

I ENOCH,
SKY-TRIPPER

The True Names, True Terms Translation

Accounting for the Coptic Notes, as well as
The English Translations of Isaac and Laurence & the
Latest Editions of the Dead Sea Scrolls,
Excising redundancies and clarifying errors, yet
Leaving the names, titles & technical terms
of the Hebrew standing.

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The True Names Translation

I ENOCH, SKY-TRIPPER

The True Names, True Terms Translation

by Jackson Snyder

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*I know of a mystery.
I have read the shamaya tablets.
I have seen the sacred books.
I found written therein an inscription about the ones
For whom all goodness, joy, and admiration is prepared;
Written down for the ruachim of those who died in obedience.
Manifold good will be given you in exchange for your work;
Your fate is abundantly better than that of any living soul.
In a blazing light, I will bring forth
Those who love My Sacred Name.
I will seat them upon shamaya-thrones.
There will they dazzle timelessly,
For YHWH judged them obedient.*

- 1 Enoch 103:2,3; 1 Enoch 108:13

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*The Enochian Priestly Calendar and the Enochian Perpetual 364 Day Sabbath & Festal Calendar are diagrammed, explained and available for free download at this link: www.JacksonSnyder.com/enoch.

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GLOSSARY

Enoch = Enoch, the Sky-tripper. Properly spelled **Chanoch**, the protagonist's name is also rendered **Chenoch** or **Hanoch** elsewhere. In this edition, we return to the traditional rendering of the name for the sake of clarity. The name is related to the Hebrew word chochmah which means wisdom. Enoch is portrayed in this book as a "Son of Man" and benevolent mediator of wisdom and Torah between the Authority in the sky and humankind.

*Many of the English words used in traditional translations of Enoch have been redefined over time by common use and church tradition. In an effort place the story back into its original world, we have converted the following words and phrases in **bold** to transliterated Hebrew. The reader may cut out this Glossary to use as a reference.*

adam, bnei adam, benim-am = humans in general, children of the earth.

ahava, ahavot = love, beloved.

aritz, aritzim = tyrants, overseers, slave-drivers.

b'ruchah, barchu = blessing, bless!

bachar, Bacharim = chosen one, chosen ones = the elect.

basar, besorah = meat, flesh, body; or a 'body' of news: an announcement.

ben, beni, bnei = son (of), my son, children of.

Ben-Adam = the Son of Man, one who ascends and descends the shamayim and mediates divine wisdom.

benim-am or **a'am** = children of the people = the people of YHWH of Elohim.

chattah, Chattaim (khat-ah-EEM) = sin, sinners, the lawless, Torahless collective.

cherub, cherubim = sword, messengers with swords.

chesed, chesedah = mercy, favor, loving-faithfulness.

chochmah, Chochmah (HOKE-mah) = wisdom; often personified as Enoch.

devarim = words, in a book or a speech.

echad = one, first, united, as one (Deuteronomy 6:4, the Shema).

El, Elohim, Elyon = (AYL-oh-heem) Strong, Mighty One(s): the Most High.

gadol, hagadol = great; the great, loud, strong, high.

gibbor, gibborim = tyrants, despots.

ha'aretz = the (beautiful) land, the earth, the world.

hazon = a revelation, apocalypse, dream vision.

hinneh = look! behold!

ir, irim = (Chaldee) watcher messengers, same as *ophanim*.

kavod, Kavod = radiance, Shekinah, glory, fame, esteem, radiance, presence of YHWH.

kol chattach = all trespassers of the Law; all sin.

marah = 1. disobey, disobedience, rebellion. 2. bitter, bitterness.

malach, malachim = supernatural messengers, those who may dwell in the higher dimensions.

mamlach, mamlachot = kingdom, realm, regime, reign; realms.

marot & mashalim = visions & parables (or comparisons).

mayim = seas.

melek, melekim = ruler, rulers of realms; kings.

merqavah, merqavot = a vehicle(s); a land or sky rover; literally, wind-ball, orb or car; traditionally, chariot.

mishpat = justice, judgment.

mishpocha = family, generation.

nefesh, nefeshim = one's being, beings.

nephil, nephilim = fallen, fallen ones = malachim 'fallen' from sky to the ground.

olam va-ed, l'olam = timelessly; through the ages.

ophanim = messengers full of eyes: the watchers; same as *irim*.

qadosh, qodesh, Qadoshim = set apart, those devoted to YHWH & keeping Torah; traditionally, *holy, holy ones, saints*.

rab, rabbi, rabbim = great, my great one(s).

racham = compassion, mercy, care.

rephaim = the descendants of Nephilim and gibborim: ogres, giants (not raphaim, which are *healers*).

The True Names Translation

Rosh of Yomim = Head of Days.

ruach, ruachim = spirit, spirits; also, wind, breathe, breeze; but usually spirits.

seraph, seraphim = burning messengers; fiery malachim.

Shaddai = YHWH, the Strong One; Overpowerer, Almighty One - able to loose or destroy. Also, *nurturer*, but not so much in this work.

shalom = pause, peace, security, restfulness.

shem, shemi = name, my name.

shema, shema'eni = listen; "Listen to me and do as I say!"

shama = obedience, listening then doing.

shamaya, shamayim = shamaya, shamayim; *sky, skies, dimensions of space-time*. Enoch is a Shamayim tripper.

sheol = the pit, the rather undefined place of the dead.

shatan, shatanim = adversary, enemies, (satan).

teraphim = idols and house gods.

teshuvah = a turning around or changing of mind toward righteousness.

tzadik, tzadikim = commoners who have kept the Torah of YHWH.

tzedekah = righteousness; keeping Torah.

yachad, yahad = together, in one accord, in *echad*.

yelad, yeladim, yeladim-ha-a'am = child, children, the children of humankind.

YHWH = the Tetragram, abbreviating the divine name Yahweh / Yahuəh.

zachenim = ancient ones, elders, 'beards.'

zerah = 1) scarlet, 2) genetic seed or germ.

Book I: The Marot and Mashalim

Fate of Chataim verses Tzadikim

1 Enoch 1

1 *These are* the words of Enoch's blessing by which he blessed the Bacharim and Tzadikim; those 2 living in the day of trouble when all the corrupted and immoral are to be removed. He took up his mashal and said,

Enoch, a Tzadik whose eyes were opened by Elohim, saw the vision of the Qadosh One in the shamayim. The malachim showed it all to me! I heard them, and I understood them all. But what I saw is not for this time. It is for a tribe 3 *in a* remote age to come.

I spoke to the Bacharim; I took up my mashal about them *with these words*:

El Shaddai ha Qodesh will come out of His dwelling. 4 The timeless Elohim will tread through the land, *even* upon Mount Sinai. He will appear from His camp in the strength of His might from the shamaya of shamayim. 5 He will strike everyone with fear; even the Irim will quake. All over the world, great horror and trembling will seize them all; 6 for the high mountains will be shaken down and the high hills will be made low. *Such* will melt like wax before the flame; 7 the land will be torn in half. All upon it will perish, for the verdict will be against all.

8 Yet He will make shalom with the Tzadikim and protect the Bacharim. Chesedah will be upon them, since they will all belong to El. They will prosper so to bless *others*. He will help them all. Light will appear to them, and He will make shalom with them. But 9 Hinneh!

He comes with ten thousands of His Qadoshim to execute justice for all: to convict and destroy the Chataim for crimes committed in rebellion, including all the hard sayings they have spoken against Him.¹

1 Enoch 2

1 Observe everything that takes place in the shamayim, how the *planets* do not change their orbits, and the light-bearers in the shamayim, how they all rise and set in order, each in its season, and 2 do not contravene against their appointed order. Look to the land; heed the things that take place upon it from start to finish, see how steadfast they are, how none of *their ways* on the earth 3 vary. Take in all these works of El! Observe summer and winter: how the whole land is filled with water; how the rain lies upon it; the clouds and dew.

¹ Jude 15.

1 Enoch 3

Observe how, in the winter, all the trees seem as though *dead*. They withered and shed all their leaves – except fourteen trees that do not lose their foliage, but retain the old for two to three years until the new comes.

1 Enoch 4

Again, observe the days of summer – how the sun is above the land *yet* over against it. You seek shade and shelter because of the sun's heat, and the land also burns with growing heat. So you cannot walk on sod or rock because of its heat.

1 Enoch 5

1 See how the trees cover themselves with green leaves and fruit. Why do you not pay attention? Know about all His works! Recognize how the One who always lives has made all things so. 2 All His works continue in the same way from year to year and h'olam va-ed. *Mind* all the assignments they complete for Him! Their missions never change, but *remain* just how El has ordained – and so it is done! 3 See how the waters and rivers flow to their finish and never vary from His mitzvot?

4 As for you, you have neither dedicated yourselves nor fulfilled YHWH's mitzvot;² instead, you have turned away, proudly saying harsh words against His greatness with your impure lips. O, you hard-hearted ones! You will find no shalom! 5 For this, you will regret all your days to the utmost. The years of your lives will *quickly* pass away. The times of your ruination will be multiplied by constant disgust; no chesed will you find! 6 In those days, your *acts* will *insure* that your names are abominable to the Tzadikim for all time. By your *own names* you will be cursed by all who curse; all lawless Chataim will curse by you – for you will be a curse.

Yet all the *rest* will rejoice; there will be every chesed and shalom and leniency – even forgiveness of disobedience. There will be yeshua³ available to them, and plenty of light. But for all you lawless, there will be no yeshua; a curse will remain on you all.

7a Yet for the Bacharim, all will be light and joy and shalom. They will inherit the land. 8 The highest chochmah will be conferred on them; they will all live *well* and never commit a crime again by disobedience or pride, for all those with chochmah will be humble. 9 They will not go astray again, nor will they commit chatah all their days, nor will they die by divine anger or wrath. They will complete the *full* number of their

² YHWH of Elohim= the name and title of the Mighty One of Israel. Pronounced Yahweh or Yahuah, the abbreviation is known as the Tetragram, or “four letters.” The Ethiopic, translated generically as “the LORD of Spirits,” has an equivalent meaning.

³ Yeshua = rescue.

lives' days. Yea, they will increase in shalom, while their joyful years will be multiplied toward continuous happiness and shalom all their days.

Fall of malachim

1 Enoch 6

1,2 So it happened, when the benim-am multiplied, beautiful and wholesome daughters were born. So the malachim, these children of the shamaya, saw them and lusted for them. They said to one another, Come on, let us choose wives from the yeladim-ha-am 3 and spawn our *own* yeladim.

Semyaza, their chief, said to them, I am afraid you will not 4 all agree to do this and I will have to pay the penalty of a great chattah alone.⁴ They all answered him, saying, We will all swear an oath, binding ourselves by vows 5 not to abandon *our* plan; we will fulfill it. So together they swore, binding themselves 6 by vows.

There were two hundred in all; they descended into Ardos, the summit of Mount Armon in Yared's lifetime. (They called it Mount Armon because they had sworn 7 and bound themselves by curses upon it.)⁵

These are the names of their chiefs: Semyaza, the ruler of them all, and Arakeb, Rameel, Tamel, Ramel, Danel, Ezeqel, Baraqyal, 8 Asel, Armaros, Batarel, Ananel, Zaqeel, Sasomaspeel, Kestarel, Turel, Yomayol, Arazyal. These are their rulers of tens and all the rest.⁶

1 Enoch 7

1 With these, all the other *malachim* took themselves wives, each choosing one, and they began to go in to them and defile themselves with them. They taught them charms 2 and spells; and the cutting of roots to make them skillful with herbs.

⁴ Semyaza = "name of rebellion" or "my name Aza(zel)" (*shemi aza*).

⁵ Armon = Mount Hermon – "Cursed Mountain." A cavern at the bottom of Mt. Hermon, known as "Mouth of Ba'al" in Banias, is believed to be the exit point for the malachim that fell upon the summit then through the mountain.

⁶ E. Isaac's list of Nephilim from Charlesworth, 1983. Meanings to the best of my sources: Arakeb = arranger, contender (?), Rameel = El's exalted, Tamel = El's perfection, Ramel = El's height, Danel = El's judge, Ezeqel = El's strength, Baraqyal = El's lightning, Asel = El's destroyer, Armaros = the deception, Batarel = El's follower, Ananel = El's favor, Zaqeel = El's little one, Sasomaspeel = El's angry name, Kestarel = El's sworn (?), Turel = El's seeker, Yomayol = YHWH's day, Arazyal = El's cedar. Some of these definitions here and in the rest of this volume are from D. A. DeSola, *Proper Names Etc. Occurring in the Book of Enoch*, 1852.

They 3 became expectant; they bore great rephaim whose heights were three (thousand) ells. They used up 4 all the provisions. When the benim-am could no longer sustain them, these ogres turned 5 and devoured them. They started to commit crimes against birds, beasts, reptiles, 6 fish, and *then* to eat one another's bodies – even drinking the blood.⁷

It was at this point that the earth laid an accusation against these lawless ones.

1 Enoch 8

1 Azazel⁸ taught them to make swords, knives, shields and breastplates, and made known to them earth-metals and the skill of working them for bracelets and other jewelry; also, the use of antimony⁹ (for coloring the eyelids) along with all types of precious stones and 2,3 prescriptions for dyeing. *From these teachings*, there arose great disobedience. The benim-am were led astray; they committed immorality; they became corrupted in all their ways.

Amasras taught cursing and root-cutting; Armaros, curse-lifting. Baraqiyal *taught* star-signs; Kokararel, star-patterns; Ezeqeel, cloud-lore; Araqiel, land-signs; Shamsiel, sun-signs; Tamel, star-signs; and Asderel, moon-pathways.¹⁰

As the benim-am perished, they cried out – and their cry went up to the shamayim.

The four malachim to YHWH l'olam

1 Enoch 9

1 Then Michael, Uriel, Raphael, and Gavriel¹¹ looked down from the shamayim and saw much blood being 2 shed on the earth, and all the lawlessness wrought thereupon. They said to one another: 'This emptied world carried the voice of wailing up to the shamaya-gates.' 3 Now qadosh shamaya-dwellers state their case to you, saying, 'Bring our cause 4 before the El Elyon!'

And they said to YHWH l'olam: 'Ruler of Rulers, El of Elohim, Melek of Melekim, Ancient of Days; Your Kavod Throne *is* before all the families 5 h'olam va-ed, and Your name *is* qadosh and wonderful and blessed to all

⁷ Blood drinking is one of the most serious of Torah breaches – Leviticus 17.

⁸ Azazel = Leviticus 16:8*ff. ez ozel*: "goat that departs," or (e)scape-goat.

⁹ Antimony = An element (#51), a brittle, silver-white crystalline metal.

¹⁰ Amasras = the corruption-gatherer, Armaros, the deceiver, Baraqiyal = mighty lightning, Kokararel = El's star, Ezeqeel = El's strength, Araqiel = El's contender; Shamsiel = El's sun (shamash), Tamel = El's perfect, and Asderel (?).

¹¹ Michael = like El; Uriel = El's mighty (or light-bearer); Raphael = El's healer; and Gavriel = El's champion.

h'olam va-ed! You have formed all and have power over all. All are naked and open in Your sight. You see all, 6 and nothing can hide from You.

'You see what Azazel has done, the one who taught all marah¹² in the world and revealed the ageless mysteries kept in shamayim, all that 7 the benim-am have been striving to learn? *You see* Semyaza, the one You gave the authority to rule over his peers? 8 They all have gone into the daughters of ha'aretz and have lain with 9 *them*, defiling themselves and revealing all manner of corruption to them. These women have 10 given birth to rephaim;¹³ the whole land has filled up with blood and disobedience on their account.

'And now, hinneh! the nefeshim of the dead are calling out, making their case to the shamaya-gates. Their laments have ascended and cannot be stopped because of the lawless works 11 wreaked upon the earth. But you (Elyon) know all events before they happen. Though You know them, You allow them, but You do not tell us what to do about them.'

Elyon to Uriel to Lamech

1 Enoch 10

1 Then spoke the Elyon – the Qadosh and Exalted One. *Elyon sent Uriel to Lamech's son, 2 saying:* 'Go to Noach and tell him in My Name, "Sir, hide yourself away!" Then reveal the approaching end to him: a deluge will come suddenly 3 upon the land and 2b the whole of it will be destroyed. Aye, the floods will obliterate everyone. Now teach *Noach* how he may escape 4 so that his zerah might be preserved for all *future* families of the world.'

YHWH to Raphael regarding Azazel

Then YHWH spoke to Raphael again: 'Bind Azazel hand and foot, and cast him into the darkness. Make a mouth 5 in the desert of Dudael and pitch him in. Lay rough and jagged rocks on him, blanket him with darkness, and let him remain there h'olam va-ed. Cover his face so he cannot 6,7 see the light. Then on the great Day of Judgment, Azazel will be cast into the fire.¹⁴

'Then heal the lands that the Nephilim¹⁵ have corrupted. Proclaim the restoration of the earth – that they might heal the plague – so all the yeladim-ha-am might not perish by the hidden *knowledge* the 8 Irim have revealed and taught their offspring. The entire world has been corrupted 9 by the works taught by Azazel: blame him for kol-chattah.¹⁶

¹² Marah = rebellion or disobedience.

¹² Rephaim = ogres, giants; not to be confused with *raphaim*, *healings*.

¹⁴ Leviticus 16:8.

¹⁵ Nephilim = fallen ones.

¹⁶ Kol-chattah = all blame for criminal intent and behavior.

YHWH to Gavriel concerning the Bnei-ra

Then YHWH spoke to Gavriel: ‘Proceed against the illicit and degenerate – against the bnei-ra¹⁷ – even the bnei-Irim – from among the benim-am and make them go away. Send them against each other so they may destroy one another in 10 combat. They will not be granted length of days. No appeal to you will be granted them or to their fathers on their behalf. They hope to live timelessly, but 11 each will live but five hundred years.’

YHWH to Michael concerning Semyaza and the unclean

Then YHWH spoke to Michael: ‘Go, bind Semyaza and his ilk who have joined with women and thus defiled themselves 12 in all their uncleanness. When their yeladim have slain each other and they have seen the ruin of those they love, chain them tightly for seventy generations in the deepest storehouses of the earth, until the day of their judgment and conflagration, a verdict that 13 will consume them h’olam va-ed.

The fire pit

‘In those days they will be led to the fire pit, 14 to the anguish and confinement that will be timeless. Whoever else is condemned to perdition will be bound together with them until the end of 15 *their* family-line. Then decimate the ruachim¹⁸ of all the corrupt bnei-Irim, for 16 they have victimized the bnei-adam. Destroy all filthiness from the face of ha’aretz and let every evil work end so the planting of obedience and truth may commence. This will ultimately prove to be a blessing, for works of obedience and certainty will surely be planted in verity and joy, and agelessly.

The rebound of the Tzadikim on ha’aretz

17 ‘Then all who are Tzadikim will escape and will continue¹⁹ until they have brought forth yeladim by the thousands. They will complete all their days, their youth and their old age, in perfect shalom.

18 ‘Then will the whole land be turned over²⁰ by obedience, be planted with trees, 19 be filled with blessings! Only all the pleasing trees will be planted, and vines also; the vineyards will yield an abundance of wine. Each measure of seed sown will yield a thousand, and each measure of olives will yield 20 ten presses of oil.²¹

¹⁷ Bnei -ra = children of evil or of an evil god.

¹⁸ ruachim = spirits, spiritual beings (that cannot be killed); 2. winds.

¹⁹ continue = stay alive.

²⁰ turned over = tilled.

²¹ This passage is purportedly quoted in the Gospel of the Hebrews.

‘Cleanse the land from all oppression, of all lawlessness, from all crime and disobedience. Destroy all the uncleanness wrought upon the earth. 21 Then all the yeladim-ha-am will become tzedekah, and all tribes 22 will offer Me adoration and will praise Me; yes, all will worship Me. Since the land will be cleansed from all defilement of chattah, from all condemnation, from all torment, I will never again send *such judgment* upon it from begetting to begetting and h’olam va-ed.”

1 Enoch 11

1 ‘In those days, I will open the storage tanks of blessing in the shamayim, to pour 2 them down on ha’aretz for the work and labor of the yeladim-ha-am. ‘Emet and shalom will be bound together throughout all the days of the world, and throughout all the mishpachot-l’adam. *Amein.*’
22

Dream vision: intercession for malachim

1 Enoch 12

1 Before these things, Enoch was hidden, and not one of the benim-am knew where, 2 or where he lived, or what had become of him; for his concern was with the Irim, and his days were with the Qadoshim.

3 I, Enoch, was blessing YHWH’s majesty, even the Melek h’Olam,²³ and hinneh! the Irim 4 called me “Enoch the Reporter” and said to me, ‘Enoch, reporter for the shamayim – GO!²⁴ Declare to the Shamaya-Irim who have abandoned the heights (separating the timeless realm) and have defiled themselves with women, doing as the yeladim-am and taking 5 wives:

“You have caused great destruction on the earth, so you will have no shalom or forgiveness.” 6 Since they so delight in their issue, they will witness their beloved executed and lament over their destruction. They will implore the Olam ha Ba, but ‘no chesed nor shalom will *they* be granted.”²⁵

1 Enoch 13

1 Enoch went forth and disclosed: ‘Azazel, you will have no shalom! A severe sentence has gone forth 2 against you; to put you in chains, and you will not be tolerated nor have any request granted to you because of the lawlessness you have taught, and because of all the devious, illegal, immoral *behaviors* you have displayed to the benim-am.’

²² ‘emet = truth. Mishpachot = families.

²³ Melek ha Olam = Melek / Ruler of the Ages.

²⁴ Shama = obedience; hearing with the intent of doing.

²⁵ Olam ha Ba = the Eternal One in His Reign.

Then I went and spoke to the *Irim* 4 all together. They were all afraid; fear and trembling seized them. They begged me to draw up a petition for them so they might be granted²⁶ forgiveness – that I might read it in the presence 5 of YHWH of the heights. For from there on, they could not speak *with Him* nor lift up their 6 eyes to the shamayim because of their shameful crimes for which they had been condemned.

Still I wrote out their petition and the prayer (about their ruachim and their individual deeds), and their 7 *other* requests – that they should have forgiveness and long life. And I went off and sat down at the waters of Dan, in the land of Dan, southwest of Armon. I read their petition until I fell 8 asleep.

And hinneh, a dream came to me, and visions fell down upon me, and I saw a mishpat-hazon, and a voice bid *me* tell *the dream* to the yeladim of shamayim to warn them. 9 When I awoke, I went to them, and they were all gathered together, weeping in 10 ‘Avelsyail²⁷ – their faces covered. I recounted to them all the visions that I had seen in sleep, and I began to speak words of shama and reprimand to the Irim who left the shamayim.²⁸

1 Enoch 14

1 This is the book of the Words of Tzedekah and of the reprimand of the eternal Irim in accordance 2 with the command of the Qodesh Shaddai of that vision. I saw in my sleep what I will now tell with a tongue of flesh, and my mouth’s breath: that El Shaddai has given *the tongue* to 3 converse and the heart to understand. As He has created and given to humankind the power to recognize chochmah’s word, so He has also created me and given me the power of rebuking 4 the Irim of the shamaya-yeladim.

I told them, I wrote out your petition, and in my vision, it appeared that your petition would not be granted to you all the days of timelessness, and that judgment 5 has finally been passed upon you. No, your petition will not be granted to you.

And from now on you will not ascend into the shamayim. The decree has gone forth that you be imprisoned in the ground, 6 to bind you for all the world’s days. You will see the destruction of your beloved offspring and you will have no pleasure in them, but they will fall before 7 you by the sword. Your petition on their behalf will not be granted, nor your own petition – even though you weep, pray, and recite all the words contained in my 8 written decree.

²⁶ Lit., ‘find.’

²⁷ ‘Avelsyail = land between Lebanon and Seneser.

²⁸ Shamayim = shamayim.

This is the vision shown me: Clouds invited me, a mist summoned me, the course of the stars and the lightning sped *past* and hastened me, the ruachim 9 made me fly, lifting me upward, bearing me into the shamaya. I ascended up until I neared a wall built of crystals and surrounded by fiery flames. It all began to terrify 10 me. I went into the fiery flames and neared a large house built of crystals. The house walls and floors were like a mosaic of crystals. Its foundation was 11 *also* crystal. Its ceiling was like the path of stars and lightning, and between them were 12 fiery cherubim, and their shamayim were as *waters*. A flaming fire surrounded the walls, and its 13 doorways blazed with fire.²⁹ I entered into that house; it was as hot as fire and as cold as ice. There 14 were no delights of life inside.

Fear covered me; trembling got hold of me. As I quaked 15 and trembled, I fell on my face. I saw another vision, and hinneh! There was a second house, greater 16 than the other; and the door stood open before me, built entirely of flames of fire. In every respect *this house* so excelled in splendor, magnificence, and size, that I cannot describe to 17 you its majesty and area. Its floor was of fire. Above it was lightning and the pathway 18 of the stars. Its ceiling was flaming fire as well.

I looked and saw a high throne in there. Its appearance was as crystal and the wheels as the blazing sun; then there was a vision of 19 cherubim. From beneath the throne came streams of flaming fire so that I could not look 20 there. The Kavod ha Gadol³⁰ sat there, and His clothing shone more brightly than the sun and 21 was whiter than any snow. None of the malachim could enter. They could not behold His face because 22 of His magnificence and radiance; neither could any flesh stand up to look at Him. The flaming fire was around and about Him, and a great fire stood before Him. None could get near Him: and though ten thousand times 23 ten thousand *stood* before Him, yet He needed no counsel. The Qadoshim 24 near to Him did not leave by night nor depart from Him.

Until then, I had been face down, trembling; and YHWH called me with His own mouth. He said to me, "Come closer, 25 Enoch, and hear My word." Then one of the qaddoshim came to me and awakened me. He made me arise and *we* approached the door together. I bowed my face.

1 Enoch 15

1 He answered and said to me (and I heard His voice): "Fear not, Enoch, you *who are the tzadik*³¹ 2 and reporter of obedience: approach and hear my voice. Then go, say to the Shamaya-Irim, those who have sent you to intercede for them:

²⁹ Fire: a metaphor for brightness and light wherever the context supports it.

³⁰ Kavod ha Gadol = Shekinah, or the *glowing* personifying YHWH of Elohim.

³¹ A tzadik = a righteous Torah-keeper.

“You should intercede for people and not people 3 for you! Why have you left the high, separated, and timeless shamayim, to lie with women, to defile yourselves with the daughters of adam, to take yourselves wives? Why have you imitated the 4 benim-am and procreated ogres as sons? Since you were high, multi-dimensional, living the timeless life, why have you defiled yourselves with the blood of women? Why have you intermingled with the dam-basar?³² Like the yeladim-ha-am, why have you lusted after body and blood as do those who die 5 and vanish?

“I have given *men* wives so they might infuse them and conceive 6 children by them, so nothing might be lacking for them on the earth. You were formerly 7 ruachim, living the timeless life, and immortal – *unlike* all the families of the world. I have not appointed wives for you! As for the shamaya-ruachim, in the shamayim is to be their dwelling.

8 “And now these monsters, who are formed from ruach and basar, will be called ruachim ha-ra³³ on 9 the earth, and on the earth will their abode be.³⁴ Ruachim ha-ra have proceeded from their bodies because they are born from bnei-adam and from Irim – *the latter* were to be separate – but now their beginnings and primal origins are *mixed*. 10 Therefore they will be ruachim ha-ra on the earth, and ‘evil spirits’ will they be called.

“As for the shamaya-ruachim, they will stay in the shamayim; but as for the land-bound ruachim, those born on the earth, *the* land will be their abode. These monstrous ruachim will afflict, oppress, havoc, attack, do battle, ruin, and work destruction upon the *whole* world. Though ruachim ha-ra need no food, yet they still 12 hunger and thirst *mightily*; and they offend. These ruachim will *always* rise up against the yeladim-ha-am and especially against women, because they proceeded from them.”

1 Enoch 16

1 “Ever since the days of the slaughter, destruction, and death of these ogres, their ruachim left their nefeshim and basarim to destroy with impunity.³⁵ They will destroy until the age and day of 2 the great judgment’s conclusion, the judgment of the Irim and the unbelieving alike. Yes, they will be wholly consumed. And now (YHWH continued), as for the Irim who sent you to intercede for them, those who had inhabited the shamayim, *I say*, ‘You have been in the shamayim all right, but all the mysteries had not yet been revealed to you. You only knew what was worthless! In the stiffness of your hearts, you have only made known to these women what is of no account, and through these

³² Dam-basar = blood and body.

³³ Ruachim ha-ra = evil spirits, demons, ghosts, ghouls.

³⁴ The origin of demons, ghosts, ghouls.

³⁵ The spirits leave both soul and body.

mysteries women and men work much evil on the earth. 4 So say to them, “You *will* never have shalom.””

Tripping: Earth and Sheol

1 Enoch 17

1 Then they carried me to a place where the inhabitants were like flaming fire. 2 When they wished, they appeared as men.³⁶ They brought me to the place of darkness, and to a mountain – the apex reached to the shamaya. I saw the places of the *great* lights and the star treasures; and those of thunder, even in the depths, all that lightning like 4 a fiery bow and arrows in the quiver, or a fiery sword.

They took 5 me to the living waters, and to the fire of the west that receives every setting sun. I came to a river of fire – the fire flows like water and discharges itself into the Great Sea³⁷ towards 6 the west. I saw great rivers and came to the Great River and to the Great Darkness, and 7 into the place where no person may walk. I saw the mountains of winter’s darkness, and 8 where all the deep waters flow. I saw the mouths of all the rivers of the earth, even the mouth of the deep.

1 Enoch 18

1 I saw the treasures of the ruachim: I saw how He had furnished the whole creation 2 and the firm foundations of the earth with them. I saw the earth’s cornerstone: I saw the four 3 ruachim that bear the earth, waters, and shamayim. I saw how the ruachim stretch out the shamaya vaults, and have their station between shamaya and earth: these are the shamaya pillars. 4 I saw the shamaya ruachim that turn and bring the circle of the sun and 5 all the stars to their setting. I saw the ruachim upon the earth carrying the clouds.

I saw the paths 6 of the malachim. I saw at land’s end the firmament of the shamayim above. I proceeded and saw a place that burns day and night, where there are seven mountains of magnificent stones, 7 three toward the east, and three toward the south. Those toward the east were of colored stone, one of pearl, one of jacinth; and those toward the south were of red stone.

8 But the middle *mountain* reached to the shamayim like Elohim’s throne, of alabaster, and the apex of the 9,10 throne was of sapphire. I saw a flaming fire. Beyond these mountains is the end of the whole world; there the heavens were complete.

I saw a deep abyss, with columns of shamayim’s fire, and among them I saw columns of fire fall – these were beyond measure and all alike to 12

³⁶ Seraphim, malachim of flaming fire.

³⁷ Great Sea = Mediterranean Sea.

the height depth. Beyond that abyss, I saw a place that had no firm arch of shamaya above, and no firmly founded land beneath it. There was no water on it, and no 13 birds; it was a wasted and horrible place.

I saw there seven stars like great burning mountains, 14 and the malach said to me (once I had inquired regarding them), ‘This place is the end of shamayim and ha’aretz: it has become a prison for the stars and all the shamaya-bound host. The stars that roll over *in* the fire have contravened the commandment of YHWH since the beginning of 16 their rising, because they did not come forth at their appointed times. He was wroth with them and bound them until their guilt should be completed – for ten thousand years.’

1 Enoch 19

1 Then Uriel said to me, ‘Here will stand the malachim who have joined with women. Their ruachim, assuming many different shapes, are defiling to humankind, and will lead them astray into sacrificing to demons as gods. *Here they stay* until the day of the great judgment. 2 They will endure punishing until their lives are finished. The women of the malachim who 3 went astray will become *as* jackals.’³⁸

I, Enoch, I alone saw the vision of the end: and no one will see as I have seen.’

Names of seven qadosh malachim

1 Enoch 20

1,2 These are the names of the qadosh malachim who watch:

Uriel, one of the qadosh malachim, who is 3 over the world and over Tartarus.³⁹ Raphael, one of the qadosh malachim, who is over the ruachim of the benim-am. 4,5 Raguel⁴⁰, one of the qadosh malachim who takes vengeance on the world of celebrities. Michael, one 6 of the qadosh malachim, is set over the best part of the benim-am and over chaos. Saraqael⁴¹, 7 one of the qadosh malachim, who is set over the ruachim who commit spiritual chattah. Gavriel, one of the qadosh 8 malachim, who is over Paradise, serpents, and Cherubim. Remiel⁴², one of the qadosh malachim, whom Elohim set over those who arise.

³⁸ Jackals (tenim) – carcass-eaters. Some translators have “sirens,” women-like bird combinations that eat carcasses as do vultures. Damien’s mother (*The Omen*) was a jackal.

³⁹ In Greek lore, Tartarus is the underground prison of fallen angels / titans. The word is used once in the NT – 2 Peter 2:4.

⁴⁰ Raguel = El’s shepherd or friend.

⁴¹ Saraqael = El’s hissing.

⁴² Remeel = El’s exaltation.

Tripping: horrifying abyss, prison of malachim

1 Enoch 21

1,2 Then I went forth to where things were chaotic. I saw something horrible: neither 3 shamayim above nor a firm foundation on earth, but a place frenzied and terrifying. I saw 4 seven shamaya stars bound together in it, like great mountains, and burning with fire. Then 5 I said, 'For what chattah are they bound, and why have they been cast in here?'

Then said Uriel, one of the qadosh malachim, who was with me, and was chief over them, 'Enoch, why 6 do you ask, and why are you so eager for the truth? Here is the number of the shamaya stars who have transgressed the instruction of YHWH, bound for ten thousand years, 7 until the time required by their crimes is fulfilled.'

From there I went to another place that was still more ghastly than the former, and I saw a horrible thing: a great fire that burned and blazed. The place cracked as far as the abyss and filled with huge descending columns of 8 fire. Neither its full extent nor magnitude could I see, nor could I even guess. I said, 'How 9 terrifying is the place; how horrifying to look upon!'

Then Uriel, one of the qadosh malachim who was with me, answered and said to me, 'Enoch, why have you such fear and panic?' 10 I answered, 'Because of this frightful place, and because of the spectacle of pain.' And he said to me, 'This place is the malachim prison; they will be confined herein h'olam va-ed.'

Caves of Nefeshim

1 Enoch 22

1 Then I went to another place: *to* the rock-hard mountain. 2 Four caves were in it, deep, wide, and very smooth. How smooth are the caves and deep and dark to behold!

(1)⁴³ 3 Then Raphael, one of the qadosh malachim who was with me, answered and said to me, 'These caves have been created for this very purpose, that the ruachim of the nefeshim of the dead should 4 assemble inside, yes! All the nefeshim of the benim-am assemble here.⁴⁴ These places have been made to receive them until the day of their judgment and their appointed season; *that is*, until the great judgment *falls* on them.'

I saw a dead man complaining, 5 and his voice went forth to the shamayim as he retched. I asked Raphael (the malach who was 6 with

⁴³ There appears to be four divisions of the dead, this being the first.

⁴⁴ The spirits of the souls of the dead.

me), I said to him, 'This ruach who complains, whose is it? Whose voice goes forth and complains to the shamayim?' 7 He answered me saying, 'This is the ruach who went forth from Chavel, whom his brother Qayin⁴⁵ slew, and he makes his case against him until his zerah is destroyed from the earth, and his zerah is eradicated from the zeraim of the benim-am!'

(2) 8 Then I asked about it, and about all the caves, 'Why is one separated from the other?' 9 He answered and said to me, 'These three have been made so the ruachim of the dead might be separated. A division has been made *on account of* the ruachim of the Tzadikim, indicated by the bright spring of 10 water therein.

(3) 'It has been made for Chattaim when they die and are buried in the land; judgment has not yet been executed on them during their 11 lifetime. Here their ruachim will be set apart in this great pain until the great Day of Judgment and punishment and torment of those who curse h'olam va-ed, *exacting* retribution on their ruachim. There 12 He will bind them up h'olam va-ed.

(4) 'Such a division has been made for the ruachim of those who complain, who made confession *resulting in* their destruction, when they were slain in the days 13 of the Chattaim. Such has been made for the ruachim of the benim-am who were not Tzedekah but Chattaim, who were complete in transgression, and of the transgressors they will be companions: but their ruachim will not be slain in the Day of Judgment nor will they be raised from there.'

14 I blessed the venerable YHWH and said, 'Blessèd be Eli, YHWH of Obedience, who rules h'olam va-ed.'⁴⁶

Fiery lights in the shamayim

1 Enoch 23

1,2 From there I went to another place to the west of the earth's end. I saw a restless, burning 3 fire. It flashed on without ceasing, never pausing from its regular course day or night. 4 I asked, saying, 'What is this that never rests?' Then Raguel, one of the qadosh malachim who was with me, answered me and said, 'This course of fire that you have seen is the western fire; it pursues all the shamaya light-bearers.'

Seven mountains of the northwest and the tree of life

1 Enoch 24

1 From there I went to another place in the earth, and *Raguel*⁴⁷ showed me a mountain range of 2 fire that burned day and night. I went on

⁴⁵ Chavel, Qayin = Abel and Cain, Genesis 4.

⁴⁶ Eli (ayl-EE) = My Strong One, who is YHWH of Elohim.

beyond it and saw seven magnificent mountains, all differing one from another. And the stones were magnificent and beautiful, magnificent as a whole, of radiant appearance and splendid exterior: three towards the east, one founded upon the other, and three towards the south, one upon the other, with ravines, deep and rough, not one 3 joined with any other.

The seventh mountain was in the midst of these, though it was higher. 4 It resembled a throne's seat. Fragrant trees surrounded the throne. Among them was a tree such that I had not yet smelled; neither was any *tree* among them like it. It had a fragrance beyond all fragrance, and its leaves and blooms and wood never wither. 5 Its fruit is beautiful, resembling the dates of a palm.

Then I said, 'How beautiful is this tree, and fragrant; its leaves are fair and its blooms very delightful in appearance.' 6 Then answered Michael, one of the qadosh malachim ha gadol who was with me, chief of *malachim*.

1 Enoch 25

1 He said to me, 'Enoch, why do you ask me about the fragrance of the tree, 2 and why do you wish to learn the truth?' Then I answered him saying, 'I wish to 3 know about everything, but especially about this tree.' He answered saying, 'This high mountain you have seen, with the summit like Elohim's throne; it is His throne! *Here is* where the Qadosh Shaddai, YHWH of Kavod, the Timeless Melek, will be seated when He descends to visit 4 the earth with good things.

'As for this fragrant tree: no mortal is permitted to touch it until the great judgment, when He will take vengeance on all and bring *everything* to its consummation, *and* 5 h'olam va-ed. It will then be separated and given to the Tzadikim. Its fruit will be food for the Bacharim. It will be transplanted to the Qadosh place, to the Hekel of YHWH,⁴⁸ the Timeless Melek.⁴⁹

6 'They will celebrate with joyful tones
As they enter in that sacred place.
Sweet – its fragrance permeates their bones.
Long – for them, to live on solid space.
Land – the life their faithful fathers knew.
Ev'ry day is filled with uncursed grace;
Tragedy no longer to pursue.'⁵⁰

⁴⁷Raguel = friend (or shepherd).

⁴⁸Hekel = Temple.

⁴⁹Qadosh place = the inner courts of the Temple of YHWH.

⁵⁰Lit., 'They will celebrate with joy and cheer as they enter in that sacred place. Sweet, its fragrance permeates their bones. Long, for them, the life on

7 Then I blessed the Elohim of Kavod, the Timeless Melek, who has prepared such things for the Tzadikim. He has created for them *that which he* promised to give them.

A marvelous find

1 Enoch 26

1 I went from there to earth's core and saw a blessed place: there were 2 trees with branches growing and blooming from a dismembered branch. I saw a radiant mountain there, 3 and underneath it to the east was a stream. It flowed towards the south. I saw in the east another mountain yet higher, and between them a deep, narrow 4 ravine. A stream ran through, there underneath the mountain. To the west was another mountain, lower than the former and not so high. There was a deep and dry ravine between them. There was another deep and dry ravine at the farthest point of the three mountains. All the ravines were deep and narrow, of hard rock, and no trees were planted in 6 them. I marveled at the rocks and at the ravine; yes, I marveled very much.

Valley of the cursed

1 Enoch 27

1 Then said I, 'For what purpose is this: the blessed land entirely filled with trees, and this: *the* 2 accursed valley between?' Then Uriel, one of the qadosh malachim with me, answered and said, 'This cursed valley is for those who are accursed h'olam va-ed. Here all the cursed will be gathered together, those who utter indecent words with their own lips against YHWH, and speak roughly of His Kavod. Here will they be gathered together, and 3 their place of judgment. In the last days, the spectacle of lawful judgment will confront them in the presence of the Tzadikim forever: here will the merciful bless YHWH of Kavod, the Timeless Melek. 4 In the days of judgment over the former, they will bless Him for mercy in accordance with 5 what He has assigned them *to do*.'

Then I blessed YHWH of Kavod and broadcast His reputation, and I praised Him wonderfully.

Tripping to the east

1 Enoch 28

1 From there I went towards the east, into the middle of the desert mountain range, and 2 I saw a wasteland. *Then* there was a solitary place,

solid space of the land, the life your fathers lived. In their days will be no grief or plague; Tragedy and pain will ne'er come near.'

full of trees and foliage. Water gushed forth from 3 above, rushing like an abundant canal. It flowed towards the northwest and caused clouds and dew to ascend on every side.

1 Enoch 29

1 I went to another place in the desert, approaching east of this mountain 2 range. There I saw aromatic trees exhaling the fragrance of frankincense and myrrh. These trees were similar to the almond tree.

1 Enoch 30

1,2 Beyond these, I went very far east, and I saw another place: a valley full of water. 3 Therein was a tree that had an odor like the fragrant trees such as the mastic. On the sides of those valleys I saw aromatic cinnamon. Beyond these I proceeded *yet further* east.

1 Enoch 31

1 I saw other mountains, and among them were groves of trees. From them flowed forth 2 nectar called sarara and galbanum.⁵¹ Then beyond these mountains I saw another mountain east of the ends of the earth, upon which were aloe trees, and all the trees were full 3 of stacte,⁵² being similar to almond-trees. I burned some, and it smelled sweeter than any sweet-smelling odor.

1 Enoch 32

1 After these fragrant odors, as I looked towards the north over the mountains, I saw seven mountains full of choice nard and fragrant trees, cinnamon and pepper. 2 From there I went over the summits of all these mountains, far eastward, passing above the Erythraean Sea and much farther on, passing over the malach Zotiel.⁵³

So I came to the Gan Mishma'at.⁵⁴ 3 From afar *I saw* trees more numerous than *the last*. *There were* two large trees there, very great, beautiful and splendid and magnificent; also the tree of knowledge, of which they eat the very special fruit and thereby recognize great chochmah. 4 This tree is like the fir in height and its leaves are like those of the Carob tree. Its fruit 5 is like the clusters of the vine, very beautiful, and the fragrance of the tree penetrates afar.

Then 6 I said, 'How beautiful is the tree, and how attractive is its appearance!' Then Raphael, the qadosh malach who was with me, answered me and said, 'This is the Tree of Chochmah, of which your aged

⁵¹ Sarara = tropical *breu* tree harvested for resin. Galbanum, a gum resin used for a drug or incense; Exodus 30:34.

⁵² Stacte = the resin of the balsam tree.

⁵³ Erythraean Sea = Red Sea and the northwest Indian Ocean. Zotiel = Blaze of Elohim.

⁵⁴ Gan Mishma'at = Garden of Obedience.

father and mother before you have eaten, and they learned chochmah. Yes, their eyes were opened, and they knew they were naked, so they were driven out of Gan-Eden.'

1 Enoch 33

1 From there I went on to the earth's end and there saw great creatures, each different from the other; and birds also, different in appearance and beauty and voice, each different from the other. To the east of those creatures, I saw the earth's end upon which the shamayim 2 rest, with the windows of the shamayim open. I saw how the stars come forth in the shamaya. 3 I counted windows through which they proceed; I wrote down all their outlets, of each individual star, according to their number and their names, their courses and their positions, and their 4 seasons and their months; all as Uriel the qadosh malach showed me. He showed all things to me and wrote them down for me, even their names, their rules and their regimens.

Tripping to the north

1 Enoch 34

1 From there I went towards the north to the earth's end; I saw a great and 2 wonderful mechanism. Here I saw three water windows open in the shamayim; through each of them proceed north winds. When they blow there is cold, hail, frost, 3 snow, dew, and rain. Out of one window, they blow for good. But when they blow through the other two windows, it is with violence and suffering on the earth; yes, they blow violence!

Tripping to the west

1 Enoch 35

1 From there I went towards the west, to the earth's end, and there saw three shamaya windows open as I had seen in the east; the same number of windows, and the same number of outlets.

Tripping to the south

1 Enoch 36

1 From there I went to the south to the earth's end and there saw three open shamaya windows. 2 Dew, rain, and wind come out. From there I went to the east, to the shamaya's end, and saw the three eastern shamaya windows open with smaller windows 3 above them. Through each of these small windows pass stars, which run their courses to the west on the path shown them.

As often as I could see, I always blessed YHWH of Kavod; yes, I continued to bless YHWH of Kavod who has wrought great and glorious

wonders, to show the immensity of His work to malachim, ruachim, and to benim-am, so they might praise His work *on* all His creation, that they might see the work of His might and praise the great work of His hands and bless Him h'olam va-ed.

Book II: Mashalim of the Ben-Adam

Introduction: the chochmah of Enoch

1 Enoch 37

1 The second vision that he saw, the vision of chochma⁵⁵, the same that Enoch of Yared, 2 of Mahalalel, of Cainan, of Enosh, of Seth, of Adam, saw. This is the beginning of the words of chochmah that I lifted up my voice to speak to all earthlings:

‘Shema, you ancient zachenim, and hinneh, you who come after – to all the qadosh devarim 3 I will speak before YHWH of Elohim.’

It was best to declare *them* to the zachenim; but even from those who come after we will not withhold the beginning of chochmah. 4 For up to the present day, such chochmah as I have received (in accordance with my insight) has not been given by YHWH of Elohim in His good pleasure (though 5 He has afforded me timeless life). But three mashalim were imparted to me, and I lifted up my voice and recounted them to those on earth.

The First Mashal: judgment of the corrupted

1 Enoch 38

1 When the congregation of the Tzadikim will appear,
Chattaim will be judged for their chattaim
And will be driven from the face of the earth.

2 When the Tzadik will appear before the eyes of the Tzadikim,
Whose selected works descend from YHWH of Elohim,
Light will appear to the earth-bound Tzadikim and Bacharim.
Where then will the Chattaim stay,
The resting place of those who have denied YHWH of Elohim?
It would have been good for them if they had not been born.

3 When the secrets of the Tzadikim are revealed
And the Chattaim are judged,
When the unrighteous are driven from the presence
Of the Tzadikim and Bacharim:

4 From that time forward, those who hold the land
Will no longer be high and mighty:

⁵⁵ Chochmah = divine wisdom personified in Enoch, whose name is a derivative of the same root word.

They will not be able to regard the face of the Qadoshim,
For YHWH of Elohim has shined His light
Upon the face of the Qadoshim, the Tzadikim, and the Bacharim.
5 Then will melekim and aritzim perish,
Given over into the hands of the Tzadikim and Qadoshim.
6 From then on, no one may seek YHWH's chesed for themselves;
For their life is at an end.

Home of the Tzadikim & Qadoshim

1 Enoch 39

1 In those days, the bachar and qadosh yeladim will descend from the 2 highest shamayim. Their zeraïm will unite with that of the yeladim-ha-am. In those days, Enoch received books of zeal and wrath, and books of disquiet and expulsion.

'Racham⁵⁶ will not be apportioned to them,' says YHWH of Elohim.

3 In those days, a whirlwind carried me off from the ground,
And set me down at the shamayim' end.

4 There I saw another vision: the dwellings of the Qadoshim,
And the resting-places of the Tzadikim.

5 Here my eyes saw their dwellings among His tzadik malachim,
Even their restings among the Qadoshim.

They petitioned then interceded for the yeladim-ha-am;

Obedience flowed before them as waters

And mercy like dew upon the earth:

It is like this among them h'olam va-ed.

6a In that place, my eyes saw the Bachar (Chosen One),
Chosen *from those* of obedience and faith.

7a I saw his dwelling under the wings⁵⁷ of YHWH of Elohim.

6b Obedience will prevail in his days,

The Tzadikim and Bacharim will be numberless before Him h'olam.

7b They will be strong as fiery lights.

Their mouth will be full of b'rakhah⁵⁸

As their lips extol the name of YHWH of Elohim.

⁵⁶ racham = something like mercy or compassion.

⁵⁷ under His wings = could refer to the tassels worn to remind one to keep the Torah.

⁵⁸ B'rakhah = blessings.

Obedience before Him will never fail us;

Our standing will never fall before Him.

8 There I wished to remain,

My ruach longed for such a dwelling-place.

Heretofore, it has been my portion;

My place is set for me before YHWH of Elohim.

9 In those days, I praised and extolled the name of YHWH of Elohim with blessings and commendations because He has destined me for b'rakhah and kavod according to the good pleasure of YHWH of 10 Ruachim. For a long time my eyes saw that place, and I blessed Him and praised Him, saying, 'Barchu et YHWH, and may He receive b'rakhah from the beginning h'olam va-ed.' Before Him there is no ending. He knew before the world was created what is in h'olam ha-ba⁵⁹, and what will be from 12 begetting to begetting. Even sleepers give You b'rakhah: they stand before Your Shekinah and bless, praise, and extol, saying, "Qadosh, qadosh, qadosh is YHWH Eloheinu: He fills the world with 13 ruachim!"

'Here my eyes saw all those who never sleep: they stand before Him and bless and say, 'Baruch atah YHWH! Baruch YHWH kavod malkhuto l'olam va-ed!' Then my face was changed, for I could no longer take it all in.

Four qodesh malachim

1 Enoch 40

1 Afterward I saw thousands of thousands and ten thousand times ten thousand: I saw a myriad 2 beyond number and reckoning; they stood before YHWH of Elohim. On the four sides of YHWH of Elohim I saw four beings who were different from those who never sleep; and I learned their names: for the malach, the one who accompanied me, made known their names and showed me all secrets.

3 I heard the voices of those four as they uttered praises before YHWH of Kavod. 4,5 The first voice blesses YHWH of Elohim h'olam va-ed. I heard the second voice blessing 6 the Bachar One – also the Bacharim who depend on YHWH of Elohim. I heard the third voice praying and interceding for earthlings; imploring in the name of YHWH of Elohim. 7 I heard the fourth voice fending off the shatanim, forbidding them to come before YHWH 8 Elohim to accuse those who live on earth.

After that I asked the Shalom Malach who went with me, who showed me all secrets, 'Who are these four beings I have 9 seen, whose words I have heard and written down?' He said to me, 'This first is Michael, the

⁵⁹ ha ba = the timeless realm of forever.

merciful and patient. The second is Raphael, who is set over all the diseases and wounds of the yeladim-ha-am. The third is Gavriel, who is set over all elohim. The fourth is Phanuel⁶⁰, who is set over teshuvah and those who hope to inherit timeless life. 10 These are the four malachim of YHWH of Elohim and the four voices I heard in those days.’

Rewards of Bacharim and Qadoshim, rebuke of the Chattaim

1 Enoch 41

1 After this, I saw all the secrets of the shamayim: how the mamlach⁶¹ is divided and how the 2 actions of men are weighed in the balance. There I saw the mansions of the Bacharim and Qadoshim; my eyes saw all the Chattaim – those who deny the name of YHWH of Elohim – being hauled away. They could not stay on account, for *they are to endure* castigation *at the hands* of YHWH of Elohim.

Secrets of the universe & wind-ways of the Tzadikim

3 There my eyes saw the secrets of the lightning and thunder, and the secrets of the ruachim-winds⁶², how they are divided to blow over the land, and the secrets of the clouds and dew. There 4 I saw the place they originated to sate the dusty land. There I saw closed storehouses that divide the ruachim-winds, the storehouse of the hail and breeze, the storehouse of the cloud mist, and the cloud *that* hovers over the earth from 5 creation.

I saw the storehouses of the sun and moon, from where they proceed and where they return, and their radiant arrival, and how one is superior to the other, and their stately orbits, and how they do not leave their orbit, and they add nothing to their orbit and they take nothing from it, and they trust each other, in accordance with the vow by which they 6 are bound together.⁶³

First the sun goes forth and traverses his path according to the mitzvah 7 of YHWH of Elohim (mighty is His name h’olam va-ed). After that, I saw *both* the hidden and visible pathways of the moon; how she completes her course by day and night – holding a position opposite *the sun* before YHWH of Elohim.

They give thanks and praise and never rest,

For to them is their thanksgiving *also* rest.

8 The sun changes often for a blessing or a curse;

The moon’s pathway is light to the Tzadikim,

⁶⁰ El’s face.

⁶¹ Mamlach = realm or kingdom.

⁶² Here “ruachim” means “winds.”

⁶³ Throughout the book there is a unifying cosmic covenant.

The True Names Translation

But darkness *is the way of the* Chataim – in the name of YHWH,
Who made a separation between the light and dark,
Divided the ruachim of the benim-am,
And strengthened the ruachim of the Tzadikim,
All in the name of His Obedience.

9 For no malach may obstruct and no power is able to hinder. He appoints a Mediator between them before Him.

Chochmah's dwelling⁶⁴

1 Enoch 42

1 Chochma⁶⁵ found herself no place to dwell;

A home was assigned her in the shamayim.

2 *She* left to make her dwelling | among the yeladim-ha-am.

As rain in a desert | and dew on parched ground,

She found no home *there*.

3 So Chochmah returned to her place | among the malachim.

Disobedience departed.

She found those she did not seek | and stayed with them.

More mysteries of the universe

1 Enoch 43

1 I saw more lightning, even the shamaya-lights, and I saw how He called them all by their 2 names, and how they paid attention to Him. I saw how they are weighed in correct balance according to their proportions of light, the width of their spaces, the day of their appearing, how their revolution produces lightning; their revolutions *are set* according to the 3 number of the malachim, and *how* they *all* trust one another.

I asked the malach who went 4 with me, who revealed what was hidden, 'What are these?' He said to me, 'YHWH of Elohim has showed you their stories *already*. *Hidden still* are the names of the Qadoshim, the benim-am who trust in the name of YHWH of Elohim h'olam va-ed.'

1 Enoch 44

⁶⁴ This section seems to be misplaced.

⁶⁵ Compare with Sirach 24:8. The Creator instructed me (Chochma) ... 'Pitch your tent in Jacob, make Israel your inheritance.'

(I saw something else happen with lightning: some stars rise up to become lightning. They cannot part from their new form *afterward*.)

Second Mashal: fate of the Chattaim

1 Enoch 45

1 And this is the second mashal about those who deny
The name of the Dwelling-place of the Qadoshim and
The name of YHWH of Elohim.

2 ‘They will not ascend into the shamayim;
They will not descend onto the ground.

Such will be the reputation of the Chattaim
Who have denied the name of YHWH of Elohim,
Who are thus preserved for the day of suffering and trouble.⁶⁶

3 On that day, My Bachar One will sit on the Kavod Throne.
He will try their works.

The Bacharim will be in innumerable situations.

3c When they see My Bachar One

3b (Who has called upon Shemi ha Qodesh⁶⁷) –

3d Their nefeshim will grow strong within them.

4 Then will I cause My Bachar One to remain among them.

I will transform the shamayim, and generate a timeless blessing of light.

5 I will transform the land and make it a blessing, too.

But the Chattaim and evil-doers will not set foot thereon.

6 For I have provided shalom to satisfy My Tzadikim.

I have *gathered* them so *they will* stay before Me.

But there is My impending judgment for the Chattaim –

I will obliterate them from the face of the earth.

The Rosh of Yomim, the Ben-Adam⁶⁸

1 Enoch 46

1 There I saw One who was Rosh of Yomim.

⁶⁶ That is, the Chattaim will not be known as sky-trippers.

⁶⁷ Shemi ha Qodesh = My Set-apart Name. This might as well refer to the Bacharim who have called on the Name YHWH of Elohim.

⁶⁸ Head of Days (Rosh of Yomim) is an official title referring to a timeless chief, *ie* YHWH of Elohim. The Ben-adam is the Son of Man / Son of Adam, the one who ascends and descends – the Sky-tripper.

The True Names Translation

His head was white as wool.

With Him was another whose face appeared to be that of a man;

His face was fully favorable, like one of the qadosh malachim.

2 I asked the malach who went with me and showed me all the hidden things about the 3 Ben-Adam. Who was he? Where did he come from? Why did he accompany the Rosh of Yomim?

He answered and said to me,

This is the obedient Ben-Adam;

Obedience lives within Him.

He reveals all hidden treasures,

For YHWH of Elohim has chosen him to so do.

His fate is most important before YHWH of Elohim,

May He stand upright h'olam va-ed!

4 This Ben-Adam whom you have seen

Will pry the melekim and aritzim from their thrones;

Even the powerful from their couches.

He will loosen the reins of the aritzim,

And break the teeth of Chattaim.

5 Then He will take melekim from their thrones and mamlachot,

Because they neither revere nor praise Him,

Nor even humbly acknowledge that their mamlach⁶⁹

Was bestowed upon them.⁷⁰

6 He will put down the faces of the strong

And will fill them with shame.

Darkness will be their dwelling;

Worms their bed.

They will have no hope of rising from their beds,

Because they do not raise the name YHWH of Elohim;

Instead they raise their hands against the Shaddai,

And tramp underfoot the very same land they inhabit.

All their deeds manifest disobedience,

All their power rests upon their riches,

All their faith rests in hand-made gods.⁷¹

⁶⁹ mamlach, mamlachot = reign, kingdom, regime, regimes.

⁷⁰ Like Yahshua v. Pilatus in John 19:11, the point is made that rulers are allowed empowerment by Elohim's exclusive permission.

⁷¹ Like today, those of antediluvian time worship do-it-yourself (DIY) gods.

They deny the name of YHWH of Elohim.

8 They persecute the houses of His congregations,

And the faithful who rely on the name YHWH of Elohim.

Prayer of the Tzadik (The Just One)

1 Enoch 47

1 In those days, the prayer of the Tzadik One will have ascended –
Yea! – even the Tzadik's blood *will have risen* from the land
Before YHWH of Elohim.

2 In those days the Qadoshim who live above, in the shamayim,
Will unite with one voice
And supplicate and pray and praise.

They will *give* todah⁷², and b'rku the name YHWH of Elohim

On behalf of the shed blood of the Tzadik,⁷³

So that the prayer of the Tzadikim may not be for nothing
Before the face of YHWH of Elohim, so that
Judgment may be rendered toward them:

Hence they may not suffer h'olam va-ed.

3 In those days I saw the Rosh of Yomim

When He seated himself upon the His Kavod Throne.

The books of the living were opened before Him:

His shamaya-army and His counselors *below* stood before Him.

4 The hearts of the Qadoshim were filled with joy,

Because the number of the Tzadikim had been offered up,

The prayer of the Tzadik One had been heard,

The blood of the Tzadik One stayed *the hand of* YHWH of Elohim.

The Ben-Adam, Rosh of Yomim, and the judgment

1 Enoch 48

1 There I saw Tzedekah Fountain.

It was inexhaustible!

⁷² todah = thanks.

⁷³ James 5:6: You have condemned and killed the Tzadik; he does not resist you. *The Tzadik* is a special, righteous person from among the Tzadikim. James 5:1-11 has a very similar theme – one who has done right but is treated wrongly.

Many *additional* fountains of choch were around it.

All the thirsty drank of them

And were filled with choch.

They made their homes with the Tzadikim, the Qadoshim & Bacharim.

2 At that *very* hour, the Ben-Adam was named

In the presence of YHWH of Elohim;

His name named before the Rosh of Yomim.

3 Yes, before the sun and the signs were created,

Before the shamaya stars were formed,

His name was named before YHWH of Elohim!

4 To the Tzadikim, he will be a rod –

To steady them so they may not fall.

To foreigners⁷⁴, He will be the light –

The hope of those with heart trouble.

5 All earthlings will fall down and worship before Him;

All will hallel and b'rakhah and celebrate YHWH of Elohim with tehillim⁷⁵.

6 For the Bachar One (*who had been* hidden in His Presence) –

Existed before the creation of the world and *lives* h'olam va-ed.

7 The Chochmah of YHWH revealed Him to the Qadoshim and Tzadikim;

For He has preserved the lot of the Tzadikim.

They have hated, yea, despised this world of defiance,

And have detested all its works and ways

In the name of YHWH of Elohim;

And in His name they are rescued!⁷⁶

Their lives have been in accordance with His good pleasure.

8 In these days, the faces of melekim have become downcast,

As will the *faces of* the mighty landlords because of their actions.

On the day of their anguish and affliction,

They will not be able to save themselves.

'I will give them over into the hands of My Bachar One.'

9 As straw in the fire will they burn before

The face of the Qadoshim:

As lead in water, they will sink before the face of the Tzadik One.

⁷⁴ foreigners = strangers, gentiles; may mean a host of peoples, but probably "other nations." Isaiah 42:6ff. Luke 2:29ff.

⁷⁵ tehillah, tehillim = song, psalms; songs. Like Psalms (Tehillim) 147 – 150.

⁷⁶ "In his name they are saved." Yeshua = saved, rescued.

No trace of them will any more be found.
10 On the day of their affliction, there will be rest on the earth.
The mighty will fall before the Qadoshim and never again rise.
No one will be able to take them in their arms and raise them,
For they have denied YHWH of Elohim and His Anointed One.
May the name of YHWH of Elohim be blessed!

Chochmah of the Tzadik; the utopia of wisdom

1 Enoch 49

1 Chochmah is poured out like water;
And there is no end to honor before Him.
2 For He is mighty in all the secrets of obedience!
Disobedience will disappear as a shadow, it will not continue,
Because the Bachar One stands before YHWH of Elohim.
His kavod is h'olam va-ed;
His might goes out to all succeeding families.
3 'The ruach of chochmah remains in Him.
 The ruach that gives insight;
 The ruach of understanding and of strength;
 The ruach of those who have fallen asleep in obedience.'
4 He will judge secrets!
No one will be able to utter a lying word before Him,
For He is the Bachar One before YHWH of Elohim;
Yea! This One pleases Him.

The reward; equitable justice through racham

1 Enoch 50

1 In those days, the Qadoshim and Bacharim will change –
The days' spotlight will be on them;
Fame and honors will return to them.
2 On the day of affliction, when evil has been fully stored up
Against the Chattaim,
The Tzadik One will be victorious in the name of YHWH of Elohim!
He will make sure others watch
So they might yet turn back –
Letting go of their handiworks.

The True Names Translation

3 They will have no kavod by the name of YHWH of Elohim,
Yet through His name they will be rescued.

YHWH of Elohim will have racham for them,

For great is His compassion.

4 At the same time, He is ever righteous in His judgment;
In the presence of His Kavod, disobedience will not continue.

At His judgment, the unrepentant will perish before Him.

5 From then on, 'I will have no racham for them,'

says YHWH of Elohim.

Resurrection of the dead, the reign of the Bachar

1 Enoch 51

1 In those days, the ground will give back what has been committed to it,
And Sheol also will give back what it has received,

And Hades will give back what it owes;⁷⁷

5a For in those days the Bachar One will arise!

2 He will choose the Tzadikim and Qadoshim from among them all:

For the day has arrived for them to be rescued.

3 The Bachar One will sit on My Kavod Throne in those days;

All the secrets of chochmah and counsel will pour forth from his mouth;

For YHWH of Elohim has given them to Him and has honored him.

4 In those days, the mountains will leap like rams;

The hills will skip like lambs satisfied with milk;

The shamaya malachim's faces will be alight with joy!

5 The earth will rejoice! The Tzadikim will inhabit it.

The Bacharim will walk in it.

Metal mountains

1 Enoch 52

1 After those days, back at the location in which I had seen all the visions
of the hidden things (for 2 I had been carried off westward in a cyclone),
my eyes saw all the shamaya secrets that will *soon* happen: *I saw* a
mountain of iron, a mountain of copper, a mountain of silver, a mountain
of gold, a mountain of brass,⁷⁸ and a mountain of lead.

⁷⁷ Cf Rev. 20:13.

⁷⁸ Lit. *soft metal*.

3 I asked the malach who went with me, saying, 'What are these things I have seen in 4 secret?' He said to me, 'All you have seen will be used in the mamlach of His Anointed One so He may be powerful and mighty on the earth. 5 Wait a little while. All the secrets about YHWH of Elohim will be revealed to you!'

6 'These mountains your eyes have seen,
The mountain of iron, of copper, of silver,
The mountain of gold, of brass, of lead –
All these, in the presence of the Bachar One, will be
As wax before the fire.

Like the water that streams down from above,
They will become powerless at his feet.

7 In those days, none will be rescued
By gold or silver; nobody will be able to escape.

8 There will be no iron for war;
Nor will one put on a breastplate.

Brass will be of no use;
Tin will be of no value;
Lead will not be wanted.

9 All these will be discarded and destroyed
From the surface of the earth,
When the Bachar One appears before the face
Of YHWH of Elohim.'

Deep valley of judgment

1 Enoch 53

1 There my eyes saw a deep valley full of open mouths.⁷⁹ All who live on earth, in seas, and upon islands will bring Him gifts, favors, and tokens of homage, yet that deep valley will never be filled; for

2 Their hands commit lawless deeds;
The Chattaim eat up all they lawlessly oppress;
Yet the Chattaim will be destroyed before the face
Of YHWH of Elohim;
They will be banished from off the surface of His land;
They will die out and be gone for all time.

⁷⁹ Mouths = a valley of caves, caverns, abysses.

3 I saw all the punishing-malachim there preparing the weapons for the shatan.⁸⁰ 4 I asked the Shalom Malach who went with me: 'For whom are they preparing such artillery?' 5 And he said to me, 'They are prepared against melekim and the aritzim of ha'aretz so they might be destroyed! 6 After this, The Echad (The Tzedek One and Bachar One) will make His assembly-house to appear. After this, by the name of YHWH of Elohim, they will no longer be hindered. 7 Even these mountains will not stand as a land-barrier before His order of compliance.⁸¹ The hills will be like a water fountain where the Tzadikim will have shabbat from the oppression of chattaim.'

1 Enoch 54

1 I turned and looked to another part of the land and saw there a deep valley with burning 2 fire. They brought the melekim and aritzim and began throwing them into this deep valley. 3 There my eyes saw exactly why they made the weapons they had, *such as* the iron chains of immeasurable weight. 4 I asked the Shalom Malach who went with me, saying, 'For whom are all these chains being prepared?' He replied to me, 'These are being prepared for the Azazel's armies, so they may be captured and cast into total justice of the abyss. There their jowls will be covered with rough stones, as YHWH of Elohim commanded.

6 'On that great day, Michael, Gavriel, Raphael, and Phanuel will take hold of them and cast them into the burning furnace so that YHWH of Elohim may have vengeance on them for their disobedience. They have become the citizens of the shatan, leading astray everybody in the world.'

The Flood and its judgment

7 'In those days, the justice of YHWH of Elohim will appear. He will open all the shamaya-watercourses and underground wells. 8 Waters above connect with waters below⁸² 9 so to destroy all 10 earthlings, even those under the shamaya's edges. Once they have recognized their disobedience (that has resulted in all evil on earth), they will perish by these *waters*.'

1 Enoch 55

1 Afterward the Rosh of Yomim spoke teshuvah: 'I destroyed all 2 on earth for nothing.' Then He vowed by His great name, 'From now on I

⁸⁰ satan = the adversary, a reference to an adversarial regime set against the Qadoshim.

⁸¹ "before His obedience."

⁸² Here there is a parenthetical interpolation: 'The masculine above with the feminine beneath,' which may be indicative of the *Magen Dawid* ✪.

will not do so to all earthlings. I will set a sign in the shamayim, a pledge of good faith between Me and them h'olam va-ed, even as long as the shamayim are above the ground. So be it in accordance with My order.'

Judgment of Azazel

3 'By the hands of the malachim I wanted to take hold of them, *even* on the day of trial and pain; *but* because of all this, I will cause My anger and wrath to stay on them all.' says 4 YHWH of Elohim. 'You melekim and aritzim of earth, you will study My Bachar One, how he is seated on the Kavod Throne, judging Azazel, his cronies and armies, in the name of YHWH of Elohim.'

1 Enoch 56

1,2 There I saw the armies of the punishing-malachim going forth. They held whips and iron & brass chains. I asked the Shalom Malach (who went with me), saying, 'To whom are 3 these who hold the whips going?' He said to me,

'To the chosen and beloved *of the Nephilim*,

So they may be cast into the chasm of the abyss in the valley.

4 The valley will be filled with their chosen and beloved.

The days of their lives will be at an end.

The days of their deceitful reign will no longer be counted.'

Qadosh malachim vs. Parthians & Medes⁸³

5 'In those days, the malachim will return

To hurl themselves to the east, upon the Parthians and Medes.

They will stir up the melekim so that a restless ruach will come on them.

They will rouse them from their thrones,

So they may break forth as lions from their lairs,

As hungry wolves among their flocks.

6 They will go up and tread under foot

The land of His Bacharim.

It will become a thrashing-floor

And a highway for them.

7 But the city of My Tzadik will be a hindrance to their horses;

So they will begin to fight among themselves.

Their own right hand will work strongly against them.

A man will not care about⁸⁴ his brother,

⁸³ Parthians and Medes = Persian and Iranian tribes; Daniel 5:28ff.

The True Names Translation

Neither will a son care about his father or mother.

There will be no numbering of corpses through their slaughter.

Negotiating with them will be in vain.

8 For in those days, Sheol will open its jaws,

And they will be swallowed up

Until their destruction is complete.

Sheol will devour the Chaitaim in the presence of their loved ones.’

The Removal of earth’s Pillars

1 Enoch 57

1 After this it so happened that I saw another host of vehicles with men riding inside, 2 approaching on the winds from east west to the south. Their cars made loud noises.

The shamaya Qadoshim understood all this noise as signifying the falling of earth’s pillars⁸⁵ from their place. The sound of it was heard from one end of the shamaya 3 to the other. In one day, all will fall down to worship YHWH of Elohim!

So ends the second Mashal.

Third Mashal, the light of the chosen Tzadikim

1 Enoch 58

1 So I began to tell the third Mashal, about the Tzadikim and Bacharim:

2 Blessed are you, all you Tzadikim and Bacharim!

For your destiny will be highly favored.

3 The Tzadikim will be in the sunlight.

The Bacharim in the light of timeless life.

Yea, the days of their lives will never end.

The days of the Qadoshim will be innumerable.

4 They will look for the light and find union with YHWH of Elohim.

The Tzadikim will have shalom in the name of Ever-living YHWH.

5 After this, it will be said to the shamaya Qadoshim,

‘Seek out the secrets of obedience, the heritage of faith:

⁸⁴ Care about = know.

⁸⁵ People as pillars should also be considered. As James the Just was a pillar of the True Israel, so would the satanic world have its own pillars, including unjust rulers, slave-drivers, and landlords.

For the land has become bright as the sun,
And the darkness is past.’

6 There will be a light that never ends;
The full number of days will never arrive;
For the darkness will have been destroyed first,
So the light of decency may be established
Before YHWH of Elohim h’olam va-ed.

Thunder and Blazes in the shamayim

1 Enoch 59⁸⁶

1 In those days my eyes saw the secrets of the lightning, of the lights, and of their judgment: they lighten for a blessing or a curse as YHWH 2 Elohim may decide. There I saw the secrets of the thunder and how when it resounds above in the shamayim, the sound of it is heard. He helped me see the judgments executed on the earth, whether they are for well-being and blessing, or for a curse according to the word of YHWH of Elohim. 3 After that, all the secrets of the lights and lightning were shown to me, and they enlighten for blessing and for satisfying.

Armies and great shaking

1 Enoch 60

1 In Noah’s five-hundredth year, on the fourteenth day of the seventh month:⁸⁷ in that Mashal I saw how a mighty qadosh melek made the highest shamaya⁸⁸ shake, and the army of the El Elyon, even the malachim – a thousand thousands and ten thousand times ten thousand – were 2 stirred with great unrest. The Rosh of Yomim was seated on His Kavod Throne, and malachim and tzadikim stood around Him.

3 A great shaking seized me;
And fear took hold of me!
My bowels gave way,
My kidneys swam –
I fell upon my face.

4 Michael sent another malach from among the Qadoshim who raised me. When he had raised me, my ruach returned; for I had not been able

⁸⁶ This description may be a later interpolation, or it may just have been misplaced.

⁸⁷ That is, the day before Tabernacles, Leviticus 23:34. The text says, “Enoch”; but in reading on, the speaker identifies his grandfather as Enoch.

⁸⁸ Or, “sky of the shamayim.”

to endure the sight of this army, nor the 5 commotion and the shaking of the shamayim.

A judgment and great mercy

Michael said to me, ‘Why are you so terrified by such a vision? The day of His racham has lasted until this day. He will be full of racham and 6 erekh-appayim⁸⁹ toward all earthlings until the day that the power, the punishment, and the judgment occur – that which YHWH of Elohim has prepared for those who do not heed the Torah of Tzedekah – and for those who deny the judgment of the Tzadik – and for those who bring His name to nothing. That day is prepared! It is a covenant for the Bacharim; but for Chattaim, an inquisition.

25 ‘When the punishment of YHWH of Elohim rests upon them, it will not amount to “nothing”! It will slay the *evil* yeladim along with their parents. After that, the judgment will take place according to His racham and erekh-appayim.’

Leviathan and Behemoth

7 On that day were two monsters parted: Leviathan, the female, dwelling in the 8 ocean depths below the water fountains; Behemoth, the male, keeping his bulk in a waste of desert called Dudain, east of the garden where the Bacharim and Tzadikim dwell. *This is the place from which my grandfather was taken up, the seventh from Adam, the first 9 man that YHWH of Elohim brought forth. I sought out the other malach to show me the abilities of these sea monsters; how they are separated in one day and cast out, one into the sea’s abyss, 10 the other to the arid wilderness.*

23 The Shalom Malach, who was with me, said to me, ‘These two monsters are prepared for the great day of YHWH when they will be eaten as food. The punishment YHWH of Elohim *will* pour down upon them to kill the offspring along with their mothers and fathers; *yea, in that day* when the punishment of YHWH descends upon all. Afterward there will be judgment according to his racham and erekh-appayim.⁹⁰

Thunder, lightning, winds, frost, dew, etc.

The malach with me said to me, ‘You, Ben-Adam! You want to know what is secret.’ 11 The other malach who went with me, who showed me what was secret, also told me what is first and last in the highest shamayim, beneath the ground in the depths, at the ends of the

⁸⁹ Erekyh-appayim = length of noses, or longsuffering; patience.

⁹⁰ The last two sentences from sources used by E. Isaac.

shamayim 12 and foundation. *He told me about the wind-windows: how the winds are divided, how they are weighed, how the wind-windows are understood according to the wind's strength. He also told me of the lights' power, and that of the moon, all according to the proper strengths. And he told me the groupings of the stars by their names and how all the groups 13 are divided.*

*He told of the thunders in reference to the places they fall, all the groups of the lightning that make light, and their host – so they may obey immediately. 14 The thunder has resting places assigned while awaiting its peal. The thunder and lightning are indivisible (though not unified and undivided). They go together 15 through the wind; they never separate. For when the lightning lightens, the thunder utters its voice, and the wind pauses during the pealing, dividing them equally. For the supply of *thunder* peals is like the sand; each peal is held back with a bridle, turned back by the wind's power, then pushed forward to the several quarters of the earth.*

16 The sea ruach-wind is manly and powerful; he rules according to his strength. By the same manner, he is driven forward to disperse amid the 17 mountains. The frost ruach-wind is the herald 18 of good. The snow-wind left its storehouses on account of its great strength. (There is a special ruach-wind in there. What ascends from him is like smoke, and his name is frost.) The mist-wind is not together with the rest in their storehouses, but has a special storehouse because his course is outstanding in both light and darkness, in winter and summer; and there is an omen in his storehouse.

19 The dew-wind lives at the ends of the shamayim, is connected with the rain storehouses, and makes his way in winter and summer. *The dew-clouds and the mist-clouds 20 are connected, the one gives to the other. When the rain-wind goes forth from his storehouse, the malachim come to open the storehouse and lead him forth. When he is diffused over the whole earth he comes together with the ground water. Whenever he mixes with water 21, he makes more water. The waters are for earthlings. They are given to nourish the ground by El Shaddai, who is in the shamayim; so there is a unique measurement for the rain, 22 and the malachim take charge of it. All these things I saw while approaching Gan Tzedekah.*⁹¹

Judgment of the Bacharim and the measuring of the Gan

1 Enoch 61

1 I saw in those days how measuring tapes were given to those malachim. They took wing and flew towards the north. 2 I asked the malach, saying to him, 'Why have they gone off with tapes?' He said to me, 'They have

⁹¹ Gan Tzedekah = Garden or Righteousness.

gone to measure!’ 3 And the malach who went with me said to me, ‘They will measure the Tzadikim and their ties to each other, so they may rest in the name of YHWH of Elohim h’olam va-ed.

4 ‘The Bacharim will dwell with the Bacharim;
Such is the measurement given to *the* faithful,
So their obedience is edified.

5 These dimensions will reveal all the secrets of the earth’s depths –
Those dispossessed by the desert,
Those destroyed by beasts,
Those devoured by fish –
So they may all return and rest
On the Day of the Bachar.⁹²
No Bacharim will ever be destroyed before YHWH of Elohim;
None can be destroyed.

6 All who live in the shamayim above received a command:
A power, one voice, and one light like fire.

7 They blessed that One with their first words;
With chochmah, they celebrated and praised;
They were wise in both speaking and in the ruach of life.

8 YHWH of Elohim placed the Bachar One on the Kavod Throne:
He will thus judge all the works of the Qadoshim in the shamayim above,
And in the balance, their acts will be weighed.

9 When he lifts up his face to judge their secret ways
By the word and name of YHWH of Elohim,
And their pathways according to the way of the righteous judgment
(Such as that of YHWH of Elohim),
They will all speak and bless with one voice;
They will honor and celebrate;
They will set the name of YHWH of Elohim apart.

Restoration through the Vow-covenant

10,¹¹ ‘He will summon all the shamaya armies and all the Qadoshim above, and even the host of elohim: cherubim, seraphim, ophanim – all the malachim of power, the malachim of principalities, the Bachar One, and the other powers over ha’aretz *and* shamayim. On that day, they will raise a unified voice to bless, honor, and celebrate in the ruach of belief, in the ruach of chochmah, in the ruach of patience, in the ruach of mercy,

⁹² The Day (or Age) of the Chosen One.

in the ruach of judgment and of shalom, and in the ruach of goodness.
Yes, all will say with one voice:

“Rab is He; and may the name of YHWH of Elohim

Be blessed l’olam va-ed.”

12 ‘All who do not sleep in the shamaya above⁹³ will bless Him:
All the Qadoshim who are in shamayim will bless Him,
All the Bacharim who dwell in the Gan Chaïm:
Every ruach of light who is able to bless,
Venerate, celebrate, and consecrate Your blessed name,
All basar will esteem and bless Your name
beyond measure l’olam va-ed.

13 For great is the mercy of YHWH of Elohim,
And He is patient;
He revealed all His works and all that He has created
To the Tzadikim and Bacharim
In the name of YHWH of Elohim.’

Condemnation of melekim and aritzim

1 Enoch 62

1 This is how YHWH commanded the melekim –
the aritzim and the high-born –
all such earthlings; by saying,
‘Open your eyes and raise your horns
if you *think you* are able to recognize the Bachar One.’
2 YHWH of Elohim seated Him on His Kavod Throne.
The Shama Ruach⁹⁴ was poured out upon Him.
The word of His mouth slays all the Chattaim;
They are all destroyed from before His face.
3 In that day will stand all the melekim and the proud –
The high-born and landlords –
They will see and recognize
How He sits on his Kavod Throne;
How obedience is reckoned before Him;
How no lying word is spoken before Him.

⁹³ That is, the Tzadikim.

⁹⁴ Shama Ruach = Spirit of Obedience.

The True Names Translation

4 At that time, pain will come upon such as these
As upon a woman in labor,
As when her child enters the womb's mouth,
And she has pain in bringing forth.

5 One gang of them will look at the other.
They will be terrified;
Their faces will fall;
Pain will seize them
When they see the Ben-Adam
Seated on the Kavod Throne.

6 The melekim and aritzim – along with all landlords
Will bless, honor, and praise the One
Who rules over all:

The One who was once hidden.⁹⁵

7 Yes, from the beginning the Ben-Adam was hidden;
El Shaddai preserved Him in the presence of His might,
And revealed Him to the Bacharim.

8 The assembly of the Bacharim and Qadoshim will be firmly planted;
All the Bacharim will stand before Him on that day.

9 All the melekim and aritzim –
The high-born and landlords –
Will fall down before Him on their faces,
And pay homage, setting their hope in the Ben-Adam –
Petitioning Him and praying for mercy at His hands.

10 Yet YHWH of Elohim will so pressure them
That they will hastily abscond from His presence.
Their faces will be covered with shame;
The darkness of their faces will grow deeper still.

11 He will deliver them to the malachim for punishment:
To execute vengeance on them because
They have oppressed His yeladim and bacharim.

12 They will be a spectacle for His Tzadikim and Bacharim;
They will rejoice over them,
Because the wrath of YHWH of Elohim rests upon them,
And His sword is drunk with their blood.

13 The Tzadikim and Bacharim will be saved on that day;

⁹⁵ The Messianic Secret so prevalent in Mark.

They will never again see the face of the Chattaim and Torah-breakers.

14 YHWH of Elohim will remain over them,

And with the Ben-Adam they will dine:

They will lie down and rise up l'olam va-ed.

15 The Tzadikim and Bacharim will have risen from the ground.

They quit being of downcast countenance.

They will be clothed with uniforms of high rank:

16 These will be YHWH of Elohim's uniforms of life.

Your uniforms will never become old;

Neither will your standing before

YHWH of Elohim be at an end.'

Hopeless end for melekim and aritzim

1 Enoch 63

1 In those days, aritzim and melekim possessing the land will beg *Him* to grant them a little respite from His punishing-malachim (to whom had been delivered), so they might fall 2 down in veneration before YHWH of Elohim, confessing their chattaim. They will bless and honor YHWH of Elohim, and say:

'Blessed is YHWH of Elohim, the Sovereign of Melekim;

Sovereign of aritzim and the wealthy;

Sovereign of kavod and Sovereign of chochmah;

3 Marvelous in every secret is Your power from family to family,

And You are to be admired h'olam va-ed.

Your secrets are all deep and innumerable;

Your *ability to observe* is beyond reckoning.

4 We have now learned that we should elevate

And bless the Sovereign of Melekim

And He who is melek over all melekim.'

5 They all will *lament*,

'O, if we only had access to understand and give thanks,

Confessing our confidence in His Kavod!

6 Now we long for a little pause, but find it not:

We follow hard upon it yet do not receive it!

Light has vanished from before us;

Darkness is our dwelling-place from age to age –

7 For we have not believed in Him,

The True Names Translation

Nor have we valued the name of YHWH of Elohim.

We have not appreciated our Sovereign One!

Our hope was in the scepter of our mamlach

And in our own fame!

8 In the day of our suffering and trouble,

He has not saved us, so

We find no reason to confess

That our Sovereign is *really* true in all His acts –

In His judgments and justice, *in that*

His judgments have no respect of persons.

We pass before His face on account of our acts;

All our disobediences are counted against our obediences.’

10 Now they will say to themselves: ‘We are full of crime and greed,

but these do not keep us from descending into the Sheol’s grasp.’

11 Afterward, their faces will be darkness-filled;

They are shamed before the Ben-Adam.

They will be driven from his presence;

While in their midst, the sword will remain before His face.

12 YHWH of Elohim says, ‘This is the legal-case and verdict with respect to the aritzim, the melekim, the high-born, and landlords, all before the face of YHWH of Elohim.’

More on fallen malachim

1 Enoch 64

1,2 I saw the faces of others hidden away in that place. I heard the voice of the malach saying, ‘These are the malachim who descended to earth; the very ones who revealed what was hidden to the yeladim-ha-am and seduced them into committing chattaim.’

Predictions of Enoch

1 Enoch 65

1,2 In those days, Noach saw the ground – that it had sunken in and its destruction was near. He arose from there and went to the end of the land, where he cried out to his grandfather Enoch. 3 Noach said three times with a resentful tone, ‘Shema’eni! Shema’eni! Shema’eni!’

I said to him, ‘Tell me what is falling on the earth causing the ground to be in such an evil state, 4 and so shaken up; for I fear I may perish along

with it!' There was a great commotion on the earth. A voice was heard from the shamayim, and I fell on my face.

Enoch my grandfather came and stood by me, and said to me, 'Why have you cried out to me so resentfully with such weeping?'

6 'A command has gone forth from the presence of YHWH concerning all earthlings. Their ruin is complete. They have learned all the secrets of the malachim and all the violence of the shatanim. They have learned of all their powers – even the most secret: All the power of those who practice spiritism, witchcraft, and fashioning molten images 7 for the whole world. Even how silver is produced from dust and how brass 8 originates in the ground. (For lead and tin are not produced from the ground like the *silver*: a fountain 9 produces them. A malach stands in *the fountain*, and that malach *reigns over it*.)'

After that, my grandfather Enoch took hold of me by my hand and raised me up. He said to me, 'Go on, for I have 10 asked YHWH of Elohim about this upheaval on the land.' He said to me, 'Because of their disobedience, their judgment has been determined and will not be withheld by Me for long. Because of the occultism they sought out and mastered, the land and those 11 who live there will be destroyed.

'So these *people* – well, they never are in a position to repent because they made public what was hidden; they are condemned, and rightly so. As for you, my son, YHWH of Elohim knows that you are pure and guiltless of this blame regarding secrets.

12 'He has planned that your name to be among the Qadoshim;
He will preserve you among those on the earth;
He has destined your tzedek zerah
For both high and royal honors;
From your zeraïm will gush a fountain of Tzadikim
And Qadoshim without number – h'olam va-ed.'

Malachim Mastering the Flood

1 Enoch 66

1 Afterward he showed me the punishing-malachim, those who are prepared to come and let loose all the powers of the underground waters to bring judgment and destruction 2 on all earthlings. YHWH of Elohim commanded the malachim who were going forth, that they should not allow the waters to rise but should hold them 3 in check (for those malachim were over the powers of the waters).

Then I left the presence of Enoch.

The promise of Elohim to Noah

1 Enoch 67

1 In those days, the word of Elohim came to me, and He said, ‘Noah, your life has come 2 before Me, a life without blame, a life of love and uprightness. Even now the malachim are building a wooden *box*. When they have completed that task, I will place My hand upon it and preserve it; and the zerah-chaïm⁹⁶ will come out of it. I will alter 3 the earth so it will not continue without inhabitants. I will lock your family (*in the box*) before me h’olam olam va-ed, and I will spread those who live with you out far and wide. *You* will not be unfruitful on the earth’s surface, but you will be blessed and multiply in the name of YHWH.’

4 *Now* as for the malachim who have been disobedient, He will imprison them in the burning valley that my grandfather Enoch had shown me in the west previously, among the mountains of gold, 5 silver, iron, lead, and tin. I saw that valley: great 6 shaking jarred ha’aretz and mayim. When all this took place on the fiery molten metal *mountains*. The odor of sulphur was produced with the shaking. The smell originated in the waters *of* the valley from the underground burning of the malachim who had led *the benim-am* astray. 7 Streams of fire pour through the valley in punishment.

8 In those days, these waters will serve melekim, aritzim, and the high-born (and all those remaining) for both healing the body and punishing the ruach. Their ruach is full of lust resulting in the punishment of the basar, for they have denied YHWH of Elohim. 9 Daily they witness the punishment, yet *they still* do not believe in His name. So in proportion to the severity of their burning bodies, a corresponding change will take place in their ruachim h’olam va-ed; 10 since before YHWH of Elohim not even one dare utter an idle word.

For judgment will come upon them 11 because they have faith in their basar- lust, *thus* they deny the Ruach of YHWH. Those same waters will undergo change in those days of the malachim’s punishment, and the water-springs will change temperature. When the malachim ascend, 12 spring water will change and become cold.

Then I heard Michael answering and saying, ‘This decision that judged the malachim is a testimony to all melekim, aritzim and landlords.’ 13 Since the judgment waters minister to the healing of the basarim of melekim and to the lust of their bodies, they will not see nor believe that the *same* waters will change to become a fire that burns h’olam va-ed.

Michael and Raphael discuss judgment

⁹⁶ Zerah Chaïm = seed of life.

1 Enoch 68

1 Afterward, my grandfather Enoch taught me all the secrets from the sepher of mashalim given to him. He then put these words together for me in my *own* Sepher 2 Mashalim.⁹⁷

That day Michael spoke to Raphael and said, ‘The power of the Ruach transfixes me and makes me tremble because of the severity of the Secrets Verdict; even the judgment *of* the malachim. How can they withstand such severity before 3 they melt away?’ And Michael spoke again and said to Raphael: ‘Whose heart is not softened nor guts terrorized by this verdict 4 going forth among them all *on account of the acts* of their rulers?’

It came to pass that, when Michael stood before YHWH of Elohim, he said this to Raphael, ‘I will not take their part while *before* YHWH’s eye; YHWH of Elohim has been *so very* wroth with them because they do 5 as if they were YHWH *himself*. So all that has been secret will happen to them over and over, for neither malach nor man will take his part *in it*, yet they alone will *still* receive their just desserts – over and over h’olam va-ed.

Names and crimes of fallen malachim1 Enoch 69

1 Yes, this verdict will terrify them all. They are shaking *already* since it has *already* been revealed to humankind.⁹⁸

2 Regarding the names of those malachim;

and these are their names: the first of them is Semyaza, the second Artaqifa, and the third Armen, the fourth Kokabel, the fifth Turael, the sixth Rumyal, the seventh Danyal, the eighth Neqael, the ninth Baraqel, the tenth Azazel, the eleventh Armaros, the twelfth Batayal, the thirteenth Busaseyal, the fourteenth Hananel, the fifteenth Turel, and the sixteenth Simapesiel,⁹⁹ the seventeenth Yetrel, the eighteenth Tumael, the nineteenth Turel, 3 the twentieth Rumael, the twenty-first Azazel.¹⁰⁰ These are the names of the chiefs over their malachim, and their chiefs over hundreds, fifties, and tens.

⁹⁷ Sefer Mashalim = Book of Parables, Proverbs, or Stories.

⁹⁸ Following is a running-together of several accounts, with contradictions left intact.

⁹⁹ Sinape is the noxious weed called a “tare” in Mat 13:25.

¹⁰⁰ Semyaza = “the saving drug” or “the name Azazel,” Artaqifa = “one in charge,” Armen = the destroyer, Kokabel = El’s star, Turael, Turel = El’s explorer, Rumyal, Rumael = El my exaltation, Danyal = El’s judge, Neqael = El’s beater or conqueror, Baraqel = El’s lightning, Azazel = El’s strength, Armaros = the destroyer, Batayal = El’s follower, Busaseyal = El’s spoiler,

4 The name of the first is Yeqon: that is, the one who led astray the Bnei-Elohim, brought them 5 down to the earth, and led them off the path toward the female yeladim-ha-a'am. The second was Asba'al: he imparted malicious advice to the Qadosh-Bnei-Elohim¹⁰¹ and led them astray so they might defile 6 their bodies with female yeladim-ha-a'am. The third was Gadre'el: he it is who led Chava¹⁰² astray and demonstrated all the death-blows. He presented the shield, coat of mail, battle sword, and all other instruments 7 of death. From his hand, *such weapons* have advanced against all on ha'aretz 8 since that day and from age to age.

The fourth was Penemuel: he taught the 9 yeladim-ha-a'am bitter and sweet, and all the mysteries of the *malachim's* chochmah. He instructed the benim-am in writing with ink and paper, and thereby many sinned from the beginning to 10 the end of time, even to this day. Men were not created for such a purpose, to confirm 11 to their good testimony with pen and ink. Men were created exactly like the malachim, to the intent that they should continue to be pure and righteous so that death (that destroys everything) could not hold them. Yet now through their knowledge, they are perishing, and through this power, 12 *even* I am being consumed.

The fifth was Kasdeya: this is he who showed the yeladim-ha-a'am all the evil attacks of *unclean* ruachim and demonic entities. *He showed them* the attack against the embryo in the womb so it would die. *He showed them the attacks of the soul*, the bites of the serpent, sun-strokes 13 that fall during the heat of noon – all these done through the viper's son Taba'et¹⁰³.

The sacred vow

This is the task of Kasba'al, the chief of **the vow** that was presented to the Qadoshim while he yet lived high 14 above in *his kavod*. The *malach* Biqa¹⁰⁴ asked Michael to show him **the hidden name** so he might speak it in the vow – so that all who revealed secrets to the yeladim-ha-am might quake before that name and vow. Such is the power of this vow – for it is mighty and strong blow that put this vow into Michael's hand.

16 Following are the secrets of this vow, sustained through the power of this vow:

The shamayim were suspended before the world was created,

Hananel = El's favorite, Simapesiel = El's angry name, Yetrel = El's remnant, Tumael = El's perfection, Azazel = El's strength.

¹⁰¹ Qadosh-Bnei-Elohim = the innocent supernatural messengers of YHWH.

¹⁰² Chava (KawVaw) = 'Eve' or 'Life.'

¹⁰³ Taba'et = (invoking) circle.

¹⁰⁴ Kasba'al = El's lambaster. Biqa = the splitter.

And for h'olam va-ed.

17 Through it, land was founded on seas -

Beautiful seas - that originate in the mountains' hidden recesses,

From the creation of the world onward to h'olam va-ed.

18 The seas were created through that vow.

He set sands as foundations for seas to hold against the time of his wrath;

It dare not pass beyond, from the creation of the world and h'olam va-ed.

19 The depths are held firm through that vow.

They abide and do not stir from their place h'olam va-ed.

20 The sun and moon complete their courses through that vow;

They never deviate from their ordinance h'olam va-ed.

21 The stars complete their course through that vow.

He calls them by their names

And they answer Him from h'olam, olam va-ed.

22 In like manner so also the winds of the sea and all the winds – all zephyrs and breezeways 23, from all quarters of the winds. The thunder's voices and the lightning's light are there preserved, as are preserved the storehouses of hail, frost, 24 mist, rain, and dew. All these keep faith. They give thanks before YHWH of Elohim and esteem YHWH with all their ability. Their food consists of all acts of thanksgiving: they thank, honor, and celebrate the name of YHWH of Elohim timelessly.

25 This vow is strongly set over them.

Their paths are preserved through it,

Their courses are not wiped clean.

26 There was great joy among them;

They have blessed, honored, and celebrated

Ever since the Ben-Adam's name was revealed to them.

27 So he was seated on His Kavod Throne.

All extent of judgment was given to the Ben-Adam.

He made the Chattaim pass away;

To be destroyed from earth's surface;

Including those who led the world astray:

28 They will be bound with chains.

Destruction will take them captive in their assembly.

All their works will disappear from the earth.

29 From here on there will be nothing corruptible,

For the Ben-Adam has appeared.

The True Names Translation

He has seated himself on the Kavod Throne.
Every evil will pass away before his face
As the word of the Ben-Adam goes forth;
And it will be strong before YHWH of Elohim.

Noach concluded; Enoch commences

1 Enoch 70

1 After this, the famous name *Enoch* was raised high to the Ben-Adam 2 and to YHWH of Elohim from among the earthlings. He was raised aloft 3 in a wind-car, so His name left them *all behind*. (*Noach's speech is thus concluded.*)

(*Enoch:*) So from that *very* day, I was no longer numbered among them. He set me between the two ruachim, the north and 4 west, where malachim took tapes to measure the place of the Bacharim and Tzadikim for me. There I saw the first parents and their righteous *families* – *all those* who had been here from the very beginning.

Back to the Mashal: Enoch transformed

1 Enoch 71

1 So just after this, my ruach was transformed.
I ascended into the shamayim.
I saw the Bnei Elohim ha Qodesh.
They were marching on fire flames!
Their clothes were white
And their faces glistened like snow.
2 I saw two streams of fire –
The fire light shone like hyacinth.¹⁰⁵
I fell on my face before YHWH of Elohim
3 And the malach hagadol¹⁰⁶ Michael seized me by my right hand.
He lifted me up and led me forward into all secrets.
He showed me all the mysteries of obedience.
4 He showed me the secret of the shamayim's depths;
All the star-storehouses, and light-bearers:
From whence they proceed
To assemble before the face of the Qadoshim.

¹⁰⁵ Hyacinth – a transparent red gemstone.

¹⁰⁶ Ha gadol = the great one.

The crystal fire house

5 He beamed my ruach into the highest shamayim
Where I saw something like a structure built of crystals.
Between crystals were tongues of living fire.
6 My ruach saw what held that house of fire together.
Streams full of living fire were on its four sides;
They surrounded the building.
7 Round about were seraphim, cherubim, and ophanim.
Such do not sleep, but guard His Kavod Throne.
8 I saw uncountable multitudes of malachim –
A thousand thousands, and ten thousand times ten thousand –
Circling that building.
Michael, Raphael, Gavriel, Phanuel,
And the qadosh malachim from above the shamayim,
All going in and out of that building.
9 They *all* came forth from the building;
Yes, Michael, Gavriel, Raphael, and Phanuel,
And numberless qadosh malachim.
10 With them was the Rosh of Yomim;¹⁰⁷
His head white and pure as wool;
His clothing indescribable.
11 I fell on my face.
My whole body became light.
My ruach was transformed.
I cried with a loud voice, with the breath of power;
I blessed, honored, and celebrated.
12 These blessings from my mouth were pleasing to the Rosh of Yomim,
13 who came with Michael, Gavriel, Raphael, Phanuel, and thousands
and ten thousands of malachim – all without number.
14 The malach came to me and greeted me with his voice, and said to me,
'This is the Ben-Adam who is born to obedience.
Obedience rests over Him,
And obedience to the Rosh of Yomim never leaves Him.'
15 He also said to me,
'To you He announces shalom in the name of the age to come;

¹⁰⁷ Rosh of Yomim = Head of Days, or Ancient of Days.

The True Names Translation

For shalom has progressed from now and since the world's creation.

So will it be to you also h'olam, olam, olam va-ed.

16 All will walk in his ways, since obedience never leaves Him.

Their home will be with Him; their heritage will be in Him.

They will not be separated from him h'olam, olam, olam va-ed.

108 So there will be length of days with the Ben-Adam;

The Tzadikim will have shalom and an upright way

In the name of YHWH of Elohim and h'olam va-ed.'

¹⁰⁸ cf. Romans 8:39.

The Nazarene Acts of the Apostles

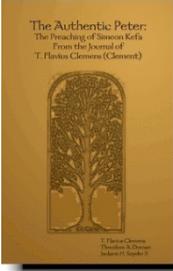
also known as

The Recognitions of Clement

~ or ~

The Acts and Preaching of Simon Peter from the Journal of T. Flavius Clemens

Edited by Snyder & Dornan; www.Apostolia.us



Did you ever wonder why the Bible-writing churchmen only gave Simon Peter a few pages while Paul, who never knew the Master in the flesh, was given room enough for a dozen books?

Didn't Peter hold the Kingdom Keys? Didn't the Master tell him to "feed my sheep"? Wouldn't you think someone would have recorded his acts and teachings, and see that they got into the Bible?

Peter's ministry was documented!

His biographer was Titus Flavius Clemens, an affluent Gentile convert, who was **appointed** to record Peter's mission by **James the Just**, the leader of the Nazarenes in Jerusalem. James' order to Clement – to document Peter's life – is fulfilled in this book, which is a day-to-day diary of what Peter (Kefa) did, said, and taught during his missionary trip from Jerusalem to Tripoli. Clement called this book his *Epitomē* or Dairy. Others call it, *The Recognitions of Clement*. But the visionary Hugh Schonfield called it, *The Nazarene Acts of the Apostles*.

Clement went on to succeed Simon Peter as the second Overseer of the Nazarene Assembly in **Rome**; within this volume are documents that prove the succession. Yet this entire diary, which Clement worked so hard to perfect and James to protect, churchmen proclaimed as FALSE; they hid it away in a dusty old volume of *The Church Fathers*.

It is beyond belief that the Church Fathers would bury the history of the one they considered their *first pope*, which was recorded by the one they called their *second pope*. WHY?

BECAUSE Peter's acts and teachings are HEBRAIC, AUTHENTIC, NAZOREAN, *and by no means* ROMAN CATHOLIC, containing teaching on deliverance, healing, true worship, meat-eating, and many others. We dispensed with *churchy language* and restored the original Hebraic names and titles of people, places and concepts – plus added a full GLOSSARY.

THE NAZARENE ACTS is 326 pages and costs around \$20.

Book III: The Rules of the Skylights

The sun

1 Enoch 72

1 This is the book of the rules of shamaya- (sky)-lights, the relationships of each, their classes, their dominion and seasons, their names and places of origin, and their months. The qadosh malach who was with me, *namely* Uriel, who is their guide, showed me all their rules precisely, and how it is with the earth's years, until 2 the end of the ages, when the timeless new creation is complete.

This is the first rule of the shamaya-lights: the Sun has his rising in the shamaya's eastern windows 3 and its setting in the western windows. I saw six windows through which the sun rises, and six windows through which the sun sets. The moon rises and sets in these windows also; so too the star chiefs and those whom they lead: six in the east, six in the west, and all following each other 4 in accurately corresponding order – and many windows to the right and left of these windows.

Yea, there goes forth first the great luminary named 'Shemesh'; his circumference is like 5 the shamayim, and he is filled with the fire of lighting and heating.¹⁰⁹ The car upon which he rises is wind-driven.¹¹⁰ The sun then goes down in the shamaya and returns northward to reach the east. *The car* is steered so that he comes to that window and 6 shines from the shamaya's face. In this way, he rises in the first month in the great window that 7 is the fourth *of those six windows*.

In that fourth window (through which the sun rises in the first month), there are twelve windows, flame shoots out when they are opened in 8 their season. When the sun rises in the shamaya, he comes forth through the fourth window thirty 9 mornings in succession, and sets accurately in the fourth window in the west. During this period, the day becomes longer daily and the night shorter nightly to the thirtieth 10 morning. 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.

The sun rises from the fourth window, sets in the fourth, and returns to the fifth window – the east – thirty mornings, and rises from it and sets in the fifth 12 window. Then the day becomes longer by two parts and amounts to eleven parts, and the night 13 becomes shorter and amounts to seven parts.

Then it returns to the east and enters into the sixth 14 window; it rises and sets in the sixth window thirty-one mornings on account of its sign. On that day, the day becomes longer than the night, double the night, 15

¹⁰⁹ Shemesh, shamash = that is, the sun, or "Samson."

¹¹⁰ Lit. "wind ball." 2 Enoch has "chariot." Hebrew is "merqava," a vehicle not driven by horse or mule, but by wind – an airplane.

in twelve parts, and the night is shortened and becomes six parts. The sun climbs up to make the day shorter and the night longer, and the sun returns to the east and enters into the 16 sixth window, rises from it, and sets thirty mornings. After that, 17 the day decreases by exactly one part to become eleven with the night seven.

The sun then goes forth from that sixth window in the west, goes east, and rises in the fifth window for 18 thirty mornings. It sets in the west again in the fifth western window. On that day, the day decreases by two parts to ten parts and the night to eight parts. Then the sun goes forth from that fifth window and sets in the fifth window in the west. It rises in the fourth window for 20 thirty-one mornings on account of its sign, and sets in the west. On that day, the day is the same as the night; the night is nine parts and the day is 21 nine.

The sun rises from that window and sets in the west, returns to the east, and rises 22 thirty mornings in the third window. It sets in the west in the third window. On that day, the night is longer than the day, with night longer than night and day shorter than day until the thirtieth morning. The night amounts to exactly ten parts and the day to eight 23 parts. The sun then rises from that third window and sets in the third window in the west, returns to the east, and for thirty mornings rises 24 in the second window in the east. In like manner, it sets in the second window in the west of the shamaya. On that day, the night amounts to eleven 25 parts and the day to seven.

The sun rises that day from that second window and sets in the west in the second window, and returns to the east into the first window for thirty-one 26 mornings. Then it sets in the first window in the west of the shamaya. On that day, the night becomes longer and amounts to the double of the day, and the night amounts exactly to twelve parts and 27 day to six. The sun has then traversed the divisions of his orbit and turns again on those divisions, entering that window thirty mornings then setting the same in the west, 28 opposite to it. On that night, the night has decreased in length by a ninth part; it 29 has become eleven parts and the day seven.

So the sun has returned and entered into the second window in the east, and returns orbital divisions for thirty mornings, rising 30 and setting. On that day, the night decreases in length. The night amounts to ten parts 31 and the day to eight. On that day, the sun rises from that window, sets in the west, returns to the east, and rises in the third window for thirty-one mornings before it sets in the western shamaya. 32 On that day, the night decreases and amounts to nine parts, the day to nine parts; the night 33 is equal to the day and the year is exactly three hundred sixty-four days.

Thus the full extent of the day and night, and the least extent of the day and night, occur – and through the course 34 of the sun they are

separated. His course becomes 35 longer daily and shorter nightly. This is the rule and the course of the sun; he returns sixty times and rises. His great luminosity has therefore been rightly named 'Shemesh' from time immemorial.¹¹¹ That which so rises is the greatest light, and is so named according to 37 its appearance, according to YHWH's command. As *the sun* rises, so it sets and does not decrease nor rest, but runs day and night, and his light is sevenfold brighter than that of the moon; but as regards to size, they are equal.

Light of the moon

1 Enoch 73

1-5 After this rule, I saw another dealing with the lesser luminary, called 'Yerach'.¹¹² Her circumference is like that of the shamayim. Her car is driven by the wind; a measure of light is given her. Her rising and setting change every month. Her days are like those of the sun, so when her light is full it amounts to the seventh part of the sun's light, and so she rises.

Her first phase is on the thirtieth morning in the east; on that day, she becomes visible as the first phase of the moon for you. On the thirtieth day (together with the sun in the window where the sun also rises), one half of her goes forth by a seventh part. Then her whole circumference is empty, lightless, with the exception of one-seventh part of it, the 6 fourteenth part of her light. When she receives one-seventh part of half of her light, it 7 amounts to one-seventh part and the half of it.

She sets with the sun. When the sun rises the moon rises with it and receives half of one part of light. In that night in the beginning of her morning,¹¹³ the moon sets with the sun and 8 is invisible that night with the fourteen parts and the half of one of them. She rises on that day with exactly a seventh part, and comes forth and recedes from the rising of the sun, and in her remaining days she becomes bright in the thirteen parts *left over*.

1 Enoch 74

1 Then I saw another course and rule for her; according to them she performs her monthly 2 revolution. All these Uriel, the qadosh malach who is the chief of them all, showed me, including the positions of *sun and moon*. I inscribed their positions as he revealed them to me, as well as their months 3 and the look of their lights (such as they were) until fifteen days were done. In a single seventh part, she makes all her light in the east; and in a single seventh part, she makes all her 4 darkness in the

¹¹¹ Shemesh = brilliance, radiance.

¹¹² Yerach = moon, month.

¹¹³ Another witness adds, *at the beginning of the (lunar) day*.

west. In certain months she alters her settings, and in certain months she pursues 5 her own peculiar course.

In two months, the moon sets with the sun in the two middle windows, the 6 third and the fourth. She goes on for seven days then turns around and returns again through the window in which the sun also rises. She makes all her light then recedes from the sun. In eight 7 days she enters the sixth window from which the sun goes out. When the sun goes out of the fourth window, she goes out seven days until she goes out of the fifth and turns back again in seven days into the fourth window, making all her light. Then she recedes and enters the 8 first window in eight days. She returns again in seven days into the fourth window, the same one from which the 9, 10 sun departs.

So I saw their positions – how the moon rises and the sun sets in those days. If five years are added together, the sun has an overage of thirty days, and all the days that accrue 11 to it for one of those five years (when they are completed) amounts to three-hundred sixty-four days. The overage of the sun and the stars is six days. For five years, six days of every year adds up to thirty days – and the 12 moon falls behind the sun and stars for thirty days. The sun and the stars bring in all the years precisely so they do not advance or delay their position by *even* a single day to eternity, but complete the years with perfect integrity in three-hundred sixty-four days.

In three years there are one thousand ninety-two days, and in
Five years one thousand eight hundred and twenty days, so that in
Eight years there are two thousand nine hundred and twelve days.

For the moon alone the days are

Three years to one thousand sixty-two days and in

Five years she falls fifty days behind

(i.e. to the sum of one thousand seven-hundred seventy there are

Five days to be added to one thousand and sixty-two).

In five years, there are one thousand seven-hundred seventy days,

So that for the moon, the six days

In eight years amount to twenty-one thousand

Eight hundred and thirty-two days.

So she falls behind eighty days;

Yea, all the days she falls behind in

Eight years are eighty.

The year is then accurately completed in conformity to their (*the heavenly bodies*) astronomical¹¹⁴ stations – the stations of the sun that rise up through the windows, rising and setting thirty days.

Twelve ruachim and gates

1 Enoch 75

1 The chiefs of the heads of the thousands, who are placed over the entire creation (including the stars), deal with the four days to be inserted. *These chiefs* do not leave their Office of Yearly Reconciliation until the four days that are not 2 counted in figuring the year are serviced. They correct the error of men rendering service on the *following* stations of the lights: one in each shamaya-window – the first, third, fourth, and sixth. The year's exactitude is 3 accomplished through *servicing* its divisions – the three-hundred sixty-four stations. For *these* signs, times, years, and days the malach Uriel showed to me.

(YHWH of Kavod has set *Uriel* over all shamaya and ground lights of the cosmos in order that they may be seen in the shamaya from the ground and indicate day and night. *Shamaya-lights include* sun, moon, and stars, and all the ministers who make their circuits in the 4 shamaya wind-cars.)

In like manner, the twelve gates Uriel showed me open in the circle of the sun's orb in the shamayim, through which the rays of the sun break out. Warmth is thus 5 diffused from them all over the earth when they are opened at their appointed seasons.¹¹⁵

6 As for the twelve shamaya windows: sun, moon, stars, 7 and all the other shamaya-works go out to the east, west, *even* to the earth's end. There are many windows open to the left and right of them, one wind in its season produces warmth, corresponding to the gates from which the stars come out, according to how *Uriel* has commanded them, 8 and wherein they are placed in correspondence to their number.

From the ground, I saw wind-cars running through the shamayim 9 above all those windows in which the stars that never set revolve. One is larger than all the rest, and it makes its way through the entire world.

1 Enoch 76

1 From the borderland, I saw twelve windows open to all the quarters from 2 which the winds go forth to blow over the land. Three of them are open in the east shamayim, three in the west, three in the *south*, and 3 three in the *north*. The first three are in the east; three are in the 4 north,

¹¹⁴ Or "world."

¹¹⁵ Another witness includes, *And for the winds and dew's wind, when opened, stay open in the shamayim at each end.*

three (*after those on the left*) in the south, and three in the west. Through four of these come winds of blessing and prosperity; but from the other eight come brutal winds. When they are sent *out*, they bring water to devastate the earth and earthlings, and on everything in the seas and on land.

5 The first wind from those windows, called the east, comes out through the first east window, inclining southward: desolation, drought, heat, 6 and damage come out of it. Through the second window (the one in the middle) comes what is proper, rain, fruitfulness, prosperity, and dew come forth. Cold and drought come through the third window (the northern one). 7 After these come the south winds through three windows: hot winds through the first 8 inclining eastward. Fragrant odors, dew, rain, prosperity, and health come through the middle window next to it. 9 Dew, more rain, and locusts come through the third window inclining westward.

10 After these, the north winds commence: from the seventh window in the east come dew, rain, locusts, and desolation. Good health, more rain, dew, and prosperity come straight through the middle window. Through the third window in the west come clouds, frost, snow, more rain, dew, and locusts. 12 After these are the west winds: dew, frost, cold, snow, and ice come through the first window inclining northward. Dew, rain, prosperity, and blessing come from the middle window. Then through the last window come drought, desolation, burning, and destruction, inclining southward. The *secrets* of the twelve windows in the shamaya's quarters are completed. All their rules, plagues, and goodness have I shown you, *beni Methuselah*.

Four directions, twelve mountains, as many rivers

1 Enoch 77

1 Next, the first quarter is called east. The second is south, because El Elyon will descend from such heights. In a very extraordinary way, He who is blessed forever 2 will descend! The west quarter is called 'the lesser,' because all the shamaya-lights 3 wane and go out there. The fourth quarter, north, is divided into three parts: the first is meant for *benim-am* to live, the second has seas, deep caves, forests, rivers, darkness, and clouds. The third part has the *Gan Mishma'at*.¹¹⁶

4 I saw seven high mountains, higher than any mountains on earth. Out 5 comes frost as days, seasons, and years are exhausted. I saw seven rivers there, larger still than all the rivers: one from the west pours its waters into the Great Sea. 6 Two come from the north and pour into the Eritrean

¹¹⁶ *Gan Mishma'at* = Garden of Obedience.

The True Names Translation

Sea¹¹⁷ in the 7 east. The remaining four come out on the north side to their own sea, two of them to the Eritrean Sea, and two into the Great Sea where they discharge themselves (*though some say 8 they go into the desert*).



I saw seven great islands in both sea and land! Two were in the mainland and five in the Great Sea.

Names of sun and moon; moon times

1 Enoch 78

1,2 The *other* names for the sun are Oryares and Tomas.¹¹⁸ The moon has four names: the first name is Asonya, the second Ebla, the third Benasa, and the fourth 3 Erae.¹¹⁹

These are the two greatest lights: their circle is like the 4 shamayim. Their size and circumference are the same. In the circle of the

sun, there are seven more portions of light than if the moon were added to it, and *the light* is transferred in definite portions until the seventh part of the sun is exhausted.

They enter the west windows, make their revolution by the north, and come forth through the east windows 6 on the shamaya's face. When the moon rises and one-fourteenth part appears in the shamaya, 7 *the light becomes full in her*. Then on the fourteenth day, she finishes shining. Fifteen parts of light are transferred to her until the fifteenth day, *when her light is done*, in accordance with the sign of the year, and she becomes fifteen parts while the moon grows by *the addition of the fourteen* 8 parts.

The moon's waning decreases on the first day to fourteen parts of her light, on the second to thirteen, on the third to twelve, on the fourth to

¹¹⁷ Eritrean (Erythraean) Sea = the Indian Ocean or its attached gulfs, specifically, the Persian Gulf and the Red Sea.

¹¹⁸ Oryares = "sunlight" (or "moonlight") and Tomas = "twin" or "completion."

¹¹⁹ Asonya = "the strength of Yah," the full moon. Ebla = "mourning," the last quarter. Ebla is also a ruined metropolis in Syria that rendered a huge cache of both secular and religious tablets to modern archaeologists. Benasa = "son of power," the third quarter. Erae = "appear," the first quarter.

eleven, on the fifth to ten, on the sixth to nine, on the seventh to eight, on the eighth to seven, on the ninth to six, on the tenth to five, on the eleventh to four, on the twelfth to three, on the thirteenth to two, on the 9 fourteenth to the half of a seventh, and all her remaining light disappears wholly on the fifteenth. 10,11 Certain months have twenty-nine days and one twenty-eight.

Uriel showed me another rule: when light is sent to the moon by the sun, it goes to one side only. During all the period the moon is growing in her light, she is sending it to herself. When opposite to the sun during the fourteen day, *her light is full in the shamayim*. 12 When she is thoroughly illuminated throughout, her light is fully complete in the shamaya.

On the first 13 day, she is called the new moon, for on that day the light rises upon her. She becomes the full moon on exactly the day when the sun sets in the west. From the east she rises at night and the moon shines the whole night through until the sun rises over against her. Then the moon is seen over against the sun. On the side in from which the moon light emanates, there again she wanes until all the light vanishes and all the days of the month are ended. Then her circle is empty, devoid of 5 light.

Three months she makes out of thirty days each, and at her time she makes three months of twenty-nine days each. She completes her waning in the first period of time and in the first 6 window for one hundred and seventy-seven days. In the time of her going out she appears for three months of thirty days each and for three months she appears of twenty-nine *days* each. At night she looks like a man for twenty days each time, but by day she looks like the shamaya, since there is nothing else in her except her *own* light.

Rules of the shamayim completed

1 Enoch 79

1 “Now, my son, I have shown you everything. The rules of all the stars in the shamayim are 2 completed.”

He showed me all such rules for every day, for every season in the rule, for every year, for their going forth, for the order prescribed every month, 3 and every seven.¹²⁰ The waning of the moon takes place in the sixth window; for in the 4 sixth window, her light is done. Afterward is the beginning of the waning.

The waning takes place in the first window in its season until one hundred and seventy-seven 5 days are over, all reckoned according to

¹²⁰ Seven = seven days, a week.

sevens: twenty-five plus two days. Then she falls behind the sun. The order of the stars is exactly five days in the course of one period; even when 6 you see this place charted. Such is the map and sketch of every light that Uriel the malach hagadol,¹²¹ their chief, showed me.

1 Enoch 80

1 In those days, the malach Uriel answered and told me, ‘Hinneh Enoch, I have shown you everything so you will know *about* the sun and moon, the star-chiefs of the shamayim and all those who spin them, all their duties, schedules, and departures.

2 ‘In the days of the Chattaim, the years will be shortened;
Their zeraïm will be late upon their lands and fields.

All things on earth will change!

Nothing will look right in relation to their time.

The rain will be held back

As will the shamayim.¹²²

3 During that time, the fruits of the earth will be stunted.

They will not grow in relation to their time.

The fruit trees will withhold in their time.

4 Then the moon will change her order

And not appear at her appointed time.

5 In those days the sun will be seen, yet he will journey in the evening on the passenger car of the great merkavah of the west.

He will shine more brightly than accords with the amount of light.

6 Many star-chiefs will transgress the regulated order.

They will alter their orbits and duties.

They will not appear at the seasons set for them.

7 The whole order of the stars will be concealed from the Chattaim,

And the notions of earthlings will be in error about them.

They will alter all their pathways.

Yes! They will all be in error.

The benim-am will mistake them for gods.

8 Evil will be multiplied on them;

Punishment will rain on them,

And destroy them all.’

The shamaya-tablets

¹²¹ Malach hagadol = great messenger.

¹²² Zechariah 14:17.

1 Enoch 81

1 Uriel said to me,
'Shimon, Enoch! About these shamaya tablets –
Read all that is written on them
And mark down every single fact.'

2 So I marked the shamaya tablets; I read everything written *on them*
and understood everything. Then I read the book, *The Toledoth*¹²³ of
Adam's Yeladim, the record of all the yeladim 3 on earth, even to the
most distant generations. Right following, I blessed the great YHWH, the
Melek of Timeless Kavod, for He created all the mechanisms of the
cosmos!

I celebrated YHWH because of His patience,
And blessed Him for the yeladim-ha-am.

4 Afterward I said,
'Blessed is the one who dies in obedience and goodness!
For that one, no book of disobedience will be written;
No judgment will be prepared.'

5 Those seven Qadoshim brought me *down* and put me on the ground in
front of the door of my house. They said to me, 'Tell everything to your
son Methuselah. Show all your children that no 6 person is righteous
compared to YHWH, for He is Creator. We will leave you with your son
one year, until you give your final instructions, so you can teach your
children by recording *these things* for them. Testify to all your children!
Then in the second year, we will take you from their midst.¹²⁴

7 Let your heart be brave
For the *sake of the tov besorah*!¹²⁵
Announce good news to the obedient!
The tzadik with the tzadikim will rejoice.
They will congratulate one another.

8 But the chattah will perish with all chattaim;
The traitor will go down with all traitors.

9 Those practicing obedience will die by men's hands;
They will be taken away because of the deeds of the devious.'¹²⁶

10 In those days, they will quit speaking to me altogether.'¹²⁷

¹²³ Toledoth = history.

¹²⁴ Take you – that is, the righteous malachim will take him as per Gen 5:24.

¹²⁵ Tov besorah = good news!

¹²⁶ Matthew 24:41,42.

¹²⁷ Perhaps the monolog begins with malachim but ends with the Almighty.

So I went to *all* my kin, blessing the Melek of the Universe.

Visions and shamayim watchers

1 Enoch 82

1 And now, beni-Methuselah, I am recounting all this to you and writing it down!¹²⁸ To you I have revealed all; I have given you books about everything. You had better preserve these books, given from your father's hand, and deliver them to all families on earth.

2 I have given Chochmah to you and your yeladim;
Even your descendants, those who will be yours,
So that they might give her to their own yeladim
In the families to come.

The ideas of Chochmah will surpass their own.

3 Those who understand will not sleep,
But will listen carefully with the ear,
So they might learn from Chochmah.

Those who eat her will be better satisfied with her
Than with any good food!

4 Blessed are all the Tzadikim! Blessed are all those who walk in the way of obedience, and who never commit chattah (as do the Chattaim)! In the reckoning of all their days, the sun traverses the shamayim, entering and leaving windows for thirty days, with the chiefs of thousands of the order of the stars, together with the four *days* inserted, dividing the four seasons of the year, and those who 5 go before them to *properly* insert the four days.

Owing to *these four*, the yeladim-ha-am will be in error if they do not count them in the full numbering of the year. *Yea* – men will make mistakes and not accurately mark them. 6 For they belong to the counting of the year and are recorded faithfully forever – one in the first window and one in the third – one in the fourth and one in the sixth – so the year is complete with three hundred and sixty-four days.

7 This count is accurate, and the recording of it exact; for the lights, months, feasts, years, and days – Uriel has opened them all to me, these very same *powers* to which 8 YHWH subjected the shamaya-host and the entire cosmic creation! He has authority over the shamayim – night and day – the sun, moon, and stars – 9 and all the powers of the shamayim that revolve in their orbital wind-cars, making them give illuminating light to the benim-am. Such are the stars' orders, setting them in their places for proper seasons, festivals, and months.

¹²⁸ Beni = my son.

10 Here are the names of those who lead them, those who watch that they enter at their *appropriate* times, in their orders, their seasons, their months, their periods of dominion, and in their positions. Their four chiefs, who divide the four parts of the year, enter first. After them enter the twelve chiefs of the orders who divide the months. For three hundred and sixty *days*, there are chiefs over the thousands who divide the days. As for the four inserted days, for them are chiefs who divide 12 the four parts of the year.

These chiefs over thousands insert them between 13 chief and chief, each behind a station, but their chiefs determine the division. These are the names of the chiefs – those who are ordained to divide the four parts of the year: Melkiel, Hel'em-melek, Meleyal, 14 and Narel. And the names of those who lead them: Adnarel, Iyasusael, 'Elomeel – these three follow the chiefs of the orders. There is also one who follows the three chiefs of the orders, those chiefs who follow the other chiefs of stations, who divide the year into four parts.

In the beginning of the year, Meleyal rises first and rules, the same is named Tam-Aini and 'Shemesh,' and 16 all the days of his dominion are ninety-one days. These are the signs of the days that are to be seen on earth in the days of his dominion: sweat, heat, and quiet. All the trees bear fruit and leaves are produced; *also* the wheat harvest, roses, and all flora of the field; but the trees become withered in the winter season.

These are the names of the chiefs under them: Berkael, Zelebsel, and another who is added as a head of a thousand, called Hilu-Yaseph (the days of this chief's dominion are finished).

18 The next chief after him is Hel'em-Melek, who someone named 'shining sun.' All the days 19 of his light are ninety-one. These are the signs of *his* days on the earth: glowing heat, dryness, the trees ripen their fruits and produce them rife and ready. The sheep pair and become expectant; all the fruits of the earth are gathered *along with* what is 20 in the fields, also *grapes for* the winepress. All this takes place in the days of his dominion.

These are the names and the orders and the chiefs of those chiefs of thousands: Gidalyal, Ke'el, and He'el; and the name of the head of a thousand added to them, Asfael – and the days of his dominion are finished.¹²⁹

¹²⁹ Melkiel = "My King El." Helem-melek would appear to be "King of Hammerers (or "Hell"). Meleyal = "Full of El." Narel = "River of El." Adnarel = "El's Brightness." Iyasusael = "Rejoicing in El." 'Elomeel = "El's Disciple." The sun ("Shemesh") is written as Zahay ("The Pure One") in the Ethiopic version. Berkael = "Elohim's Lightning." Zelebsel = "Under the Shade of El." Hilu-Yaseph = "Elohim's Taught One." Gidalyal = "YH's fence." Ke'el = "Like El." He'el = "El's Mighty One."

Book IV: The Dream Visions

Flood vision

1 Enoch 83

1 And now, beni-Methuselah, I will show you all my visions, all I have seen, and explain 2 them to you. I saw two visions before I married; very different from the other. The first *came* when I was learning to write; the second before I married your mother, *at which time* I saw a horrifying 3 vision. I prayed to YHWH about it.

I laid me down in the house of my grandfather Mahalalel; then I saw in a vision how the shamaya buckled and was torn off and fell to 4 the ground. When it fell, I saw the ground swallowed up by a huge pit. Mountains balanced on mountains, and hills sank down on hills, and high trees were torn 5 from their trunks and thrown down to sink in the pit.

Then a word fell into my mouth. 6 I raised up to cry out, ‘The earth is destroyed!’ My grandfather Mahalalel waked me up as I lay near him. He said to me, ‘Beni! Why do you cry out! 7 Why do you howl so?’ So I told him the whole vision I had seen.

He said to me, ‘Beni, that horrible moment you saw in your dream – it is a vision of the world’s secret chattaim! All of this has to sink into the pit to be ruined with 8 a great devastation. And now, beni, since you are a believer, get up and appeal to the Sovereign of Kavod, so a remnant might remain on the earth; so He might not destroy the whole 9 world! Beni! All this will come upon the earth from the shamayim, and on the earth will be great 10 ruin.’

After this I got up and prayed. I implored and entreated, and I recorded my prayer for all the families of the world. (Now I will reveal it to you, beni-Methuselah.)

After that vision, when I went outside to look at the shamayim above, I saw the sun rising in the east, the moon setting in the west, a few stars, even the big country before me – it was all was just as *Elohim* had known it from the beginning! I blessed the Sovereign of Justice and celebrated Him. For He had caused the sun to leave the east windows, ascend in rising to the face of the shamaya, to again set out on the pathway shown him.¹³⁰

¹³⁰ Outside, Enoch saw that his vision was just that, and that all the heavenly bodies were still in their places for the time being. He was celebrating that his dream was not a reality but that the sun was still rising and traversing its course above.

1 Enoch 84

1 I lifted my hands in obedience and blessed the Echad-Qadosh Shaddai, and I spoke with my mouth's breath, with the flesh tongue Elohim created for the bnei-adam so they may speak.¹³¹ He gave them breath, a tongue, and a mouth to say,

2 'Baruch atah YHWH ha Melek!

You are powerful and mighty in Your greatness,

Sovereign of the shamayim' whole creation,

Melek l'Melekim; Elohim of kol ha'aretz.

Your power, reign, and greatness reside h'olam, olam va-ed.

Throughout all generations, Your dominion

Over the full shamaya is to be Your timeless Throne.

The whole earth is Your footstool from time immemorial.

3 You have brought everything into being and You rule all.

Nothing is too hard for You!

Chochmah never leaves Your Throne,

Nor does she turn away from Your presence.

You know and see and hear all!

There is nothing hidden from You!

4 Now the malachim of Your shamayim are guilty of defiance.

Upon all humanity Your wrath remains until the great Judgment Day.

5 And now, O Elohim, Sovereign, and Great Melek,

I implore You, I beg You to make my prayer real!

Leave me posterity on the earth!

Do not destroy all the basar of man!

Do not make the land uninhabitable!

Let there not be ceaseless destruction!

6 So now, my Sovereign, destroy those on earth

Who have provoked Your wrath;

But as for the obedient and upright –

Establish them as a planting of perpetual zerah,

And do not hide Your face from

The prayer of Your servant, O YHWH.'

¹³¹ Echad-Qadosh Shaddai = something like The One Set-apart Almighty Provider. Basar = body of flesh. Elohim = referring to the Shaddai. Bnei-adam = sons or children of Adam or the earth.

The “animal apocalypse”

1 Enoch 85

1,2 ‘After all this, I had another dream. Now I will show the whole dream to you, *beni*.’ So Enoch raised himself up and told Methuselah:

‘Now I will speak to you, *beni*. Listen to my words. Turn your ear to the dream-vision of your father.

‘Before I received your mother Edna,¹³² I saw a vision while in my bed. *Hinneh!* A bull came out of the land, and that bull was white. A heifer came out after it, and along with *the heifer came* two bulls, one black, 4 the other red. The black gored the red and chased him across the grounds until 5 I could see the red no longer. But that black bull grew and the heifer followed him. Then 6 I saw lots of cattle coming out of him. They all looked like him and followed him. That first heifer left the first to search for the red, but did not find him. 7 She cried out for him with a great howl while continuing to search.

‘I watched until the first 8 bull came to her to calm her down. From then on she did not cry anymore. After that she bore another white bull, then after him she bore many bulls and black cattle. 9 I saw in my sleep that the white bull likewise grew up and become a great white bull. From him proceeded a lot of white bulls. They all looked like him. And they all begat many more white bulls. They all looked alike, one following the other, and many.’

1 Enoch 86

1 ‘Again I saw something with my eyes as I slept: I saw the *shamayim* above, and 2 *hinneh!* A star fell from *shamayim*. 3 *The star* got up and began to pasture and eat with the cattle. 4 After that I saw very big, black cattle. *Hinneh!* They all changed their stalls and pasture lands; the young crying among themselves.

‘Again I saw in the vision by looking *shamaya*-ward, and *hinneh!* I saw many stars fall, casting themselves down from the *shamayim* to that first star. They became as bulls among those young cattle and pastured among them. I looked at them and saw them; and *hinneh!* They all let out their members, just like horses. They began to cover the females, 5 which all became expectant. They bore elephants, camels, and asses. All the cattle were afraid and very anxious about them, for they began to bite with their teeth and gulp down, and to gore with their 6 horns. They began to swallow up those cattle; and *hinneh!* All the young ones of the earth began to tremble and shake before them, and run away from them.’

Shamaya beings in white

1 Enoch 87

¹³² Edna = “Pleasure,” also in Tobit 7:8ff.

1 ‘Again I saw how they gored and swallowed each other down. Then the earth 2 began to cry out. I raised my eyes again to the shamayim, and I saw something in the vision: hinneh! Out of the shamayim came beings like white men. Four left that place 3 and three went with them.

‘Those three that came last grabbed me by my hand and took me up, away from the families of earth. They raised me up to a high place and showed me 4 a tower rising high above the earth; all the hills were down lower. One *of them* said to me, “Stay here until you see all that happens to those elephants, camels, and asses, also to the stars and the cattle; all of them!”’

1 Enoch 88

1 ‘I saw one of the first four *beings*. He seized the first star that had fallen from the shamayim. He bound it up hand and foot then cast it into a pit. Now this pit was 2 deep and narrow; it was dark and horrible. One of the *beings* drew a sword and gave it to the elephants, camels, and asses. They started to strike one another, and the whole earth shook 3 on account of them.

‘While as I was watching in the vision, hinneh! One of those four who had come out cast stones from the shamayim. They rounded up all the great stars (those whose members were like horses’ members) and took them, binding them hand and foot in order to throw them in an abyss.’

Great ship

1 Enoch 89

1 ‘One of the four went to the white bull and gave him secret orders (without scaring him). He was born a bull but he became a man! He built himself a great box and lived in it. 2 Three bulls stayed with him in that box, and they were all covered over. Again I raised my eyes towards the shamayim and saw a high roof with seven waterways on it – and the white-water 3 flooded down (with the rest of the water) into a reservoir.

‘Again I saw something! Hinneh! Fountains opened up on the surface of the great reservoir, and water rose and swelled on the surface. 4 I watched that box until its shell was completely covered with water. The water, the darkness, and mist multiplied upon it. As I looked at the hill of water, *I saw* it had risen higher than the box. It was streaming over it as though it were situated on land.

5 ‘All the cattle in that reservoir were rounded up until I saw them sink, 6 swallowed up, perishing in the water. But the box floated in the water while all the cattle, elephants, camels, and asses sank to the bottom with the rest of the creatures, until I could see them no longer, for they could not escape. *They all* perished, sinking into the depths.

‘Again I watched the vision until the white-water torrents were pouring from of the *shamaya*-high roof while the land rifts 8 were leveling things up and other pits came opened. The water began to run down into *the abyss* until the land *again* became visible. The box settled on the ground; the darkness 9 vanished and light appeared.

‘The white bull (who had become a man) came out of that box, and the three bulls came with him. One of those three was white, just like the bull – one of them was red as blood and one was black. Then the white bull left them *alone*.’

The Flood to the great tripping out

10 ‘Those *who were left* began to bring out wildlife and birds, so that there arose different kinds, like lions, tigers, wolves, dogs, hyenas, wild hogs, foxes, squirrels, swine, falcons, vultures, kites, eagles, and crows. Among them a white bull was born. *Again* they began to bite one another; the white bull born among them engendered a wild ass and with it a white bull, and 12 wild asses multiplied. But the bull born from him begat a black wild boar and a white 13 sheep; and the former engendered many hogs, while the sheep generated twelve sheep.

‘When the twelve sheep had grown, they gave one of themselves up to the asses. Then the asses gave that sheep over to the wolves, so the sheep grew up among wolves. Their leader brought the eleven sheep to live with *the one sheep*, to pasture with it among the wolves, and they all multiplied to become many sheep herds. The wolves began to fear them, so they oppressed *the sheep*, destroying their little ones by casting them into a very wide river.

‘The sheep began to 16 cry aloud for their little ones, complaining to their Shepherd.¹³³ One sheep that had been rescued from the wolves ran away, escaping to the *place of* wild asses. Then I saw all the sheep – how they wailed and lamented; how they sought their Shepherd with all their might, until the Shepherd descended from the heights at the sheep’s voice, came to them, and pastured them. He called on the sheep that had escaped the wolves, and spoke with it concerning the wolves, that it should 18 give a warning to them not to touch the sheep.

‘So the sheep went to the wolves in accordance with the command of their Shepherd, and another sheep met *that sheep* and went with it, and the two went together to enter into the assembly of wolves. They spoke with them, warning them not to touch the 19 sheep from then on. I saw the wolves, and how they oppressed the sheep greatly, 20 with all their power – and the sheep cried aloud.

¹³³ Shepherd = Master of the Sheep.

‘Their Shepherd came to the sheep, which began to strike at the wolves. Now the wolves were howling. This quieted the sheep, 21 and afterward stopped there crying. I saw the sheep until they left the wolves. The wolves’ eyes were blinded. Still the wolves left in hot pursuit of the sheep with all their might. 22 The Shepherd went with them as their Leader, and all His sheep 23 followed Him: and his face was dazzling and glorious and terrible to see!

‘Still those wolves 24 pursued the sheep until they reached the great sea. This sea was torn in two; and water stood up on this side and that, right before their faces, and their Shepherd led them, putting Himself between 25 them and the wolves. Since the wolves did not yet see the sheep, they advanced into the middle of that sea, and the wolves followed the sheep, chasing after them right into the water.

26 ‘When they saw the Shepherd, they turned to run away from His face, but the sea gathered itself up and became just as it had been created – rising and swelling until it enclosed 27 the wolves. I watched until all those who pursued the sheep were drowned and thus perished.

Sheep in the wilderness

28 But the sheep escaped the sea for a desert. There was no water or grass. They began to open their eyes to see. I saw the Shepherd 29 pasturing them, giving them water and grass, and a *certain* sheep coming forward to lead them.

‘*This certain* 30 sheep climbed to the top of a lofty rock. Then the Shepherd sent him back to them. Afterward I saw the Shepherd standing before them: His appearance was so great, 31 awesome, and majestic, that all the sheep beheld Him, *standing* in awe before His face. They all quaked in fear on account of Him, and they cried to that *certain* sheep with them, 32 “We cannot stand before our El nor gaze at Him!”

‘That *certain* sheep who led them went once again up to the top of the rock, but the sheep were losing their vision and wandering off 33 the pathway he had shown them (though that *certain* sheep did not know it).

The Shepherd was greatly angered against them, and that *certain* sheep learned of it. He descended from the summit of the rock and came to the sheep. There he found most of them sightless and fallen 34 away. When they saw him they were horrified, and they quaked at his presence. They wanted to return to their 35 folds.

‘That *certain* sheep took other sheep with him, and came to those fallen sheep and began to slay them. These sheep feared his presence, and since that *certain* sheep brought back those 36 others who had fallen, they returned to their folds. In this vision I watched until that *certain* sheep became a man. He built a house for the Shepherd and put all the sheep in that house. 37 I watched the leaders of the sheep, who knew that *certain*

sheep, falling asleep. Yes, I watched until all the great sheep died off and the little ones arose in their place; until they all came to a pasture 38 near a stream.

‘Then that *certain* sheep, their leader who had become man, left 39 them and fell asleep. All the sheep went out after him and wept over him with a great wailing. I watched until the lamenting sheep had crossed the stream. Then there arose two sheep for leaders in the place of the former – those who had fallen asleep. 40 I watched until the sheep came to a good place, an agreeable and wonderful country, and I watched until the sheep were satisfied in the house that stood in their midst: there, in that pleasant country.

A Great house

41 ‘Sometimes their eyes were open; other times they were shut – until another sheep arose to lead them. He brought them all back, and their eyes were opened. 42 But dogs, foxes, and the wild hogs began to devour those sheep until the Shepherd raised a ram from their 43 number who led them. The ram began to charge the flanks of the dogs, foxes, and wild 44 hogs until he had destroyed them all. That sheep (whose eyes were open) watched the ram among the sheep until it abandoned its *good* repute and began to butt the *other* sheep, trampling them down and conducting himself 45 in a contrary manner.

‘Then the Shepherd sent the sheep to yet another lamb, raising it to become a ram, even the herd’s prince and leader (in the place of the 46 *previous* ram of forsaken reputation). This *former* approached and spoke to the other alone, raising it to be a ram, and made it the prince and leader of the sheep (*as he was instructed*). Yet during all this *time*, dogs 47 exploited the sheep. The first ram (*of the lost reputation*) pursued the second ram, and the second arose and escaped. Then I watched until the dogs dragged 48 down the first ram.

‘The second ram arose 49 and led the little sheep. They grew and multiplied; still dogs, foxes, and wild hogs were afraid and fled out from before it. That ram butted and slew *all* the wild beasts until they no longer had any power over the 48b little sheep. They stole from them no more.

‘That ram bore many sheep and fell asleep; a little sheep became a ram in its stead – even the sheep’s prince and leader. 50 The house became greater and wider. It was built larger for *so many* sheep. A very high tower was constructed as an addition to the house. *This was constructed* for the Shepherd. The house was quite low, but the tower was raised up very high. So the Shepherd stood upon that tower while a fully laden table was brought for Him.’

Destruction of the great house

51 ‘Then I watched those sheep. Once again they strayed into error, going many ways. They left their house, so the Shepherd called on *certain* sheep, sending them forth to *redress* the rest. 52 Yet these sheep began to slay the others. However, one was not killed, but was rescued. It hurried away to cry out over the sheep. They wanted to kill it, but the Shepherd rescued it from 53 the rest and brought it up to me, causing it to live right there. He sent many others to testify to and cry out over the sheep.

54 ‘Afterward, I saw they had forsaken the Shepherd’s house. His tower fell completely away. *Because of this*, they all became blind. I watched the Shepherd, how He caused a great slaughter in their herds. 55 Such sheep invited it by betraying His house. So He gave them to lions, tigers, wolves, and hyenas, even to foxes and all the wild 56 beasts. Beasts tore the sheep to pieces.

‘As I watched, He left their house and tower, giving them over to lions (that tore them to devour them), 57 even to all the beasts. I started to cry out with all my might, appealing to the Shepherd, interceding with Him on the sheep’s behalf, because they had been devoured 58 by wild beasts. Yet He remained unmoved even though He saw it happening; He was glad they were robbed, swallowed, and devoured. So He left them to all such beasts to be consumed.

59 ‘Then He called seventy shepherds. He placed the sheep with them for pasturing before speaking with them and their companions: “Let each one of you pasture these sheep 60 from now on, and all I command of you, do! I will deliver them over to you *in numbers* correctly counted. I will tell you which are to be destroyed, and you will destroy them!” 61 So He gave the sheep over to *the shepherds*.

‘Then He called another and spoke to him, “Watch! Make note of everything the shepherds do to the sheep. They will slay more than 62 I have commanded. *Regarding* every excess killing done by the shepherds – record the number killed on my command plus the number they kill by whim. Record the destruction 63 caused by each shepherd.

“‘Then read out to me the number they kill and the number they delivered over for execution, so I may keep a record as evidence against them. I must know each action of the shepherds, so I may identify each and understand what they do, whether they obey my 64 orders or not. They are not to know of this. You will not tell them, nor accuse them; only record each destructive act against each individual shepherd, 65 each in his own time – then lay it all out for me.”

‘I watched until the shepherds pastured in their season. They started to kill, destroying more than were ordered, transporting 66 sheep over to lions. Lions and tigers killed and ate the better part of the sheep, and wild

hogs ate right along with them. They even burned the tower down after tearing up 67 the house. I became very, very upset over the *destruction of the tower* because the *entire* house of the sheep was demolished. Afterward, I was not able to observe whether any sheep came into the ruin.’¹³⁴

Exile and return

68 ‘The shepherds and their herdsman delivered all the sheep over to the wild beasts so they might be consumed. Each received a certain number in his time. The number each destroyed was recorded 69 in a book by another, for each destroyed many 70 more than was permitted. I started *again* to weep, grieving for the sheep. In the vision I saw the scribe; I saw exactly how he recorded every *single one* destroyed by the shepherds, every day. He carried *it* up and set *it* down, showing the entire book to the Shepherd, containing everything *the shepherds* had done, all that each had 71 given over to destruction.

‘The book was read before the Shepherd. Then He took the book in his hand, read it, sealed it up, and laid it down. 72 Right away I saw how the shepherds pastured for twelve hours, and I witnessed three sheep turning back. They entered into *the ruin of* the house and starting rebuilding all that had fallen 73 down.

‘The wild hogs tried to hinder them, but were not able. So they started building as before, even raising up the tower. It was named Ha Migdah Gaboa.¹³⁵ Again they placed a table in front of the tower, but all the bread on it was polluted and impure.

74 ‘Yet the sheep’s eyes were blinded to these things. They could not see; so they were handed over in large numbers to their shepherds for 75 destruction; they trampled upon the sheep and gobbled them down.

Shepherds vs. eagles

‘The Shepherd was firm *in his resolve*; all the sheep were dispersed over the field and mingled with the 76 *beasts there*. *The shepherds* did not rescue them from the beasts.

‘The recorder carried the book up, showing it to the Shepherd, reading it before him. He implored the Shepherd for them, and seeking His *favor* as he reported all the 77 shepherd’s actions. He testified before Him against all the shepherds. Then he took the book, placed it beside the Shepherd, and departed.’

1 Enoch 90

¹³⁴ Into the ruin; that is, entered into the house.

¹³⁵ Ha Migdah Gaboa = The High Tower. 2 Samuel 22:3; Psalms 18:2, *etc.*

1 Then I watched until thirty-five shepherds undertook the pasturing of *the sheep*, and they each finished their terms as the first. Others then received them 2 into their power, pasturing them for their terms, each shepherd with his own term. After that I saw in my vision all the birds approaching: eagles, vultures, kites, crows; but the eagles led them. They began to devour those sheep, picking out their eyes, 3 eating their bodies. The sheep cried out as their bodies were being eaten by the birds.

4 As for me, in my sleep I watched and grieved over the shepherd who pastured the sheep. I watched until the sheep were devoured by the dogs, eagles, kites – and they left neither meat, skin, or tendon on them. Only their bones stood out; even their bones fell 5 to the ground. The sheep were few. I watched until twenty-three had attempted pasturing *the sheep*, completing their terms fifty-eight times.

Conviction of the shepherds and blind sheep

6 But hinneh! Lambs were borne to the white sheep! They began to open their eyes to see, 7 and to cry to the sheep. O yes, they cried to them, but they did not heed what they said to 8 them. They were profoundly deaf; their eyes exceptionally blind. I saw in the vision how the crows flew upon those lambs, taking one of them, then dashing the sheep 9 to pieces and eating them up. I watched until the lambs grew horns; the crows tossed down their horns. I watched until a great horn pushed out from one of the sheep; and their eyes 10 were all opened! It looked over them all, crying out to the sheep; and all the 11-18 rams saw it and all ran to it.

All the same, the eagles, vultures, crows, and kites continued tearing the sheep, swooping down on them to eat them. Still the sheep kept quiet. But the rams grieved and cried out. The crows battled against *a ram* and tried to break off its horn, but they had no power over it. All the eagles, vultures, crows, and kites were gathered together, and with them came all the sheep in the field! O yes! They all came together to help one another break that horn off the ram.

19 Then I watched until a huge sword was given to the sheep, and the sheep went against all the beasts of the field to destroy them. The birds and beasts took off before them. I saw the reporter – the one commanded by YHWH. As he opened the book detailing all the destruction the last twelve shepherds had caused, he showed the Shepherd that they destroyed far more than their predecessors.

I watched until the Shepherd came to them and took the staff of His anger in His hand. He struck the ground and the ground broke into pieces. All birds and beasts among the sheets fell *to the ground*; the ground swallowed them all up and it covered them up.

20 I watched until a throne was built in the pleasant land, and the Shepherd was seated thereon, and the other took the sealed books and

opened them before Him. 21 The *Shepherd* called the first seven white *sheep*, commanding them to bring all the stars (whose members 22 were like those of horses) before Him, beginning with the first star that led the way. So they brought all *those stars* before Him.

He said to the one in front of him who was recording it all (one of those seven white ones), 'Take those seventy shepherds to whom I delivered the sheep; those who took it upon themselves to slay more 23 than I commanded them.' And hinneh! they *seventy* were bound up. I watched while they all stood before Him. 24 Court was held over the stars first; they were judged and found guilty. Then they were sent off to the place of conviction and cast into a pit full of fiery flame with the 25 pillars of fire.

The seventy shepherds were judged guilty. They too were cast 26 into that fiery pit. I saw how the pit *was* opened to the earth's center; it was full of fire. Next they brought the blinded sheep. They were all judged guilty and 27 cast into this fiery pit. They all burned up. Now this pit was just to the right of the house, so I watched those sheep, even their bones, all burning.¹³⁶

28 I stood up to watch until they folded up the old house. They carried off all the pillars; all the beams and supplies of the house were folded up with it. They carried 29 it all off and laid it in the south-land. I watched until the Shepherd brought a new house greater and loftier than the first, and He set it up in place of the first, the one that had been folded up. All its pillars were new, and its supplies were new and larger than those of the old one He had taken away. And all the sheep were inside.

30 I saw the remainder of the sheep, along with all the beasts on the ground and birds in the shamaya, falling down and paying homage to the sheep *within the house* – pleading with them – and obeying 31 them in every matter. Afterward the three white-robed ones – *who* had seized me by my hand (with the hand of that ram also seizing me)¹³⁷ – 32 took me up and set me down among the sheep just before their judgment.

Those 33 sheep were all white. Their wool was massive and clean. All that had been destroyed and dispersed, all the beasts of the field, and all the shamaya birds, congregated in that house. The Shepherd greatly rejoiced because they were all good and had returned to 34 His house. I watched until the sheep laid down the sword given them, for they brought it into the house. It was there sealed up in the presence of the *Shepherd* and the sheep 35 invited in. So it no longer harmed them.

¹³⁶ Now we see that the entrance to the center of the earth was just to the right of the house – the house being the temple – the cave entrance in the valley of Hinnom's son (Gehenna). This was the Jerusalem city dump, believed to be the entrance to a channel leading to the Lake of Fire, located between the 2nd and 5th 'heavens' (according to later Enochian sources).

¹³⁷ That is, 'those who had taken me up before.'

For their eyes were all opened! They 36 saw the good, and there was not one among them that could not see. I noticed that the house was great, wide, broad, and full. 37 I saw a white bull born with great horns. All the beasts of the earth and 38 birds of the shamaya were afraid of him and persistently pleaded with him. I watched while all their generations were transformed into white bulls!

The first of them became a lamb, then a great creature with big black horns. The Shepherd 39 rejoiced over it and over all the livestock. I slept in their midst; when I awoke, I saw everything.

40 This is the vision that I saw while I slept. I awoke and blessed the Sovereign of Obedience and 41 honored Him. Then I wept with a great howling; my tears would not stop until I could stand it no longer. I noticed that they were flowing because of all I had seen; for all these things will 42 happen exactly as these histories were shown me.

On that night, I remembered the first dream; and because of it I wept and was very troubled – *all* because I had seen such a dream-vision.

Book V: The Two Ways & Ways of Sevens

*The Enochian Priestly Calendar and the Enochian Perpetual 364 Day Sabbath & Festal Calendar are diagrammed, explained and available for free download at this link: www.JacksonSnyder.com/enoch.

Enoch to his children

1 Enoch 92

1 The book written by Enoch – *Enoch did indeed write this entire teaching on chochmah. He was praised by all benim-am; he was a judge of all in the nation! This is for all my yeladim who will live on earth and for the future families; all who will observe tzedekah and shalom.*¹³⁸

2 Let not your ruach be troubled on account of the times. The Qadosh El Shaddai has appointed days for all things. 3 The Tzadik will arise from sleep to walk in the paths of obedience. All his pathways and deportment will be of timeless goodness and favor. 4 He will be gracious to the Tzadikim and grant them timeless standing. He will give the *Tzadikim* power so that they will be *full* of goodness and obedience. He will walk in the light of timelessness. 5 Chattaim will perish into darkness h'olam va-ed; they will no more be seen from that day and forward.

1 Enoch 91

1 Now Methuselah my son, call all your brothers to me.

Gather all your mother's sons together to me:

For the word calls me,

And the ruach is poured out on me,

So I am able to show you everything

That will befall you h'olam va-ed.'

2 Methuselah went out and summoned his brothers and kin to an assembly with him. 3 Then he spoke to all the children of obedience, saying,

'Hear, you sons of Enoch, to all your father's sayings,

And strictly heed the voice of my mouth;

For it is I who am speaking to you, urging you *forward!* Beloved!

4 Love uprightness and walk in it.

Do not draw near to uprightness with a double mind;¹³⁹

Do not associate with the double-minded;

¹³⁸ Tzedekah and shalom – righteousness (lawful behavior) and peace (which stems from lawful behavior).

¹³⁹ Or 'heart.'

Instead, walk in obedience, O my sons.

Obedience will guide you on good paths

And be your constant companion.

5 For I know that violence must increase on the earth.

A great reprimand is executed in the world!

Yes, *the world* will be cut off at its roots

And its whole structure will be destroyed.

6 Disobedient acts will be carried out in the land again;

All kinds of acts of defiance and violence.

Lawlessness will prevail to a double degree.

7 When chattah, disobedience, blasphemy,

And violence acts of all types increase;

When apostasy, wrongdoing, and uncleanness increase,

A great reckoning will come upon all of them from the shamayim.

The Qadosh YHWH will come out with anger and rebuke

To execute judgment on the earth.

8 *And* violence will be cut off at its roots in those days.

The roots of lawlessness and deceit

Will be destroyed from beneath the shamayim.¹⁴⁰

9 All the teraphim of foreigners will be abandoned,

Their steeples burned up with fire;

Yes, these will be removed from the entire earth.

The Chattaim will be cast into the judgment of fire;

They will perish in anger and in grievous fairness h'olam va-ed.

10 The Tzadikim will arise from their sleep;

Chochmah will also arise and be bestowed on them.

'And through Him, the roots of disobedience will be cut off. Chattaim will be destroyed by the sword along with blasphemers in every locale. Those who plan terror and commit blasphemy will perish by the sword.'

12 'After that, the eighth seven¹⁴¹ will come to pass – the seven of obedience. A sword will be given to it so that sentence may obediently be carried on all oppressors; for the Chattaim will be delivered to the Tzadikim. 13 At the close, *the Tzadikim* will acquire greatness through

¹⁴⁰ Evil will come to an end; not the earth or world.

¹⁴¹ Or 'the second eight weeks.'

obedience. A house will be built for the Melek ha Gadol l’Kavod; *it will stand* timelessly.¹⁴²

14 ‘Afterward, in the ninth seven, equitable justice will be revealed to the whole world.¹⁴³ All the acts of the Chattaim will have vanished from the entire entirety, written off as a holocaust.¹⁴⁴ Then all benim-am will direct their gaze to the pathway of uprightness. 15 After this, in the seventh part of the tenth seven, there will be timeless justice executed by the shamaya-malachim by the Great *One* that springs from all the malachim.

16 ‘The first shamayim will depart and go away. New shamayim will appear! Then all the powers of the shamayim will shine sevenfold h’olam va-ed.

17 ‘Afterward, there will be many sevens – sevens without number unto timelessness. It will be *an age* of goodness and obedience. Chattaim will be no more considered.

18 ‘And now I tell you, my sons, and I show you the paths of obedience and the paths of violence. Yes, I will show them to you again so that you may know what will come to pass. 19 And now, listen to me, boys, and walk in the paths of obedience. Do not walk in the paths of violence; for all who walk in the paths of disobedience will perish timelessly.’

Revelation of Sevens

1 Enoch 93

1,2 Later on, Enoch brought forth the books and began to recount from them. He said,

‘Concerning the world’s yeladim of obedience, the Bacharim,

And the plant of uprightness: I will speak of such things!

Yes, I Enoch will proclaim them to you, my sons:

Just like what appeared to me in the shamaya vision;

Just like what I have experienced

Through the word of the qodesh malachim

And *writings of* the shamaya tablets.’

3 So Enoch began to recount from the books, saying,

‘I was born the seventh in the first seven,

While judgment and obedience was still in effect.

4 After I *am gone*, a great evil will arise in the second seven:

¹⁴² Melek ha Gadol l’Kavod = Great Melek of Shekinah Presence (in churchy language, ‘glory’).

¹⁴³ Or, “righteous judgment.”

¹⁴⁴ Holocaust = A burnt offering.

Deceit will spring up;
And then the first termination will pass.
Yet through it all, the benim-am will be salvaged.
After it is done, disobedience will grow;
And a law will be made for the Chattaim.
After that, at the close of the third seven,
A man will be chosen as the Plant of Righteous Judgment;
His posterity will become the Plant of Obedience h'olam, olam va-ed. ¹⁴⁵
6 At the close of the fourth seven,
The Qadoshim and Tzadikim will see visions; and
A law will be readied for all families –
Special space will be prepared for them.
7 At the close of the fifth seven,
The Qadosh House of Dominion will be built to last h'olam va-ed.
8 After that, in the sixth seven, all who live in it will be blinded;
The hearts of all will deviously forsake Chochmah.
At that time, one will then ascend in that House;
In the end, the House of Dominion will be burnt down with fire,
The whole family of the chosen root will be dispersed.
9 After that, in the seventh seven, an apostate family will rise.
A great many will be its activities
And its entire works will be apostate.
10 At its close will be chosen
The Bachar Tzadik (One) of the timeless Plant of Obedience,
To receive sevenfold instruction about His entire creation.
11 'Of all the yeladim-ha-am, is any capable of hearing the Kol Qadosh¹⁴⁶
without being troubled? Who can think His thoughts? Who can behold
all the works 12 of the shamayim? How might there be one who could
observe the heavens and understand them? To see a nefesh¹⁴⁷ or ruach
and describe such, or ascend to watch 13 all their activities, to think or do
like them? Of all the benim-am, who could know the breadth and length
of the earth? To whom has the measure of all been shown? 14 Or is there
anyone who could determine the length, height, and breadth of the
shamayim, upon what might they be founded, how high is the number of
the stars, and where might all the shamaya-lights remain?'

¹⁴⁵ cf. John 7:24.

¹⁴⁶ Kol Qadosh = skyward voice of the Set-apart One, the Bachar Tzadik of the Timeless Plant of Obedience.

¹⁴⁷ Nefesh = inner man, one's intelligence and emotion, a soul.

Enoch advises the Tzadikim

1 Enoch 94

1 'Now I tell you, my sons, love obedience and walk therein;
For the paths of obedience are worthy of accepting,
But the paths of disobedience
Will suddenly be destroyed and vanish.

2 To certain of a family will the paths of violence
And of death be revealed;
They will keep themselves far from such,
And will not follow them.

3 Now I say to you, the Tzadikim:
Walk neither in the paths of corruption nor in the paths of death,
And draw not near to them lest you be destroyed.

4 Seek for obedience for yourselves –
Choose a set-apart life –
Walk in the paths of shalom –
And you will live and prosper.

5 Hold on to my words in your heart-thoughts;
Do not allow them to be wiped out of your hearts.
I know that the Chattaim will tempt you to call on occult knowledge,
But let no place be found for her,
And allow no manner of temptation to diminish you.

Woe to Chattaim

6 Woe to those who build on defiance and oppression,
And lay deceit down as a foundation;
For these will be overthrown suddenly;
They will have no shalom.

7 Woe to those who build their houses with chattah;
For from even their foundations, they will be overthrown;
By the sword will they fall.

Those who live to get gold and silver
Will likewise suddenly perish in judgment.

8 Woe to you, you rich! For you have trusted in your riches
And from your riches will you depart,

Because you have not remembered the El Elyon
In the days of your riches.

9 You have committed blasphemy and disobedience
And thus are made ready for the day of slaughter,
Even the day of darkness and the day of the great judgment!

10 So I speak and declare to you:

The One who created you will overthrow you,
And for your fall there will be no compassion,
And your Creator will rejoice at your destruction.

11 In those days, your righteousness will be
Like a rebuke to the Chattaim and disobedient.

1 Enoch 95

1 'Oh that my eyes were waters

So I might weep over you;

So I might pour out my tears as a cloud of waters;

So I might rest my troubled heart!

2 Who has allowed you to practice accusation and malice;

Practice so much that judgment will surely overtake you, Chattaim?

3 O you of the Tzadikim, fear them not,

For once again YHWH will deliver them into your hands,

So you may execute judgment according to your righteous desires.

4 Woe to you who loudly issue curses that cannot be reversed!

Healing will be far from you because of your chattaim.

5 Woe to you who repay your neighbor with evil!

You will be repaid in accordance with your works.

6 Woe to you, you lying witnesses!

Woe to you who weigh out injustice!

So suddenly will you perish!

7 Woe to you, Chattaim, for you persecute the Tzadikim;

For you will be delivered up yourselves,

To be persecuted on account of your injustice;

Its yoke will be heavy upon you.'

1 Enoch 96

1 'Be hopeful, you Tzadikim!

Suddenly the Chattaim will perish before you!

You will rule them according to your righteous desires.

The True Names Translation

2 In the day of the Chattaim's trouble,
Your children will mount up, rising as eagles;
Your nest will be higher than falcons;
You will ascend to enter the crevices of the earth;
Even the clefts in the rock h'olam va-ed as hyraces¹⁴⁸ before the
Chattaim;

The bird-women¹⁴⁹ will wail because of you.

3 Why fear, you who have so suffered?

Healing will be your portion.

A bright light will illuminate your pathway,

And you will hear the Kol Shabbat¹⁵⁰ from the shamaya.

4 But woe to you, Chattaim!

Although your riches make you appear righteous,

Your hearts convict you of being evil.

This truth will testify against you as a memory of evil deeds.

5 Woe to you who devour the finest of the wheat;

Who drink wine from large mugs;

Who smash the lowly under your high foot!

6 Woe to you who drink water from every fountain!

Suddenly, you will be drunken and wither away

Since you have deserted the fountain of life.

7 Woe to you who work defiance,

Deceit and blasphemy:

Such will be a remembrance against you for evil!

8 Woe to you, you who are powerful,

Who oppress the Tzadikim with your power.

The day of your ruin is coming.

And with those days (the days of your judgment),

Will be many and good days for the Tzadikim!

The end of Chattaim, masters, rich

1 Enoch 97

¹⁴⁸ Hyrax, hyraces = coneys; rabbit-like animals also referred to as rock badgers.

¹⁴⁹ The Sirens of mythology, dangerous combinations of birds and women, seductresses, valkyries.

¹⁵⁰ Shabbat = Sabbath, rest, or pause.

1 'Believe, you Tzadikim, that the Chattaim will become a shame
And perish in the day of disobedience.
2 Be it known to you, Chattaim, that El Shaddai is thinking of your
destruction,
And the shamaya malachim will be glad over your devastation.
3 What will you do, you Chattaim,
And where will you flee on that day of judgment
When you hear the prayer-voice of the Tzadikim?
4 Yea, you will fare like those
Against whom this word will be a testimony:
"You have been companions of Chattaim."
5 In those days the prayer of the Tzadikim will reach to YHWH,
And the days of your judgment will come for you.
6 All the words of your defiance will be read out loud before the Great
Qadosh One,
And your faces will be covered with shame;
For He will reject every work that is grounded on disobedience.
7 Woe to you, you Chattaim, who live on ocean and dry land,
Memories of you are evil.
8 Woe to you who get silver and gold in disobedience, then say:
"We have become rich with riches and have great stuff.
We have gotten everything we wanted.
9 Now let us do what we proposed;
For we have hoarded silver,
9c And have many slaves in our houses.
9d And our larders are full as though with water."
10 Yes, like water your lies flow out –
Just so, your riches will speedily flow out of you.
You have gained everything in defiance;
So now, you will be given over to a great curse.'

1 Enoch 98

1 'I swear to you, to wise and foolish,
You will have many strange affairs on the earth.
2 You men put on more decorations than any woman;
More colored scarves than a virgin.
In royalty, opulence, and might;
In silver, gold, and purple;

The True Names Translation

In finery and food – they will all get poured out like water.

3 All such will be lacking in training and wisdom.

They will pass away together with their stuff.

Though they are full of fame and splendor,

In shame, slaughter, and great destitution

Will their ruachim be cast into the fire-furnace.

4 You Chattaim, I have sworn to you,

As a mountain does not become a slave,

And a hill does not become the handmaid of a woman,

Even so, chattah has not been sent upon ha'aretz –

Benim-am has created it from himself,

And under a great curse they who commit it will fall.

5 Barrenness has not been given to a woman;

On account of her own hands she dies without issue.

6 You Chattaim, I have sworn to you, by the Qadosh Shaddai,

That all your evil works are revealed in the shamayim,

And none of your oppressive works are covered and hidden.'

7 'Do not think in your spirit or say in your heart that you do not know and cannot see 8 that every day every crime is recorded in the shamayim in the presence of El Shaddai? Then from now on you know that all your brutality with which you brutalize is written down every single day until the day of your judgment!

9 'Woe to you, you fools, for through your folly will you perish. You transgress against the wise 10 and so good events will not be your lot. Now you know you are being prepared for the day of destruction. You hope to live, you Chattaim, but you will depart and die. You know no ransom. You are preparing for the day of the great judgment; the day of trouble and great shame upon your ruachim.

11 'Woe to you, you obstinate of heart, who work evil and eat blood! From whence have you good things to eat and drink so to be filled? From all the good things that YHWH El Elyon has placed in abundance on the earth; so you will have no shalom. 12 Woe to you who love defiant acts! Why do you hope for good goings-on? Know that you will be delivered into the hands of the Tzadikim, and they will cut 13 your throats and kill you. They will have no mercy upon you.

'Woe to you who are glad when the Tzadikim have trouble. No grave will be cut out for you! Woe to you who set no value on the words of the righteous; 15 you will have no hope of life. Woe to you who write down lying and feckless words! They write down their lies so others may hear them and act unfairly towards *their* 16 neighbors. So they will have no shalom but die a sudden death.'

1 Enoch 99

1 'Woe to you who foment rebellion;
You who are famous for lying and broadcasting lies!
You will perish; no happy life will be yours.

2 Woe to them who pervert words of uprightness,
Transgress the timeless law,
And transform into what they are not!
They will be trounced between foot and ground.

3 In those days get ready, you Tzadikim,
To raise your prayers as a memorial,
And put them up as a testimony before the malachim –
So they might post the chattah of the Chattaim
As a memorial before El Shaddai.

4 In those days the nations will be stirred up,
And the families of the nations will rise up
On the day of destruction.

5 In those days, the poor will carry off their yeladim
Then abandon them, so their yeladim will die through them.
Yea, they will abandon their nurslings and never return.
They will have no pity on their beloved ones.'

6,7 'Again I swear to you, Chattaim! Chattah is prepared for a day of
unceasing bloodshed. Stone worshipers who sculpt images of gold, silver,
wood, stone, and clay, and those who worship unclean ruachim, evil-
malachim, and all kinds of taphim (even from ignorance), will get no
manner of help from them.'

8 'They will become conniving on account of their heart's folly;
Their eyes will be blinded by their heart's fear
And by apparitions in their dreams.

9 By such, they will become devious and paranoid;
They will bring forth all their activities through a lie,
Having worshiped a stone.
In an instant, they will perish.'

10 'But in those days, blessed are all they
Who receive words of Chochmah, and understand them,
And do not become devious with the devious,
But observe the paths of El Shaddai
And walk in the way of His obedience.
They will be rescued.

The True Names Translation

11 Woe to you who spread evil to your neighbors;
For you will be slain in Sheol.

12 Woe to you who act falsely and deceitfully –
You who make the land bitter –
For you will be utterly consumed by bitterness.

13 Woe to you who build your houses
Through the grievous toil of others;
Your bricks and stones are chattaim.
I tell you – you will have no shalom.

14 Woe to those who reject their portion,
The ageless heritage of their avim;
Whose nefeshim follow teraphim.
They will have no shalom.

15 Woe to them who work subtly in helping oppress,
To the very slaying of their neighbors,
Up to *ha yom mishpat ha gadol*.¹⁵¹

16 He will cast down your honors.
He will bring disease on your hearts.
He will stir up His fierce fury.
He will destroy you all with the sword;
And all the Qadoshim and Tzadikim will remember your chattaim.’

Final judgment of all Chattaim

1 Enoch 100

1 ‘In those days, avim with their benim
Will be gathered up and beaten;¹⁵²
Achim¹⁵³ one with another will fall in death
Until the rivers flow with their blood.

2 For a man will not stay his hand from killing sons and sons’ sons,
Nor will the chattah stay his hand from his honored ach:
From dawn until sunset they will kill each other.

3 The warhorse will walk in the blood of chattaim to the breast,
And the war-wagon will be submerged to its height.

¹⁵¹ Ha yom mishpat ha gadol = great judgment day.

¹⁵² Luke 12:45-48: the severity of beatings will depend upon one’s readiness toward the secret coming of the Master.

¹⁵³ Ach, achim = sibling, brothers.

4 In those days, malachim will descend to their hiding places
And gather together all who carried down chattah.

The El Elyon will arise on the yom mishpat.

To execute a great sentence upon all Chattaim.

5 Then over all the Tzadikim and Qadoshim,
He will appoint Notzrim¹⁵⁴ from the qodesh malachim,
To guard them as the apple of an eye,

Until He makes an end of all corruption and chattah.

And though the Tzadikim may sleep a long time,

They have nothing to fear.

6 Then the benim-am will see the wise living securely,

Having understanding all the words of this book,

And realizing their wealth could not save them,

Or throw off their crimes.

7 Woe to you, Chattaim, on the day of strong anguish:

You who afflict the Tzadikim and burn them with fire!

You will be paid according to your works.

8 Woe to you, you obstinate of heart,

Who watch to manipulate in evil ways:

Terror will come on you

And there will be none to help you.

9 Woe to you, Chattaim, on account of your mouth's words;

On account of the things your hands have accomplished, rendered by
your disobedience.

In blazing flames burning worse than fire you will also burn.'

10 'And now you know that He will inquire into your works from the
shamaya-malachim, from the sun and moon and stars, concerning your
chattaim because on ha'aretz you 11 judged the Tzadikim. He will
summon every cloud, every mist, every dew and rain to testify against
you; for all these will be held back from falling on you; they 12 will be
mindful of your transgressions *against the Torah!*

'Now give presents to the rain, so it will not be held back from falling on
you (nor even the dew) – when it has received your gold and silver and
thus may descend! When the frost and snow with their chill, and all the

¹⁵⁴ Notzrim = guardians. The modern movement that recognizes the
importance of 1 Enoch call themselves, as did those who were close to
Yahshua Messiah, Notzrim, or some variation, like Nazarene or Netzari.

snowstorms with all their pestilences fall on you, in those days you will not be able to stand them.¹⁵⁵

Fearing Elohim

1 Enoch 101

1 ‘Look to the shamayim,¹⁵⁶ you shamaya-children, and every act of the El Elyon, and reverence Him. 2 Do no evil around Him. If He closes the shamayim’ windows and holds back rain and 3 dew from falling on ha’aretz because of you, what will you do then? If He sends His wrath upon you because of your ways, you cannot beg Him; for you have already spoken proud and defiant 4 words against obeying Him. Again, you will have no shalom.

‘Do you not see the sailors, how their ships are tossed around by waves, shaken up by winds, and are often 5 in serious trouble? The *sailors* are scared because all their stuff is on the mayim with them. Their hearts sense something bad happening – like the mayim swallowing them and them 6 perishing in the depths. Is not the entire ocean, all its mayim, all its waves, the work of El 7 Shaddai? And has He not set limits on the movements of the sea, having confined the mayim by sand? Yet at His rebuke the water is afraid!¹⁵⁷ It dries up; its fish and all that is in it dies.

‘But all you Chattaïm 8 on ha’aretz do not respect Him. Has He not made *the mayim and ha’aretz* and all that is in them? Who has given wisdom and understanding to everything that moves in aretz and mayim? 9 Do the sailors not respect the sea? Yet you Chattaïm! – you do not respect El Elyon!’

Terror and comfort on judgment day

1 Enoch 102

1 ‘In those days, when He has brought a grievous fire on you,
Where will you flee and find rescue?

When He launches His Word against you,
Will you not be alarmed and fear?

2 All the light-bearers will be frightened with great horror;
All the land will be scared and tremble and be alarmed.

3 All the malachim will execute their commands.
They will try to hide themselves away

¹⁵⁵ Zechariah 14:17.

¹⁵⁶ Shamayim = sky. Mayim = sea. Ha’aretz = the earth or ground.

¹⁵⁷ Mat 8:26. The sea is calmed by the Ben Adam.

From the presence of the Kavod ha Gadol.¹⁵⁸

The benim-am will shake and quake;

And you Chattaim will be cursed h'olam va-ed:

You will have no shalom.

4 But fear not, you nefeshim of tzedekah;¹⁵⁹

Be hopeful since you died while obedient.

5 Mourn no more; you whose nefesh

Descended into Sheol in anguish;

You who, if during your life, your basar

Did not prosper in proportion to your goodness.

Just wait until the day of the Chattaim's judgment –

The day of cursing and reprimand.

6 For when you die, the Chattaim speak over you such words as,

'We die exactly like the Tzadikim!

What reward do they receive for their good works?

7 We see that they die in grief and darkness just like us!

What better do they have than us?

From death on, we are both equal.

8 What will they get? What will they see h'olam va-ed?

Hinneh! They too have died,

And will see no light now or h'olam va-ed.'

9 But I tell you, you Chattaim! You are happy to eat, drink, steal, sin, strip people naked, 10 get *their* money, and see great days.

But have you considered the Tzadikim; that they die in shalom? *Do you see that they are not subject to any kind 11 of violence, nor is violence found in them throughout their lives? They die quietly as though they had never been, and their ruachim descend to Sheol in no danger.*"

Destinies of Tzadikim and Chattaim

1 Enoch 103

1 Now I pledge you, you Tzadik One, by the reputation of the Great and Honorable, 2 the Sovereign Elohim, and by His Majesty: Yea, I pledge you, that

I know a mystery.

I have read the shamaya tablets.

I have seen the sacred books.

¹⁵⁸ Kavod ha Gadol = the Great Glowing, Shining, or Shekinah.

¹⁵⁹ Neph(f)eshim of Tzedekah – righteous souls.

I found written therein an inscription about the ones
For whom all goodness, joy, and admiration is prepared;
Written for the spirits of those who died in obedience:
Manifold good is to be given you in exchange for your work;
Your fate is abundance, beyond that of any living *creature*.

4 The ruachim of you who have died in obedience will live and rejoice;
You will not perish, nor your memory

From the mind of El Shaddai or

From all the mishpachot of the world!

Why fear the wretched treatment of the Chattaim any longer?

5 Woe to you, you Chattaim, when you die,

You die in the wealth of your chattaim,

And those who are like you remark about you:

‘Blessed are these Chattaim,

For they have lived it up all the days of their lives.

6 See how they have died in prosperity and wealth?

They have not experienced danger or murder.

They have all died in honor;

Without judgment executed upon them their entire lives.’

7 Be it known that their nefeshim will fall into Sheol.

They will be wretched in such great danger.

8 Yes, your ruachim will enter into chains of blackness

And burning flame – a place of grievous judgment;

Great judgment will remain upon all the world’s mishpachot!

Woe to you, for you will have no shalom.

9 Do not speak of the decent Tzadikim who are yet living,

‘In our troubled days we have worked hard

Through every kind of problem.

We met with a lot of bad, and have been consumed *by it*.

We have become few and our breath light.

10 We have been ruined!

Not one is found to help us with even a word!

We have been tortured, hoping to see no more day to day life.

11 We hoped to be the head; but we have become the tail.

We worked hard in our vocation, but had no satisfaction.

We have become the Chattaim’s food.

They laid their yoke heavily on us.

12 They gloated over us. *They* hated us and hurt us.

To those who hated us, we bowed our heads,

But they did not pity us.

13 We wanted to get away from them – to escape and rest –

But we found no safe place to run away from them.

14 In our troubles, we complained to the government.

We cried out against those who devoured us;

But they did not pay attention to our cries

Nor would they even listen to our voice.’

15 ‘They helped those who robbed us, devoured us, thinned-out our population. Further, they hid their cruelty. They did not yoke those who devoured, dispersed, and murdered us. They hid their murder! They couldn’t even remember who had lifted up their hands against us!’

1 Enoch 104

1 I swear to you, that the shamaya-malachim remember you for good before the Kavod ha Gadol. 2 Your names are written before the majesty of El Shaddai. Be hopeful; you were shamed by disease and affliction, but now you will shine as the shamaya-lights. 3 You will shine and be seen; the shamaya windows will be opened for you.

In your lament, cry out for judgment and it will appear for you; for all your trouble will be visited on the 4 government and on all those who helped others to steal from you. Yes, be hopeful! Do not throw your hopes away, for you will have great joy, the same as the shamaya-malachim. What will you have to do? You will not have to hide on the day of the great judgment, for you will not be perceived as *among the* Chattaim. The timeless 6 judgment will be far away for all *your* generations on the earth.

Fear not, you Tzadikim, when you see the Chattaim growing strong and prospering in their ways! Do not fellowship with them, 7 but keep away from their violence; for you are the friends of the shamaya-armies! And, though Chattaim say, ‘Not **all** our crimes will be discovered and written down!’ 8 But their crimes **are** recorded daily!’

Now I reveal to you the light and darkness, 9 the day and night. Bring all your crimes into the light and the evil out of your hearts. Do not lie; do not exchange indecent words. Do not charge the Qadosh Shaddai with lies, nor take notice of any 10 teraphim; for all your lying and tormenting issue not from obedience, but from great iniquity.

Even now I know this mystery: the Chattaim will change and pervert the words of obedience in many ways. They will speak evil, lie, and practice great deceptions. They will publish books of 11 their *own* rules. But when someone inscribes all my words in their languages truthfully, not

changing or diminishing anything, but writing them all honestly, even all I witnessed 12 from the beginning about them, then (and I know another mystery) those books will be given to the wise men of the Tzadikim.

13b Yes, the books will be given to the *Tzadikim*, and they will believe them and rejoice in them. This is how the Tzadikim (who have learned paths of righteousness) will be repaid! 13a *For these books will become a cause of joy, morality, and copious wisdom.*

1 Enoch 105

1 In those days, YHWH told *them* to summon the benim-am to repeat all these words of wisdom:

“Show *it all* to them! Be their guides as a gift to the entire world! 2 For Beni (my son) and I will unite with them, testifying to the roads of righteousness for the lives of all. Rejoice then, all you Yeladim l’Tzedekah!¹⁶⁰ For you will finally have shalom. Amein.

Another piece of the Book of Noach

1 Enoch 106

1 After a few days, beni Methuselah took a wife for Lamech his ben, and she became 2 expectant by him and bore a son, whose body was white as snow and red as a blooming rose. The long locks of his head hair were wool-white; his eyes were beautiful. When he opened his eyes, he lit up the entire house like the sun. Yes, the whole house 3 became very bright. Suddenly, he leapt from the midwife’s hands, opened his mouth, and spoke with the Sovereign of Obedience. 4 His father Lamech was afraid of him and 5 ran out to his own father, Methuselah.

Lamech said to Methuselah, ‘I have sired a strange son, different from and unlike any man. He looks like the benim-Elohim of the shamaya! His demeanor is singular. He is not like us. His eyes are like sun rays! His 6 face is wonderful! It seems he has not sprung from me, but from the malachim; and I am afraid that in his days a miracle may be 7 birthed on the earth. So now, avi, I am here to plead with you – even beg you – to go to avenu Enoch¹⁶¹ and learn from him the truth, for his home is 8 with the malachim.’

When Methuselah heard his son’s words, he came to me – here, at the end of the world. He heard that I was here, so he called out very loudly. I heard his voice and came to him. I said to him, ‘Hinneh! Here am I, beni. Why have 9 you come to me?’ He answered, saying, ‘Because I am really worried – I had a disturbing vision! 10 This is the reason I come. And now, avi, listen to me!’

¹⁶⁰ Yeladim l’Tzedekah = Children of Righteousness = Children of the Torah.

¹⁶¹ Avenu Enoch = our father Enoch.

‘To beni Lamech was born a ben that resembles no other. His nature is not like that of the benim-am, and the color of his body is whiter than snow and redder than the rose bloom. The hair of his head is whiter than white wool. His eyes are like sunbeams. When he opened his eyes, 11 suddenly the whole house was alight. He leapt from the midwife’s hands, opened 12-15 his mouth, and blessed YHWH in the shamaya.

‘His father Lamech was terrified and ran to me. He did not believe that *the child* sprang from him since he was the spitting image of the shamaya-malachim. So hinneh! I come to you so you might tell me the truth.’

I, Enoch, answered and said to him, ‘YHWH will do a new thing on ha’aretz. I have already seen it in a vision, and now I make you aware that in the family of avi Yared, some shamaya-malachim disobeyed YHWH’s instruction. And hinneh! They commit chattah and break Torah. They united with women to commit chattah with them. They have even married some and had offspring by them. They will produce gibborim – not in accordance with ruach, but the basar – and there will be a great punishments on the earth, for in must be cleansed from all such impurity.

‘Yes, a great destruction will *descend* over the whole world. There will be a deluge with 16 a year of forceful destruction. This child born to you will be left upon the earth – his three children will be saved with him – for when all the benim-am 18 will perish, *he and his benim will be saved.*

‘Tell Lamech that the newborn is in fact his son. Call his name Consolation,¹⁶² for he will remain – he and his sons will be saved from the disaster coming upon the earth. (This disaster is coming on account of the disobedience and lawlessness in his day). Afterward, there will be even more lawlessness on earth than at first; for I know the secrets of the Qadosh One. YHWH has shown this to me and explained it all; furthermore, I read *it* in the shamaya tablets.’

1 Enoch 107

1 ‘*Yea*, on the tablets I saw the writing that generation after generation will disobey until one obedient family arises. As a result, lawlessness is destroyed and disobedience passes away; then all 2 kinds of good things come after. But now, beni, go and tell Lamech that this 3 newborn is in fact his son; no lie!’

When Methuselah heard the words of avenu Enoch (for he had shown him the rest in secret), he returned and showed *them* to *Lamech* who named the boy Noach; for he will console the earth after its ruination.¹⁶³

¹⁶² Noach = consolation, rest, comfort.

¹⁶³ Gen 5:28. When Lamech was a hundred and eighty-two years old he fathered a son. 29. He gave him the name Noah because, he said, “Here is one

On the Books of Timeless Destiny

1 Enoch 108

1 Enoch wrote another book for his son Methuselah and all those in the future; 2-4 for those who keep Torah in the last days:

You who have done good will wait upon those days in which an end is made of malefactors, and the transgressors' power is terminated. Wait *patiently* until lawlessness has passed away; for the names of such will be blotted out of the Sefer Chaïm and the other seferot-qodesh.¹⁶⁴ Their zerah will be destroyed for posterity; even their ruachim will be eliminated. Though they will cry out and lament in a wilderness of confusion, they will burn up in the fire; for there is no *solid* ground there.

I also saw something like a transparent cloud; because of its depth I could not see over it, but I saw a fire flame blazing brightly. Objects like shining 5 mountains circled, sweeping around from here to there. I asked one of the faithful malachim who was with me, saying to him, 'What are the shining objects? Such is not *exactly* shamaya, but only the flare of a blazing 6 fire, the voice of weeping, crying, lamentation, and of wrenching pain.'

He told me, 'What you see is the destination of the Chattaim's ruachim – they are thrown in here – all the sacrilegious, malefactors – those who have perverted all that YHWH has spoken through the mouths 7 of the neviim about the future.¹⁶⁵ Some *such words* are written down, inscribed in the shamayim above, so the malachim may read them and know what will happen to Chattaim.

'The ruachim of the meek, those who are affliction, 8 and those who have been disgraced by evil men – all those who are to be rewarded by Elohim *are recorded*. *I refer to* the ones who love Elohim rather than gold, silver, or any of the world's goods; but they gave their bodies over to suffering. Even since the beginning, such benim-am longed not for food, regarding such as but a passing breath. By this means they live.

'YHWH frequently tested them, but their ruachim were 10 found to be pure. *Despite all*, they lift high His name. All the blessings destined for them have I recorded in seferot. *YHWH already* assigned them their reward, since they loved the shamaya-life more than their world-lives.

(YHWH here continues.) 'Though the evil trampled them under their feet, abused them, and subjected them to every vile offence to their ruination, 11 they still blessed Me! And now I will gather the ruachim of the good; all those in the family of light. I will transform all born in

who will give us, in the midst of our toil and the laboring of our hands, a consolation out of the very soil that Yahweh cursed.'" (NJB)

¹⁶⁴ Sefer Chaïm = book of life; Seferot qodesh = set-apart (holy) books.

¹⁶⁵ Nevi, neviim = seer, seers, prophets.

darkness. And those who were not repaid in the basar, 12 I will honor just as their faithfulness deserves.

‘Yea,

*In a blazing light, I will bring forth
Those who love My Sacred Name.
I will seat them upon shamaya-thrones
Where they will dazzle for many ages,
Since the Sovereign of All judged them obedient.’*

‘To the faithful, 14 He will grant life in the shamaya-ways.

‘They will *live to* see all 15 born in darkness led back to the darkness, while the Tzadikim will be stunningly-bright. The Chattaim will shout aloud when they see *the Tzadikim* gleaming so, and they will all surely go to the places prescribed to them for *their* days and seasons.’

Amein.

The End

I Enoch, Sky-tripper

The SKY-TRIPPER in the Consensus Canon

Enoch's Toledoth

Bereshith 5:18-31.¹⁶⁶

When Yared was a hundred and sixty-two years old, he fathered Enoch. After the birth of Enoch, Yared lived for eight hundred years and he fathered benim and benot. In all, Yared lived for nine hundred and sixty-two years; then he died.

When Enoch was sixty-five years old, he fathered Methuselah. Enoch walked among the elohim. After the birth of Methuselah, Enoch lived for three hundred years and he fathered benim and benot. In all, Enoch lived for three hundred and sixty-five years.¹⁶⁷ Enoch walked among the elohim and was gone, for he was received by the elohim.

When Methuselah was a hundred and eighty-seven years old he fathered Lamech. After the birth of Lamech, Methuselah lived for seven hundred and eighty-two years and he fathered benim and benot. In all, Methuselah lived for nine hundred and sixty-nine years; then he died.

When Lamech was a hundred and eighty-two years old he had a ben. He gave him the name Noach because, he said, "Here is one who will give us, in the midst of our efforts and manual labor, a resting-place out of the same ground that YHWH cursed." After the birth of Noach, Lamech lived for five hundred and ninety-five years and fathered benim and benot. In all, Lamech lived for seven hundred and seventy-seven years; then he died.

Enoch and Noach as Tzadikim and Trip-takers

Sirach 44:16ff.¹⁶⁸

Enoch pleased YHWH and tripped to the shamaya as an example of transformation for all families. Noach was the perfect tzadik. In the time of retribution he became the heir: for a remnant from him was preserved for the earth when the flood came. From age to age, covenants with him were made – that never again should every living thing die by flood.

¹⁶⁶ Bereshith = better known by its Greek title, "Genesis."

¹⁶⁷ 365 years, the number of days in the year according to the Enochian calendar, is not an accident. It seems most of Judaismism adhered to the 360 day lunar calendar that required added months, and thus was not perfect.

¹⁶⁸ Sirach = "Chochmah l'Yeshua ben Sirach," better known as "Sirach," or by the Greek title, "Ecclesiasticus" ("Book of the Assembly," for it was used extensively in Nazorean and Early Christian congregations). Sirach is located in the books between the Testaments, the so-called 'Deutero-canon' or Apocrypha.

Sirach 49:14.

No one ever created on earth has been equal Enoch, for he was received up from earth.

'Ebrim 11:5-6.¹⁶⁹

Because of his faith, Enoch was received sky-ward. He did not see death and could not be found, for the elohim transformed him. Before his shamaya-trip, testimonials witnessed to him having been favored by YHWH. It is not possible to please YHWH without faith, since anyone who approaches him must believe HE IS; thus, he becomes a rewarder to the ones who look for him ardently.

Enoch's Entire Mission Rephrased by the Master's Brother

Y'hudah (1):5ff.¹⁷⁰ Let me remind you of something you have already learned once and for all: YHWH rescued the nation from Mizraim, but still destroyed all those who refused to believe him. Even the malachim, those who did not maintain their authority, who left their orbit of influence, he has kept in chains, in the *abyss of* darkness, for all *these* ages, even until the Great Day of justice.

S'dom and Gomorrah, too, and the neighboring towns, who committed the same immorality – the pursuit of unnatural lust – are set before us as an example; for now they are paying the penalty in the fire of the ages. In these peoples' fantasies, they not only defile their bodies and disregard The Authority, but also *pour* abuse on The Shekinah.

Not even Micha'el, the malach ha gadol, when he was debating Belial¹⁷¹ regarding Moshe's corpse, did not hesitate to denounce it with the tongue of the Tzadik. Instead, all he said was, "YHWH rebukes you!"

Such as these abuse anything they do not know; and what they do know (by the natural instincts of mindless beasts) will eventually turn out to be the death of them all.

Too bad for them!

¹⁶⁹ 'Ebrim = "Hebrews, *those who pass by*," the anonymous letter to all Israelites, found in the New Testament.

¹⁷⁰ Y'hudah = "Jude," a letter of the New Testament written by Y'hudah bar Joseph, brother of Ya'aqov (*Epistle of James*), and brother of Yahshua Messiah. Jude quotes Enoch directly, considering him a prophet; which tells us that the Nazoreans considered Enoch as an important patriarch, and 1 Enoch as Scripture.

¹⁷¹ Belial = the devil: the worthless, the swallower.

They did the same thing Qayin did!
They cast themselves into the same design as Balaam: all for money!
They are destroyed by the same rebellion as Korah!
They share a common fate!
They are like clouds the wind blows around; they deliver no rain.
They are like the trees of winter, barren and uprooted, so twice dead!
They are like wild sea waves foaming with their own shame.
They are like drifting stars; dark gloom is in stored for them for good.

Enoch, the seventh from Adam, was thinking of them when he prophesied, saying,

Amein! YHWH comes with ten thousands of His Qadoshim, pronouncing justice for all: and to convict the Chattaim for all the unjust crimes they have done, and for all the rebellious things said against him by unjust Chattaim.

(He comes with ten thousands of His Qadoshim to execute justice for all: to convict and destroy the Chattaim for crimes committed in rebellion, including all the hard sayings they have spoken against Him. P. 7)

When the malachim disobeyed, El did not spare them. He sent them down into the underworld and consigned them to the dark abyss to be held there until the Judgment.

Neither did He spare the ancient world: he saved only Noach, the Qoheleth l' Tzedekah, along with seven others, when he sent the Flood over a world of Chattaim.¹⁷²

He condemned the cities of S'dom and Gomorrah by reducing them to ashes as a warning to future chattaim; yet he rescued Lot, a Tzadik who had been sickened by the debauched way these vile one behaved; for that devoted man, living among them, was outraged in his righteous nefesh by the crimes that he saw and heard every day.

All this shows that YHWH is well able to rescue the Qadoshim from their trials, and hold the evil for their punishment until the Judgment Day – especially those who follow the lustings of their corrupt human nature, and have no regard for YHWH's government.

¹⁷² Qoheleth l' Tzedekah = Preacher of Torah-doing.

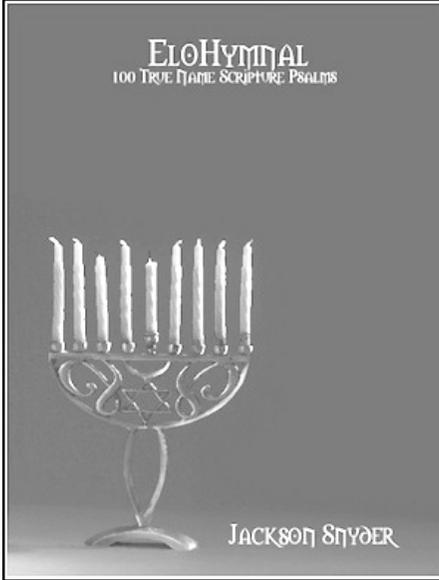
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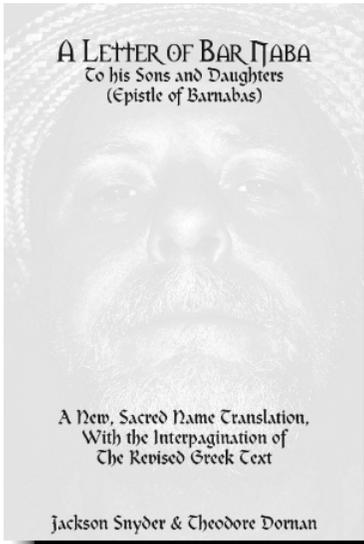
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