matthew 24:38–39

Verse 7

"But that ship floated on the water, while all the oxen, elephants, camels, and asses sank to the bottom with all the animals, so that I could no longer see them and they were not able to escape, but perished and sank into the depths."

Commentary:

The "ship" is Noah's ark, preserved by God. The detailed listing of animals—oxen, elephants, camels, asses—illustrates the diversity of life destroyed, again emphasizing the judgment of the flood.

Cross References:

- Genesis 7:1–9, 21–23
- Hebrews 11:7
- 1 Peter 3:20

Verse 8

"And again I saw in the vision till those fountains were removed from that high roof, and the chasms of the earth were leveled up and other abysses were opened."

Commentary:

This shows the cessation of the flood as the fountains and torrents are stopped and the earth begins to return to normal. The "chasms leveled" may represent the restoring of order to the earth's surface.

Cross References:

- Genesis 8:2–3
- Psalm 104:8–9

Verse 9

"Then the water began to run down into these abysses till the earth became visible; but that ship settled on the earth, and the darkness retired and light appeared."

As the water receded, the ark found rest—likely on Mount Ararat (Genesis 8:4). The retreat of darkness and return of light signifies hope and the renewal of life.

Cross References:

- Genesis 8:4–5
- Genesis 8:13–14
- 2 Corinthians 4:6

Verse 10

"But that white bull, which had become a man, came out of that ship, and the three bulls with him; and one of those three was white like that bull, and one of them was red as blood, and one black; and that white bull departed from them."

Commentary:

This symbolizes Noah and his three sons emerging from the ark. The different colors of the sons possibly represent the diversity of nations that would come from Shem (white), Ham (black), and Japheth (red as blood). The departure of the white bull may imply the dispersion of Noah from his sons' dwelling places.

Cross References:

- Genesis 9:18–19
- Genesis 10:1-5
- Acts 17:26

Verse 11

"And they began to bring forth beasts of the field and birds, so that there arose different genera: lions, tigers, wolves, dogs, hyenas, wild boars, foxes, squirrels, swine, falcons, vultures, kites, eagles, and ravens."

Commentary:

This verse depicts the repopulation of the earth after the flood with various animal species. It reflects God's command to be fruitful and multiply (Genesis 8:17; 9:1), both for man and beast.

- Genesis 8:17
- Genesis 9:1–3
- Isaiah 11:6–9 (symbolic view of restored creation)

"And among them was born a white bull, and they began to bite one another; but that white bull, which was born amongst them, begat a wild ass and a white bull with it, and the wild asses multiplied."

Commentary:

The new "white bull" may symbolize **Abraham**, a descendant of Shem, from whom the chosen line would come. The "biting one another" likely hints at the rising conflicts among people. The wild ass may represent **Ishmael**, and the white bull **Isaac**. The multiplication of wild asses suggests the growth of Ishmael's lineage, which became many nations.

Cross References:

- Genesis 16:12
- Genesis 21:1–21
- Galatians 4:22–31

Verse 13

"But that bull which was born from him begat a black wild boar and a white sheep; and the former begat many boars, but that sheep begat twelve sheep."

Commentary:

The "bull" here refers to **Isaac**. The **black wild boar** symbolizes **Esau**, and the **white sheep** is **Jacob** (later named Israel). Esau's descendants (Edomites) are seen as wild and opposed to Israel. Jacob's twelve sons are represented as the **twelve sheep**, the patriarchs of the **twelve tribes of Israel**.

Cross References:

- Genesis 25:23–34
- Genesis 35:23–26
- Romans 9:10–13

Verse 14

"And when those twelve sheep had grown, they gave up one of them to the asses, and those asses again gave up that sheep to the wolves, and that sheep grew up among the wolves."

Commentary:

This refers to **Joseph**, who was sold by his brothers (the sheep) to the **Ishmaelites (asses)**, who then sold him to **Egypt (wolves)**. Egypt is portrayed as a place of danger and pagan power.

- Genesis 37:18–28
- Genesis 39:1
- Acts 7:9-10

"And the Lord brought the eleven sheep to dwell with it and to pasture with it among the wolves: and they multiplied and became many flocks of sheep."

Commentary:

Joseph's reunion with his brothers in Egypt is being described. Eventually, all of **Jacob's family** moved to Egypt during the famine, and their numbers grew into a **nation** during their time there.

Cross References:

- Genesis 46:1-7
- Exodus 1:6-7

Verse 16

"And the wolves began to fear them, and they oppressed them until they destroyed their young ones."

Commentary:

Egypt (the wolves) began to fear Israel due to their population growth. This led to **oppression and infanticide**, as Pharaoh ordered Hebrew male babies to be killed.

Cross References:

- Exodus 1:8–22
- Acts 7:18-19

Verse 17

"And they cast their young into a river of much water: but those sheep began to cry aloud on account of their little ones, and to complain unto their Lord."

Commentary:

A reference to Pharaoh's **infanticide**, casting Hebrew male infants into the Nile River (Exodus 1:22). The sheep (Israel) cry out to God in their suffering.

Cross References:

• Exodus 2:23–25

- Psalm 34:17
- Exodus 1:22

"But a sheep which had been saved from the wolves fled and escaped to the wild asses; and I saw the sheep how they lamented and cried, and besought the Lord with all their might, till the Lord of the sheep descended at the voice of the sheep from a lofty abode, and came to them and pastured them."

Commentary:

The **saved sheep** is **Moses**, who was drawn out of the Nile and raised by Pharaoh's daughter, but fled to Midian (the wild asses). He later cried out to God and was called to deliver Israel. The **Lord of the sheep** (God) coming down indicates God's direct intervention to save His people.

Cross References:

- Exodus 2:1–22
- Exodus 3:7–10
- Psalm 18:6–9

Verse 19

"And He called that sheep which had escaped the wolves, and spake with it concerning the wolves that it should admonish them, and the Lord brought the sheep before them, and He Himself stood between the sheep and the wolves."

Commentary:

God calls **Moses** to confront Pharaoh and represent Him before the Egyptians. The Lord standing between the sheep and the wolves represents God's protection and authority during Israel's deliverance.

Cross References:

- Exodus 3:10–12
- Exodus 4:12
- Psalm 105:26–36

Verse 20

"And as that sheep went in the midst of the wolves, the wolves began to make peace with that sheep, but their peace was illusory."

Pharaoh temporarily seemed to relent at times (e.g., after each plague), but the peace was **false**. His heart was hardened again and again.

Cross References:

- Exodus 8:8, 15
- Exodus 10:16–20
- Psalm 105:25

Verse 21

"And the sheep cried out after that, and cried unto the Lord, and the Lord came down and shepherded them and brought them out."

Commentary:

This describes the **Exodus**, when God delivered Israel through **miraculous intervention**, leading them out of bondage.

Cross References:

- Exodus 12:31–42
- Deuteronomy 4:34
- Psalm 106:7–10

Verse 22

"And He led them and placed them by the sea. And that sea was divided, and they passed through it; and the waters stood still on this side and on that side, and their Lord led them and passed before them."

Commentary:

A clear reference to the **parting of the Red Sea**. God leads the people through miraculously, going before them as a guide and protector.

- Exodus 14:21–22
- Psalm 77:16–20
- 1 Corinthians 10:1–2

"And the wolves began to pursue those sheep till they reached the sea. But the sea was divided, and the water stood on this side and on that before their face, and their Lord led them and stood between them and the wolves."

Commentary:

This recounts how Pharaoh's army pursued Israel to the Red Sea, but God shielded His people and **blocked the enemy**.

Cross References:

- Exodus 14:19–20
- Exodus 14:23–24
- Isaiah 63:11–13

Verse 24

"And as those wolves did not yet see the sheep, they proceeded into the midst of that sea, and the wolves followed the sheep and those wolves ran after them into that sea."

Commentary:

The Egyptian army blindly pursued Israel into the parted sea, unaware of the divine judgment that awaited them.

Cross References:

- Exodus 14:23
- Psalm 136:15
- Hebrews 11:29

Verse 25

"And when they saw the Lord of the sheep, they turned to flee before His face, but that sea gathered itself together, and became as it had been created; and the water swelled and rose till it covered those wolves."

Commentary:

When Pharaoh's forces recognized the **divine presence**, it was too late. The sea returned to its natural form and **destroyed the Egyptian army**.

- Exodus 14:26–28
- Psalm 106:11

"And I saw till all the wolves who pursued those sheep perished and were drowned."

Commentary:

A powerful summary of the destruction of Israel's enemies by the hand of God. This act ensured Israel's deliverance and displayed God's justice.

Cross References:

- Exodus 15:4–5
- Deuteronomy 11:4
- Revelation 19:20–21 (typological end-time parallel)

Verse 27

"But the sheep escaped from that water and went forth into a wilderness, where there was no water and no grass; and they began to open their eyes and see."

Commentary:

This verse depicts Israel's entry into the **wilderness after the Red Sea crossing**. The lack of water and grass symbolizes the harshness of the desert, but the phrase "they began to open their eyes" indicates spiritual awakening—recognizing their dependence on God.

Cross References:

- Exodus 15:22
- Deuteronomy 8:2–5
- Hosea 2:14

Verse 28

"And I saw the Lord of the sheep pasturing them and giving them water and grass, and that sheep going and leading them."

Commentary:

The Lord continues to care for Israel in the wilderness by providing **manna**, **water**, **and leadership**. The "sheep going and leading them" is **Moses**, who guided them by God's direction.

- Exodus 16:4
- Exodus 17:6

"And that sheep ascended to the summit of that lofty rock, and the Lord of the sheep sent it to them."

Commentary:

Moses often ascended **Mount Sinai** to commune with God. The "lofty rock" signifies the place of divine revelation. The sheep being "sent to them" shows Moses returning with God's words, laws, and commands.

Cross References:

- Exodus 19:20
- Exodus 24:12–18
- Deuteronomy 9:9–10

Verse 30

"And after that I saw the Lord of the sheep who stood before them, and His appearance was great and terrible and majestic, and all those sheep saw Him and were afraid before His face."

Commentary:

This is a reference to God revealing Himself in **majesty at Mount Sinai**, where the people trembled at His presence. It emphasizes God's **holiness and power**.

Cross References:

- Exodus 19:16–18
- Deuteronomy 5:22–26
- Hebrews 12:18–21

Verse 31

"And they all feared and trembled because of Him, and they cried to that sheep with them which was among them: 'We are not able to stand before our Lord or to behold Him.'"

Commentary:

This reflects the Israelites' response at Sinai. They asked **Moses** to speak with God on their behalf because they were afraid to hear His voice directly.

Cross References:

- Exodus 20:18–21
- Deuteronomy 5:24–27
- Hebrews 12:19

Verse 32

"And that sheep which led them again ascended to the summit of that rock, but the sheep began to be blinded and to wander from the way which he had shown them, but the Lord of the sheep was not wroth with them much, and did not forsake them, but retained His mercy for them."

Commentary:

Moses returns to the mountain again (possibly referring to his time receiving the second set of tablets), while the people begin to **go astray**—a reference to events like the **golden calf**. Yet, God shows mercy instead of total destruction.

Cross References:

- Exodus 32:1–14
- Deuteronomy 9:12–21
- Psalm 106:43–45

Verse 33

"And I saw the Lord of the sheep how He pastured them and gave them water and grass, and that sheep going and leading them."

Commentary:

This verse reaffirms God's **grace and provision**, despite the people's rebellion. Moses, the shepherd under the Chief Shepherd, continues to guide Israel through the wilderness.

- Nehemiah 9:19–21
- Psalm 78:52–53
- Isaiah 40:11

"And that sheep ascended again to the summit of that rock, and the sheep began to be blinded and to wander from the way which he had shown them; and the Lord of the sheep was not wroth with them much, but He still retained His mercy for them and brought them out of that time."

Commentary:

A **repetition with emphasis**: though Moses went to commune with God, the people's spiritual blindness and disobedience increased. Nevertheless, God's mercy prevailed, foreshadowing His **longsuffering** nature throughout Israel's history.

Cross References:

- Numbers 14:1–20
- Psalm 103:8–14
- Lamentations 3:22–23

Verse 35

"And I saw during the time that they were pasturing them, that they forgot their dwellingplace which the Lord had given them, and they wandered in all manner of error, and they were blinded in their eyes and saw not the way."

Commentary:

This verse describes Israel's **spiritual amnesia and rebellion** during the wilderness journey. Though God gave them direction, they continually forgot His promises and commandments, wandering both physically and morally.

Cross References:

- Deuteronomy 32:5–6
- Psalm 78:10-11
- Isaiah 1:3

Verse 36

"And I saw the Lord of the sheep how He wrought much slaughter amongst them in their herds until those sheep invited that slaughter and betrayed His place."

Commentary:

God's judgment upon Israel due to persistent rebellion (e.g., Korah's rebellion, the fiery serpents, and other incidents) is likened to slaughter. The people brought judgment upon themselves by rejecting God's ways.

Cross References:

- Numbers 16:31–35 (Korah)
- Numbers 21:6–9 (fiery serpents)
- Psalm 78:31–34

Verse 37

"And He gave them over into the hands of the lions and tigers, and wolves and hyenas, and into the hand of the foxes, and to all the wild beasts, and those wild beasts began to tear in pieces those sheep."

Commentary:

These wild beasts symbolize **enemy nations** and **internal corruption**, which brought suffering to Israel. Their sins exposed them to both physical enemies and spiritual predators.

Cross References:

- Deuteronomy 28:49–50
- Judges 2:14-15
- Jeremiah 5:6

Verse 38

"And I saw that He forsook that their house and their tower and gave them all into the hand of the lions, to tear and devour them, into the hand of all the wild beasts."

Commentary:

This verse suggests a **period of judgment and abandonment**, possibly referring to the generation that perished in the wilderness or later Israelite captivity. The "house and tower" symbolize the nation and its place of security.

Cross References:

- Numbers 14:29–35
- 2 Kings 17:7–18 (fall of Israel)
- Matthew 23:37–38

Verse 39

"And I saw that they began to build again a tower, and they laid the foundation, but they were not able to finish it."

This likely symbolizes **Israel's attempt to rebuild or restore themselves without full obedience to God**. It may also point to the construction of the **first temple** or even spiritual revival efforts that lacked faith or endurance. Their inability to finish shows the **failure of self-effort apart from God's direction**.

Cross References:

- Genesis 11:1–9 (Tower of Babel a similar failure)
- Haggai 1:4–6
- Luke 14:28–30

Verse 40

"And I saw till the shepherds pastured those sheep, and their many sheep perished and they gave more sheep into the hands of those sheep; and they pastured them that pasture them."

Commentary:

The **shepherds** here represent **leaders and rulers over Israel**, including kings, judges, and priests. Many of these leaders were corrupt or negligent, leading to the loss (spiritual death or destruction) of many of the people.

Cross References:

- Ezekiel 34:2–10
- Jeremiah 23:1–2
- Zechariah 10:2–3

Verse 41

"And I saw till those sheep were devoured by the dogs and eagles and kites, and they left neither flesh nor skin nor sinew upon them till the sheep returned and cried aloud on account of the Lord of the sheep."

Commentary:

These animals—**dogs, eagles, and kites**—represent foreign nations and brutal conquerors. The total devouring of the sheep shows the **complete desolation** and loss Israel suffered under foreign domination. Yet the **remnant cries out to God** for deliverance.

- Deuteronomy 28:25–26
- Lamentations 1:1–5

"And I saw till they left their house and their tower and gave them all into the hand of the lions, that they might tear and devour them, into the hand of all the beasts."

Commentary:

A reiteration of the **destruction of Israel** due to rebellion. "House and tower" signify national identity, protection, and God's dwelling among them (like the **Temple**). Their fall is due to **judgment through foreign powers**.

Cross References:

- 2 Chronicles 36:17–21
- Lamentations 2:7
- Matthew 24:1–2

Verse 43

"And I began to cry aloud with all my power, and to appeal to the Lord of the sheep, and to represent to Him in regard to the shepherds that pasture the sheep."

Commentary:

Enoch becomes a type of **intercessor**, pleading with God on behalf of the people and against the corrupt shepherds (leaders). This mirrors the prophetic intercessions of men like **Jeremiah**, **Daniel**, **and Ezekiel**.

Cross References:

- Ezekiel 9:8
- Daniel 9:3-19
- Jeremiah 14:7–9

Verse 44

"And I saw till the Lord of the sheep came unto them in wrath, and all who saw Him fled, and they all fell into His shadow from before His face."

Commentary:

This is a powerful **theophany**—God arriving in judgment. Those who were guilty fled in fear. His **wrath is holy and terrifying**, casting judgment upon corrupt leaders and enemies alike.

Cross References:

- Revelation 6:15–17
- Nahum 1:5-6
- Psalm 97:3-5

Verse 45

"And the Lord of the sheep took in His hand the staff of His wrath, and smote the earth, and the earth clave asunder, and all the beasts and all the birds of the heaven fell from among those sheep, and were swallowed up in the earth and it covered them."

Commentary:

The **staff of wrath** symbolizes divine authority to execute judgment. The splitting of the earth and swallowing of the beasts/birds represents **complete annihilation of Israel's enemies**—those who devoured and oppressed the people.

Cross References:

- Numbers 16:31–33
- Revelation 19:17–21
- Isaiah 11:4

Verse 46

"And I saw till a great sword was given to the sheep, and the sheep proceeded against all the beasts of the field to slay them, and all the beasts and the birds of the heaven fled before their face."

Commentary:

The sheep are now **empowered for victory**—possibly symbolic of the **Maccabean revolt**, or more broadly, the **Messianic age** where God's people overcome all opposition. The sword symbolizes God's Word or righteous judgment.

- Zechariah 10:5
- Hebrews 4:12
- Revelation 19:14–15

"And I saw till a throne was erected in the pleasant land, and the Lord of the sheep sat Himself thereon, and the other took the sealed books and opened those books before the Lord of the sheep."

Commentary:

The **throne in the pleasant land (Israel)** signifies the establishment of **God's kingdom on earth**. The opening of sealed books represents **divine judgment** or **records of deeds**, reflecting scenes from Daniel and Revelation.

Cross References:

- Daniel 7:9–10
- Revelation 5:1–9
- Psalm 2:6

Verse 48

"And the Lord called those men, the seven first white ones, and commanded that they should bring before Him, beginning with the first star which led the way, all the stars whose privy members were like those of horses, and they brought them all before Him."

Commentary:

This refers to the **fallen angels**, symbolized by "stars," particularly those who sinned with women (as in Enoch chapters 6–8). Their "privy members like horses" implies their unnatural lust. Now they are being **brought to divine judgment**.

Cross References:

- Enoch 6–8
- Jude 1:6-7
- 2 Peter 2:4

Verse 49

"And He said to that man who wrote before Him, being one of those seven white ones, and said unto him: 'Take those seventy shepherds to whom I delivered the sheep, and who taking them on their own authority slew more than I commanded them.'"

Commentary:

The **seventy shepherds** are symbolic of the **leaders over Israel during the Second Temple period**, possibly during the exile and intertestamental period. They **abused their authority** and are now judged for exceeding God's will in how they ruled and punished.

Cross References:

- Zechariah 11:4–17
- Ezekiel 34:10
- Jeremiah 23:1–4

Verse 50

"And behold they were all bound, and I saw them all bound in the midst of the earth."

Commentary:

These corrupt leaders are now **imprisoned in the earth**—a likely reference to **Sheol**, or a place of confinement awaiting judgment. It emphasizes God's justice against those entrusted with His people but who betrayed that trust.

Cross References:

- Isaiah 24:21–22
- Revelation 20:1–3
- 1 Enoch 10:11–14



Book of Enoch Chapter 89:50–77 – Commentary

Verse 50

"And behold they were all bound, and I saw them all bound in the midst of the earth."

Commentary:

This continues from verse 49, where the seventy shepherds (corrupt leaders) are judged. Now they are bound in the heart of the earth, likely representing divine imprisonment for their abuse and disobedience.

- 2 Peter 2:4
- Enoch 10:13
- Revelation 20:2–3

"And all the sheep were divided among those sheep-herders, and they delivered them to all the beasts of the field to devour them."

Commentary:

A condemnation of corrupt shepherds (leaders) who **handed over God's people to destruction**—either by negligence or betrayal. The sheep are victims of spiritual and physical destruction.

Cross References:

- Ezekiel 34:5-6
- Zechariah 11:4–5

Verse 52

"And each one of them who had received power over them destroyed more than I had commanded them."

Commentary:

These leaders **exceeded the judgment God had authorized**, showing how they used power for personal ambition or cruelty. God holds them accountable for going beyond divine limits.

Cross References:

- Lamentations 4:13
- Jeremiah 23:1–2

Verse 53

"And I saw in that vision how He destroyed those thirty-five shepherds because they had ruled over the sheep and begotten them with much destruction."

Commentary:

This judgment is partial—only **35 of the 70 shepherds** are destroyed at this stage. This may reflect a divided outcome: some were more wicked or responsible than others.

- Matthew 23:13–33
- Isaiah 56:10–11

"And I saw until the time that the twenty-three had been destroyed, and they stood upon the place of judgment."

Commentary:

Eventually, more shepherds (totaling **58 of the 70**) are judged. The "place of judgment" indicates a divine tribunal where full justice is executed.

Cross References:

- Ecclesiastes 12:14
- Revelation 20:11–12

Verse 55

"And I saw all the sheep which were still alive and those who had been destroyed by the beasts of the field and birds of the heaven, and they were all brought before the book of remembrance."

Commentary:

Here, **every soul is remembered**, both living and dead. The **book of remembrance** reflects God's full knowledge and record of human deeds and suffering.

Cross References:

- Malachi 3:16
- Daniel 7:10
- Revelation 20:12

Verse 56

"And I saw how the Lord of the sheep made a new house for them, greater and loftier than the former, and He placed all the sheep therein."

Commentary:

This likely represents the **New Jerusalem** or **Messianic Kingdom**, where God provides a **new, eternal dwelling** for His faithful people.

- Ezekiel 37:26–28
- Revelation 21:1–4
- John 14:2

"And those sheep were all white, and their wool was abundant and clean."

Commentary:

The whiteness of the sheep symbolizes **purity**, **righteousness**, **and full restoration**. They are no longer tainted by sin or corruption.

Cross References:

- Revelation 7:13–14
- Isaiah 1:18
- Psalm 51:7

Verse 58

"And all who had been destroyed and dispersed, and all the beasts of the field and all the birds of the heaven, assembled in that house, and the Lord of the sheep rejoiced with great joy because they were all good and had returned to His house."

Commentary:

This is a vision of **final redemption and restoration**, where the faithful return and God rejoices over His people. Even those who had perished are gathered—possibly implying **resurrection** or spiritual restoration.

Cross References:

- Luke 15:4-7
- Zechariah 10:6–10
- Revelation 21:24–27

Verse 59

"And I saw till they laid down that sword, which had been given to the sheep, and they brought it back into the house, and it was sealed before the Lord."

Commentary:

The sword, symbolizing **judgment or war**, is now laid down. This marks the **end of conflict** and the beginning of lasting peace under divine rule.

Cross References:

• Isaiah 2:4

- Micah 4:3
- Psalm 46:9

"And all the sheep were invited into that house, but it did not hold them."

Commentary:

The **immensity of the redeemed multitude** is so great that even this glorious new house cannot contain them all—an image of **overflowing blessing and growth**.

Cross References:

- Isaiah 54:2–3
- Matthew 22:8–10
- Revelation 7:9

Verse 61

"And the eyes of all were opened, and they saw the good, and there was not one among them who did not see."

Commentary:

This signifies **spiritual enlightenment**—all of God's people now have clarity, truth, and eternal vision. There is no more blindness or deception.

Cross References:

- Isaiah 29:18
- 2 Corinthians 3:16–18
- 1 John 3:2

Verse 62

"And I saw that the house was large and broad and very full."

Commentary:

God's dwelling is **abundant and welcoming**. The redeemed community is countless and at peace in the eternal house.

Cross References:

• John 14:2

- Isaiah 60:4–9
- Revelation 21:1–3

"And I saw that a white bull was born, with large horns, and all the beasts of the field and all the birds of the air feared him and made petition to him continually."

Commentary:

This white bull represents a **righteous**, **powerful leader**—interpreted by many scholars as **the Messiah**, likely pointing to **Jesus Christ**. The large horns signify **strength**, **authority**, **and kingship**. The fact that all animals feared and petitioned Him shows universal **dominion** and reverence for this ruler.

Cross References:

- Daniel 7:13-14
- Revelation 5:12–13
- Isaiah 11:10

Verse 64

"And I saw till all their generations were transformed, and they all became white bulls; and the first among them became a lamb, and that lamb became a great animal and had great black horns on its head; and the Lord of the sheep rejoiced over it and over all the oxen."

Commentary:

This depicts the **transformation and glorification of God's people**. They are no longer weak or scattered sheep but now appear as white bulls—**strong, righteous, and restored**. The "first among them" as a lamb points again to **Christ**, the Lamb of God, who becomes a mighty King. The black horns likely symbolize **authority in judgment and warfare**.

Cross References:

- John 1:29
- Revelation 5:6–10
- 1 Corinthians 15:52

Verse 65

"And I slept in their midst: and I awoke and saw everything."

This is likely **Enoch speaking**, signifying the end of a visionary cycle. The "sleep" implies a pause or symbolic death, while the awakening reflects **a return to full awareness** and revelation—he now understands the full meaning of what he has witnessed.

Cross References:

- Daniel 8:18
- Job 33:15-16
- Acts 2:17

Verse 66

"And I saw till all the generations of the old were transformed, and they all became white bulls; and the first among them became a lamb, and that lamb became a great animal and had great black horns on its head; and the Lord of the sheep rejoiced over it and over all the oxen."

Commentary:

A repetition and reinforcement of verse 64, emphasizing that **God's covenant people**, from ancient generations, are **redeemed and transformed**. The Lamb is central—again pointing to the Messiah, and the oxen represent **a strengthened**, **sanctified people**.

Cross References:

- Romans 11:26–27
- Hebrews 11:39-40
- Revelation 21:24

Verse 67

"And I saw in the midst of that land that there was an open fountain of water: and it was wide and full, and all other fountains were in the same area."

Commentary:

The open fountain symbolizes **abundant life, wisdom, and the Spirit of God** flowing freely. It suggests the **restoration and spiritual nourishment** of God's people in the Messianic Kingdom or the New Jerusalem.

- Zechariah 13:1
- John 4:14

"And I saw that that house was built on the earth in the midst of all the fountains."

Commentary:

This house represents **God's dwelling with His people**—a permanent, divine structure planted among life-giving waters. It reflects the vision of the **New Jerusalem**, central in the renewed creation.

Cross References:

- Ezekiel 47:1–12
- Revelation 21:3
- Psalm 46:4

Verse 69

"And all its parts were completed: and I saw that this house was large and broad and very full."

Commentary:

The house being completed signifies **the fulfillment of God's redemptive plan**. It is large and filled with the **redeemed of all nations**, symbolizing a **multitude saved by God's mercy**.

Cross References:

- Isaiah 2:2-4
- Revelation 7:9
- John 14:2

Verse 70

"And I saw that a white bull was born, and its horns were big; and all the beasts of the field and all the birds of the air feared him and prayed to him continually."

Commentary:

A restatement of verse 63, again pointing to **Messiah's supreme reign**. His kingship brings not only fear (reverence) but **constant prayer and worship**. This depicts the **universal authority of Christ** in the age to come.

- Philippians 2:10–11
- Revelation 11:15
- Psalm 72:8-11

"And I saw till all their races were transformed, and they all became white bulls; and the first among them became a lamb, and that lamb became a great animal and had great black horns on its head; and the Lord of the sheep rejoiced over it and over all the oxen."

Commentary:

This final repetition solidifies the vision of a **universal transformation**. The Messiah (Lamb-turned-bull) is the cornerstone of God's joy, and **His people, now oxen and bulls**, are strong, fruitful, and glorified. It shows God's plan consummated in **Christ and His saints**.

Cross References:

- Romans 8:29–30
- Isaiah 60:21–22
- Revelation 5:9–10

Verse 72

"And I awoke from my sleep, and I saw everything."

Commentary:

This concludes Enoch's vision with a moment of awakening. It signals **understanding**, **completion**, and **transition**—as Enoch prepares to record and relay what he has seen for future generations.

Cross References:

- Habakkuk 2:2–3
- Daniel 12:4
- Enoch 1:2

Verse 73

"And this is the vision which I saw while I slept, and I awoke and blessed the Lord of righteousness and gave Him glory."

Enoch's response is one of **worship**. After receiving a sweeping vision of judgment, redemption, and kingdom, he gives glory to **the Lord of righteousness**—a beautiful model of praise and humility in revelation.

Cross References:

- Revelation 15:3–4
- Psalm 145:17–19
- Jude 1:14–15

Verse 74

"Then I wept with a great weeping, and my tears did not stop until I could no longer endure it: when I saw, they flowed because of what I had seen; for everything shall come and be fulfilled, and all the deeds of men in their order were shown to me."

Commentary:

Enoch weeps with **deep emotion**, likely from both awe and sorrow. He saw the **entire span of human history**, including judgment, suffering, and salvation. The emotional weight of God's justice and mercy overwhelms him.

Cross References:

- Daniel 10:8–10
- Revelation 5:4–5
- Ezekiel 9:8

Verse 75

"On that night I remembered my first dream, and because of it I wept, and was troubled—because I had seen that vision."

Commentary:

Enoch recalls his **first vision** (perhaps from earlier chapters), now brought into sharper focus. His continued distress shows the **seriousness of God's message**, but also the **burden of the prophet** who sees the fate of the world.

- Amos 3:7–8
- Jeremiah 4:19
- Luke 19:41

"And now I lay down in the house of my father, Methuselah, and I wept and was troubled because I had seen the vision."

Commentary:

This deeply personal moment shows Enoch seeking **solace and grounding** in his father's house. Despite the glorious elements of the vision, the **weight of judgment and history** presses on his soul.

Cross References:

- Enoch 82:1
- Ecclesiastes 1:18
- Luke 2:19, 51

Verse 77

"And I wrote out all the things that I had seen and gave a full account of them, and gave them to my son Methuselah."

Commentary:

Enoch fulfills his **prophetic duty** by recording the vision for the generations to come. Giving it to **Methuselah** ensures its **preservation** and legacy—providing hope, warning, and revelation to the righteous remnant.

Cross References:

- Deuteronomy 6:6–9
- Enoch 1:2
- 2 Peter 1:19–21



Summary

Enoch concludes his sweeping vision with a **scene of universal restoration** led by a **Messianic figure**, transformation of the faithful, the building of God's eternal house, and the flowing of life-giving water. Overwhelmed with emotion, Enoch faithfully records everything and entrusts it to his son, Methuselah.



- **Be faithful with revelation**: Like Enoch, write down what God reveals and pass it on to the next generation.
- **Rejoice in God's ultimate justice and restoration**: No matter how chaotic the world seems, God's plan ends in glory.
- **Be transformed**: Live now in the purity symbolized by the white bulls—ready for the return of the Lamb-King.



🔍 Key Lessons

- 1. Messiah Will Rule in Power and Righteousness
- 2. The Redeemed Will Be Transformed and Glorified
- 3. God's House Is Being Prepared for His People
- 4. True Prophets Carry a Heavy Burden, But Remain Faithful
- 5. The Book of Remembrance Shows That God Sees and Rewards



Book of Enoch Chapter 90: Verse-by-Verse Commentary

Verse 1

"And I saw until that man, who wrote down the names of the shepherds and carried up into the presence of the Lord of the sheep, came and helped it and showed it everything: he had come to help that sheep."

Commentary:

This "man who wrote down the names" likely refers to **Enoch himself**, or another angelic scribe possibly **an archangel** tasked with overseeing judgment. His role is to **aid the sheep**, helping the faithful and revealing the divine plan of justice.

- Enoch 89:62-63
- Daniel 7:10
- Malachi 3:16

"And I saw till the Lord of the sheep came to them in wrath, and all who saw Him fled, and they all fell into His shadow from before His face."

Commentary:

This depicts the **final judgment**. The appearance of the Lord is so awe-inspiring that even the rebellious **cannot stand before Him**. This language mirrors the **Day of the Lord**, when justice is rendered.

Cross References:

- Revelation 6:15–17
- Isaiah 2:19
- Psalm 76:7–9

Verse 3

"And I saw till a great sword was given to the sheep, and the sheep proceeded against all the beasts of the field to slay them, and all the beasts and the birds of the heaven fled before their face."

Commentary:

The **sheep (God's people)** are now empowered for **righteous victory**. The "great sword" represents **divine authority and justice**, granted by God for them to defeat their enemies.

Cross References:

- Revelation 19:14–15
- Zechariah 10:5
- Ephesians 6:17

Verse 4

"And I saw till a throne was erected in the pleasant land, and the Lord of the sheep sat Himself thereon, and the other took the sealed books and opened those books before the Lord of the sheep."

Commentary:

The **pleasant land** is Israel or the New Jerusalem, where **God sets His throne**. The "sealed books" refer to the **records of human deeds**. This reflects the final judgment scene, with all lives examined before the Lord.

- Daniel 7:9–10
- Revelation 20:12
- Psalm 96:13

"And the Lord called those men, the seven first white ones, and commanded that they should bring before Him, beginning with the first star which led the way, all the stars whose privy members were like those of horses, and they brought them all before Him."

Commentary:

This refers to the **fallen angels** (stars), especially the Watchers who sinned with women (symbolized by "privy members like horses"). The "seven first white ones" are likely **holy angels** or archangels who carry out God's commands.

Cross References:

- Enoch 6–8
- Jude 1:6-7
- Revelation 1:20 (stars = angels)

Verse 6

"And He said to that man who wrote before Him, being one of those seven white ones, and said unto him: 'Take those seventy shepherds to whom I delivered the sheep, and who taking them on their own authority slew more than I commanded them.'"

Commentary:

The **seventy shepherds** are human rulers, priests, or leaders entrusted with guiding Israel but who **abused their power**. God now orders their punishment because they **exceeded their limits** and harmed His flock.

Cross References:

- Zechariah 11:4–17
- Matthew 23:1–36
- Ezekiel 34:2–10

Verse 7

"And behold they were all bound, and I saw them all bound in the midst of the earth."

Judgment is carried out: these corrupt shepherds are **imprisoned**, likely symbolizing **Sheol**, **Hell**, or a divine holding place for judgment.

Cross References:

- Revelation 20:1–3
- Isaiah 24:21–22
- 2 Peter 2:4

Verse 8

"And one of those white ones came to me and showed me all the written things and said to me: 'These things have been written and have been prepared.'"

Commentary:

Enoch is shown the **written record of judgment**, indicating that **nothing is forgotten**. The events unfolding are **not spontaneous** but part of God's planned, written justice.

Cross References:

- Psalm 139:16
- Revelation 5:1–9
- Enoch 81:1–2

Verse 9

"And the Lord of the sheep has brought a new time and a new age and a new judgment upon them all."

Commentary:

This verse declares the **dawn of a new age**—likely the **Messianic Kingdom** or the beginning of **eternity** after judgment. God initiates a new era of righteousness and peace.

- Revelation 21:1–5
- Isaiah 65:17
- 2 Peter 3:13



Summary of Enoch 90:1–9

Chapter 90 opens with the final vision of **God's judgment and the restoration of His people**. The corrupt leaders and fallen angels are judged and imprisoned. The righteous sheep are vindicated, empowered, and gathered into a new age of divine rule. The scene ends with God's sealed books opened, and His eternal kingdom established.



🔍 Key Lessons

- 1. God Will Judge All Leaders by His Standards
- 2. The Lord Keeps a Record of Every Deed
- 3. True Justice Comes from God's Throne Alone
- 4. God's People Will Be Empowered for Victory
- 5. A New Age of Righteousness Awaits the Faithful



Application

- **Stay faithful**, knowing that God's justice will prevail—even if it seems delayed.
- **Fear God more than men**, especially if you are in leadership. God holds shepherds accountable.
- **Rejoice in the coming kingdom**, where the Lamb will rule and all wrongs will be made right.



Book of Enoch Chapter 90:10–20 – Verse-by-Verse **Commentary**

Verse 10

"And I saw those sheep burning and their horns being cut off: and I saw there a great sword was given to the sheep."

Commentary:

This describes **judgment upon the disobedient sheep**—likely rebellious Israelites or apostates. The "horns being cut off" symbolizes the **removal of power and pride**. Meanwhile, the faithful sheep are given a great sword, symbolizing empowerment and divine authority for righteous judgment.

Cross References:

Jeremiah 48:25

- Zechariah 10:3–5
- Ephesians 6:17

"And I saw that the Lord of the sheep came to them and took in His hand the rod of His wrath, and smote the earth, and the earth clave asunder: and all the beasts and all the birds of the heaven fell from among those sheep and were swallowed up in the earth."

Commentary:

This is a powerful image of **final judgment**. The Lord Himself wields His wrath, shaking the earth and destroying the enemies of His people. The "beasts and birds" represent **evil nations, false powers, and demonic influences** that have oppressed the sheep.

Cross References:

- Revelation 19:17–21
- Isaiah 26:21
- Ezekiel 39:4

Verse 12

"And I saw that a new house was built for those sheep, and it was a new, larger tower seen in the place of the first, which was folded up. And all the sheep were inside."

Commentary:

This depicts the **New Jerusalem**, God's final dwelling with His redeemed people. The "larger tower" symbolizes strength, security, and authority greater than before. The folded-up first house implies the **end of the old covenant** or the old temple, replaced with the eternal one.

Cross References:

- Isaiah 2:2-3
- Revelation 21:2–4
- Hebrews 8:13

Verse 13

"And I saw all the sheep which had been left out and all the beasts on the earth and all the birds of the heaven falling down before that house and petitioning those sheep and making supplication to them."

This could represent a **reversal of roles**—former oppressors and outsiders now **submitting to the people of God**. Some interpret this as **Gentiles turning to righteousness** or symbolic of repentance after judgment begins.

Cross References:

- Isaiah 45:23–25
- Philippians 2:10–11
- Zechariah 8:22–23

Verse 14

"And they were not driven out from the house, but remained among those sheep."

Commentary:

A sign of **grace and inclusion**—even those who were once outside are now allowed to remain with the righteous. This suggests the **unifying of all nations under God's reign**, in peace and submission to His authority.

Cross References:

- Isaiah 56:6-8
- Revelation 21:24–27
- Romans 11:25–26

Verse 15

"And Jesus the Lord of the sheep rejoiced exceedingly because they were all good and had come back to His house."

Commentary:

The text identifies the Lord of the sheep as **Jesus**, the Good Shepherd, rejoicing over the **restoration and return** of His people. This echoes Jesus' parable of the lost sheep and His joy at redemption.

- Luke 15:4–7
- John 10:11-16
- Revelation 7:17

"And I saw until they had laid down that sword, which had been given to the sheep, and they brought it back into the house, and it was sealed before the Lord."

Commentary:

This represents the **end of warfare**. Once enemies are judged and peace is established, the sword is no longer needed. It is returned and sealed, signifying a **permanent peace** under God's reign.

Cross References:

- Isaiah 2:4
- Micah 4:3
- Revelation 21:4

Verse 17

"And all the sheep were invited into that house, but it could not contain them."

Commentary:

The multitude of the redeemed is so **great in number** that even the glorious house seems unable to contain them all—an image of **abundance and overflowing grace**.

Cross References:

- Revelation 7:9
- Luke 14:23
- Isaiah 54:2

Verse 18

"And the eyes of all of them were opened, and they saw the good, and there was not one among them who did not see."

Commentary:

In this new age, **spiritual blindness is completely removed**. All the redeemed see truth and goodness clearly. This vision represents full **spiritual enlightenment and unity**.

- 2 Corinthians 4:6
- Isaiah 29:18
- 1 Corinthians 13:12

"And I saw that that house was large and broad and very full."

Commentary:

This verse reinforces the **greatness and inclusiveness** of God's house—the eternal kingdom. It is **full of joy, worship, and redeemed souls**, all gathered together.

Cross References:

- Psalm 84:1-4
- John 14:2
- Revelation 21:24–27

Verse 20

"And I saw that a white bull was born, and its horns were big; and all the beasts of the field and all the birds of the air feared him and petitioned him continually."

Commentary:

This white bull is once again the **Messianic figure**—**Jesus Christ**. His large horns symbolize **supreme authority and kingship**. Even the former enemies now **revere and seek Him**, recognizing His lordship over all creation.

Cross References:

- Revelation 19:11–16
- Psalm 2:10-12
- Isaiah 11:10



Summary of Enoch 90:10-20

In this portion, we see the **Lord of the sheep executing judgment**, establishing His eternal kingdom, and welcoming multitudes of redeemed people into His house. Former enemies fall and submit. Warfare ends. Jesus rejoices over His people, and the vision ends with a picture of peace, truth, and authority in the Messianic age.



1. God's Final Judgment Is Just and Inescapable

- 2. Christ's Kingdom Will Include People from All Nations
- 3. Peace Follows Judgment—The Sword Will Be Laid Down
- 4. Spiritual Vision and Truth Will Be Fully Revealed
- 5. Jesus Is Supreme Over All Creation and Will Reign Forever



Application

- Trust in the **justice and timing** of God. Even if evil appears unchecked, judgment is coming.
- Let Christ open your eyes now—don't wait for the day when it's too late.
- Be part of the house that cannot be shaken—**God's eternal Kingdom**.



Book of Enoch Chapter 90:21–30 – Verse-by-Verse **Commentary**

Verse 21

"And I saw till all their generations were transformed, and they all became white bulls; and the first among them became a lamb, and that lamb became a great animal and had great black horns on its head; and the Lord of the sheep rejoiced over it and over all the oxen."

Commentary:

This verse symbolizes the **total transformation of the righteous**. The "white bulls" reflect strength, purity, and glorification. The "first among them" becoming a lamb refers again to **Jesus Christ**, the Lamb of God (John 1:29). His later transformation into a great animal with "black horns" may indicate His **righteous judgment** and **kingly authority** in the end times.

Cross References:

- Revelation 5:6
- Isaiah 11:4
- 1 Corinthians 15:52

Verse 22

"And I slept in their midst: and I awoke and saw everything."

This likely refers to **Enoch himself**, signaling a pause or the end of the vision cycle. His sleep and awakening reflect a shift in perception or the completion of a divine revelation.

Cross References:

- Daniel 8:18
- Enoch 89:65
- Job 33:14-16

Verse 23

"And this is the vision which I saw while I slept, and I awoke and blessed the Lord of righteousness and gave Him glory."

Commentary:

Enoch responds to the vision with **praise**, recognizing the righteousness and glory of God. Despite seeing judgment, warfare, and transformation, he honors the divine justice and sovereignty of the Lord.

Cross References:

- Revelation 15:3–4
- Psalm 145:17
- Jude 1:14–15

Verse 24

"Then I wept with a great weeping, and my tears did not stop until I could no longer endure it: when I saw, they flowed because of what I had seen; for everything shall come and be fulfilled, and all the deeds of men in their order were shown to me."

Commentary:

The emotional burden of Enoch's vision is overwhelming. His weeping reflects the **gravity of human sin and divine judgment**. He saw not only past and present but the **entire future of humanity**, and the weight of this revelation moved him to tears.

- Jeremiah 9:1
- Luke 19:41
- Revelation 5:4

"On that night I remembered my first dream, and because of it I wept, and was troubled—because I had seen that vision."

Commentary:

Enoch recalls his **earlier visions** (possibly from Enoch chapters 83–84), now brought into sharper focus. The recurrence of the theme shows that divine revelation is consistent and deeply impactful to the prophet's heart.

Cross References:

- Enoch 83:1-3
- Daniel 7:28
- Habakkuk 2:2–3

Verse 26

"And now I lay down in the house of my father, Methuselah, and I wept and was troubled because I had seen the vision."

Commentary:

Enoch seeks rest and comfort in the presence of his father, Methuselah. His turmoil shows the **weight of prophetic responsibility**, mirroring the experience of other prophets who bore grief after seeing future events.

Cross References:

- Daniel 7:15
- Ezekiel 3:14–15
- Jeremiah 20:9

Verse 27

"And I wrote out all the things that I had seen and gave a full account of them, and gave them to my son Methuselah."

Commentary:

Enoch demonstrates obedience by recording the entire vision and passing it on. Methuselah becomes a **guardian of prophetic revelation**, preserving the vision for future generations. This verse models faithful **stewardship of divine truth**.

- Habakkuk 2:2
- Deuteronomy 6:6–9
- 2 Peter 1:19-21

"And Enoch began to speak to Methuselah his son about all the things that had been revealed to him in private, and he said: 'My son Methuselah, I will speak to you: hear my words and incline your ear to the dream-vision of your father.'"

Commentary:

This marks a **transition into direct instruction**. Enoch emphasizes the importance of the vision and appeals for Methuselah's attention. It reflects the **biblical model of fatherly instruction** and generational faithfulness.

Cross References:

- Proverbs 4:1–5
- Genesis 5:24–29
- Psalm 78:5-7

Verse 29

"Before I took your mother Edna, I saw in a vision on my bed; and behold, a bull came forth from the earth, and that bull was white; and after it came forth a heifer, and with her came forth two bulls."

Commentary:

Enoch begins recounting an earlier **symbolic dream**, which likely references the origin of his family and possibly the lineages leading to Noah. The white bull may represent righteous ancestry, while the heifer and bulls symbolize his children.

- Enoch 85:1–3 (parallels)
- Genesis 5:3–32
- Job 33:15-17

"And one of those two bulls grew greater than the other, and that one became a great bull; and on it the Lord of the sheep rejoiced."

Commentary:

This greater bull is likely **Noah**, who would rise in righteousness and become a pivotal figure in salvation history. God rejoices in him because of his faith and obedience amidst a corrupt generation.

Cross References:

- Genesis 6:8–9
- Hebrews 11:7
- 2 Peter 2:5



Summary of Enoch 90:21–30

These verses transition from cosmic, kingdom-level prophecy back to **personal revelation**, as Enoch recounts to Methuselah the vision of redemption, judgment, and transformation. Enoch expresses the heavy emotional weight of his visions, faithfully records them, and begins instructing his son in the mysteries of what God has revealed.



Key Lessons

- 1. God's Kingdom Will Be Marked by Total Transformation
- 2. Even Prophets Grieve Over What They See
- 3. Faithfulness Requires Preserving and Sharing the Truth
- 4. God Takes Joy in the Righteous Who Stand Alone
- 5. Generational Teaching is a Sacred Responsibility



Application

- Write down what God shows you—whether through Scripture or spiritual insight—and share it with those who come after you.
- If you're a parent or spiritual mentor, pass on your faith to the next generation with clarity and urgency.
- Recognize the cost of revelation: it's not just glory but also **grief and obedience**. Be willing to carry it with faithfulness.

Book of Enoch Chapter 90:31–42 – Verse-by-Verse Commentary

Verse 31

"And the Lord called that first white bull and said to him: 'You must reveal to that man all that is hidden."

Commentary:

The **first white bull** likely refers to **Noah**, a figure of righteousness and divine favor. God instructs Noah to **reveal hidden things**—possibly referring to prophetic knowledge, impending judgment (like the flood), or divine mysteries meant for the faithful.

Cross References:

- Genesis 6:13–14
- Amos 3:7
- Hebrews 11:7

Verse 32

"And the bull came to him and spoke with him, and revealed to him everything."

Commentary:

Noah, under God's direction, shares divine knowledge with Enoch or his descendants. This transfer of revelation points to the importance of **faithful testimony** and **prophetic inheritance**.

Cross References:

- Genesis 9:1–17
- Enoch 65:1
- Psalm 25:14

Verse 33

"And that man wrote all these things down and laid them in a book and deposited it in a secure place."

Commentary:

The preservation of revelation is emphasized. The writing down and storing of knowledge in a secure

place ensures its **availability for future generations**—a strong parallel to Scripture's role throughout history.

Cross References:

- Habakkuk 2:2–3
- Deuteronomy 31:24–26
- Daniel 12:4

Verse 34

"And I saw till that generation was passed away, and a house was built for them, and the Lord of the sheep rejoiced over it and over all that generation."

Commentary:

This suggests the **death of one generation** and the rise of another, likely referring to **the post-Flood world**. The "house built for them" implies a **renewed order or covenant**, and the Lord's rejoicing shows **favor upon the righteous remnant**.

Cross References:

- Genesis 9:20-27
- Psalm 145:4
- Isaiah 65:17–19

Verse 35

"And I saw all the sheep who had been left behind in the midst of the beasts, how they were oppressed by them and how they were devoured and swallowed up, and the earth swallowed them up."

Commentary:

This depicts **continued oppression of God's people** by evil nations or powers (the beasts). The swallowing of the earth may symbolize **death, martyrdom, or exile**. It reflects the **suffering of the righteous in a corrupt world**.

- Revelation 6:9–11
- Psalm 79:1-3
- Matthew 10:16–22

"And I saw that a great sword was given to the sheep, and the sheep proceeded against all the beasts of the field to slay them."

Commentary:

Now empowered, the sheep (God's people) receive authority and **divine justice is executed**. The sword symbolizes **God's word, judgment, or angelic intervention**. It marks the **turning point** where the meek become mighty in God's strength.

Cross References:

- Revelation 19:15
- Zechariah 10:3–5
- Psalm 149:6–9

Verse 37

"And all the beasts and the birds of the heaven fled before their face."

Commentary:

The enemies of the righteous are defeated or **driven away in fear**. God's people, once weak and oppressed, now walk in **victory and divine authority**.

Cross References:

- Isaiah 41:10-13
- Revelation 20:9–10
- Psalm 18:37–42

Verse 38

"And I saw till a throne was erected in the pleasant land, and the Lord of the sheep sat Himself thereon, and He took all the sealed books and opened those books before the Lord of the sheep."

Commentary:

This is a vivid picture of the **Final Judgment**. The "pleasant land" is likely the **promised land or the New Jerusalem**. The sealed books symbolize **records of human deeds**, now opened for final reckoning.

Cross References:

Daniel 7:9–10

- Revelation 20:12
- Psalm 96:13

"And the Lord called those men, the seven first white ones, and commanded that they should bring before Him, beginning with the first star which led the way, all the stars whose privy parts were like those of horses, and they brought them all before Him."

Commentary:

These "stars" represent the **fallen angels**, particularly the Watchers who corrupted mankind. The "privy parts like horses" is symbolic of their lust and perversion in Genesis 6. They are now **brought to account before God**.

Cross References:

- Enoch 6-8
- Jude 1:6–7
- 2 Peter 2:4

Verse 40

"And He said to that man who wrote before Him, being one of those seven white ones, and said unto him: 'Take those seventy shepherds to whom I delivered the sheep, and who taking them on their own authority slew more than I commanded them.'"

Commentary:

The **seventy shepherds** symbolize **unfaithful leaders**, perhaps human rulers and priests during Israel's history who misused their authority. They **exceeded their bounds**, leading to unnecessary destruction of God's people.

Cross References:

- Zechariah 11:4–17
- Ezekiel 34:2-10
- Matthew 23:13–36

Verse 41

"And behold they were all bound, and I saw them all bound in the midst of the earth."

These corrupt leaders are **imprisoned in the underworld (Sheol or Tartarus)**, awaiting or receiving their judgment. This is a symbolic image of **final justice**—a fate for those entrusted with spiritual leadership but who failed in their duty.

Cross References:

- Isaiah 24:21–22
- Revelation 20:1–3
- Enoch 10:13–14

Verse 42

"And they brought those seventy shepherds to the Lord of the sheep, and they saw them and were judged before Him according to their deeds; and they were judged and found guilty, and were cast into that fiery abyss."

Commentary:

This is a **climactic scene of judgment**. The shepherds are tried before the Lord and found guilty. The **fiery abyss** symbolizes **hell or eternal separation from God**, reserved for those who betrayed the flock.

Cross References:

- Revelation 20:14–15
- Matthew 25:41-46
- Ezekiel 34:10



Summary of Enoch 90:31-42

This section brings together the themes of judgment, divine justice, and the vindication of the **righteous**. The fallen angels and corrupt human leaders are brought before the throne of God. The sealed books are opened, and justice is administered. The faithful are empowered, and God's house is filled with joy and righteousness. Those who led others astray are cast into judgment.



🔍 Key Lessons

- 1. God Will Reveal and Judge All Hidden Things
- 2. Faithful Testimony Must Be Preserved for Future Generations
- 3. Leadership Comes with Greater Accountability

- 4. The Righteous Will Be Vindicated by God's Justice
- 5. There Is a Fiery Judgment for the Unrepentant and Corrupt



Application

- If God has shown you truth, write it down and pass it on—faithfulness includes preserving wisdom.
- If you're in any position of leadership, walk humbly and righteously, knowing you will be judged according to your stewardship.
- Trust that **God sees and will one day judge every injustice**, no matter how hidden or old.
- Prepare now by **living in holiness and truth**, so that your name is found written in the book of life.

The Book of Enoch Chapter 91:1–10 – Verse-by-Verse **Commentary**

(Note: Chapter 91 is split between introductory counsel from Enoch and a prophetic section known as the **Apocalypse of Weeks**, beginning around verse 11. This section covers verses 1–10. Let me know if you'd like the Weeks section afterward.)

Verse 1

"And now, my son Methuselah, call to me all your brothers and gather together to me all the sons of your mother; for the word calls me, and the spirit is poured out upon me that I may show you everything that shall befall you for ever."

Commentary:

Enoch, about to deliver a significant prophetic word, summons Methuselah and all his family. He acknowledges that this message comes from divine compulsion—"the word calls me," and "the spirit is poured out." This echoes the **prophetic calling**, where a prophet speaks as moved by the Holy Spirit.

- 2 Peter 1:21
- Amos 3:7
- Joel 2:28

"And there upon Methuselah went and summoned to him all his brothers and assembled his relatives."

Commentary:

Methuselah obeys his father and gathers the family. This reflects the biblical value of **intergenerational faith transmission**, where truth is handed down through families and communities.

Cross References:

- Genesis 5:21–27
- Deuteronomy 6:6–7
- Psalm 78:5–6

Verse 3

"And Enoch spoke unto all the children of righteousness and said: 'Hear, ye sons of Enoch, all the words of your father, and hearken aright to the voice of my mouth; for I exhort you and say unto you, beloved.'"

Commentary:

Enoch identifies his audience as "children of righteousness," implying that he is addressing not only his immediate descendants but also the **righteous remnant**—those who walk in God's ways. He exhorts them with affection and urgency.

Cross References:

- Proverbs 4:1–5
- Hebrews 12:25
- Malachi 4:5–6

Verse 4

"Love uprightness and walk therein; and draw not night to uprightness with a double heart, and associate not with those of a double heart, but walk in righteousness, my sons. And it shall guide you on good paths, and righteousness shall be your companion."

Commentary:

This is **moral instruction**, warning against hypocrisy ("a double heart") and encouraging steadfast righteousness. Uprightness is portrayed as a guide and companion—a personal relationship with virtue.

Cross References:

• Psalm 1:1–6

- James 1:8
- Proverbs 4:18

"For I know that violence must increase on the earth, and a great chastisement be executed on the earth, and all unrighteousness come to an end: yea, it shall be cut off from its roots, and its whole structure be destroyed."

Commentary:

Enoch prophesies of a coming **divine judgment**—a purging of violence and wickedness from the earth. The imagery of cutting off from the root suggests **complete eradication**, not partial correction.

Cross References:

- Genesis 6:11–13
- Matthew 3:10
- 2 Peter 3:10

Verse 6

"And unrighteousness shall again be consummated on the earth, and all the deeds of unrighteousness and of violence and transgression shall prevail in a twofold degree."

Commentary:

Even after judgment, unrighteousness will return—**in greater measure**. This foreshadows recurring cycles of rebellion, possibly pointing to **post-Flood sin** and later end-time apostasy.

Cross References:

- Revelation 9:20–21
- Matthew 24:12
- 2 Timothy 3:1–5

Verse 7

"And when sin and unrighteousness and blasphemy and violence and all kinds of deeds increase, and apostasy and transgression and uncleanness increase, a great chastisement shall come from heaven upon all these, and the holy Lord will come forth with wrath and chastisement to execute judgment on earth."

This verse describes the **Day of the Lord**—a time of **heaven-sent judgment** upon widespread evil. It echoes prophetic warnings throughout Scripture of the consequences of collective corruption.

Cross References:

- Jude 1:14–15 (which quotes Enoch)
- Isaiah 13:9–11
- Revelation 19:11–16

Verse 8

"In those days violence shall be cut off from its roots, and the roots of unrighteousness together with deceit shall be destroyed from under heaven."

Commentary:

The judgment will be thorough—uprooting sin completely, both its fruits and its roots. This speaks to **God's ultimate cleansing** of the world from corruption.

Cross References:

- Malachi 4:1
- Matthew 13:41–43
- Psalm 37:1–2, 9–11

Verse 9

"And all the idols of the nations shall be given over to the fire, and shall be removed from the earth, and shall be cast into the condemnation of fire; and shall perish in the wrath and in the grievous judgment which is for ever."

Commentary:

This verse pictures a final **destruction of idolatry** and false religion. The idols of the nations are cast into fire—symbolic of **eternal punishment**. This anticipates the **lake of fire** described in Revelation.

- Revelation 20:10, 14–15
- Isaiah 2:18-21
- Zephaniah 1:2-5

"And the righteous shall arise from their sleep, and wisdom shall arise and be given unto them."

Commentary:

This is a **powerful reference to resurrection and spiritual awakening**. The righteous will "arise from their sleep"—clearly symbolizing the **resurrection of the faithful** and their reward of **divine wisdom** and eternal life.

Cross References:

- Daniel 12:2–3
- John 5:28–29
- Revelation 20:4–6



Summary of Enoch 91:1–10

This section opens with Enoch summoning his family to share a prophetic message. He calls them to righteousness and warns of increasing violence, apostasy, and eventual judgment. Yet in the end, God will remove all wickedness, resurrect the righteous, and pour out wisdom on them.



🔦 Key Lessons

- 1. Righteousness must be pursued wholeheartedly—not with a double heart.
- 2. Violence and wickedness will increase, but they will not last forever.
- 3. God will execute full judgment upon evil and idolatry.
- 4. The righteous will be resurrected and rewarded with wisdom.
- 5. God entrusts truth to faithful families to pass down through generations.



Application

- **Pursue righteousness with sincerity.** Don't walk in compromise or hypocrisy.
- **Prepare for times of apostasy** by grounding yourself in truth.
- **Take hope in the resurrection**—God will reward those who sleep in righteousness.
- **Pass down your faith.** Just like Enoch taught Methuselah, we are called to teach future generations about the ways of the Lord.

The Book of Enoch 91:11–19 – The Apocalypse of Weeks: Verse-by-Verse Commentary

Verse 11

"And now I tell you, my sons, and show you the paths of righteousness and the paths of violence. Yea, I will show them to you again that you may know what will come to pass."

Commentary:

Enoch introduces this prophecy by declaring his intent: to reveal the contrasting **paths of righteousness and violence**. He wants future generations to **understand the times** and recognize where their choices lead.

Cross References:

- Deuteronomy 30:19
- Proverbs 4:18–19
- Matthew 7:13–14

Verse 12 – The First Week

"And now, my sons, hearken unto me: in the first week shall happen that which is righteous, and the righteous shall arise from sleep, and a law shall be made for the sinners."

Commentary:

The **first week** refers to the **generation of Enoch to Noah**. "Righteousness" includes Enoch's walk with God and Noah's obedience. The "righteous arising from sleep" likely refers to **spiritual awakening**, and the "law made for sinners" foreshadows **judgment by the Flood**.

Cross References:

- Genesis 5:24; 6:9
- Hebrews 11:5–7
- 2 Peter 2:5

Verse 13 – The Second Week

"And after that in the second week great wickedness shall arise, and deceit shall have sprung up, and in it there shall be the first end. And in it a man shall be saved; and after it is ended unrighteousness shall grow up, and a law shall be made for the sinners."

This covers the **generation of the Flood**. Wickedness increases (Genesis 6:5), and Noah is the man "saved." The "first end" refers to the **destruction of the world by the Flood**. Even after the flood, sin rises again, and God reestablishes law (possibly the Noahic covenant).

Cross References:

- Genesis 6:5–8, 9:1–17
- Matthew 24:37–39
- 2 Peter 3:6–7

Verse 14 – The Third Week

"And after that in the third week at its close a man shall be elected as the plant of righteous judgment, and his posterity shall become the plant of righteousness forevermore."

Commentary:

This refers to **Abraham**, called at the end of the third week. He is the "plant of righteous judgment," and his descendants (Isaac, Jacob, and Israel) become a **covenant people**.

Cross References:

- Genesis 12:1-3
- Isaiah 51:2
- Galatians 3:29

Verse 15 – The Fourth Week

"And after that in the fourth week, at its close, visions of the holy and righteous shall be seen, and a law for all generations and an enclosure shall be made for them."

Commentary:

This week likely spans **Moses and the giving of the Law** at Sinai. The "visions of the holy" may refer to prophetic revelations. The "enclosure" could represent the **Tabernacle**, **Israel as a set-apart nation**, or the **Torah** as a protective covenant structure.

- Exodus 19–20
- Leviticus 26:12
- Psalm 147:19–20

Verse 16 – The Fifth Week

"And at its close the house of glory and dominion shall be built forever."

Commentary:

This points to the building of **Solomon's Temple**, considered the "house of glory." The phrase "built forever" may reflect the **ideal hope** for the temple's permanence, though it was later destroyed. Spiritually, it points toward the **Messianic Temple** or God's eternal kingdom.

Cross References:

- 1 Kings 6:1–13
- Psalm 132:13–14
- Ezekiel 37:26–28

Verse 17 – The Sixth Week

"And after that in the sixth week all who live in it shall be blinded, and the hearts of all of them shall godlessly forsake wisdom. And in it a man shall ascend; and at its close the house of dominion shall be burnt with fire, and the whole race of the chosen root shall be dispersed."

Commentary:

This represents a **tragic period** in Israel's history. "Blinded" hearts suggest apostasy. The "man who shall ascend" is often interpreted as **Elijah**, **Ezra**, or a messianic foreshadow. The "house of dominion burnt" refers to the **destruction of the Temple** and **Babylonian exile**, or possibly even the **Roman destruction in 70 AD**, depending on interpretation.

Cross References:

- Jeremiah 52:13–16
- Daniel 9:26
- Luke 19:41-44

Verse 18 – The Seventh Week

"And after that in the seventh week shall an apostate generation arise, and many shall be its deeds, and all its deeds shall be apostate. And at its close shall be elected the elect righteous of the eternal plant of righteousness, to receive sevenfold instruction concerning all His creation."

Commentary:

This week refers to the **time before the coming of the Messiah**—possibly the intertestamental period or the early first century. Widespread apostasy prevails, but at its close, God raises up the **"elect**"

righteous"—**Jesus Christ**, and His followers receive **sevenfold instruction** (symbolizing divine wisdom, the Holy Spirit, or fullness of revelation).

Cross References:

- Isaiah 11:2
- Matthew 24:10–12
- Ephesians 1:9–10

Verse 19 – The Eighth Week

"And after that there shall be another, the eighth week, that of righteousness, and a sword shall be given to it that a righteous judgment may be executed on the oppressors, and sinners shall be delivered into the hands of the righteous."

Commentary:

The **eighth week** symbolizes the time of the **Church age or Messianic rule**. The sword represents **God's Word and authority** through Christ and His saints. Sinners are judged, and the righteous are vindicated.

Cross References:

- Revelation 19:15
- Matthew 13:41–43
- 1 Corinthians 6:2



Summary of Enoch 91:11–19 – The Apocalypse of Weeks

Enoch lays out a **prophetic timeline** divided into symbolic "weeks," from Adam to the Messiah and into the coming age. Each era features key figures (like Noah, Abraham, Moses, and the Messiah), as well as cycles of sin, judgment, renewal, and eventual restoration. The pattern ultimately leads to righteous rule and eternal wisdom.



🔦 Key Lessons

- 1. **History follows a divine timeline**—nothing escapes God's plan.
- 2. **Righteousness and apostasy rise in cycles**, but God's purpose prevails.
- 3. **God always preserves a remnant**—His "elect righteous" will never be forgotten.
- 4. **True wisdom comes through obedience**, not worldly strength.

5. **Final judgment will come**—the righteous will be rewarded, and the wicked judged.



Application

- Learn to **read the times** like the sons of Issachar (1 Chronicles 12:32). Be spiritually discerning.
- Don't be surprised by cycles of apostasy—but remain faithful.
- Trust that your place in God's timeline is not accidental. **Live wisely, walk humbly, and serve** boldly.
- Draw hope from the promise that **God will bring history to justice and peace** under the reign of His Anointed One.



Book of Enoch 91:20–22 – The Ninth and Tenth Weeks: Verse-by-Verse Commentary

Verse 20 – The Ninth Week

"And after this, in the ninth week, the righteous judgment shall be revealed to the whole world, and all the works of the godless shall vanish from all the earth, and the world shall be written down for destruction."

Commentary:

This **ninth week** represents a time of **global judgment and reckoning**. The "righteous judgment" being revealed to the whole world may indicate the **return of Christ**, the **final outpouring of truth**, or the **exposing of all hidden wickedness**. The works of the godless "vanishing" echoes the **complete removal of sin** before the final renewal.

Cross References:

- Revelation 20:11–15
- 2 Peter 3:10–13
- Daniel 12:1–2

Verse 21 – The Tenth Week

"And after this, in the tenth week, in the seventh part, there shall be the great eternal judgment, in which He will execute vengeance among the angels."

The **tenth week** climaxes in the **eternal judgment**, particularly emphasizing **vengeance upon the angels**—likely the **fallen Watchers** (cf. Enoch 6–10). The "seventh part" suggests **completeness or Sabbath-rest**, meaning this is the **final culmination of all things**.

Cross References:

- Jude 1:6–7
- Revelation 20:10
- Matthew 25:41

Verse 22

"And the first heaven shall depart and pass away, and a new heaven shall appear, and all the powers of the heavens shall give sevenfold light."

Commentary:

This is an **apocalyptic renewal of creation**—the old, corrupted heaven passes away and a **new**, purified heaven appears. The "sevenfold light" symbolizes perfect illumination, truth, and glory a complete restoration of divine order.

Cross References:

- Revelation 21:1
- Isaiah 30:26
- Romans 8:19-21



Summary of Enoch 91:20-22

These final verses conclude the **Apocalypse of Weeks** by prophesying the **global judgment**, the **eternal condemnation of rebellious angels**, and the **renewal of heaven** itself. Enoch's vision reaches beyond history into **eternity**, when all evil is removed and God's full light shines on His redeemed creation.



Key Lessons

- 1. God will judge not only humans but also rebellious angels.
- 2. All evil and godlessness will be erased before the new creation is established.
- 3. The end of time is not chaos—but cosmic order and perfection.

- 4. God's light will fill everything—completely and eternally.
- 5. We are moving toward a kingdom that cannot be shaken.



- Tr
- Live today in light of the **coming judgment**—walk in holiness and faithfulness.
- Don't be overwhelmed by present darkness—God will one day **remove all evil forever**.
- Anticipate the **new heavens and new earth**, where righteousness dwells.
- Be reminded that **your labor in the Lord is not in vain**—the Judge of all the earth will do right.

Apocalypse of Weeks (Enoch 91:11–22) – Summary & Thematic Structure

32 Overview: The Ten Prophetic Weeks

Each "week" represents an **epoch in redemptive history**, moving from the early patriarchs to the final judgment and new creation.

Visual Structure of the Ten Weeks

Week	Time Period / Key Figure(s)	Events & Themes
1	Enoch to Noah	Righteous arise, judgment on sinners, spiritual awakening.
2	Noah's Generation	Flood judgment; Noah preserved; law for sinners.
3	Abraham	"Plant of righteousness" chosen; covenant people begin.
4	Moses / Sinai	Law revealed; visions; people set apart.
5	Solomon's Temple	"House of glory" built; central worship.
6	Apostasy & Exile	People blinded; Temple destroyed; dispersion.
7	Apostate Generation (Pre- Messiah)	Widespread sin; Elect Righteous chosen (Messiah).
8	Messianic Age / Church Era	Righteous judgment; sinners subdued.
9	Last Days / Final Judgment Begins	Judgment revealed; evil works erased.
10	Eternal Judgment & New Creation	Judgment on angels; first heaven passes away; new heaven appears; perfect light fills all.



Key Themes in the Apocalypse of Weeks

◆ 1. Cycles of Sin and Renewal

Each week alternates between **apostasy and divine intervention**, reflecting humanity's repeated failure and God's persistent grace.

"And after that... unrighteousness shall again be consummated on the earth..." (91:6)

◆ 2. The Rise of the Righteous Remnant

At key turning points, God chooses righteous individuals—Noah, Abraham, Moses, and ultimately **the Elect Righteous** (a Messianic figure)—to preserve His will.

"And at its close shall be elected the elect righteous of the eternal plant of righteousness..." (91:18)

♦ 3. Judgment of Both Humans and Angels

The final weeks emphasize that **not only mankind**, but **rebellious angels (the Watchers)** will face eternal judgment.

"He will execute vengeance among the angels." (91:21)

♦ 4. The Coming New Creation

The tenth week ends not in destruction, but in **restoration**—a **new heaven** illuminated with **sevenfold light**, symbolizing perfect truth and divine presence.

"The first heaven shall depart... and a new heaven shall appear..." (91:22)

🐪 Spiritual Insights & Application

- **Mathematical Expression 1 Know the Times** Understanding prophetic history helps you discern **where we are now** and how to live wisely (cf. 1 Chronicles 12:32).
- ▲ Stay Faithful in Apostate Days Like the elect righteous, stand firm even when others fall away.
- **Prepare for Judgment** All evil will be exposed and punished. Live **accountably and** humbly.

Hope in the New Creation – The end is not destruction for the righteous, but **eternal light** and life.



(S) Conclusion

The Apocalypse of Weeks shows us that **history is not random**—it's **God's redemptive timeline**. From patriarchs to prophets, from apostasy to the final glory, **God is writing His story** of judgment, mercy, and ultimate restoration.

The Book of Enoch Chapter 92: Verse-by-Verse Commentary

Note: Chapter 92 contains Enoch's "epistle" or written testimony, emphasizing righteousness, divine judgment, and the eternal destiny of the just and the wicked.

Verse 1

"The book written by Enoch—Enoch indeed wrote this complete doctrine of wisdom, which is praised of all men and a judge of all the earth—for all my children who shall dwell on the earth, and for the future generations who shall observe uprightness and peace."

Commentary:

This verse introduces the **purpose of Enoch's writing**—a revelation of **wisdom and righteous instruction** intended not only for his children but for **all generations** who desire peace and uprightness. It is both **prophetic and universal** in scope.

Cross References:

- Proverbs 1:2–7
- 2 Peter 1:19
- Enoch 1:2

Verse 2

"Let not your spirit be troubled on account of the times; for the Holy and Great One has appointed days for all things."

Commentary:

Enoch offers **comfort and perspective**. Despite the rise of wickedness or suffering, **God has appointed times and seasons**. He is sovereign over all history.

- Ecclesiastes 3:1
- Daniel 2:21
- Acts 1:7

"And the righteous one shall arise from sleep, and shall walk in the path of righteousness, and all his path and conversation shall be in eternal goodness and grace."

Commentary:

This is a **resurrection reference**—"arising from sleep"—and a prophecy of the **Messianic figure** or the **righteous remnant** who live in holiness. Their lives will reflect **God's grace and truth**.

Cross References:

- Daniel 12:2
- Romans 6:4
- 1 Thessalonians 4:16

Verse 4

"He will be gracious to the righteous and give him eternal uprightness, and He will give him power so that he shall be endowed with righteousness and dwell in righteousness, and uprightness and shall walk in eternal light."

Commentary:

This verse speaks of the **gift of eternal righteousness** to the faithful. It's not earned but **graciously given**, and the recipient will **dwell in light**—symbolizing truth, holiness, and divine presence.

Cross References:

- Isaiah 60:19–21
- 1 John 1:7
- Revelation 21:23–27

Verse 5

"And sin shall perish in darkness forever, and shall no more be seen from that day forevermore."

Here is a strong declaration of **sin's final destruction**. The language of "darkness" stands in contrast to the "eternal light" of the righteous. A time is coming when sin will exist no more.

Cross References:

- Revelation 20:14–15
- Zephaniah 3:15
- 1 Corinthians 15:26



Summary of Enoch Chapter 92

Enoch begins his written epistle by declaring its purpose: to **instruct future generations** in the ways of righteousness, wisdom, and peace. He assures readers that God has appointed times for all things, and promises the **resurrection and eternal blessing of the righteous**, while declaring the **permanent** destruction of sin.



Key Lessons from Chapter 92

- 1. **God's Word is for every generation**, not just the ancient past.
- 2. History is not random—God has appointed every season.
- 3. The righteous will rise to eternal life and walk in light.
- 4. Sin will be permanently removed from creation.
- 5. True righteousness is a gift of God's grace, not self-achieved.



Application

- In a dark world, walk in righteousness, knowing you're headed toward eternal light.
- Let not your heart be troubled—**God controls time and judgment**.
- Cling to God's promises of resurrection and restoration.
- Share this eternal perspective with future generations, as Enoch did.

The Book of Enoch Chapter 93: Verse-by-Verse Commentary

Note: Enoch 93 and 91:11–22 together form a complete version of the "Apocalypse of Weeks." Chapter 93 recapitulates and reorders these ten weeks with emphasis on the behavior and fate of each generation.

Verse 1

"And after that Enoch began to recount from the books."

Commentary:

Enoch draws from the **heavenly tablets or prophetic records** he's been given, reaffirming that this is not speculation, but a **divinely revealed timeline**.

Cross References:

- Enoch 81:1-2
- Revelation 5:1
- Daniel 7:10

Verse 2

"And Enoch said: 'Concerning the children of righteousness and concerning the elect of the world, and concerning the plant of uprightness, I will speak these things. Yea, I Enoch will declare them unto you, my sons: according to that which appeared to me in the heavenly vision, and which I have known through the word of the holy angels, and have learnt from the heavenly tablets."

Commentary:

Enoch addresses the **elect and righteous**, described metaphorically as the "plant of uprightness"—a recurring image for those rooted in God's ways. He emphasizes that his words are **based on revelation**, not personal opinion.

- Psalm 1:1–3
- Enoch 84:6
- Isaiah 60:21

10 The Ten Prophetic Weeks (Verses 3–10)

Verse 3 – Week 1

"And Enoch began to recount from the books and said: 'I was born the seventh in the first week, while judgment and righteousness still endured."

Commentary:

Enoch places himself in the **first week**, where righteousness still exists—this reflects the early patriarchs, from **Adam to Enoch**, prior to the rise of violence and corruption.

Cross References:

- Genesis 5:24
- Hebrews 11:5
- Jude 1:14

Verse 4 – Week 2

"And after me there shall arise in the second week great wickedness, and deceit shall have sprung up; and in it there shall be the first end. And in it a man shall be saved; and after it is ended unrighteousness shall grow up, and a law shall be made for the sinners."

Commentary:

This week includes the **Flood generation**. The "man who shall be saved" is **Noah**, and the "first end" refers to the destruction of the pre-flood world. Afterward, God gives basic laws to govern mankind (Noahic covenant).

Cross References:

- Genesis 6:5–8
- Genesis 9:1–7
- Matthew 24:37–39

Verse 5 – Week 3

"And after that in the third week at its close a man shall be elected as the plant of righteous judgment, and his posterity shall become the plant of righteousness forevermore."

Commentary:

This points to **Abraham**, who is chosen as the root of God's covenant people. His descendants (Israel) are seen as the "plant of righteousness."

Cross References:

- Genesis 12:1–3
- Isaiah 51:2
- Romans 4:16

Verse 6 – Week 4

"And after that in the fourth week, at its close, visions of the holy and righteous shall be seen, and a law for all generations and an enclosure shall be made for them."

Commentary:

The **giving of the Law** at Sinai and the institution of Israel as a holy nation occurs here. The "enclosure" refers to **the Torah** and the **tabernacle/temple system**, which define Israel's separation from the nations.

Cross References:

- Exodus 19:5–6
- Psalm 147:19–20
- Leviticus 20:26

Verse 7 – Week 5

"And after that in the fifth week, at its close, the house of glory and dominion shall be built forever."

Commentary:

This "house of glory" is the **Temple of Solomon**, designed as a permanent place for God's presence. The word "forever" likely reflects the hope that it would be lasting, although its destruction later fulfilled God's judgment due to sin.

Cross References:

- 1 Kings 6:1–13
- Psalm 132:13–14
- Ezekiel 37:26–28

Verse 8 – Week 6

"And after that in the sixth week all who live in it shall be blinded, and the hearts of all of them shall godlessly forsake wisdom. And in it a man shall ascend; and at its close the house of dominion shall be burnt with fire, and the whole race of the chosen root shall be dispersed."

Commentary:

This describes widespread **apostasy** in Israel. The "man who shall ascend" may represent **Elijah**, **Ezra**, or even a type of Christ. The burning of the "house of dominion" is the **destruction of the Temple** (either Babylonian or Roman), and the **dispersion of the Jews** into exile.

Cross References:

- 2 Kings 25:9-11
- Luke 21:24
- Daniel 9:26

Verse 9 – Week 7

"And after that in the seventh week shall an apostate generation arise, and many shall be its deeds, and all its deeds shall be apostate. And at its close shall be elected the elect righteous of the eternal plant of righteousness, to receive sevenfold instruction concerning all His creation."

Commentary:

A "generation of apostasy" likely refers to the **Second Temple period** or the **time before Christ's** coming. The "elect righteous" likely refers to Jesus and His Church, and the "sevenfold instruction" symbolizes **complete divine revelation** (possibly the Holy Spirit or fullness of truth).

Cross References:

- Isaiah 11:2
- Matthew 24:10–12
- Acts 2:17–18



Summary of Enoch Chapter 93

Enoch delivers a condensed but powerful prophetic vision, outlining ten symbolic weeks representing human and redemptive history. Each "week" shows God's actions in the midst of sin: choosing the righteous, judging the wicked, establishing His law, and ultimately preparing for **final judgment and** eternal light.



🔦 Key Lessons from Enoch 93

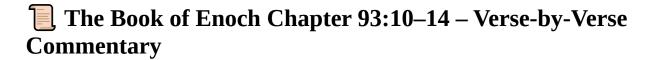
1. **History is under God's sovereign design**—each season has divine purpose.

- 2. **God continually raises up righteous leaders** in each generation.
- 3. Apostasy is part of history—but God always preserves a remnant.
- 4. Final judgment is certain—for both people and angels.
- 5. The end of God's timeline is not destruction—but restoration and light.



Application

- Anchor your life in God's timeline, not the chaos of the world.
- Be like the righteous "plants" in each generation—faithful even when others fall away.
- Look ahead with hope—no matter the current state of the world, God will judge evil and bring light.



Verse 10 – The Eighth Week

"And after this, there shall be another, the eighth week, that of righteousness, and a sword shall be given to it that a righteous judgment may be executed on the oppressors, and sinners shall be delivered into the hands of the righteous."

Commentary:

This week marks the beginning of **divine justice** being executed in **righteousness**. The "sword" is symbolic of **authority and judgment**, perhaps pointing to **Messianic rule**, the rise of the **Church**, or end-time vindication of God's people. The oppressors (ungodly rulers and persecutors) are judged, and the faithful are vindicated.

Cross References:

- Revelation 19:15 ("a sharp sword proceeds from His mouth")
- Isaiah 11:4 ("He will strike the earth with the rod of His mouth")
- Psalm 149:6-9

Verse 11 – The Ninth Week

"And at its close the righteous judgment shall be revealed to the whole world, and all the works of the godless shall vanish from all the earth, and the world shall be written down for destruction."

In the **ninth week**, divine judgment becomes **universally revealed**. It is a time of global accountability, where **the works of the wicked are erased**, and the present world order is marked for **destruction**—a transition to a **new creation**.

Cross References:

- 2 Peter 3:10–13 ("the elements will be destroyed with fire")
- Revelation 20:11–15
- Isaiah 26:21

Verse 12 – The Tenth Week

"And after this, in the tenth week, in the seventh part, there shall be the great eternal judgment, in which He will execute vengeance among the angels."

Commentary:

The **tenth and final week** culminates in the **eternal judgment**, not only of mankind but of the **fallen angels (Watchers)**. The "seventh part" likely indicates **completion** or the **Sabbath phase** of God's plan. This echoes Enoch's earlier prophecy in 1 Enoch 10 and 91.

Cross References:

- Jude 1:6–7
- Revelation 20:10
- Enoch 10:11–13

Verse 13

"And the first heaven shall depart and pass away, and a new heaven shall appear, and all the powers of the heavens shall give sevenfold light."

Commentary:

Here we see the **cosmic renewal**. The "first heaven" (the current corrupted spiritual order) **passes away**, and a **new heaven appears**, symbolizing **purity**, **perfection**, **and eternal order**. The "sevenfold light" is symbolic of **complete illumination and divine glory**—a perfected, redeemed universe.

- Revelation 21:1 ("I saw a new heaven and a new earth")
- Isaiah 30:26 ("the light of the moon shall be as the light of the sun... sevenfold")
- Romans 8:19-21

"And after that there will be many weeks without number forever, in goodness and in righteousness, and sin shall no more be mentioned forever."

Commentary:

The prophetic timeline ends with **eternity**: no more measured weeks or cycles. Instead, **unending** righteousness, perfect goodness, and the absolute eradication of sin. This is the final state of the redeemed—everlasting life in a new creation.

Cross References:

- Revelation 21:4, 27
- Isaiah 65:17
- Daniel 9:24 ("to finish transgression... and bring in everlasting righteousness")



Summary of Enoch 93:10-14

These verses conclude the Ten Weeks vision with three climactic events:

- **Week 8**: God gives His people authority to execute judgment.
- **Week 9**: Final judgment begins; the world is prepared for destruction.
- Week 10: Eternal judgment is executed, the heavens are renewed, and eternity begins—marked by goodness, righteousness, and the absence of sin.



🕓 Key Lessons

- 1. **God's justice will ultimately prevail**—no wickedness will be left unjudged.
- 2. **Righteousness is both given and empowered**—the faithful will inherit authority.
- 3. **All creation will be renewed**, not just individuals.
- 4. **Eternity is not repetitive or dull**—it is full of light, goodness, and divine presence.
- 5. **Sin will one day be no more**—completely forgotten, erased from memory and experience.



Application

- Live now in light of the **final judgment** and coming restoration.
- Cling to righteousness and justice, knowing these will be the eternal order.

• Let the hope of a **sinless eternity** give you perseverance and peace in today's struggles.

The Book of Enoch Chapter 94: Verse-by-Verse Commentary

Verse 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 heartfelt appeal to **his descendants and the righteous**: pursue righteousness because its path is secure and acceptable to God. By contrast, unrighteousness—no matter how strong it may appear—is **doomed to sudden destruction**.

Cross References:

- Proverbs 4:18–19
- Psalm 1:6
- Matthew 7:13–14

Verse 2

"And to certain men of a generation shall the paths of violence and of death be revealed, and they shall hold themselves afar from them, and shall not follow them."

Commentary:

This verse suggests that God will **raise up discerning people** in future generations—those who recognize evil and avoid it. Though surrounded by violence and spiritual death, these people will **remain separate and faithful**.

- Psalm 1:1
- Matthew 24:12–13
- Revelation 3:4

"And now I say unto you the righteous: Walk not in the paths of wickedness, nor in the paths of death, and draw not night to them, lest you be destroyed."

Commentary:

A clear warning: do not even **approach the paths of wickedness**, for they lead to destruction. Holiness requires **separation**, not just from evil actions but from evil influence.

Cross References:

- 2 Corinthians 6:17
- Proverbs 14:12
- Romans 12:2

Verse 4

"But seek and choose for yourselves righteousness and an elect life, and walk in the paths of peace, and you shall live and prosper."

Commentary:

This verse defines the life God blesses: **righteousness**, **peace**, and the **elect path**—the way of those chosen by God. The result is not only **spiritual prosperity** but eternal life.

Cross References:

- Romans 14:17
- Psalm 34:14
- 1 Peter 3:10–11

Verse 5

"And hold fast my words in the thoughts of your hearts, and suffer them not to be effaced from your hearts: for I know that sinners will tempt men to evilly entreat wisdom, so that no place may be found for her, and no manner of temptation may diminish."

Commentary:

Enoch urges his listeners to **retain his words deeply**, because **wisdom will be under attack**. In a corrupt world, sinners **mock, twist, and reject truth**, trying to remove wisdom from the heart and culture.

Cross References:

• Proverbs 4:20–27

- Colossians 3:16
- 2 Timothy 4:3–4

"Woe to those who build unrighteousness and oppression and lay deceit as a foundation; for they shall be suddenly overthrown, and they shall have no peace."

Commentary:

This first of several "woes" warns the wicked who build their lives on **injustice and lies**. Their fall will be **sudden**, and their **souls will find no rest**—a foreshadowing of eternal judgment.

Cross References:

- Isaiah 5:20-23
- Matthew 23:27–28
- Proverbs 10:25

Verse 7

"Woe to those who build their houses with sin; for from all their foundations shall they be overthrown, and by the sword shall they fall. And those who acquire gold and silver in judgment suddenly shall perish."

Commentary:

God warns against gaining **wealth through corruption**, violence, or injustice. No matter how stable these worldly structures seem, they are **destined for ruin**. Their gold and silver will not save them from judgment.

Cross References:

- James 5:1–6
- Ezekiel 7:19
- Proverbs 11:4

Verse 8

"Woe to you, you rich, for you have trusted in your riches; and from your riches shall you depart, because you have not remembered the Most High in the days of your riches."

Commentary:

The sin isn't wealth itself, but **trusting in wealth** and **forgetting God** in times of abundance. The rich who hoard and ignore God will **lose everything**, both physically and eternally.

Cross References:

- Luke 12:16-21
- Deuteronomy 8:11–14
- Matthew 19:24

Verse 9

"You have committed blasphemy and unrighteousness, and have become ready for the day of slaughter, and the day of darkness, and the day of the great judgment."

Commentary:

This solemn verse shows the connection between **blasphemy**, **unrighteousness**, and final judgment. The guilty have **prepared themselves for wrath** by rejecting God and embracing evil.

Cross References:

- Malachi 4:1
- Revelation 6:17
- Romans 2:5

Verse 10

"Thus I speak and declare unto you: He who has created you will overthrow you, and for your fall there shall be no compassion, and your Creator will rejoice at your destruction."

Commentary:

This is one of the **most sobering warnings** in Enoch. God is not unjust—He is patient—but those who **persist in evil** to the end will experience **justice without mercy**. The Creator rejoicing at destruction emphasizes the **rightness of judgment**, not cruelty.

- Proverbs 1:24–31
- Deuteronomy 28:63
- Revelation 19:1–3

"Woe to you who spread evil to your neighbors; for you shall be slain in Sheol."



Q Commentary

This short but piercing verse delivers a "woe" (a prophetic declaration of judgment) against those who **intentionally cause others to sin** or suffer harm. To "spread evil to your neighbors" implies a person who encourages wickedness, causes division, fosters injustice, or leads others into moral ruin.

The consequence: "you shall be slain in Sheol" — a **prophetic sentence of death and judgment**. In Enoch and other ancient Hebrew thought, **Sheol** refers to the **realm of the dead**, especially the place where the wicked are held in darkness and awaiting judgment (cf. 1 Enoch 22).

This "slaying in Sheol" implies **not just physical death**, but **spiritual condemnation** and separation from God's light.

Cross References

- **Leviticus 19:18** "Love your neighbor as yourself."
- **Proverbs 6:16–19** Lists "one who sows discord among brothers" as an abomination.
- **Matthew 18:6** "But if anyone causes one of these little ones... to stumble..."
- **James 3:6** "The tongue is a fire... setting on fire the course of life, and is set on fire by hell."
- **Luke 16:23** The rich man in torment in Sheol/Hades.

Spiritual Insight

This verse warns that sin is not isolated. When we lead others into sin—through **gossip, manipulation**, temptation, exploitation, or deceit—we become agents of corruption. God holds us accountable not only for our sins but also for how we influence others.

The more influence a person has, the greater the responsibility. Spreading evil is **an abuse of trust**, leadership, and neighborly love.



Key Lesson

God judges those who poison others with sin. Leading someone away from righteousness brings severe judgment. We are called to **bless**, **not curse**; **to build up**, **not destroy**.

Application

- **Guard your influence**—your words, actions, and attitudes affect others.
- **Don't be a stumbling block**—encourage people toward holiness, not sin.
- If you've led others astray, repent and make amends.
- **Be a neighbor of light**, not darkness.



Summary of Enoch Chapter 94

This chapter is a **powerful moral warning**. Enoch calls the righteous to **cling to wisdom and walk in** peace, while declaring woes upon the rich, the violent, and the deceitful, who trust in wealth, reject God, and build lives on sin. Final judgment is coming, and only righteousness will stand.



🔦 Key Lessons from Chapter 94

- 1. The righteous must separate from evil and pursue peace.
- 2. Wisdom must be held tightly—culture will try to erase it.
- 3. Wealth and power gained through sin are worthless in judgment.
- 4. God's justice is holy and final—even the Creator will rejoice in it.
- 5. Choose the elect path now—destruction will come suddenly to the wicked.



Application

- Examine your heart: are you building your life on righteousness or deceit?
- Don't be fooled by temporary success—only eternal righteousness lasts.
- If you have wealth, **use it to serve**, not oppress.
- Let God's coming judgment shape how you live **today**.



📜 The Book of Enoch Chapter 95 – Verse-by-Verse **Commentary**

Verse 1

"O that my eyes were a cloud of waters that I might weep over you, and pour down my tears as a cloud of waters: that so I might rest from my trouble of heart!"

Commentary:

Enoch begins this chapter **in deep grief**, longing to cry like a thundercloud over the sins and future destruction of the wicked. His **righteous sorrow** mirrors the heart of God, who takes **no pleasure in the death of the wicked** (Ezekiel 33:11), but still brings judgment.

Cross References:

- Jeremiah 9:1 "Oh that my head were waters, and mine eyes a fountain of tears..."
- Luke 19:41 Jesus weeping over Jerusalem.
- Psalm 119:136 "Streams of tears flow from my eyes, for your law is not obeyed."

Verse 2

"Who has permitted you to practice reproaches and wickedness? And so judgment shall overtake you, sinners."

Commentary:

This rhetorical question confronts the **presumption of the wicked**. They act as if they have divine permission to sin. But Enoch warns that **judgment is inevitable**—their deeds will catch up with them.

Cross References:

- Ecclesiastes 8:11 Because judgment is delayed, the hearts of people are emboldened to do
 evil.
- Romans 2:5 Storing up wrath for the day of judgment.
- Galatians 6:7 "God is not mocked..."

Verse 3

"Fear not the sinners, you righteous; for again will the Lord deliver them into your hands, that you may execute judgment upon them according to your desires."

Commentary:

This is **encouragement to the righteous** not to be intimidated by the apparent power or success of sinners. God will **reverse the situation**—those who oppressed the faithful will be delivered into their hands. This reflects the future **vindication of the righteous**.

- Psalm 37:1–13 "Do not fret because of evildoers..."
- Revelation 2:26–27 Authority over the nations will be given to the faithful.
- 1 Corinthians 6:2 "Do you not know the saints will judge the world?"

"Woe to you who speak against God with pride and haughtiness, and lie—you shall be destroyed and perish and your words shall not be heard."

Commentary:

Those who **speak arrogantly and deceitfully** against God face complete destruction. Their words—boastful, blasphemous, and false—will have **no power** before the throne of judgment. They will be **silenced forever**.

Cross References:

- Jude 1:15 The Lord will convict all the ungodly of their hard words.
- Psalm 12:3 "May the Lord cut off all flattering lips..."
- Isaiah 2:11 "The arrogance of man will be brought low."

Verse 5

"Woe to you who pervert the words of uprightness, and transgress the eternal law, and transform themselves into what they were not [intended to be]—into sinners: they shall be trodden under foot upon the earth."

Commentary:

This is a warning against those who **twist the truth**, distort God's word, and **choose rebellion**. They are said to become something **opposite of their created purpose**—from being God's image-bearers to outright sinners. Their fate is to be **crushed and humbled**.

Cross References:

- Romans 1:25 They exchanged the truth of God for a lie.
- Isaiah 5:20 Woe to those who call evil good and good evil.
- Matthew 5:13 "If salt loses its saltiness... it is trampled underfoot."

Verse 6

"In those days, prepare, O you righteous, to raise your prayers as a memorial, and place them as a testimony before the angels, that they may bring the sin of the sinners before the Most High as a memorial."

Commentary:

This is a **call to intercessory prayer and testimony**. The righteous are told to offer their prayers to heaven—these prayers act like a **legal document or witness**, presented to the angels, who will in turn present them to **God as evidence** against the wicked.

Cross References:

- Revelation 5:8 The prayers of the saints are like incense before God.
- Malachi 3:16 A book of remembrance was written before Him.
- Psalm 141:2 "Let my prayer be set before You as incense."

Verse 7

"In those days the nations shall be stirred up, and the families of the nations shall arise on the day of destruction."

Commentary:

Enoch now speaks of a **future global shaking**—the nations are stirred, chaos spreads, and **all tribes rise up** during the **appointed day of divine judgment**. This looks forward to **cosmic upheaval** at the end of the age.

Cross References:

- Haggai 2:7 "I will shake all nations..."
- Matthew 24:7 "Nation will rise against nation..."
- Revelation 16:14–16 The nations are gathered for battle on the great day.

Verse 8

"And in those days the destitute shall go forth and carry off their children, and they shall abandon them, so that their children shall perish through them: yea, they shall abandon their children (that are still) sucklings, and not return to them, and shall have no pity on their beloved ones."

Commentary:

This verse describes **utter societal collapse and moral decay**. Parents become so desperate or selfish that they **abandon even nursing infants**. Compassion dies. This is the outcome of unchecked sin—a generation **so corrupted it destroys its own offspring**.

- Lamentations 4:3–4 Even jackals offer their breast to nurse their young...
- Matthew 24:19 "Woe to pregnant women and nursing mothers in those days."
- 2 Timothy 3:1–3 "In the last days... people will be without natural affection."



**Summary of Enoch Chapter 95

Chapter 95 is a powerful lament and prophetic woe. Enoch weeps over the sinners, rebukes their pride and falsehoods, encourages the righteous not to fear, and describes the terrible societal and cosmic consequences of coming judgment.



Key Lessons

- 1. God hears the prayers and cries of the righteous.
- 2. **The wicked will not go unpunished**, no matter how powerful they seem.
- 3. **There is hope and dignity in righteousness**, even in a corrupt world.
- 4. **Parental abandonment and societal collapse** are symptoms of judgment.
- 5. Prayer is not passive—it is active testimony in heaven.



Application

- Pray persistently. Your prayers **are remembered in heaven**.
- Speak the truth with humility—**don't twist or mock God's Word**.
- Teach your children righteousness—judgment begins at home.
- If the world is shaking, **stand firm in faith**, not fear.
- Let grief over sin lead you to **compassionate action and bold truth**.

The Book of Enoch Chapter 96 – Verse-by-Verse

Commentary

Verse 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:

Enoch begins with **encouragement to the righteous**, urging them to remain hopeful despite current suffering. A sudden reversal is promised: the wicked will **perish swiftly**, and the righteous will be **vindicated and exalted**, even exercising authority over their former oppressors.

- Psalm 37:34 "Wait for the Lord and keep His way, and He will exalt you..."
- Matthew 5:5 "The meek shall inherit the earth."
- Revelation 20:4 The righteous reign with Christ.

"And in the day of the tribulation of the sinners, your children shall mount and rise as eagles, and higher than the vultures will be your nest, and you shall ascend and enter the crevices of the earth, and the clefts of the rock forever as coneys before the unrighteous, and the sirens shall sigh because of you—and weep."

Commentary:

This vivid imagery shows the **elevation of the righteous** during the day of judgment. Like eagles, they rise above danger. The "clefts of the rock" represent **divine shelter and refuge**. Meanwhile, the "sirens" (interpreted as demonic spirits or false prophets) **lament their downfall**, envious and regretful.

Cross References:

- Isaiah 40:31 "They shall mount up with wings like eagles..."
- Psalm 27:5 "He shall hide me in the secret place..."
- Revelation 12:14 The woman given wings to escape the dragon.

Verse 3

"Wherefore fear not, you that have suffered; for healing shall be your portion, and a bright light shall enlighten you, and the voice of rest you shall hear from heaven."

Commentary:

This is a beautiful promise: for the suffering righteous, **healing**, **light**, **and divine peace** will be given. "The voice of rest" points to God's comfort and possibly **eternal Sabbath rest** in His presence.

- Revelation 7:17 "God will wipe away every tear from their eyes."
- Matthew 11:28–29 "You will find rest for your souls."
- Isaiah 60:1 "Arise, shine, for your light has come..."

"Woe unto you, you sinners, for your riches make you appear righteous, but your hearts convict you of being sinners. And this fact shall be a testimony against you for a memorial of your evil deeds."

Commentary:

Here Enoch rebukes **the hypocrisy of the wicked rich**, who appear respectable but are inwardly corrupt. Their wealth is not righteousness; their own hearts bear witness against them, becoming **evidence in the court of heaven**.

Cross References:

- Luke 16:19–25 The rich man and Lazarus.
- James 5:1–6 "Your gold and silver are corroded..."
- Proverbs 21:2 "Every way of a man is right in his own eyes, but the Lord weighs the heart."

Verse 5

"Woe to you who devour the finest of the wheat, and drink wine in large bowls, and tread underfoot the lowly with your might."

Commentary:

This verse condemns **those who indulge in luxury while oppressing the poor.** They feast while others starve. Their **selfish power and comfort** come at the expense of the vulnerable.

Cross References:

- Amos 6:4–6 "Woe to those who lie on beds of ivory... who drink wine in bowls..."
- Proverbs 22:16 "He who oppresses the poor to increase his wealth..."
- Luke 6:24–25 "Woe to you who are rich, for you have received your consolation."

Verse 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:

This figurative language warns those who **chase every source of pleasure or false teaching**—"every fountain"—while rejecting **God, the true source of life**. Their end will be swift and withering, like plants without water.

Cross References:

• Jeremiah 2:13 – "They have forsaken Me, the fountain of living waters."

- Psalm 1:3–4 The righteous are like trees by water... but the wicked are like chaff.
- John 4:14 Jesus: "...the water I give will become a spring of eternal life."

"Woe to you who work unrighteousness and deceit and blasphemy: it shall be a memorial against you for evil."

Commentary:

This is a direct curse upon those who **commit injustice**, **practice deception**, **and blaspheme God**. Their actions will be remembered—not by men, but by God—as a **record against them in the day of judgment**.

Cross References:

- Revelation 20:12 "The books were opened..."
- Proverbs 10:7 "The memory of the righteous is blessed, but the name of the wicked will rot."
- Malachi 3:16–18 Two books: one for the righteous, and one for the wicked.

Verse 8

"Woe to you, mighty, who with might oppress the righteous; for the day of your destruction is coming. In those days many and good days shall come to the righteous—in the day of your judgment."

Commentary:

The final verse contrasts the **doom of the oppressors** with the **eternal reward of the righteous**. The powerful may seem untouchable now, but their **destruction is certain**. Meanwhile, the righteous will finally enjoy **"many and good days"**—a phrase symbolizing **everlasting peace and joy**.

- Psalm 37:10–11 "Yet a little while, and the wicked will be no more..."
- Daniel 7:22 "Judgment was given for the saints... and the time came for them to possess the kingdom."
- Revelation 21:1–4 A new heaven, a new earth, and no more sorrow.



Summary of Enoch Chapter 96

This chapter contrasts the **eternal reward of the righteous** with the **inevitable fall of the wicked**, particularly those who exploit the poor and live in hypocrisy. Enoch comforts the faithful and declares divine justice against corruption, pride, and cruelty.



🕓 Key Lessons from Chapter 96

- 1. **God will suddenly reverse injustice**—the righteous will rise, and the wicked fall.
- 2. Outward wealth is not righteousness—God judges the heart.
- 3. God remembers the sins of the wicked and the prayers of the righteous.
- 4. Those who forsake the "fountain of life" will wither and perish.
- 5. The righteous will have eternal rest, healing, and joy.



Application

- **Don't be deceived by appearances**—seek purity in heart, not image.
- When suffering under injustice, **cling to hope**—your day of rest is coming.
- Guard against the temptation of excess and exploitation.
- Stay faithful to the true fountain—Jesus, the source of living water.
- Pray and live in such a way that your life becomes a memorial of righteousness before God.



📜 The Book of Enoch Chapter 97 – Verse-by-Verse Commentary

Verse 1

"Believe, you righteous, that the sinners will become a shame and perish in the day of unrighteousness."

Commentary:

This opening line is a **call to faith**—a reminder to the righteous to **trust in the justice of God**. Even though sinners may prosper now, they will ultimately be put to shame and destroyed when judgment comes.

- Psalm 37:9–10 "Evildoers will be cut off..."
- Malachi 4:1 "The arrogant and every evildoer will be stubble..."
- Revelation 21:8 "The cowardly, the unbelieving, the vile... will be consigned to the second death."

"Be it known (and) revealed to you the righteous: the sinners shall multiply their sin and transgression, and they shall defile with all manner of uncleanliness the earth with their deeds."

Commentary:

Enoch warns that before judgment, **sin will increase**. The wicked will pollute the earth not just physically, but **morally and spiritually**. The righteous must remain vigilant and **separate themselves from corruption**.

Cross References:

- Genesis 6:5,11 "The earth was corrupt before God and filled with violence..."
- Matthew 24:12 "Because iniquity shall abound, the love of many will grow cold."
- 2 Timothy 3:1–5 "In the last days... people will be lovers of self..."

Verse 3

"And their work shall be uncleanliness and fornication, and they shall shed blood in abundance, and their works shall be all uncleanliness and unrighteousness."

Commentary:

This verse describes the **depth of depravity**: rampant sexual immorality, **violence**, and complete disregard for righteousness. These are not just private sins but **cultural and systemic rebellion** against God's order.

- Romans 1:24–32 A list of sins as God gives them over to their desires.
- Revelation 9:21 "Nor did they repent of their murders or their sexual immorality..."
- Isaiah 59:3–7 "Your hands are defiled with blood..."

"They shall lie with each other—men with men and women with women—and provoke God to anger."

Commentary:

This verse points directly to **sexual rebellion** and **unnatural practices** as signs of apostasy and rebellion against the Creator. Enoch highlights these as part of the increasing **moral decay** that brings about divine judgment.

Cross References:

- Leviticus 18:22 "Do not lie with a male as with a woman..."
- Romans 1:26–27 "Men committed shameful acts with other men..."
- Jude 1:7 Sodom and Gomorrah as examples of judgment for sexual immorality.

Verse 5

"They shall mix with all kinds of impure spirits and unclean practices, and they shall commit sin together with them—princes and great ones shall perish with them, says the Lord."

Commentary:

This points to **spiritual corruption**, including possible **interaction with demonic forces or occult practices**. Even **the powerful and influential (princes and rulers)** will not escape judgment—they are often the worst offenders.

Cross References:

- Enoch 15:8–12 Describes the origin of evil spirits (the disembodied spirits of the Nephilim).
- Isaiah 24:21 "The Lord will punish the powers in the heavens above and the kings on the earth below."
- Revelation 18:2–3 Babylon has become a dwelling place of demons.

Verse 6

"And all the people shall hate them; the righteous shall rise up and accuse them, and the sinners shall be put to shame and perish in the presence of the righteous and the elect."

Commentary:

Eventually, the **wicked will be exposed and despised**, and the **righteous will be vindicated**. This verse foresees a reversal of fortunes, where those who were once mocked or oppressed will stand as **witnesses and judges** against the ungodly.

Cross References:

- Daniel 12:2–3 "Some to everlasting life... others to shame and everlasting contempt."
- Psalm 37:34 "When the wicked are destroyed, you will see it."
- Matthew 12:41–42 The righteous will rise up in judgment.



**Summary of Enoch Chapter 97

This chapter focuses on the **moral corruption of the end times**, warning that sinners will increase in violence, sexual immorality, occult involvement, and defilement of the earth. Enoch assures the righteous that **judgment is coming** and that the **unrepentant will perish**, even the powerful. The righteous will **witness their downfall** and be **vindicated**.



🔦 Key Lessons from Chapter 97

- 1. **Sin will multiply in the last days**—stay separate and faithful.
- 2. **Sexual immorality and spiritual corruption** are signs of deep rebellion.
- 3. **No one is too powerful to escape judgment**—even rulers will fall.
- 4. The righteous will one day **stand in glory** while the wicked perish in shame.
- 5. God is not blind to injustice—**He sees, remembers, and will act**.



Application

- Don't be discouraged by the increase of wickedness—judgment is certain.
- Be bold in **righteous living**, even when it's unpopular.
- Avoid both the **sins of the flesh** and the **spiritual defilements** of this age.
- Take comfort: **God will vindicate His people**, and the oppressors will fall.
- Keep your heart humble—judgment begins with God's own house (1 Peter 4:17).



The Book of Enoch Chapter 98 – Verse-by-Verse

Commentary

"And now I swear unto you, to the wise and to the foolish, for you shall have manifold experiences on the earth."

Commentary:

Enoch opens with a **universal address**—both to the wise and the foolish—implying that **no one is exempt from the realities of life** and eventual judgment. Everyone will face the consequences of their actions.

Cross References:

- Proverbs 1:7 "The fear of the Lord is the beginning of knowledge..."
- Ecclesiastes 2:14 "The wise have eyes in their heads, while fools walk in darkness..."
- Matthew 7:24–27 Wise and foolish builders both experience storms.

Verse 2

"For you men shall put on more adornments than a woman, and colored garments more than a virgin in royalty and in grandeur and in power, and in silver and in gold and in purple, and in splendor and in food they shall be poured out as water."

Commentary:

This verse criticizes those who indulge in **excessive luxury, vanity, and pride**, especially men who behave with **arrogance and self-glorification**, placing status and materialism above righteousness.

Cross References:

- Isaiah 3:16–24 The Lord rebukes prideful adornment.
- James 5:5 "You have lived on the earth in luxury and self-indulgence."
- Revelation 18:16 Babylon's luxury and fine garments condemned.

Verse 3

"Therefore they shall be wanting in doctrine and wisdom, and they shall perish thereby together with their possessions; and with all their glory and their splendor, and in shame and in slaughter and in great destitution, their spirits shall be cast into the furnace of fire."

Commentary:

Because they **pursued vanity instead of wisdom**, they will **lose everything**—not just their wealth, but their souls. This "furnace of fire" is a **clear reference to divine judgment and eternal punishment**.

Cross References:

• Matthew 13:42 – "They will throw them into the blazing furnace..."

- Proverbs 11:4 "Riches do not profit in the day of wrath."
- Revelation 21:8 "The lake of fire... is the second death."

"I have sworn unto you, you sinners: as a mountain has not become a slave, and a hill does not become the handmaid of a woman, even so sin has not been sent upon the earth, but man of himself has created it, and under a great curse shall they fall who commit it."

Commentary:

Enoch declares a **solemn truth**: **sin is not God's fault**—it originates with mankind's willful rebellion. Just as a mountain does not serve like a human, **sin is foreign to creation** and unnatural. Therefore, those who **choose sin** will fall under a **great curse**.

Cross References:

- James 1:13–15 "Each one is tempted when... dragged away by his own desire..."
- Romans 5:12 Sin entered the world through one man.
- Deuteronomy 30:19 "I have set before you life and death... choose life."

Verse 5

"And barrenness has not been given to the woman, but on account of the deeds of her own hands she dies without children."

Commentary:

This verse may symbolize how **unfruitfulness** (**spiritually or physically**) results from sin. The barren woman here represents **souls that are unproductive or rebellious**, forfeiting blessings by their own actions.

Cross References:

- Hosea 9:11–14 Ephraim's children perish as a judgment.
- Galatians 6:7 "Whatever one sows, that will he also reap."
- John 15:6 The branch that bears no fruit is cut off and burned.

Verse 6

"I have sworn unto you, you sinners, by the Holy Great One, that all your evil deeds are revealed in the heavens, and that none of your deeds of oppression are covered and hidden."

Commentary:

This verse emphasizes **divine omniscience—God sees all**. Nothing is hidden. The sins of the wicked are **recorded in heaven**, especially the sins of **oppression and injustice**.

Cross References:

- Hebrews 4:13 "Nothing in all creation is hidden from God's sight..."
- Ecclesiastes 12:14 God will bring every deed into judgment.
- Revelation 20:12 "Books were opened..."

Verse 7

"And do not think in your spirit nor say in your heart that you do not know or see that every sin is recorded daily in heaven in the presence of the Most High."

Commentary:

This addresses those who **live as if they won't be held accountable**. Enoch rebukes this self-deception: all sin is **meticulously recorded**, and **ignorance is no excuse**.

Cross References:

- Romans 1:20 "They are without excuse..."
- Malachi 3:16 A book of remembrance was written.
- Luke 12:2 "Nothing is concealed that will not be revealed..."

Verse 8

"From henceforth you know that all your oppression wherewith you oppress is written down every day till the day of your judgment."

Commentary:

The focus turns again to the **oppressors**. God is not only aware of their deeds—He's **documenting them daily** until the moment they are judged. This is a solemn warning to those who use power for evil.

- Isaiah 3:14–15 "What do you mean by crushing My people?"
- James 5:4 The cries of the harvesters have reached the ears of the Lord.
- Revelation 6:9–10 The souls under the altar cry out for justice.

"Woe to you, you fools, for through your folly shall you perish: and you transgress against the wise, and so good hap shall not be your portion."

Commentary:

Fools reject wisdom and rebel against the righteous. Their **foolish choices lead to destruction**, and they forfeit the blessings of life and peace.

Cross References:

- Proverbs 1:29–32 "Fools despise wisdom and instruction..."
- Matthew 25:1–13 The foolish virgins are shut out.
- Hosea 4:6 "My people perish for lack of knowledge..."

Verse 10

"And now, know you that you are prepared for the day of destruction: wherefore do not hope to live, you sinners, but you shall depart and die; for you know no ransom: for you are prepared for the day of the great judgment, and for the day of tribulation and great shame for your spirits."

Commentary:

This verse closes the chapter with **a final declaration of doom** for unrepentant sinners. There is no ransom, no escape. The only thing left for them is **tribulation**, **shame**, **and spiritual ruin** in the final judgment.

Cross References:

- Revelation 20:11–15 The great white throne judgment.
- Ezekiel 7:5–9 An end has come... doom upon doom.
- Hebrews 10:26–27 "No sacrifice for sins is left, only a fearful expectation of judgment..."



**Summary of Enoch Chapter 98

This chapter is a **scathing indictment of the arrogant and unrepentant**, especially those who indulge in luxury, reject truth, oppress others, and live as though judgment will never come. Enoch reminds the wicked that **nothing is hidden**, all sin is recorded, and **there is no hope of escape** apart from repentance.



🔍 Key Lessons from Chapter 98

- 1. Sin is a human choice—not God's doing—and brings its own destruction.
- 2. God sees and records every act of oppression and injustice.
- 3. Wealth, pride, and pleasure are not protection from divine judgment.
- 4. Fools who mock wisdom will forfeit eternal life.
- 5. There is no ransom outside of God's mercy—now is the time to repent.



Application

- Examine your heart for **pride**, **hidden sin**, **or indifference** to justice.
- **Fear the Lord**—knowing He sees all and keeps perfect records.
- Seek wisdom and **cling to righteousness** even when evil seems to prosper.
- Warn others lovingly and urgently—judgment is real and final.
- Let this chapter stir you to **holiness**, **humility**, **and hope in God's mercy**.

The Book of Enoch Chapter 98:11–16 – Verse-by-Verse Commentary

Verse 11

"Woe to you, you rich, on account of the poor, and of the needy, and for your brethren, who die, and how you have not had mercy upon them."

Commentary:

This is a rebuke to the **wealthy and powerful** who had the resources to help others but chose selfishness over mercy. Their lack of compassion toward the poor, the needy, and even their own kin brings divine judgment. God holds people accountable for what they failed to do with what they were given.

- Proverbs 21:13 "Whoever shuts their ears to the cry of the poor will also cry out and not be answered."
- Luke 16:19–25 The rich man and Lazarus.
- James 2:15–17 Faith without compassion is dead.

"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:

This verse uses metaphorical language. Drinking from "every fountain" implies **chasing many false teachings, pleasures, or worldly philosophies**, rather than remaining faithful to the **one true source** —God. As a result, they wither spiritually and face ruin.

Cross References:

- Jeremiah 2:13 "They have forsaken Me, the fountain of living waters..."
- John 4:14 "The water I give will become in them a spring of water welling up to eternal life."
- Psalm 1:3–4 The righteous flourish by living water, the wicked are like chaff.

Verse 13

"Woe to you who work unrighteousness and deceit and blasphemy: it shall be a memorial against you for evil."

Commentary:

This verse names three specific sins: **unrighteousness** (**injustice**), **deceit** (**dishonesty**), **and blasphemy** (**irreverence toward God**). These are not forgotten. Instead, they are recorded as a **memorial against the sinner**, testifying against them at the time of judgment.

Cross References:

- Revelation 20:12 "And the books were opened..."
- Galatians 6:7 "God is not mocked..."
- Malachi 3:16–18 God records both the righteous and the wicked.

Verse 14

"Woe to you, you mighty, who with might oppress the righteous; for the day of your destruction is coming. In those days many and good days shall come to the righteous—in the day of your judgment."

Commentary:

A prophetic promise of **justice**: those in power who used their strength to **crush the innocent** will be destroyed. The oppressed will enjoy **"many and good days"**—symbolizing eternal reward—**as their enemies fall under judgment**.

- Psalm 37:12–13 "The wicked plot against the righteous... but the Lord laughs at the wicked."
- Daniel 7:22 "Judgment was given to the saints..."
- Revelation 21:4 "There will be no more death or mourning..."

"Believe, you righteous, that the sinners will become a shame and perish in the day of unrighteousness."

Commentary:

This is a **word of encouragement** to the faithful: even though it may seem like sinners prosper, they will face **shame and destruction** in God's appointed time. The phrase "day of unrighteousness" refers to a time when **evil is judged and undone**.

Cross References:

- Proverbs 3:25 "Do not be afraid of sudden terror, nor of trouble from the wicked when it comes..."
- Psalm 73:18–19 "Surely you place them on slippery ground..."
- Isaiah 13:9 "The day of the Lord is coming, cruel with wrath..."

Verse 16

"Be it known (and) revealed to you the righteous: the sinners shall multiply their sin and transgression, and they shall defile with all manner of uncleanliness the earth with their deeds. A great punishment shall come upon them from the Lord of Spirits, and their lives shall come to an end."

Commentary:

Enoch ends this chapter by again declaring that **sin will increase**, and with it, **the defilement of the earth**. The phrase "Lord of Spirits" refers to **God's supreme authority** over all created beings. A great judgment is coming, and the **end of the wicked is certain and final**.

- Matthew 24:12 "Because of the increase of wickedness..."
- Isaiah 26:21 "The Lord is coming... to punish the inhabitants of the earth for their sins."
- Revelation 11:18 "Your wrath came, and the time for judging the dead..."



Summary of Enoch 98:11–16

These final verses bring Chapter 98 to a sobering close, emphasizing that **God will not overlook oppression, deceit, or blasphemy**. The **rich and powerful** who abuse others, and those who forsake God's truth, will perish. Yet the **righteous** are called to believe and endure, for their day of vindication is coming.



🔍 Key Lessons

- 1. Neglecting the poor and needy is sin in God's eyes.
- 2. Seeking truth and purity from God alone leads to life—everything else withers.
- 3. All unrighteousness, even by the powerful, is recorded for judgment.
- 4. The righteous will be rewarded with eternal days of peace and joy.
- 5. Sin will increase, but God's justice is sure and final.



Application

- Let compassion and justice mark your life, not greed or indifference.
- Anchor your faith in the fountain of life—Jesus Christ.
- Remember: your righteous suffering is not in vain—God sees and will reward you.
- Don't be discouraged by the rising tide of evil—stand firm in the hope of God's judgment and restoration.



📜 The Book of Enoch Chapter 99 – Verse-by-Verse Commentary

Verse 1

"Woe to you who act godlessly, and glorify oppression and lie: you shall perish and no happy life shall be yours."

Commentary:

This verse condemns those who celebrate **violence**, **injustice**, **and lies**. The wicked here do not simply sin—they **glorify sin**. As a result, they are promised **destruction** and **no peace or blessing** in life or eternity.

- Proverbs 17:15 "He who justifies the wicked... is an abomination to the Lord."
- Isaiah 5:20 "Woe to those who call evil good..."
- Galatians 6:8 "Whoever sows to the flesh will reap destruction."

"Woe to you who pervert the words of uprightness, and transgress the eternal law, and transform themselves into what they were not [meant to be]—into sinners: they shall be trodden under foot on the earth."

Commentary:

These are people who **twist truth**, reject God's commands, and become something contrary to their intended purpose. Instead of being image-bearers of God, they make themselves **agents of sin**, and so are humbled and **crushed under judgment**.

Cross References:

- Romans 1:25 "They exchanged the truth about God for a lie..."
- Isaiah 24:5 "They have broken the everlasting covenant."
- Matthew 5:13 Salt that loses its savor is "trampled underfoot."

Verse 3

"In those days make ready, you righteous, to raise your prayers as a memorial, and place them as a testimony before the angels, that they may bring the sin of the sinners before the Most High as a memorial."

Commentary:

The righteous are told to pray—not just for deliverance, but that their prayers would serve as **legal testimony** against the wicked. The angels deliver these prayers like **evidence before God**, showing that the righteous have cried out for justice.

- Revelation 5:8 The prayers of the saints are incense before God.
- Psalm 141:2 "Let my prayer be set before You like incense..."
- Luke 18:7 "Will not God bring about justice for His elect who cry out to Him day and night?"

"In those days the nations shall be stirred up, and the families of the nations shall arise in the day of destruction."

Commentary:

This suggests global **turmoil and upheaval** in the time of judgment. Nations and peoples rise up, but not for peace—they are stirred up into **chaos and confrontation**, perhaps reflecting the **battle of the end times**.

Cross References:

- Haggai 2:7 "I will shake all nations..."
- Matthew 24:7 "Nation will rise against nation..."
- Revelation 16:14 "The kings of the earth... gather for battle on the great day..."

Verse 5

"And in those days the destitute shall go forth and carry off their children, and they shall abandon them, so that their children shall perish through them: yea, they shall abandon their children (that are still) sucklings, and not return to them, and shall have no pity on their beloved ones."

Commentary:

This graphic and heartbreaking prophecy depicts a society in **complete moral collapse**, where even **parental love disappears**. It reflects the inhumanity that results when sin reigns—**self-preservation overtakes natural affection**, and the vulnerable suffer most.

Cross References:

- Lamentations 4:3 "Even jackals offer their breasts... but My people have become heartless."
- Matthew 24:19 "Woe to those who are pregnant or nursing in those days!"
- 2 Timothy 3:1–3 "In the last days... people will be without natural affection."

Verse 6

"Again I swear to you, you sinners, that sin is prepared for a day of unceasing bloodshed."

Commentary:

Enoch declares that sin will ultimately **unleash endless violence**. What the wicked sow will result in **massive destruction**, and the **day of bloodshed** is tied to divine retribution.

Cross References:

• Isaiah 13:9 – "Behold, the day of the Lord comes, cruel with wrath..."

- Revelation 14:20 "The blood flowed... as high as the horses' bridles..."
- Galatians 6:7 "Whatever a man sows, he shall also reap."

"And they who worship stones, and grave images of gold and silver and wood and clay, and those who worship impure spirits and demons, and all kinds of idols not according to knowledge, shall get no help from them."

Commentary:

This verse directly confronts **idolatry and demonic worship**. Whether it's material idols or spiritual deceptions, those who **trust in false gods** will find **no deliverance** when judgment falls.

Cross References:

- Psalm 115:4–8 "Their idols are silver and gold... but cannot speak or hear..."
- Revelation 9:20 "They did not stop worshiping demons and idols..."
- Isaiah 44:9–20 The foolishness of idol-makers.

Verse 8

"And they shall become godless by reason of the folly of their hearts, and their eyes shall be blinded through the fear of their hearts and through the vision in their dreams."

Commentary:

Idol worshipers and the wicked become **spiritually blind**, deceived by their own **foolish imaginations and fears**. Dreams and visions here may symbolize **delusions or false hopes** that lead them deeper into darkness.

Cross References:

- Romans 1:21–22 "Their thinking became futile and their foolish hearts were darkened."
- 2 Thessalonians 2:11 "God sends them a strong delusion..."
- Matthew 13:15 "They have closed their eyes..."

Verse 9

"Through these things shall they become godless, and fearful; for they shall have wrought all their work in a lie, and shall worship a stone, and henceforth they shall perish."

Commentary:

A final warning: the wicked have **built their lives on deception**, and now it leads them to **godlessness**, **fear, and destruction**. Their idolatry is not just foolish—it's fatal.

Cross References:

- Matthew 7:26–27 The house built on sand falls.
- Isaiah 28:17 "Hail will sweep away your refuge, the lie..."
- Revelation 21:8 "All liars... will be in the lake of fire."



' **Summary of Enoch Chapter 99

Chapter 99 strongly condemns those who pervert truth, worship idols, exploit others, and walk in rebellion. Enoch warns that **no one can escape judgment**, especially those who use **violence**, **deception, and false religion** to harm others and defile the earth.



🕓 Key Lessons from Chapter 99

- 1. **Sin glorified is sin multiplied**—judgment will fall on those who celebrate wickedness.
- 2. Idolatry in any form (material or spiritual) is powerless to save.
- 3. **God remembers every injustice**, and He will respond with righteous judgment.
- 4. **Spiritual blindness and self-deception** are both cause and consequence of rebellion.
- 5. **Even family bonds will break** under the weight of wickedness in the last days.



Application

- Worship the **true and living God**, not the idols of culture, money, or pride.
- Refuse to twist God's Word for gain—live with integrity and truth.
- Pray fervently—your cries are heard and remembered.
- Don't be deceived by empty promises—build your life on righteousness.
- Warn others with compassion: judgment is real, but God's mercy is available now.

The Book of Enoch Chapter 99:10–16 – Verse-by-Verse **Commentary**

"Woe to you who spread evil to your neighbors; for you shall be slain in Sheol."

Commentary:

This verse delivers a curse to those who **intentionally lead others into sin**, corrupting their neighbors. Rather than loving others, they poison them spiritually. Their punishment is death and being **cast into Sheol**, the realm of the dead—symbolizing **divine judgment and separation from God**.

Cross References:

- Matthew 18:6 "If anyone causes one of these little ones... to stumble..."
- Proverbs 11:9 "With their mouths the godless destroy their neighbors..."
- Romans 14:13 "Make up your mind not to put any stumbling block... in a brother's way."

Verse 11

"Woe to you who make deceitful and false measures, and who cause bitterness on the earth; for they shall thereby be utterly consumed."

Commentary:

This rebuke is for those who engage in **dishonest business practices**—cheating people through false weights and measures. Their actions create **bitterness and injustice**, and God promises they will be **completely destroyed** as a result.

Cross References:

- Proverbs 20:23 "The Lord detests differing weights..."
- Amos 8:5 "Making the ephah small and the shekel great, and cheating with dishonest scales."
- Micah 6:11 "Shall I acquit someone with dishonest scales?"

Verse 12

"Woe to you who build your houses through the grievous toil of others, and all their building materials are the bricks and stones of sin: I say to you, you shall have no peace."

Commentary:

This verse condemns those who **prosper by exploiting others**, forcing labor upon the weak or poor. These structures—built on injustice—are described as made of "**bricks and stones of sin**," symbolizing how corruption underlies their success. The judgment: **no peace, either in life or after death**.

- Habakkuk 2:9–12 "Woe to him who builds a city with bloodshed..."
- James 5:4 "The wages you failed to pay the workers... are crying out against you."
- Isaiah 57:21 "There is no peace for the wicked."

"Woe to you who reject the measure and eternal inheritance of your fathers; and whose souls follow after idols: for you shall have no rest."

Commentary:

This verse targets those who **abandon the covenant and the spiritual legacy** of righteousness. Instead, they chase after **idols**—false gods and worldly ambitions. The result: **no spiritual rest**, neither in this life nor the next.

Cross References:

- Jeremiah 2:13 "They have forsaken Me, the fountain of living water..."
- Hebrews 4:1–11 The promise of entering God's rest.
- Deuteronomy 32:17 "They sacrificed to demons, not to God..."

Verse 14

"Woe to them who act unrighteously and help oppression, and slay their neighbors until the day of the great judgment."

Commentary:

Those who support **oppression, injustice, and violence**—especially those who benefit from it or remain complicit—will not escape judgment. Their sin continues "until the day of the great judgment," when God will reckon with every unjust act.

- Isaiah 1:15–17 "Your hands are full of blood... seek justice, defend the oppressed..."
- Revelation 6:10 "How long, O Lord... until You judge and avenge our blood?"
- Psalm 94:21–23 "They band together against the righteous and condemn the innocent to death."

"For He shall cast down your glory, and bring affliction on your hearts, and shall arouse His fierce indignation, and destroy you all with the sword; and all the holy and righteous shall remember your sins."

Commentary:

God Himself will **bring down the proud**, stir up His righteous anger, and **destroy them by divine judgment**—symbolized here by "the sword." Not only will they face God's wrath, but their sins will be **remembered by the righteous**, perhaps as a memorial of divine justice.

Cross References:

- Isaiah 13:11 "I will punish the world for its evil..."
- Revelation 19:15 "Out of His mouth comes a sharp sword..."
- Malachi 3:16 The righteous remember God's justice.

Verse 16

"And now I tell you, you sinners: be ready for the day of destruction! And do not hope to live, you sinners, but you shall depart and die; for you know no ransom; for you are prepared for the day of the great judgment, and for the day of tribulation and great shame for your spirits."

Commentary:

The chapter closes with a **final thunderous warning**: sinners are **doomed to destruction** unless they repent. There is **no ransom**, **no escape**, only **tribulation and shame** awaiting them. This reflects the **final and irreversible nature of God's judgment**.

Cross References:

- Hebrews 10:26–27 "No sacrifice for sins is left... only fearful expectation of judgment."
- Revelation 20:11–15 The great white throne and the second death.
- Proverbs 11:4 "Riches do not profit in the day of wrath..."



Summary of Enoch 99:10-16

These verses deliver **divine woes** to those who live in sin and corruption—**leading others astray, cheating the innocent, rejecting God's truth, and upholding oppression**. The chapter concludes with the certainty of **the Great Judgment**, where **no one escapes without repentance**.



🔦 Key Lessons from Enoch 99:10–16

- 1. Influencing others to sin brings serious judgment.
- 2. God sees and will judge dishonest gain and oppression.
- 3. Those who forsake God's truth for idols will find no rest.
- 4. There is no peace or ransom for the unrepentant wicked.
- 5. The Day of Judgment will bring justice, destruction, and remembrance.



Application

- Examine your influence—do your words and actions lead others toward truth or sin?
- Commit to righteous business, relationships, and integrity.
- Honor the spiritual legacy of faith you've received—don't forsake it.
- Don't delay repentance—**judgment is coming**, but so is grace for those who turn to God.
- Live with eternity in view: your deeds are not forgotten, and justice is sure.



The Book of Enoch Chapter 100 – Verse-by-Verse Commentary

Verse 1

"And in those days the angels shall descend into the secret places, and gather together into one place all those who brought down sin, and the Most High will arise on that day of judgment to execute great judgment amongst sinners."

Commentary:

This verse depicts the **Day of Judgment** when the Most High commands angels to gather the wicked those who caused corruption. Their sins are not forgotten. The "secret places" symbolize hidden chambers of rebellion or places of escape that can no longer shield them.

- Matthew 13:41 "The Son of Man will send out His angels, and they will weed out of His kingdom everything that causes sin..."
- Revelation 14:19 "The angel swung his sickle... and threw them into the great winepress of God's wrath."
- Isaiah 26:21 "The Lord is coming... to punish the inhabitants of the earth for their iniquity."

"And over all the righteous and holy He will appoint guardians from among the holy angels to guard them as the apple of an eye, until He makes an end of all wickedness and all sin, and though the righteous sleep a long sleep they have nothing to fear."

Commentary:

While judgment falls on the wicked, **the righteous are protected by angels**, showing God's deep care and preservation of His people. The "sleep" refers to physical death, but there is **no fear** because they are secure in God's plan.

Cross References:

- Psalm 17:8 "Keep me as the apple of Your eye."
- Daniel 12:2 "Multitudes who sleep in the dust... will awake."
- Hebrews 1:14 "Are not all angels ministering spirits sent to serve those who will inherit salvation?"

Verse 3

"And the children of the earth shall see the wise in security, and shall understand all the words of this book, and recognize that their riches shall not be able to save them in the overthrow of their sins."

Commentary:

The wicked finally realize that **wealth and power are worthless in the face of divine justice**. The wisdom of the righteous, once mocked, is now seen as the only security. The "book" likely refers to Enoch's prophetic writings, whose truth becomes evident too late.

Cross References:

- Proverbs 11:4 "Riches do not profit in the day of wrath."
- Luke 16:23–25 The rich man in torment and the righteous Lazarus in peace.
- Revelation 6:15–17 Kings and the rich hiding from the wrath of the Lamb.

Verse 4

"Woe to you, sinners, on the day of strong anguish, you who afflict the righteous and burn them with fire: you shall be recompensed according to your works."

Commentary:

Judgment is personal and proportionate. Those who **persecuted the righteous**, even to death, will be **punished in kind**. God's justice is not blind—it is **exact and righteous**.

Cross References:

- Revelation 13:10 "If anyone kills with the sword, with the sword they must be killed."
- 2 Thessalonians 1:6 "God is just: He will pay back trouble to those who trouble you."
- Matthew 25:40–45 "Whatever you did to the least of these, you did to Me."

Verse 5

"Woe to you, you obstinate of heart, who devise wickedness and afflict others: on account of this, fear shall come upon you and there shall be none to help you."

Commentary:

Those who are **hardened in sin**, deliberately plotting evil, will be overtaken by fear at judgment. Their **pride and schemes** cannot protect them, and no intercessor will be found.

Cross References:

- Proverbs 6:18 "A heart that devises wicked schemes..."
- Micah 2:1 "Woe to those who plan iniquity..."
- Isaiah 31:1 "Woe to those who go down to Egypt for help..."

Verse 6

"Woe to you, sinners, because of the words of your mouth, and the deeds of your hands, and the thoughts of your heart: for on account of this you shall burn with the flame of a blazing fire."

Commentary:

This verse expands the scope of judgment: sinners are condemned not only for their actions but also for their **words and inner thoughts**. God's judgment is comprehensive, reaching even to motives.

Cross References:

- Matthew 12:36 "Men will give account for every careless word."
- Romans 2:16 "God judges people's secrets through Jesus Christ."
- Revelation 20:15 "Anyone not found in the book of life was cast into the lake of fire."

Verse 7

"And now know that the angels shall inquire into your deeds in heaven, from the sun and from the moon and from the stars regarding your sins, because upon the earth you execute judgment on the righteous."

Commentary:

Even **heavenly bodies and angels** are involved in the witness against the wicked. This poetic imagery conveys that **creation itself testifies against sin**, and nothing is hidden from God's sight.

Cross References:

- Romans 8:22 "All creation groans..."
- Job 16:19 "Even now my witness is in heaven."
- Deuteronomy 30:19 "I call heaven and earth as witnesses against you."

Verse 8

"And He shall summon the heavens above, and the earth beneath, as a witness against the unrighteous, and shall judge all flesh according to their deeds and works."

Commentary:

God calls **heaven and earth as cosmic witnesses** against sin. This is a legal declaration: the courtroom of heaven is opened, and **all humanity is judged** based on what they have done.

Cross References:

- Revelation 20:12 "The dead were judged... according to their works."
- Ecclesiastes 12:14 "God will bring every deed into judgment..."
- Deuteronomy 4:26 "I call heaven and earth to witness against you."

Verse 9

"And He shall judge all the righteous and the holy from out of the earth, and He will cause the plant of righteousness to appear, and He will appoint them with joy and blessing, and they shall rejoice with light forever."

Commentary:

A glorious promise! The **righteous will be resurrected and rewarded**. The "plant of righteousness" may symbolize the **Messiah** (a common reference in apocalyptic literature), or the **eternal flourishing** of the righteous. Their future is one of **joy**, **light**, **and eternal celebration**.

- Isaiah 4:2 "The Branch of the Lord shall be beautiful and glorious."
- Daniel 12:3 "Those who lead many to righteousness will shine..."
- Revelation 21:4 "There shall be no more death... or pain..."



**Summary of Enoch Chapter 100

This chapter presents a powerful vision of **final judgment**:

- · Angels gather the wicked.
- The righteous are protected and raised.
- All humanity is judged.
- The righteous are rewarded with eternal joy and light, while the wicked are cast into fire.



🔦 Key Lessons from Chapter 100

- 1. God's judgment is just, personal, and unavoidable.
- 2. Even the thoughts and words of people are judged.
- 3. Wealth, pride, and cruelty offer no protection in the Day of the Lord.
- 4. The righteous are precious to God and eternally secure.
- 5. The entire creation bears witness to our choices.



Application

- Walk in humility, knowing your deeds, words, and thoughts are seen by God.
- Don't be discouraged by injustice—**God will repay and vindicate the righteous**.
- Seek to be part of the "plant of righteousness" that flourishes in the light of God.
- Prepare for judgment by living a **holy, faithful life in Christ**.



📜 The Book of Enoch Chapter 101 – Verse-by-Verse Commentary

Verse 1

"Observe the heaven, you children of heaven, and every work of the Most High, and fear Him and work no evil in His presence."

Commentary:

Enoch begins with a call to **look at the heavens**—the vast, awe-inspiring works of God. This appeal to creation is meant to awaken reverence. If God created such greatness, then surely we should **fear Him** and live righteously, avoiding sin in His sight.

Cross References:

- Psalm 19:1 "The heavens declare the glory of God..."
- Romans 1:20 "God's invisible qualities... have been clearly seen... through what has been made."
- Job 37:14 "Stand still and consider the wondrous works of God."

Verse 2

"If He closes the windows of heaven and withholds the rain and the dew from descending on the earth because of you, what will you do?"

Commentary:

This rhetorical question highlights humanity's **dependence on God**. If He withholds rain—our source of life and food—we are helpless. This demonstrates that **judgment can come through natural means** as a direct response to human sin.

Cross References:

- 1 Kings 8:35 "When the heavens are shut up and there is no rain..."
- Amos 4:7 "I withheld the rain from you..."
- Jeremiah 14:22 "Do any of the worthless idols of the nations bring rain?"

Verse 3

"And if He sends His anger upon you because of your deeds, will you not entreat Him? For you speak proud and hard against His righteousness: you shall have no peace."

Commentary:

Enoch warns that if God sends punishment due to sin, many will cry out in desperation—but those who previously **spoke arrogantly against Him** will find **no peace**. Their hearts were rebellious, so their prayers are not heard.

- Proverbs 1:24–28 "Then they will call to me but I will not answer..."
- Isaiah 57:21 "There is no peace... for the wicked."
- Romans 2:5 "You are storing up wrath... because of your stubbornness..."

"And see the sailors of the ships, how their ships are tossed about by the waves and are shaken by the winds, and are in great danger."

Commentary:

This verse draws a comparison to the **uncontrollable power of nature**, using the image of sailors tossed at sea. Enoch highlights that even the most skilled and brave are **helpless against God's creation**, emphasizing our **limited control** over life and death.

Cross References:

- Psalm 107:23–27 "They reeled and staggered like drunken men... they were at their wits' end."
- Jonah 1:4 "A violent storm arose... and the ship threatened to break up."
- Mark 4:37 "A furious squall came up..."

Verse 5

"Therefore fear the Lord, and walk in His ways continually, and sin not before Him."

Commentary:

A direct exhortation follows the imagery: if you've seen the power of God and the helplessness of man, then the only proper response is to **fear God**, obey His commands, and **avoid sin**. This is the proper foundation for wise living.

Cross References:

- Ecclesiastes 12:13 "Fear God and keep His commandments..."
- Deuteronomy 10:12 "What does the Lord your God require of you but to fear the Lord..."
- Proverbs 3:7 "Fear the Lord and shun evil."

Verse 6

"If you forsake the Lord, do you not think that it is He who does all these things—who gives you rain and sun and everything that you have?"

Commentary:

Enoch rebukes those who **turn away from God** despite knowing He is the one who **sustains life itself**. The verse is a reminder of God's sovereign provision: everything from sunlight to rain comes **from Him**, not from idols or human effort.

- Matthew 5:45 "He causes His sun to rise on the evil and the good..."
- Acts 14:17 "He has not left Himself without testimony... giving you rain from heaven..."
- James 1:17 "Every good and perfect gift is from above..."



**Summary of Enoch Chapter 101

Enoch uses **natural illustrations**—the heavens, the rain, the sea—to draw attention to God's power and authority. He appeals to logic and creation to convict the rebellious and urge them to **fear the** Lord, acknowledging that all life and provision comes from Him alone.



🕓 Key Lessons from Chapter 101

- 1. **Creation reveals God's majesty**—and our responsibility to fear Him.
- 2. **Without God, we are helpless** in the face of disaster and need.
- 3. Arrogance against God leads to judgment and loss of peace.
- 4. **Obedience is the proper response** to recognizing God as Creator and Sustainer.
- 5. All provision—rain, sun, life—comes from the Lord, not from human hands.



Application

- When tempted to trust in man, nature, or wealth—look to the skies and remember the Creator.
- Let your awe of creation lead to **reverent obedience**.
- Do not wait until calamity strikes to seek God—walk with Him now.
- Recognize your utter dependence on God for every breath, every harvest, every moment.
- Share this truth: God is not distant—He is actively providing and warning.



The Book of Enoch Chapter 101:7–9 – Verse-by-Verse **Commentary**

Verse 7

"Woe to those who commit iniquity, and help sin, and say: 'We shall be equal with the just'; in those days shall they be made ready for burning."

Commentary:

This verse pronounces **a strong woe (judgment)** upon those who not only commit sin but also **support and justify it**, claiming they are as good as the righteous. It rebukes the **arrogance of self-righteous sinners** who place themselves on equal ground with the truly just. God's response is clear: **they will face burning**, symbolic of divine wrath and final judgment.

Cross References:

- Isaiah 5:20–21 "Woe to those who call evil good... who are wise in their own eyes."
- Malachi 4:1 "The day is coming, burning like a furnace..."
- Matthew 13:49–50 "The angels will separate the wicked... and throw them into the blazing furnace."

Verse 8

"For their works and their thoughts shall be an accusation against them, and when they shall be dragged into the inner courts of judgment, their words shall be witness against them."

Commentary:

Here, Enoch emphasizes that **nothing is hidden before God**. Every **thought, word, and deed** will become **evidence in the divine courtroom**. Judgment is not based on outward appearances alone, but on the **inner life and intentions**. Their **own words**—perhaps those spoken in pride, blasphemy, or deceit—will testify against them.

Cross References:

- Ecclesiastes 12:14 "God will bring every deed into judgment... even every hidden thing."
- Matthew 12:36–37 "By your words you will be acquitted, and by your words you will be condemned."
- Romans 2:16 "God judges the secrets of men through Jesus Christ."

Verse 9

"Then shall the righteous men obtain favor on account of their own words of faith, and the thoughts of their hearts, and they shall be written down for a memorial before the Most High."

Commentary:

In contrast to the condemned, the **righteous are remembered** and honored for their **faith-filled words and pure thoughts**. Their inner devotion and trust in God are **recorded as a testimony**, showing that righteousness begins in the heart and is expressed in faithful living. God is not unjust to forget their labor, prayers, or reverent speech.

Cross References:

- Malachi 3:16 "A scroll of remembrance was written... for those who feared the Lord."
- Hebrews 11:2 "By faith the ancients were commended."
- Revelation 20:12 "Books were opened... and the dead were judged according to what they had done."



**Summary of Enoch 101:7–9

These verses deliver a **sharp contrast** between the **arrogant sinner** who justifies evil and the **humble** righteous who are remembered by God. Sinners face fire, testimony against them, and condemnation, while the righteous are rewarded for their faith and heart-motives and are recorded in God's eternal book.



🕓 Key Lessons from 101:7–9

- 1. **Self-justification does not equal righteousness**—God sees deeper.
- 2. Sinful deeds and thoughts testify against the wicked at judgment.
- 3. Faithful speech and inner righteousness are honored by God.
- 4. True justice includes both outer actions and inner motives.
- 5. God remembers the faithful—nothing escapes His notice.



Application

- Examine your **heart and motives**, not just your outward actions.
- Avoid the pride of thinking **"I'm just as good as the righteous"**—seek true repentance.
- Let your **words reflect your faith**; speak in ways that honor God.
- Remember: your **righteous acts and thoughts are not forgotten**—God writes them down.
- Trust that God's judgment will be **thorough**, **fair**, **and eternal**.



"In those days when He shall cast the calamity of fire upon you, whither will you flee, and where will you find deliverance?"

Commentary:

Enoch begins with a **rhetorical warning to the wicked**: when God brings fire (symbolic of judgment), there will be **no escape**. This is not meant to terrify the righteous, but to emphasize that God's justice is **inescapable** for evildoers.

Cross References:

- Nahum 1:6 "Who can withstand His indignation? Who can endure His fierce anger?"
- Revelation 6:16 "Fall on us and hide us... from the wrath of the Lamb!"
- Isaiah 33:14 "Who of us can dwell with the consuming fire?"

Verse 2

"And when He sends forth His word against you, are you not spared, and terrified? And all the luminaries are troubled with great fear; and all the earth is afraid and trembles and is alarmed."

Commentary:

When God's decree goes out, even **creation trembles**—the stars ("luminaries") and the earth itself react in **reverent fear**. If creation fears the Lord's word, how much more should humanity? This verse points to the **cosmic impact** of divine judgment.

Cross References:

- Jeremiah 10:10 "At His wrath the earth trembles..."
- Joel 2:10 "The earth quakes before them... the sun and moon are darkened..."
- Hebrews 12:26 "Once more I will shake not only the earth but also the heavens."

Verse 3

"And all the angels fulfill the command of the Most High, and they are powerful in great might, and are obedient to the voice of His word."

Commentary:

The angels, unlike rebellious men, are **perfectly obedient** to God. They carry out His judgments with **power and authority**, reminding readers that divine justice is executed with **precision and swiftness** by holy beings.

- Psalm 103:20 "Bless the Lord, you His angels... who do His word."
- Matthew 13:41 "The Son of Man will send out His angels..."
- Revelation 8–9 Angels pour out God's judgments.

"And the mountains and the earth also tremble and shake at His presence, and the seas and abysses are troubled."

Commentary:

Enoch highlights again that **creation reacts to God's presence**, reinforcing the awe and reverence He commands. Earthquakes, sea storms, and deep tremors reflect His approach. This poetic language reveals that **nothing is neutral** in the presence of the Holy One.

Cross References:

- Psalm 97:4–5 "The mountains melt like wax before the Lord..."
- Revelation 16:18 "A great earthquake... unlike any before it."
- Habakkuk 3:10 "The deep gave forth its voice..."

Verse 5

"And all the righteous shall be saved, and they shall live till they beget thousands of children, and all the days of their youth and their old age shall they complete in peace."

Commentary:

This verse offers **hope and a promise**: though judgment comes on the wicked, **the righteous will be preserved**. Longevity, fruitfulness, and **peaceful completion of life** are their reward. This stands in contrast to the short, tormented lives of the ungodly.

Cross References:

- Psalm 91:16 "With long life I will satisfy him and show him my salvation."
- Isaiah 65:22–23 "My chosen shall long enjoy the work of their hands..."
- Revelation 21:4 "There shall be no more death... nor sorrow."

Verse 6

"Then shall the whole earth be tilled in righteousness, and shall all be planted with trees and be full of blessing."

Commentary:

A vision of **restoration** and **new creation** is presented. The earth, once corrupted by sin, will be cultivated in **righteousness** and overflowing with **blessing and beauty**. This is a **messianic and millennial vision**—a foretaste of Eden restored.

Cross References:

- Isaiah 11:6–9 The earth shall be full of the knowledge of the Lord.
- Ezekiel 36:35 "This land... has become like the garden of Eden."
- Revelation 21:1 "Then I saw a new heaven and a new earth..."

Verse 7

"And all desirable trees shall be planted on it, and they shall plant vines on it, and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield ten presses of oil."

Commentary:

This verse continues the **imagery of abundance and restoration**. The earth will be **unusually fruitful**, producing **a thousandfold**—far beyond natural yield. It symbolizes **divine blessing, provision, and joy**, reflecting God's favor upon the righteous.

Cross References:

- Leviticus 26:10 "You will still be eating last year's harvest..."
- Amos 9:13 "The mountains shall drip sweet wine..."
- John 15:5 "He who abides in Me bears much fruit."

Verse 8

"And cleanse you the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth destroy from off the earth."

Commentary:

This is a **command and prophecy**—that the righteous shall participate in the **cleansing of the earth** from all evil. Every trace of sin, oppression, and impurity is to be **removed**, preparing the way for **holiness to dwell permanently**.

Cross References:

• Isaiah 1:16 – "Wash and make yourselves clean..."

- 2 Peter 3:13 "A new earth where righteousness dwells."
- Revelation 22:15 "Outside are the dogs... and everyone who loves and practices falsehood."

"And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me."

Commentary:

This looks forward to a **universal turning to God**—a prophetic vision of **global worship and** righteousness. The rebellious are no more, and all peoples are united in worshiping the Most High. It reflects the **restoration of all things** under God's rule.

Cross References:

- Philippians 2:10–11 "Every knee shall bow... and every tongue confess..."
- Zechariah 14:9 "The Lord will be King over all the earth."
- Revelation 15:4 "All nations will come and worship before You..."



**Summary of Enoch Chapter 102

This chapter addresses the **emotional turmoil of the righteous** who witness the prosperity of the wicked. It reminds them that God is just, the universe reacts to His word, and the righteous will be saved and blessed. The earth will be restored, and all creation will worship God in righteousness.



🔦 Key Lessons from Chapter 102

- 1. God's judgment is unavoidable for the wicked.
- 2. Even creation trembles at God's presence—so should we.
- 3. Angels obey God's commands perfectly—man should learn from them.
- 4. The righteous are promised life, peace, and fruitfulness.
- 5. A future day is coming when all nations will worship God in unity.



Application

• Don't be discouraged by the present success of the wicked—**God will judge in time**.

- Live with **reverent awe**—even the stars tremble at His voice.
- Look forward to the day when **righteousness will fill the earth**.
- Let your heart be stirred to worship and holiness, for the Lord reigns.
- Encourage others with this truth: the righteous shall be remembered and rewarded.

The Book of Enoch Chapter 102:10–11 – Verse-by-Verse Commentary

Verse 10

"Now, fear not, you righteous, when you see the sinners growing strong and prospering in their ways; be not companions with them, but keep far from their violence; for you shall be companions of the hosts of heaven."

Commentary:

Enoch exhorts the righteous **not to be afraid or envious** when they see sinners prosper. Though the wicked may appear to succeed for a time, their end is destruction. The righteous are reminded not to associate with the ways of the ungodly, particularly their **violence and oppression**. Instead, their destiny is to be in **fellowship with the heavenly host**—the angels and the righteous in God's presence.

Key Themes:

- Encouragement during injustice
- · Warning against moral compromise
- · Heavenly reward for the faithful

Cross References:

- Psalm 37:1–2 "Do not fret because of evildoers... they will soon wither like the grass."
- Proverbs 24:19–20 "Do not envy the wicked... their lamp will be snuffed out."
- 2 Corinthians 6:17 "Come out from them and be separate..."

Verse 11

"Though you sinners say: 'All our sins shall not be searched out and be written down,' nevertheless they shall write down all your sins every day."

Commentary:

This verse addresses the **false confidence of sinners**, who deceive themselves into thinking **God does not notice or record their evil deeds**. But Enoch declares that **every sin is documented daily**, likely

by the holy angels who serve as divine record-keepers. This reflects the certainty of accountability and judgment, despite any illusion of escape.

Key Themes:

- The delusion of impunity
- Divine omniscience and recordkeeping
- The certainty of future judgment

Cross References:

- Ecclesiastes 12:14 "God will bring every deed into judgment..."
- Malachi 3:16 "A scroll of remembrance was written..."
- Revelation 20:12 "The books were opened... the dead were judged according to what they had done."



Summary of Enoch 102:10–11

These verses offer **comfort to the righteous** by reminding them that **the prosperity of the wicked is temporary**, and their deeds are not forgotten. The righteous are urged to stay separate from sinners and to look forward to **eternal companionship with the heavenly host**, while sinners are warned that **their** sins are recorded daily, awaiting judgment.



🔦 Key Lessons from 102:10–11

- 1. Don't fear or envy the temporary success of the wicked.
- 2. Separate from sin and violence—your destiny is with heaven.
- 3. God sees and records every sin—nothing escapes His notice.
- 4. Sinners deceive themselves by thinking they will not be held accountable.
- 5. The righteous must live by faith, not by what they see in this present world.



Application

- If you are walking in righteousness, **don't lose heart** when evil seems to flourish.
- Avoid compromise—don't walk in the counsel of the wicked.
- Remember: your choices matter; **heaven watches and records** both righteousness and sin.
- Live as one who belongs with the hosts of heaven—pure, set apart, and faithful.

• Encourage others with this hope: justice will come, and the righteous will be rewarded.

The Book of Enoch Chapter 103 – Verse-by-Verse Commentary

Verse 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: I understand this mystery."

Commentary:

Enoch begins with a **solemn oath**, invoking the authority of God. He declares that he understands a divine **mystery**—a hidden truth now revealed. This sets the stage for an important message that will give **hope to the righteous**, especially those who have died in suffering.

Cross References:

- Amos 3:7 "Surely the Sovereign Lord does nothing without revealing His plan to His servants the prophets."
- Romans 16:25 "The revelation of the mystery hidden for long ages past."
- Daniel 2:28 "There is a God in heaven who reveals mysteries."

Verse 2

"I have read the tablets of heaven, and have seen the writing of the holy ones, and have found written therein and recorded concerning them: that all goodness, and joy and glory are prepared for them, and written down for the spirits of those who have died in righteousness."

Commentary:

Enoch shares that he has read from **heavenly records**, showing that the **righteous dead are not forgotten**. Their reward—**goodness**, **joy**, **and glory**—is not just a hope, it is already written down. This gives assurance that **death is not the end** for the righteous.

- Revelation 20:12 "And books were opened..."
- Psalm 116:15 "Precious in the sight of the Lord is the death of His saints."
- Hebrews 11:16 "God is not ashamed to be called their God, for He has prepared a city for them."

"And that manifold good shall be given to you in recompense for your labors, and that your lot is abundantly beyond the lot of the living."

Commentary:

The righteous dead will receive **a greater reward** than the worldly enjoyments of the wicked who are still alive. This verse reinforces that **true riches are not on earth but in eternity**, and the righteous are laboring for an **eternal inheritance**.

Cross References:

- Romans 8:18 "The sufferings of this present time are not worth comparing..."
- Matthew 5:12 "Rejoice and be glad, for great is your reward in heaven."
- Revelation 14:13 "Blessed are the dead who die in the Lord... their deeds follow them."

Verse 4

"And the spirits of you who have died in righteousness shall live and rejoice, and their spirits shall not perish, nor their memorial from before the face of the Great One unto all the generations of the world: wherefore no longer fear their contumely."

Commentary:

Here is a powerful affirmation: the **spirits of the righteous live on**, rejoicing eternally. Their memory remains **before God forever**, and their reputations are secure despite any insults or slander (contumely) they endured in life. This verse brings comfort against the **injustice of the world**.

Cross References:

- Isaiah 26:19 "Your dead shall live; their bodies shall rise..."
- Luke 16:22 "The beggar died and was carried by the angels..."
- Malachi 3:16 "A scroll of remembrance was written..."

Verse 5

"Woe to you, sinners, when you die in your sins, and those who are like you say regarding you: 'Blessed are the sinners: they have seen all their days.'"

Commentary:

This verse pronounces **woe (judgment)** on sinners who die without repentance. It also rebukes those who **celebrate or admire the wicked**, thinking they lived a full life. Enoch exposes this as a **false and dangerous view**, one that ignores the reality of judgment after death.

- Luke 6:24 "Woe to you who are rich, for you have received your comfort."
- Ecclesiastes 8:14 "The wicked get what the righteous deserve..."
- Isaiah 5:20 "Woe to those who call evil good..."

"Now they have died in prosperity and in wealth, and have not seen tribulation or murder in their life; but they have died in honor, and judgment has not been executed on them during their life."

Commentary:

Enoch acknowledges that **many sinners die in comfort**, seemingly untouched by trouble or justice. But this is a temporary illusion. They may escape judgment in this life, but they **will not escape it eternally**.

Cross References:

- Psalm 73:3–5 "They have no struggles; their bodies are healthy and strong..."
- Job 21:7 "Why do the wicked live on, growing old and increasing in power?"
- Ecclesiastes 8:11 "Because the sentence is not speedily executed..."

Verse 7

"But know you that they will be brought to destruction before the Great One in judgment and be destroyed without mercy and without much delay."

Commentary:

Though judgment may be delayed in this life, **it is guaranteed**. The wicked will face the Great One, and their end will be **merciless destruction**. The phrase "without much delay" warns that **justice may come suddenly**, catching them unaware.

- Revelation 20:11–15 The Great White Throne judgment.
- Romans 2:5 "You are storing up wrath for yourself..."
- 1 Thessalonians 5:3 "While people are saying, 'Peace and safety,' destruction will come on them suddenly..."



Summary of Enoch Chapter 103

Chapter 103 is a **powerful encouragement** to the righteous—especially those who have suffered and died in faith. Enoch affirms that their spirits live on, their reward is certain, and their memory remains before God. He also **exposes the false hope of the wicked**, who may prosper in this life but will face swift and certain judgment.



🔦 Key Lessons from Chapter 103

- 1. **The righteous dead are not forgotten**—they live and will rejoice eternally.
- 2. **Heaven keeps record** of righteous lives and has prepared their reward.
- 3. **Do not envy the wicked**—their judgment is sure, even if delayed.
- 4. **Don't mistake temporary prosperity for God's favor**—look beyond this life.
- 5. **God's justice is final, holy, and without partiality**—He will repay every deed.



Application

- If you're suffering for righteousness, take heart—your reward is eternal.
- Live with a **heavenly perspective**, not swayed by the success of sinners.
- Let your works and faith be found **recorded in heaven's books**.
- Comfort others who mourn the loss of the godly with this assurance: they live and rejoice before God.
- Stand firm in faith, knowing that **the righteous will never be forgotten**.



The Book of Enoch Chapter 104 – Verse-by-Verse Commentary

Verse 1

"I swear to you, you righteous, that in heaven the angels remember you for good before the glory of the Great One: your names are written before the glory of the Great One."

Commentary:

This verse offers a powerful assurance: the righteous are **remembered in heaven**. Their names are written before God, suggesting a **book of life** or **divine record**. This brings comfort to the faithful who may be forgotten or dishonored on earth.

Cross References:

- Malachi 3:16 "A scroll of remembrance was written in His presence..."
- Luke 10:20 "Rejoice that your names are written in heaven."
- Revelation 3:5 "I will never blot out the name of that person from the book of life."

Verse 2

"Rejoice, you righteous, in your lot; and do not be sorrowful because the sinners flourish in their ways: do not be downcast, but believe and hope in your lot."

Commentary:

Enoch calls on the righteous to **rejoice in their inheritance**, even when they see the wicked prosper. He urges them not to despair but to have **faith and hope**, because their eternal destiny is far superior.

Cross References:

- Psalm 37:1–4 "Do not fret because of evildoers... trust in the Lord."
- Romans 8:18 "The sufferings of this present time are not worth comparing..."
- 2 Corinthians 4:17 "This light momentary affliction is preparing us for an eternal weight of glory."

Verse 3

"For you shall be delivered from the judgment of sinners, and the sinners shall be brought into judgment and be destroyed before you."

Commentary:

This is a promise of **deliverance for the righteous** and **destruction for the wicked**. The faithful will escape God's wrath, while sinners, no matter how safe they feel now, will be judged publicly and justly.

- Psalm 1:5–6 "Sinners will not stand in the judgment... the Lord watches over the way of the righteous."
- Revelation 20:11–15 The final judgment and the lake of fire.
- Matthew 13:43 "Then the righteous will shine like the sun..."

"And the wise shall see, and the children of the earth shall understand all the words of this book, and know that their riches shall not be able to save them in the overthrow of their sins."

Commentary:

The **truth of this book (Enoch's writings)** will eventually be recognized. The wise will perceive its message, and even the unlearned ("children of the earth") will realize that **wealth cannot deliver them** from God's judgment. Riches are powerless before sin's consequences.

Cross References:

- Proverbs 11:4 "Wealth is worthless in the day of wrath."
- Luke 12:20–21 "This very night your life will be demanded from you."
- James 5:1–3 "Weep and wail because of the misery coming upon you..."

Verse 5

"Woe to you, sinners, when you oppress the righteous in the day of violent trouble, and burn them with fire: you shall be recompensed according to your works."

Commentary:

A **woe** (judgment announcement) is declared against those who **persecute the righteous**, especially in times of tribulation. Burning may be literal or symbolic of martyrdom. The message is clear: **justice will come**, and it will be **proportional to the evil done**.

Cross References:

- Revelation 6:9–11 The souls of the martyrs crying out for justice.
- 2 Thessalonians 1:6 "God is just: He will pay back trouble to those who trouble you."
- Romans 2:6 "He will repay each person according to what they have done."

Verse 6

"Woe to you, you obstinate of heart, who watch in order to devise wickedness: therefore shall fear come upon you and there shall be none to help you."

Commentary:

This is a condemnation of **premeditated sin**—those who **plot evil** in their hearts. Their hardness leads to destruction. When judgment comes, **no one will deliver them**, and fear will grip them.

Cross References:

• Proverbs 6:18 – "A heart that devises wicked schemes..."

- Isaiah 57:21 "There is no peace... for the wicked."
- Matthew 24:51 "He will cut him to pieces... with the hypocrites, where there is weeping..."

"Woe to you, you sinners, for your words of iniquity: and for the deeds of your hands which your godlessness has wrought; in blazing flames burning worse than fire shall you burn."

Commentary:

This verse ties together **words and actions**—both are judged. The imagery of "blazing flames worse than fire" points to an **intense spiritual punishment**, likely alluding to the **eternal fire** described in apocalyptic texts.

Cross References:

- Matthew 12:36 "People will give account for every careless word..."
- Revelation 20:15 "Anyone not found in the book of life was cast into the lake of fire."
- Mark 9:43 "Better to enter life maimed than to be thrown into hell..."

Verse 8

"And now, know that from the angels He will inquire as to your deeds in heaven, from the sun and from the moon and from the stars in reference to your sins, because upon the earth you execute judgment on the righteous."

Commentary:

This is poetic and profound: not only are **angels witnesses**, but even **celestial bodies**—the sun, moon, and stars—will testify to human sin. The wicked are guilty not only of evil but of **judging and oppressing the righteous**, reversing divine justice.

Cross References:

- Deuteronomy 30:19 "I call heaven and earth to witness..."
- Job 16:19 "Even now my witness is in heaven."
- Romans 8:22 "The whole creation has been groaning..."

Verse 9

"He will summon to testify against you every cloud and mist and dew and rain; for they were all withheld because of you from descending upon you, and they shall be mindful of your sins."

Commentary:

This verse extends the concept of **creation testifying** against sinners. Rain and dew, normally signs of blessing, are withheld because of sin. Creation itself is in **agreement with God's judgment**, remembering how it was abused or tainted by human evil.

Cross References:

- Amos 4:7 "I withheld the rain..."
- Jeremiah 14:4 "Because the ground is cracked... there has been no rain."
- Genesis 4:10 "Your brother's blood cries out to Me from the ground."

Verse 10

"And now give presents to the rain, that it be not withheld from descending upon you, nor yet the dew, when it has received gold and silver from you."

Commentary:

This is a **sarcastic rebuke**. Enoch implies that sinners think they can **bribe nature or God** with gold and silver. But divine blessing **cannot be bought**. This mocks the **futility of trusting in wealth** to manipulate spiritual laws.

Cross References:

- Proverbs 11:4 "Riches do not profit in the day of wrath."
- Acts 8:20 "May your money perish with you..."
- Psalm 49:7 "No man can redeem the life of another..."

Verse 11

"When the hoarfrost and snow with their chilliness, and all the snowstorms with all their plagues fall upon you, in those days you shall not be able to stand before them."

Commentary:

Enoch ends with a vivid image of **judgment through nature**: snow, frost, and storm represent divine wrath and chaos. When this judgment comes, the wicked will be **powerless** to resist it. Nature itself, aligned with God's justice, will rise against them.

- Isaiah 28:17 "Hail will sweep away your refuge..."
- Revelation 16:21 "Huge hailstones fell from the sky..."
- Job 38:22–23 "Have you entered the storehouses of the snow... reserved for the day of battle?"



Summary of Enoch Chapter 104

This chapter provides **encouragement to the righteous** and **stern warnings to sinners**. Enoch emphasizes that the **righteous** are **remembered in heaven**, while the sinners will face **inescapable** judgment, not only from God but even from creation itself. Wealth cannot protect them, and their actions are recorded daily by angels and even the natural world.



Key Lessons from Chapter 104

- 1. The righteous are known and recorded in heaven.
- 2. Don't envy sinners—their end is destruction.
- 3. God uses both angels and creation as witnesses in judgment.
- 4. Wealth and bribes are useless before divine justice.
- 5. Creation itself reacts to righteousness and sin.



Application

- Rejoice in your **heavenly identity**—your name is written in God's book.
- Live with eternity in view, not moved by the **temporary success of the wicked**.
- Guard your words and actions, for **everything is seen and recorded**.
- Don't rely on wealth—rely on righteousness and faith.
- Be in harmony with God and His creation—don't live in a way that brings it into judgment against you.



The Book of Enoch Chapter 105 – Verse-by-Verse **Commentary**

Verse 1

"In those days the Lord bade them to summon and testify to the children of earth concerning their wisdom: show it unto them; for ye are their guides, and a recompense over the whole earth."

Commentary:

This verse refers to a divine command given to the **holy ones or angels** to **testify to humanity**— especially the righteous—concerning **true wisdom**. These angelic messengers serve as **guides and witnesses**, offering direction and revealing the consequences of people's actions across the earth.

Key Themes:

- Heavenly instruction
- Angelic guidance
- Divine reward and recompense

Cross References:

- Daniel 12:3 "Those who lead many to righteousness will shine like the stars..."
- Psalm 25:12 "Who is the man who fears the Lord? He will instruct him..."
- Hebrews 1:14 "Are not all angels ministering spirits sent to serve those who will inherit salvation?"

Verse 2

"For I and My son will be united with them forever in the paths of uprightness in their lives; and you shall have peace: rejoice, you children of uprightness. Amen."

Commentary:

This is a profound and comforting closing declaration. God promises that **He and His Son** will be **forever united** with the righteous. The mention of "My Son" is **messianic**, pointing toward a divine partnership with the coming Redeemer—interpreted by many early Christian readers as a reference to **the Messiah**.

Those who walk in uprightness are given this promise: **peace, joy, and eternal communion with God and His Anointed One**. This final verse concludes the Book of Parables with a blessing and an affirmation of the **righteous person's eternal destiny**.

Key Themes:

- Eternal fellowship with God and His Son
- Messianic hope
- Joy and peace for the righteous

- John 14:23 "We will come to them and make our home with them."
- Revelation 21:3 "God's dwelling place is now among the people..."
- Psalm 37:37 "Consider the blameless... there is a future for the man of peace."



Summary of Enoch Chapter 105

Chapter 105 serves as a **brief but powerful conclusion**, highlighting:

- The role of angels in instructing humanity
- The assurance of **God's eternal presence** with the righteous
- The **Messianic figure ("My Son")** who shares in the fellowship with God's people
- A call to rejoice and rest in peace for those who walk uprightly

This chapter encapsulates the main themes of the Book of Enoch: **divine justice**, **heavenly wisdom**, the destiny of the righteous and the wicked, and the eventual union between God, His Son, and the faithful.



🔦 Key Lessons from Chapter 105

- 1. God sends messengers to teach and guide His people.
- 2. Wisdom and righteousness lead to eternal peace.
- 3. God and His Son will dwell eternally with the upright.
- 4. True peace is the inheritance of the faithful.
- 5. Rejoicing and rest await those who walk in righteousness.



Application

- Seek and follow **God's wisdom**, not the world's.
- Walk in **uprightness**, knowing your reward is eternal fellowship with God.
- Rejoice, even in suffering—**God has promised peace** to His people.
- Honor the Son—He is the one with whom the righteous will dwell forever.
- Be encouraged: the end of the righteous path is not sorrow, but **union**, **joy**, **and everlasting life**.

The Book of Enoch Chapter 106 – Verse-by-Verse **Commentary**

"And after some days my son Methuselah took a wife for his son Lamech, and she became pregnant by him and bore a son."

Commentary:

The narrative begins with **Methuselah arranging a marriage** for his son Lamech. This union results in the birth of a child, who is later identified as **Noah**. The context is calm and typical—until the child is born, and events take a supernatural turn.

Cross References:

• Genesis 5:28–29 – "When Lamech had lived 182 years, he had a son... he named him Noah."

Verse 2

"And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and his eyes beautiful. And when he opened his eyes, he lighted up the whole house like the sun, and the whole house was very bright."

Commentary:

The baby (Noah) is described in **otherworldly terms**. His **skin color**, **shining eyes**, and **radiance** suggest that he is **no ordinary human**. His birth is accompanied by **supernatural signs**, possibly symbolic of purity, divine favor, or an angelic nature.

Cross References:

- Matthew 17:2 Jesus' face "shone like the sun" at the Transfiguration.
- Revelation 1:14 The Son of Man's hair was "white like wool."
- Daniel 10:6 A heavenly being with glowing appearance.

Verse 3

"And thereupon he arose in the hands of the midwife, opened his mouth, and conversed with the Lord of Righteousness."

Commentary:

This is a miraculous statement: the newborn **speaks immediately**, and his first conversation is with **God**. This emphasizes his **divinely appointed mission** and perhaps foreshadows his **righteousness** in the generation to come.

- Luke 1:15 John the Baptist will be "filled with the Holy Spirit even from his mother's womb."
- Genesis 6:9 "Noah was a righteous man... and he walked with God."

"And fear came upon all who saw him, and all who heard his voice were afraid, and they fled and told it to their father Lamech."

Commentary:

The miraculous signs accompanying the child's birth cause **fear and confusion**, even among close family members. His behavior is **so unusual** that people assume something supernatural or even dangerous is at work.

Verse 5

"And his father Lamech was afraid of him and fled, and came to his father Methuselah."

Commentary:

Even Lamech, Noah's father, is **terrified** by what he sees. Instead of rejoicing, he flees to his own father, **Methuselah**, for guidance—highlighting the deep concern this unusual birth stirs.

Verse 6

"And he said to him: 'I have begotten a strange son, diverse from and unlike man, and resembling the sons of the God of heaven; and his nature is different and he is not like us, and his eyes are as the rays of the sun, and his countenance is glorious."

Commentary:

Lamech believes that his son is **not fully human**, perhaps even a **descendant of the angels**, which recalls the Watchers and Nephilim from earlier chapters (e.g., Enoch 6–7). This fuels his anxiety, as such beings were associated with **judgment and corruption**.

Cross References:

- Genesis 6:2 "The sons of God saw that the daughters of men were beautiful..."
- Enoch 7:1 The angels beget giants (Nephilim) with women.

Verse 7

"And it seems to me that he is not sprung from me but from the angels, and I fear that in his days a wonder may be wrought on the earth."

Commentary:

Lamech's fear deepens. He suspects that his son may be a product of **divine or angelic intervention**, and he **prophetically senses** that a major event (likely the Flood) will occur in Noah's lifetime.

"And now, my father, I am here to petition you and implore you that you may go to Enoch our father and learn from him the truth, for his dwelling is among the angels."

Commentary:

Lamech urges Methuselah to seek out **Enoch**, who by this point has been **taken up by God** and now **dwells among the angels** (see Genesis 5:24 and Enoch 12–16). This shows that Enoch was considered a **source of divine wisdom and insight** even after his earthly life.

Verse 9

"And when Methuselah heard the words of his son, he came to me to the ends of the earth; for he had heard that I was there, and he cried aloud, and I heard his voice and I came to him. And I said unto him: 'Behold, here am I, my son, wherefore have you come to me?'"

Commentary:

The narrative now shifts to Enoch's voice. Methuselah finds Enoch at the ends of the earth (possibly the heavenly realm or a distant hidden place) and calls out to him. Enoch responds with warmth and readiness to reveal truth.

Verse 10

"And he answered and said: 'Because of a great cause of anxiety have I come to you, and because of a disturbing vision have I approached."

Commentary:

Methuselah expresses his **deep concern** about Noah's birth. He refers to it as a "vision" because the child's nature is **so supernatural** that it feels like a prophetic experience.

Verse 11

"And now, my father, hear me: unto Lamech my son there has been born a son, the like of whom there is none, and his nature is not like man's nature; and the color of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white wool; and his eyes are like the rays of the sun, and he opened his eyes and thereupon lighted up the whole house."

Commentary:

Methuselah repeats the miraculous signs and physical traits of Noah's birth, describing him with the

same **heavenly and glowing imagery**. The repetition underscores the **significance and mystery** of Noah's identity.

Verse 12

"And he arose in the hands of the midwife and opened his mouth and blessed the Lord of heaven."

Commentary:

Again, the child's immediate blessing of God upon birth signifies his **extraordinary righteousness and calling**. This mirrors the character we later see in Noah, who alone is found righteous in his generation (Genesis 6:9).

Verse 13

"And his father Lamech became afraid and fled to me, and did not believe that he was sprung from him, but that he was in the likeness of the angels of heaven; and behold I have come to you that you may make known to me the truth."

Commentary:

Methuselah confirms Lamech's suspicion: this child may be of **angelic origin**. The fear stems from past experience with fallen angels (Watchers), but they seek **clarity from Enoch**, God's trusted prophet.

Verse 14

"And I, Enoch, answered and said to him: 'The Lord will do a new thing on the earth, and this I have already seen in a vision and made known to you; for in the generation of my father Jared some of the angels of heaven transgressed the word of the Lord."

Commentary:

Enoch affirms that something **unprecedented is about to happen**—a reference to the coming **Flood**. He reminds Methuselah of the past **rebellion of the Watchers**, linking it to the present danger and God's plan to purify the earth.

Verse 15

"'And behold, they commit sin and transgress the law, and have united themselves with women and commit sin with them, and have married some of them, and have begotten children by them."

Commentary:

This recalls the **core narrative of Enoch chapters 6–8**: the Watchers defied God by taking human wives and fathering the **Nephilim**, a race of giants and corrupt beings. Their sin introduced **widespread wickedness**.

Verse 16

"And a great destruction shall come upon all the earth, and a deluge shall come and destroy all that is on it."

Commentary:

Here, Enoch clearly predicts the **Flood**, describing it as a **divine judgment** to cleanse the earth from the effects of angelic corruption and human violence.

Cross References:

- Genesis 6:13 "I am going to put an end to all people..."
- 2 Peter 2:5 "He did not spare the ancient world..."

Verse 17

"And now make known to your son Lamech that he who has been born is in truth his son, and call his name Noah; for he shall be left to you, and he and his sons shall be saved from the destruction which shall come upon the earth on account of all the sin and all the unrighteousness, which shall be consummated on the earth in his days."

Commentary:

Enoch reassures Methuselah that the child **is truly Lamech's**, not of angelic descent. He gives him the name **Noah**, meaning "rest" or "comfort," and reveals that **he and his family will survive the coming Flood** as God's chosen instruments of preservation.

Cross References:

- Genesis 5:29 Lamech names him Noah, saying "He will comfort us..."
- Genesis 6:18 "But I will establish My covenant with you..."

Verse 18

"And after that there shall be still more unrighteousness than that which was first consummated on the earth; for I know the mysteries of the holy ones; for He, the Lord, has shown me and informed me, and I have read (them) in the heavenly tablets."

Commentary:

Even after the Flood, sin will return. Enoch, through divine revelation and heavenly books, knows that human rebellion will continue. This points to the **enduring need for redemption** beyond mere judgment by water.

Cross References:

- Genesis 8:21 "The inclination of man's heart is evil from his youth."
- Revelation 20 Evil persists until final judgment.



Summary of Enoch Chapter 106

Chapter 106 narrates the **miraculous birth of Noah**, whose shining appearance and speech at birth alarm his father Lamech. Methuselah consults Enoch, who reveals that Noah is not of angelic origin but a chosen vessel of God, destined to survive the Flood and preserve life. The chapter blends apocalyptic vision, prophecy, and family lineage in a dramatic affirmation of God's plan.



🔦 Key Lessons from Chapter 106

- 1. God chooses and prepares His servants before their calling is revealed.
- 2. The righteous may appear strange or misunderstood to the world.
- 3. God reveals His plans to the faithful (like Enoch).
- 4. Even after judgment, the human heart remains in need of redemption.
- 5. God preserves a remnant for His purposes—even in a wicked generation.



The Book of Enoch Chapter 107 – Verse-by-Verse Commentary

Verse 1

"And I saw written on them that generation upon generation shall transgress, till a generation of righteousness arises, and transgression is destroyed and sin passes away from the earth, and all manner of good comes upon it."

Commentary:

Enoch refers to what he read in the **heavenly tablets**—a record of God's plans and judgments. He sees that many generations will continue in sin, but eventually, a righteous generation will arise. This

points to both the immediate context of Noah and a **future messianic hope**. Sin will not last forever—**God will ultimately purify the earth**.

Cross References:

- Genesis 6:5 "Every inclination of the thoughts of the human heart was only evil all the time."
- Isaiah 65:17 "Behold, I will create new heavens and a new earth..."
- Revelation 21:1 "Then I saw a new heaven and a new earth..."

Verse 2

"And now, my son, go and make known to your son Lamech that this son who is born is in truth his son, and that this is no lie."

Commentary:

This continues the reassurance given in Chapter 106. Enoch tells Methuselah to assure Lamech that **Noah is truly his biological son**, and not a child of fallen angels. Despite Noah's supernatural appearance, his origin is pure, and he is **chosen by God** for a holy purpose.

Cross References:

- Genesis 5:29 "He named him Noah and said, 'He will comfort us..."
- Psalm 139:14 "I am fearfully and wonderfully made..."

Verse 3

"And when Methuselah had heard the words of his father Enoch—for he had shown to him everything in secret—he returned and showed them to him, and called the name of that son Noah; for he will comfort the earth after all the destruction."

Commentary:

Methuselah accepts Enoch's message and returns to **comfort Lamech with the truth**. They name the child **Noah**, meaning "rest" or "comfort." This reflects both Enoch's prophecy and Lamech's own words in Genesis 5:29. Noah's life will bring **relief to a cursed world**—not just physically through survival, but spiritually by continuing the line of righteousness.

- Genesis 6:8–9 "Noah found favor in the eyes of the Lord."
- Hebrews 11:7 "By faith Noah... condemned the world and became heir of the righteousness..."



Summary of Enoch Chapter 107

This short chapter **confirms Noah's divine purpose and lineage**, calming the fears of Lamech and reiterating that God will judge the wicked but **preserve a righteous remnant**. It foretells a future in which sin is eradicated and righteousness is established, laying the foundation for both the Flood and the eventual renewal of the earth.



🔦 Key Lessons from Chapter 107

- 1. God reveals His plans to the faithful (like Enoch).
- 2. The righteous will arise in the midst of a sinful world.
- 3. God comforts and preserves His chosen, even in judgment.
- 4. Names in Scripture often reflect divine purpose—"Noah" = rest/comfort.
- 5. There is hope beyond destruction—God's goal is restoration.



Application

- **Trust in God's promises**, even when circumstances seem uncertain.
- Believe that God has a plan for the righteous, even in a wicked generation.
- Like Methuselah and Lamech, be open to divine revelation and reassurance.
- Rest in the truth that **God remembers**, names, and preserves His own.
- Look ahead with hope: God will ultimately destroy sin and bring righteousness to the earth.



📜 The Book of Enoch Chapter 108 – Verse-by-Verse **Commentary**

Verse 1

"Another book which Enoch wrote for his son Methuselah and for those who will come after him, and keep the law in the last days."

Commentary:

This verse introduces a separate writing of Enoch, addressed to Methuselah and to future generations —especially those who will be faithful **in the last days**. The chapter is both **personal and prophetic**, with a clear end-time focus, encouraging the righteous across all ages.

- 2 Timothy 3:1 "But mark this: There will be terrible times in the last days."
- Daniel 12:4 "Seal the book until the time of the end..."

"You who have done good shall wait for those days till an end is made of those who work evil, and an end of the might of the transgressors."

Commentary:

The righteous are told to **wait patiently**, for the time is coming when **evil will be ended**. This is a call to endurance and trust in God's justice. The power of the wicked is temporary and will be broken.

Cross References:

- Psalm 37:7–9 "Be still before the Lord and wait patiently for Him..."
- Revelation 14:12 "This calls for patient endurance on the part of the people of God..."

Verse 3

"Wait until sin has passed away, for their names shall be blotted out of the books of the holy ones, and their seed shall be destroyed forever, and their spirits shall be slain."

Commentary:

This verse describes the **total erasure of the wicked**—their names removed from the heavenly records, their offspring destroyed, and their **spirits condemned**. It's a picture of **final judgment and eternal separation from God**.

Cross References:

- Revelation 3:5 "I will never blot out the name of that person from the book of life..."
- Psalm 69:28 "May they be blotted out of the book of life..."
- Matthew 10:28 "Fear Him who can destroy both soul and body in hell."

Verse 4

"They shall cry and make lamentation in a place that is a chaotic wilderness, and in the fire shall they burn; for there is no earth there."

Commentary:

This is a vivid description of **hell or eternal punishment**—a barren, chaotic place devoid of life or stability. The wicked will **lament in fire**, echoing the imagery of **outer darkness and fiery judgment** found throughout Scripture.

Cross References:

- Isaiah 66:24 "Their worm will not die, nor will their fire be quenched..."
- Matthew 25:41 "Depart from Me, you cursed, into the eternal fire..."
- Revelation 20:15 "The lake of fire is the second death."

Verse 5

"And I saw there something like an invisible cloud; for by reason of its depth I could not look over it, and I saw a flame of fire blazing brightly, and things like shining mountains circling and sweeping to and fro."

Commentary:

Enoch describes a **vision of the afterlife**, likely the place of punishment. The **cloud, fire, and shining mountains** symbolize awe, danger, and the overwhelming **power of divine judgment**. The swirling imagery points to a **spiritual realm beyond human comprehension**.

Cross References:

- Ezekiel 1:4 "A great cloud with fire flashing forth continually..."
- Hebrews 12:29 "Our God is a consuming fire."
- Revelation 4:5 "Flashes of lightning, rumblings and peals of thunder..."

Verse 6

"And I asked one of the holy angels who was with me and said to him: 'What is this shining thing? For it is not a heaven but only the flame of a blazing fire, and the voice of weeping and crying and lamentation and strong pain."

Commentary:

Enoch seeks understanding from an angel, discerning that this is **not a heavenly place**, but a place of **suffering and judgment**. The combination of **blazing fire** and **weeping voices** confirms it as a **realm of punishment** for the wicked.

- Luke 16:24 "I am in agony in this fire."
- Matthew 13:42 "Throw them into the blazing furnace, where there will be weeping..."
- Revelation 14:10–11 "They will be tormented with burning sulfur..."

"And he said unto me: 'This place which you see—here are cast the spirits of sinners and blasphemers and of those who work wickedness, and of those who pervert everything that the Lord has spoken through the mouth of the prophets—even the things that shall be."

Commentary:

The angel confirms this is the **abode of the condemned**: the **sinners, blasphemers, and those who reject God's Word**. Especially emphasized are those who **twist prophetic truth**, showing the seriousness of corrupting divine revelation.

Cross References:

- 2 Peter 2:1 "False teachers... will secretly introduce destructive heresies..."
- Jude 1:13 "Wandering stars, for whom blackest darkness has been reserved forever."
- Matthew 5:19 "Whoever breaks one of the least of these commandments and teaches others..."

Verse 8

"For some of them are written and inscribed above in the heaven, in order that the angels may read them and know that which shall befall the sinners and the spirits of the humble, and of those who have afflicted their bodies and been recompensed by God."

Commentary:

There are **heavenly records** documenting both the **sins of the wicked** and the **faithfulness of the humble**. God sees all, and the angels are **witnesses to both reward and judgment**. The "affliction of their bodies" refers to **righteous suffering**, **fasting**, **or persecution** endured by the godly.

Cross References:

- Malachi 3:16 "A book of remembrance was written before Him..."
- Hebrews 11:37–38 Saints "destitute, persecuted, and mistreated..."
- Matthew 6:18 "Your Father who sees in secret will reward you."

Verse 9

"And of those who have been put to shame by wicked men: who loved God and loved neither gold nor silver nor any of the good things which are in the world; but gave over their bodies to torment."

Commentary:

The righteous are described as those who endured **shame**, **poverty**, **and suffering** for the sake of their

love for God. They rejected worldly riches, choosing instead the **eternal reward**. This paints a picture of **self-denial and martyrdom**.

Cross References:

- Hebrews 11:25–26 Moses chose to be "mistreated along with the people of God..."
- Matthew 6:19–21 "Do not store up for yourselves treasures on earth..."
- Romans 8:18 "The sufferings of this present time are not worth comparing..."

Verse 10

"Who, since they came into being, longed not after earthly food, but regarded everything as a passing breath, and lived accordingly; and the Lord tried them much, and their spirits were found pure that they might bless His name."

Commentary:

These faithful ones lived with **eternal perspective**, viewing life as **temporary** and earthly goods as **passing vapor**. They were **tested by trials**, but God found them **pure in spirit**, and they are now able to **bless His name** forever.

Cross References:

- Philippians 3:8 "I consider everything a loss... that I may gain Christ."
- James 1:12 "Blessed is the one who perseveres under trial..."
- Matthew 5:8 "Blessed are the pure in heart, for they shall see God."

Verse 11

"And all the blessings destined for them I have recounted in the books; and He has assigned them their reward, because they have been found to be such as loved heaven more than their life in the world; and though they were trodden under foot of wicked men and experienced abuse and reviling from them and were put to shame."

Commentary:

Enoch assures us that the **blessings of the righteous are recorded** in heaven. Their great reward is certain because they **valued heaven above this life**. Though persecuted and dishonored by the world, they will be **vindicated by God**.

- Luke 6:22–23 "Blessed are you when people hate you... Rejoice... your reward is great in heaven."
- Revelation 2:10 "Be faithful unto death, and I will give you the crown of life."

• 2 Timothy 4:8 – "A crown of righteousness is laid up for me..."

Verse 12

"The Lord prepared this for them and wrote it down, that their name might not be blotted out from before His face; and all those who are not found written in the Book of Life shall be destroyed."

Commentary:

This final verse affirms the **eternal remembrance of the righteous**. Their names are secure before God. Those not found in the **Book of Life**—a record of the redeemed—will face destruction. This echoes the ultimate separation between the **saved and the lost**.

Cross References:

- Revelation 20:12–15 "Anyone whose name was not found written in the book of life was thrown into the lake of fire."
- Daniel 12:1 "Everyone whose name is found written in the book will be delivered."
- Psalm 69:28 "May they be blotted out of the book of life..."



Summary of Enoch Chapter 108

Chapter 108 provides a **powerful conclusion** to the Book of Enoch. It describes the **final judgment**, the **torment of the wicked**, and the **glory of the righteous**. It emphasizes that **heaven keeps record**, that the righteous will be vindicated, and that **those who suffer for God will receive eternal reward**. It's a call to faithfulness, endurance, and eternal perspective.



🕓 Key Lessons from Chapter 108

- 1. The righteous are remembered; the wicked are erased.
- 2. Earthly suffering for God's sake leads to eternal reward.
- 3. The Book of Life is real—only the names found in it will be saved.
- 4. God keeps detailed records of both good and evil.
- 5. Heaven is the inheritance of those who reject the world for God.



- Live for eternity, not for temporary gain.
- Endure persecution and shame for righteousness' sake—it's not forgotten.
- Strive to have your name written in the **Book of Life** by faith and obedience.
- Love heaven more than your own life on earth.
- Praise God for His justice, mercy, and the eternal reward of the righteous.

Conclusion to the Book of Enoch

The **Book of Enoch** is one of the most remarkable and compelling ancient texts outside the traditional biblical canon. Though not considered Scripture by most modern denominations, its influence on early Jewish thought, the New Testament, and the apocalyptic imagination of the Church Fathers is undeniable.

Spanning visions, prophecies, heavenly journeys, and moral exhortation, the book provides a multi-layered revelation of divine truth through the eyes of Enoch, the seventh from Adam—a man who "walked with God and was not, for God took him" (Genesis 5:24).



Q Core Themes of the Book of Enoch

1. The Fall of the Watchers (Chs. 1–36):

Enoch recounts how certain angels, or "Watchers," descended to earth, corrupted humanity, and fathered the Nephilim giants. Their rebellion introduces widespread sin and violence. God judges them severely, imprisoning them in darkness and promising a coming flood to cleanse the world.

2. The Parables of the Elect One (Chs. 37–71):

This section reveals the figure of the **Son of Man**, also called the **Elect One**, who is **pre**existent, righteous, and destined to judge the kings and mighty ones of the earth. This messianic vision profoundly shaped later Christian understanding of Christ's identity and role.

3. Astronomical and Cosmological Insights (Chs. 72–82):

Enoch is shown the structure of the heavens, the movements of the stars, the calendar of God, and the spiritual significance of time and seasons. These chapters emphasize divine order and contrast it with the disorder of sin.

4. Warnings and Promises (Chs. 83–105):

A series of dreams and prophecies reveal the history and future of Israel, from Adam to the Messianic kingdom. God promises that the righteous will be vindicated, and the wicked will **perish**. The names of the faithful are recorded in heavenly books.

5. The Birth of Noah and the Flood (Chs. 106–107):

Enoch prophesies about the coming **deluge**, the role of **Noah**, and the temporary restraint of evil. Yet, he also warns that sin will rise again, and only the final judgment will bring complete justice.

6. Final Judgment and Reward (Ch. 108):

The book ends with a vision of eternal **punishment for the wicked** and **glory for those who love God**, forsake the world, and endure shame for righteousness' sake. Their names are preserved forever in the **Book of Life**.

The Spiritual and Prophetic Significance

The Book of Enoch speaks powerfully to **the justice of God**, the **reality of spiritual warfare**, and the **certainty of judgment and reward**. It affirms:

- God sees and records everything.
- No injustice is forgotten.
- The righteous will shine like the stars.
- The wicked will be held accountable.
- A Messiah will come to rule in truth.

This is not merely ancient literature—it is a **call to holiness**, a **warning to the rebellious**, and a **comfort to the faithful**. Its prophetic insights echo in Jesus' teachings, the book of Revelation, and the writings of Peter, Jude, and John.

Why the Book of Enoch Still Matters

- 1. It reveals the seriousness of sin and rebellion.
- 2. It helps us understand angelology, spiritual warfare, and divine justice.
- 3. It strengthens faith in God's ultimate plan for the righteous.
- 4. It highlights the preexistence and majesty of the Messiah.
- 5. It prepares us to live righteously in a corrupt world.

🔚 Final Reflection

Though the world often favors the wicked and mocks righteousness, **Enoch's visions remind us that heaven is watching**. Books are being written. Prayers are being heard. Justice is on its way. And for

those who love God and live for eternity, **there is a kingdom coming** where tears will be wiped away, evil will be no more, and **the Son of Man will reign forever in righteousness**.

Let every reader of Enoch be encouraged: **Walk with God, as Enoch did**, and you too shall be found faithful in the day of the Lord.

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.