

The Book of Jude (Part 5) – The Book of Enoch March 13, 2021

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/67h6tz5/the-book-of-jude-part-5>

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.**

[Music montage]

The letter of Jude. The warnings of history to the ungodly. Wolves in sheep's clothing.

[Daniel Joseph]

Shabbat Shalom. Here we go; we're going to get right into it. In the last message, we left off right here in Jude 1:5—**But I want to remind you, though you once knew this, that the LORD, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.** And what we see the writer doing here, and this is so critical, is that the writer is moving his audience into a place of real godly fear to incite the sheer terror of the Living God upon his audience because of what is taking place.

What is taking place? They have wolves donning sheep's clothing; they have come in, they breach the walls of the church, and they're ripping the little lambs limb from limb. And they're doing this through deception; they're doing this through false teachings, through false doctrine. They're alluring the sheep, they're compelling them to become complacent, and they're compelling the sheep to compromise the word of the Living God.

And so, in response to that, Jude comes to the table with three specific moments in history, moments I can tell you where God unleashes hell upon the people. These grab your attention. And the whole concept here is that, listen, people, do not give heed to the deception. Don't give in to the complacency. Don't become weak. Cling to the LORD, stand strong, and hold fast to His Word. And that's what passages like Jude 1:5 do if you allow them to speak into your heart.

Well, today he's going to move on, he's going to build upon this, and he's going to bring the second moment in history to the table. And this is where things are going to get a little bit interesting. We read this in Jude 1:6—**And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day.**

The first thing I want to mention here is this event that Jude brings to the table; do not confuse it with the event mentioned in Revelation Chapter 12. There's an event there that's talked about where a war breaks out in heaven, where Michael and his angels fight, and Satan and his angels fight. Satan had allured a third of heaven; a third of the angels sided with him. They tried to take heaven by force. They

failed. And because of that, what happens? They're hurled to the earth. They're kicked out of heaven. They're excommunicated. They're no longer allowed there.

And you know, as you continue on in Revelation 12:12, it says, “... **Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time.**” And so, here you have that event in Revelation Chapter 12, not to be confused with this event in Jude 1:6. This event is completely different.

To understand Jude 1:6, you have to go back all the way to the beginning. You have to go back to Genesis Chapter 6. We read the following in Genesis 6:1-2—¹ **Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,** ² **that the sons of God** (emphasis added)... this is “*benei ha'Elohim*” (בְּנֵי הָאֱלֹהִים) in Hebrew. Now, we can all agree that as you get into the New Testament and you look at books like the Book of Galatians, we, through faith in Yeshua, are all called sons of God, sons and daughters of God. That is not what's being referred to here at all. This is explicitly a title for the angels in this context. And this title is used elsewhere in Scripture, such as in the Book of Jude, for angels, and so, this is important.

Genesis 6:2-3—So these angels of God ... **saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.** ³ **And the LORD said, “My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.”**

Now, for what we're about to get into, please pay close attention; I need you to retain all of it. You're going to need it in a moment. And so, what we read in the next verse is this: — Genesis 6:4— **There were giants.** In Hebrew, the term is “*nephilim*” (נְפִלִים). It's more of an infamous term now. There are **Nephilim on the earth in those days, and also afterward, when what? The sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown** (emphasis added).

Understand first and foremost, this is the event that Jude is drawing from. We have a situation where heavenly celestial beings had come down to the earth, and they had mixed with earthly beings and taken earthly women as wives. It's what you would call some serious genetic modification. Right? The byproduct of this unholy union was a creation that God never created, that God never intended to exist, meaning the Nephilim. They are the byproduct of angels coming down from heaven and being with earthly women; that's the byproduct. Total perversion; this is an abomination.

And so, this is where Jude is coming from. But here's what's interesting. Everything that the Torah has to say about this event, every bit of it, we just read in four little verses, okay, everything, and this is why it's so peculiar. Check this out: Going back to Jude, this is what we read: —Jude 1:6— **And the angels who did not keep their proper domain, but left their own abode.** I'm just going to stop here. When Jude makes this statement, I can go back to Genesis Chapter 6 to that event, and I can come to this conclusion: it's very, very simple. But what he goes on to say, you can't find it. Look at what he says as we continue. He says this: **He has reserved in everlasting chains under darkness for the judgment of the great day.** (Emphasis added).

Let me ask you, where does Jude get this statement? Because you will not find it in Genesis Chapter 6. May I say you can go through the whole Book of Genesis, and you will not find it. You can go through the whole Torah, and you can go through the whole Tanakh, and you're not going to find it. You can go to

the Targums, the Aramaic paraphrases; go to the Targums. This statement is not there. You can go to the Greek Septuagint; it's not there.

It begs the question: Is Jude taking creative liberty here to assess the situation? Well, I think this was the implication. I think this is what God did in response to their evil sin, and the answer is no. Jude is drawing from a very, very specific resource, and you need to pick up on this. That resource is none other than the Book of Enoch; this is his resource. A book that, traditionally in evangelical Christianity, they don't even know exists, by and large. They never heard of it. The few that have it have no idea what it says.

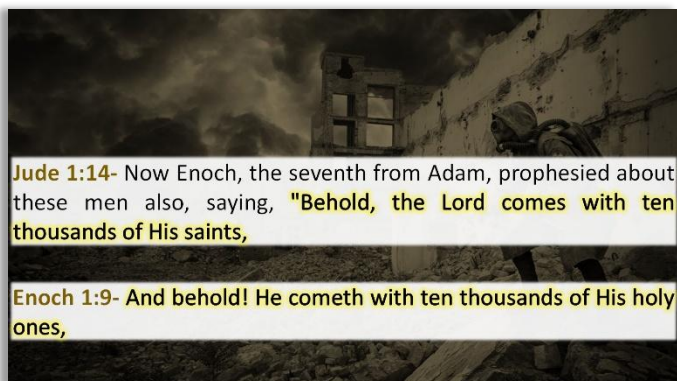
I'm going to tell you this right now: in the first century, with men like Jude, he drew from it, he trusted it, and I'm going to take you there real quick. I want to take you to Enoch Chapter 10 because you're going to see where Jude possibly could get this statement. We read the following in Enoch 10:4—⁴ **And again the LORD said to Raphael: 'Bind Azâzêl hand and foot, and cast him into the darkness:** and Azâzêl is an angel, **and make an opening in the desert, which is in Dûdâêl, and cast him therein.** ⁵ **And place upon him rough and jagged rocks, and cover him with darkness,** and let him abide there forever, and cover his face that he may not see light (emphasis added).

Isn't that interesting? Here you have this angel of heaven, and now they're covering his face so he can't see the light. This is exactly—if you remember the story, we just got done with Purim—it's exactly what they did to Haman. When they were to take him out, and they took him out of the presence of the king, they covered his face.

Enoch 10:6—**And on the day of the great judgement he shall be cast into the fire.** So here you have these angelic beings literally being reserved for eternal judgment but being bound in darkness, exactly what you'd profess. But moving on to Enoch 10:11-12—¹¹ **And the LORD said unto Michael, who is Michael the Archangel, 'Go, bind Semjâzâ and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness.** ¹² **And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth,** in other words, total darkness, **till the day of their judgement and of their consummation, till the judgement that is forever and ever is consummated.** (Emphasis added).

So here's the deal. When Jude makes a statement in Jude 1:6 that **"He has reserved in everlasting chains under darkness for the judgment of the great day"** (emphasis added). Jude is explicitly drawing from the resource of, in Hebrew, Chanoch (חֲנוֹךְ), or Enoch, the Book of Enoch. Let me be clear on

something. As Jude pens this epistle, and as he writes it, the Book of Enoch is at the forefront of his mind. He doesn't just draw from it once; he draws from it multiple times in his short little epistle.

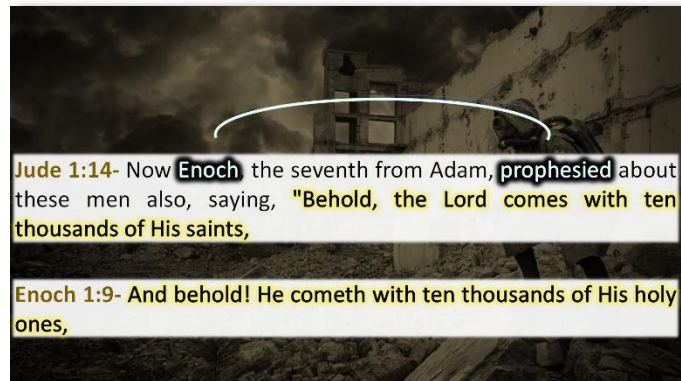


I want to jump ahead, and this is what we read in Jude 1:14—**Now Enoch, the seventh from Adam, prophesied about these men also, saying—What did he say? "Behold, the LORD comes with ten thousands of His saints"** (emphasis added). Jude is literally

quoting Enoch 1:9. He's literally drawing from it verbatim. Here's Enoch 1:9—**And behold! He cometh with ten thousands of His holy ones.** (Emphasis added).

And if that isn't enough, Jude takes it to a whole other level. He's not just drawing from this resource, but he does so in a manner where he perceives the Book of Enoch and these words he's brought to the table as inspired, because look at what he goes on to say. He says Enoch prophesied; he prophesied. So, we learn something from Peter, the Apostle Peter, in our companion epistle in 2 Peter 1:20-21—²⁰ **knowing this first, that no prophecy of Scripture is of any private interpretation,** ²¹

for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. So Peter teaches us something: listen, listen up, prophecy doesn't come by the will of man. It's not from the intellect of his mind. It doesn't come from his heart; when men prophesy, it only comes one way, and that's through the anointing of the Holy Spirit, and the Spirit speaks through them as a vessel; that's the only way you can prophesy.



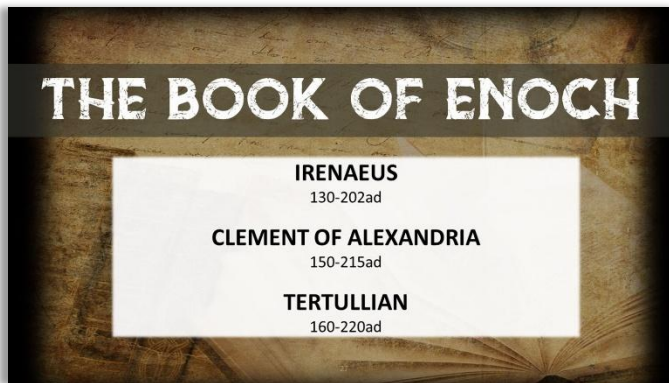
So, understand something. As Jude comes to the table and declares that Enoch 1:9—the Book of Enoch—he said Enoch prophesied. There is no debate; Jude is coming to the table and saying this is divinely inspired by God. That just put this book on a whole other level for me. It puts it on a whole other level. And here's the thing: here's the tidbit of irony. Jude isn't the only one who drew from it. Peter, in the companion epistle in Second Peter, as he's given the same message Jude does, draws from it. Listen to what Peter says in 2 Peter 2:4— **For if God did not spare the angels who sinned, but cast them down to hell,** and the word there in the Greek isn't "hell," it's a place of darkness, *tartarō* (ταρταρόω) in Greek. But here the translation is poor, unfortunately. So, he cast him down to darkness **and delivered them into chains of darkness, to be reserved for judgment.** (Emphasis added). Again, I'm going to tell you right now, nowhere will you find this information in the Book of Genesis or anywhere else except in the Book of Enoch, and so Peter does as Jude does; he draws from this book.

With that introduction, if you will, the Book of Enoch, as we get into verse 6, is going to be something that is pretty significant for us to get a handle on and for us to appreciate. And so, before we really dig into this in the context of what I want to bring in regard to verse 6, I want to lay some groundwork. I want to give you some background in regard to this book, specifically in regard to its attestation—its testimony.

Now, the greatest testimony we have, in my opinion, without debate, is what I just covered. You have Peter and Jude quoting in the New Testament, which I confess is divinely inspired. The New Testament is Holy Scripture, and you have these two men, disciples of Yeshua, coming out and drawing from it; I think that's the greatest attestation you can have. That signifies there's something here that could be useful for us. There's something there that we can trust. But not just that; there's a much broader net we can cast in regard to the attestation of the Book of Enoch, and that is the Dead Sea Scrolls.

Now, one of the greatest archaeological finds ever, interestingly enough, and I say not a coincidence, is the fact that these were discovered right before Israel became a nation. Definitely not a coincidence

finding almost a thousand biblical manuscripts, all from the various books of the Bible that we have. Books like Isaiah, you know, all of them except Esther—all the books of the Bible are covered. Within these books, within this find, isn't it interesting that these religious Jews who harbored all these documents in the caves of Qumran found multiple copies of the Book of Enoch, even in different languages? Scholars will readily admit that this signifies that this Jewish religious sect that had all these Scriptures greatly revered the Book of Enoch, all right?



Let me take it a step further and bring this into the growth of Christendom. But as you come to the early church fathers, some of the most prolific early church fathers confessed it to be Scripture. The first being Irenaeus. I mean, he is a titan as far as I'm concerned, as far as a scholar, as far as an apologist, a bright, bright individual, Clement of Alexandria and Tertullian. Notice, they all hail from the second century. I mean, we're still close to the apostles; we're still at that timetable. Yes,

it's just after, but we're at that timetable where the church is still growing, it's still new, and yet we have some of the most prolific early church fathers confessing that it is Scripture.

I'm going to give you an example, and I promised I would do this early on in this series, so I'm going to give you a taste of this. I'm going to share some commentary with you in regard to Tertullian; it's phenomenal. This is one of those moments in history that we are so blessed because I get to transport you back to the second century in regard to this Book of Enoch and how it was looked at. And so, check this out; this is powerful. —Tertullian, 160-220 AD— **I am aware that, notice what he calls it, *the Scripture of Enoch, which has assigned this order (of action) to angels*, which is about the angels, is about what Jude is talking about in verse six, right? Listen to what he says, which *is not received by some, because it is not admitted into the Jewish canon either*.** (Emphasis added).

There's a lot more here we're going to go through, but I want to stop here because something that you need to appreciate is the first thing that he says: he recognizes that not everyone is upholding this as Scripture; we get that. And it wasn't even admitted in the Jewish canon. Well, when was the Jewish canon completed? Well, it's the Council of Jamnia in AD 90, 20 years after the destruction of the temple. All right? And so here we're in the second century, so Tertullian can legitimately say, "Well, it hasn't been included." And you'll notice if you comb through your Tanakh today, your Old Testament, you won't find it there because they didn't include it.

So, we're given some really valuable information here. Now, what's important is that Tertullian brings up two distinct groups. This is important, and this will come out as we continue, but the first group, it says, "is not received by some." He is explicitly referring to the Christian church, to Christians—to people who have dedicated their lives to Jesus, to Yeshua, and they're following Him. And what he's saying is, amongst the church, there are some who do not receive it, but then he goes on to a second group and acknowledges, Well, the Jews didn't put it in their canon either. Now, he's going to go on to explain what this means; look at what he says. He says, **"I suppose they did not think that, having been published before the deluge,"** in other words, the flood, **"it could have safely survived that world-wide calamity, the abolisher of all things."**

Remember, he has two groups that he brought to the table. The first group is the Christians, the Christian church, and the second group is what I would say are Orthodox Jews. We're not talking about Messianic Jews; we're talking about Orthodox Jews. This paragraph is about the Christian church. And what Tertullian is doing is he's coming to the table, and he's trying to respond to why some Christians wouldn't accept it. And if you caught what he's saying, basically what he's conveying is this: that there might be some naysayers out there saying, "Well, we can't trust the Book of Enoch because there's no way that a writing from Enoch could have possibly survived the flood because everything was destroyed."

This is what Tertullian is saying, which is interesting because we even have the same debates today with New Testament scholars, agnostic scholars like Bart Ehrman, considered to be one of the most prolific New Testament scholars alive today. And yet Bart Ehrman will come on the scene and tell you, "Well, we really can't trust the Scriptures that you have today, the Scriptures that you have in the Bible, because it's simply a copy of a copy of a copy of a copy." And every time you have a scribe going to copy these handwritten copies, things get changed, and things get missed. There are mistakes that are made; therefore, it can't be trusted. You can't trust it. We have these types of things. It just blows my mind that Tertullian brings in the same type of thing to the table in regard to these people who don't trust in the Book of Enoch. It's fascinating to me.

Moving ahead here, he says, ["If that is the reason \(for rejecting it\), let them recall to their memory that Noah, the survivor of the deluge, was the great-grandson of Enoch himself and he, of course, had heard and remembered, from domestic renown and hereditary tradition, concerning his own great-grandfather's 'grace in the sight of God,' and concerning all his preachings."](#)

In other words, what Tertullian's saying is that if that's your reason for rejecting the Book of Enoch, because you don't think it's legitimate, because it should have been destroyed in the flood, Tertullian's coming out and saying, "That's ridiculous. Have you forgotten who Noah is?" He's his great-grandson. He was absolutely concerned about what Enoch saw, what he was shown by angelic beings, and his interaction and his life. There's no question that Noah would have carried on the important aspects of that. No question about it, so Tertullian says that would be ridiculous.

But then he goes on and says this: ["But since Enoch in the same Scripture has preached likewise concerning the LORD ..."](#) I want to stop here because what we just read is Tertullian looking at the Book of Enoch; he knows it, he's familiar with it, and guess what he walks away with? It is a testimony about Jesus. It testifies to His great name, which is very significant, especially as we continue. Then he says, ["Nothing at all must be rejected by us which pertains to us ..."](#) (Emphasis added). In other words, Tertullian says, "Listen, if it's about Yeshua, if it's about our Savior, it matters; it pertains to us." [And we read that "every Scripture suitable for edification is divinely inspired."](#) Obviously, I think drawing upon 2 Timothy 3:16—[All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.](#) He lays that out, saying, "The book is good for edification," and it would make sense because it's about our Savior; it's about Yeshua.

Now, Tertullian's going to move on, and he's going to deal with the second group, these Orthodox Jews that did not include it in the canon, and this is what we read: [By the Jews it may now seem to have been rejected for that \(very\) reason ...](#) (Emphasis added). In other words, what he's saying is, "Enoch testifies of Yeshua," and so as Tertullian is looking at it, he goes, "Well, it would make sense that they wouldn't include it, [just like all the other \(portions\) nearly which tell of Christ. Nor, of course, is this fact](#)

wonderful, that they did not receive some Scriptures which spake of Him, meaning Yeshua, whom even in person, speaking in their presence, they were not to receive. And so, in other words, Tertullian is bringing the reality of, well, just look at the history that we have recorded in the New Testament. Even when Yeshua Himself came and taught and taught the Scriptures and taught of Himself, they rejected Him. And so, Tertullian is like, "Why should we be surprised that it wasn't included?" We shouldn't be surprised at all.

To build upon this commentary so that you can appreciate firsthand what Tertullian is talking about, I want to take you into the Book of Enoch, and I want to show you the testimony of Yeshua. I want to show you the testimony that Tertullian saw so you can appreciate where he is coming from. In Enoch 46:1—*And there I saw One who had a head of days*; this is a reference to the Ancient of Days, the Heavenly Father who created all things through His Son. We're talking about the Heavenly Father, *and His head was white like wool*. The exact same description, interestingly enough, is given in Daniel 7 of the Ancient of Days, right? But listen to what he goes on to say: *And with Him was another being whose countenance had the appearance of a man, and his face was full of graciousness, like one of the holy angels*.

Enoch is captivated; he's given this vision of heaven, clearly looking at the throne of God, but he is captivated by one who has the appearance of a man, but graciousness and *hesed* (חֶסֶד), loving-kindness, are radiating from His face, and he's drawn to it; he's enamored. — Enoch 46:2 — *And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man*. (Emphasis added). Isn't that fascinating? Yeshua, in Matthew 16:13-14, asks, ¹³ ... *"Who do men say that I, the Son of Man, am?"* This is what Yeshua asks, and of course, they respond—¹⁴ *So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets."* ¹⁵ *He said to them, "But who do you say that I am?"* And Yeshua identifies himself as the Son of Man. ¹⁶ *Simon Peter answered and said, "You are the Christ, the Son of the living God."* That's who You are.

The term *Mashiach* (מָשִׁיחַ), Messiah, is directly attached to *ben Adam* (בֶּן אָדָם), to Son of Man. And you can find this and prove this in Daniel 7:13—... *And behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days ...* That's the title for the Messiah that is given, the Son of Man. So, this is very overt; this is getting very real in regard to our savior. So, he says in Enoch 46:2—... *concerning that Son of Man, who he was, and whence he was, and why he went with the Head of Days?* In other words, he came on the scene, and Enoch wants to know everything about this one who has graciousness radiating from His face. This is the one he's captivated with.

Enoch 46:3—*And he answered and said unto me: this is the Son of Man*. So, the angels are answering him; he's revealing who this one is. But what does he have? *Who hath righteousness, with whom dwelleth righteousness*. Now you think about that because you can go to Romans 3:21—*But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets*. In other words, Paul is saying, "God's righteousness has been revealed." I know who it is; it's Yeshua. And you think of Jeremiah 23:6— He's called *Yahweh tzidkenu* (יְהוָה צְדִיקֵנוּ), the Messiah that was to come, the Jewish Messiah that comes, *Yahweh tzidkenu*, the LORD our righteousness. I think of Isaiah 56:1, where the LORD is speaking to His people and says, Get ready... *"My salvation,"* My *Yeshuah* (יְשׁוּעָה), *"is about to come, and My righteousness to be revealed."* This is exactly what Enoch is testifying to.

Then he goes on in Enoch 46:3—... *and who revealeth all the treasures of that which is hidden*, that which is hidden. I think about Yeshua in Matthew 11:25, where He looks up and says, *"I thank You, Father, LORD of heaven and earth, that You have hidden these things from the wise and prudent and*

have revealed them to babes.” And Yeshua, when He came, instructed His disciples to tell no one that I am the Messiah, that I'm the Christ. Tell no one; He's healing people, telling them not to tell anyone—absolutely amazing. So, who reveals all the treasures of what is hidden because the LORD of Spirits hath chosen him, and whose lot hath the pre-eminence—listen to this terminology: “Whose lot has the pre-eminence.” He's the preeminent one before the LORD of Spirits in uprightness forever.

When you go to Colossians, I really believe there is a very strong argument to be made that it wasn't just Peter and it wasn't just Jude that drew from the Book of Enoch, but it was also the Apostle Paul, because Paul uses a language that you don't necessarily find in the Tanakh at times. But you do find it in the Book of Enoch, and this is a perfect example, as Enoch comes out and talks about the preeminent one, that he has this preeminence. I didn't put this up here, but it says in Colossians 1:18—And He, Yeshua, is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. This is what Paul says of Him, and it literally corresponds directly with what is being said here in Enoch.

Moving to Enoch 46:4-5—⁴ And this Son of Man whom thou hast seen shall raise up the kings and the mighty from their seats, and the strong from their thrones and shall loosen the reins of the strong and break the teeth of the sinners. ⁵ And he shall put down the kings from their thrones and kingdoms. Why? Because they do not extol and praise Him, nor humbly acknowledge whence the kingdom was bestowed upon them. (Emphasis added).

Do you understand how crazy that is? Especially coming from an Orthodox Jewish mind, where any worship of a secondary person in any way is idolatry, and yet this Son of Man who has graciousness and *hesed* and loving kindness literally radiating from His face—this one is to be praised. This one's to be worshipped and extolled. My goodness, you know, there are so many Scriptures that we could go into talking about, even from His birth. When the wise men came, they fell down and worshipped Him. He is worthy of that worship. But because men do not worship Him, they're going to be destroyed.

How many passages could we go to from both the Old and the New Testaments? I could talk about the Prophet Joel in Joel Chapter 3, I could talk about Revelation Chapter 11, and I could talk about Luke 19:27, where literally Yeshua—it's Yeshua speaking—says, “But bring here those enemies of mine, who did not want me to reign over them, and slay them before me.” It's Yeshua's words, because they did not worship Him, and this is what is being conveyed here. I also think of Psalm 2:12— Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him. (Emphasis added). It's amazing, all these passages that we have in Scripture all saying the same thing, and it's the exact same thing that's being conveyed in Enoch.

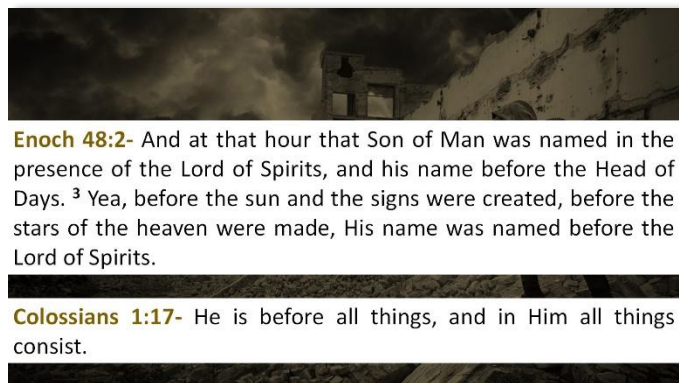
I mention this because, do you know, one of the things that fascinated me about going to the Book of Enoch the first time I read it? It was interesting; my wife bought me the book many, many years ago, and the first time I read it, I was perplexed. There were amazing things in there, things where I'm getting the backstory of Genesis Chapter 6, which is phenomenal, which is really why we're dabbling into the Book of Enoch right now, because we need that backstory. But the thing that perplexed me was how familiar it all sounded. There's no other way to say it. It's like, I had been an avid student of the Word, taking in the Word as much as possible, and I go to the Book of Enoch, and for whatever reason, thinking I'm going to find something different, and I didn't. I found more of the same. Actually, what blew my mind is that I found Yeshua. That's when your heart starts to beat. That really fascinated me because it's all about Him. If he's not in it, I don't want it, right?

Let me jump ahead here. We're going to go to Enoch 48:1— **And in that place I saw the fountain of righteousness which was inexhaustible: and around it were many fountains of wisdom ...** Now, the writer's getting into some serious imagery here. He's going to come up with more imagery. This is a reference to Yeshua, the Son of Man, this one who is to be extolled and worshipped and praised. He is considered the fountain of righteousness, which is inexhaustible. And it's so fascinating because around Him were many fountains of wisdom. Obviously, these fountains are drinking from this inexhaustible fountain. Now, here's what's interesting about these many fountains, especially when you think of the gospel of Yeshua going out to the world through His apostles. Consider the following: it goes on and says, **... and all the thirsty drank of them, and were filled with wisdom, and their dwellings were with the righteous and holy and elect** (emphasis added).

Those who are dying of thirst, who need to deal with their parchiness, if you will, are coming to these fountains, which are surrounded by this inexhaustible fountain of righteousness. When you think of this, you can't help but think about the Samaritan woman at the well in Yeshua's conversation, when He says in John 4:10— **Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and what would he have done? He would have given you mayim chaim (מים חיים), living water"** (emphasis added). Why? Because He's the fountain that's inexhaustible. The fountain of righteousness.

John 4:14—**"but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."** You become a fountain of water because the Spirit of God is within you, and now you're giving life to others who are thirsty. The very imagery that is being discussed in the Book of Enoch.

Moving on to Enoch 48:2-3—² **And at that hour that Son of Man was named in the presence of the LORD of Spirits, and his name before the Head of Days.** ³ **Yea, before the sun and the signs were created, before the stars of the heaven were made, His name was named before the LORD of Spirits.** Isn't that interesting? Remember what Paul said in Colossians 1:17—**He, Yeshua, is before all things, and in Him all things consist.** I mean, Enoch is describing the Messiah who came, whose name was Yeshua of Nazareth, who gave His life on the cross and resurrected on the third day; he is giving a description of Him with deadly accuracy—it's incredible.



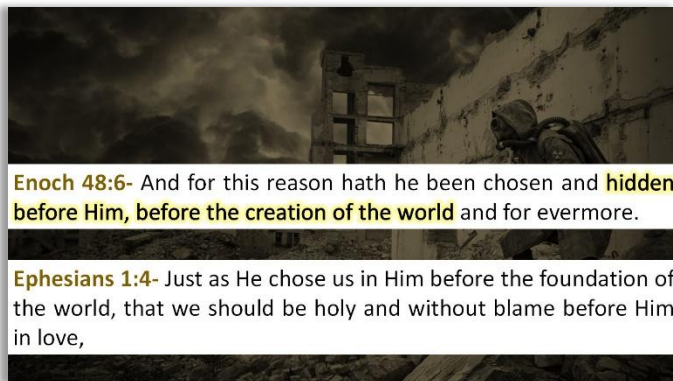
Going to Enoch 48:4—**He shall be a staff to the righteous ...** (Emphasis added). Now, think about that imagery because when you go to Psalm 23:1, isn't it interesting that David uses the same imagery? He says, **"The LORD is my shepherd; I shall not want."** Then it goes on in Psalm 23:4 and says, **"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; Your rod and Your staff, they comfort me."** It's imagery, prophetic imagery of the Messiah. The reason David can go through that is because he has the staff; he has the Messiah. And here, Enoch says, "He shall be like a staff to the righteous, **whereon to stay themselves and not fall ...** In other words, Enoch is saying, "If the righteous cling to this staff and they do not let go, they will never fall. This is who this Messiah is.

Enoch 48:4—... **And he shall be the light of the Gentiles ...** (Emphasis added). I've never heard that before. I mean, that's huge, right? Well, let's go to Isaiah 49:6—**Indeed He says, 'It is too small a thing that You should be My eved (עֶבֶד), Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, that You should be My salvation, My Yeshua, to the ends of the earth.'** (Emphasis added). This is what Yeshua was to be.

Now going back to that very passage, finishing it off, it says in Enoch 48:4—...**and the hope of those who are troubled of heart.** (Emphasis added). This is the Compassionate One. This is the One who has an inexhaustible amount of graciousness that He wants to give. He is the Hope of Israel. He's our hope. I listen to this description, and it draws you to the LORD. It draws you near because of His beautiful attributes. It's so eloquent in how it lays this out; it's really an amazing thing.

Moving to Enoch 48:5—**All who dwell on earth shall fall down and worship before him ...** (Emphasis added). Again, this is crazy because we're talking about the Son of Man, specifically. And yet, then I can think about Philippians Chapter 2, right? In Philippians 2:10-11, Paul is very clear ¹⁰ **that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, ¹¹ and that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father.** They're going to confess His name. You have Revelation, parts of Revelation. In Revelation 5:13—**And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!"** It's worship.

And then Enoch 48:5 goes on and says this, **"And will praise and bless and celebrate with song the LORD of Spirits."** (Emphasis added). Again, you can go back to Revelation, and you can see this in chapter 5, and you can see this in chapter 15. They're singing the song of Moses, the servant of God, and the song of the Lamb. They're praising the Most High God.



Moving on to Enoch 48:6—**And for this reason hath he been chosen and hidden before Him, before the creation of the world and for evermore.** (Emphasis added). Again, let me take you to Paul's epistle to the Ephesians—Ephesians 1:4—**Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love.** Look at it really closely; they're saying the exact same thing. Conveying the same message.

Enoch 62:7—**For from the beginning the Son of Man was hidden, and the Most High preserved him in the presence of His might, oh, but look at what He does, and revealed him to the elect.** (Emphasis added). Isn't that fascinating? Again, going back to Matthew 11:25, what I said, Yeshua was thanking the Father: **"I thank You, Father, LORD of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes."** He was hidden and then only revealed to those who became His little children and had faith in Him. Paul says in Ephesians 3:4-5—⁴ **by which, when you read, you may understand my knowledge in the mystery of Christ), ⁵ which in other ages was not made known to the sons of men.** Why? Because it was hidden. And then he goes on, **as it has now been**

revealed by the Spirit to whom? **To His holy apostles and prophets** (emphasis added), to the elect. Exactly what Enoch is getting across.

Enoch 48:7—**And the wisdom of the LORD of Spirits hath revealed him to the holy and righteous; for he hath preserved the lot of the righteous.** (Emphasis added).

Jumping forward to Enoch 62:1-2—**1 And thus the LORD commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: 'Open your eyes and lift up your horns if ye are able to recognize the Elect One.'** **2 And the LORD of Spirits, oh, this is beautiful, seated him on the throne of His glory...** (Emphasis added). Amazing, because that's what we read in Revelation 3:21—**To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.** I mean, Enoch's tracking; this book is tracking perfectly with the New Testament.

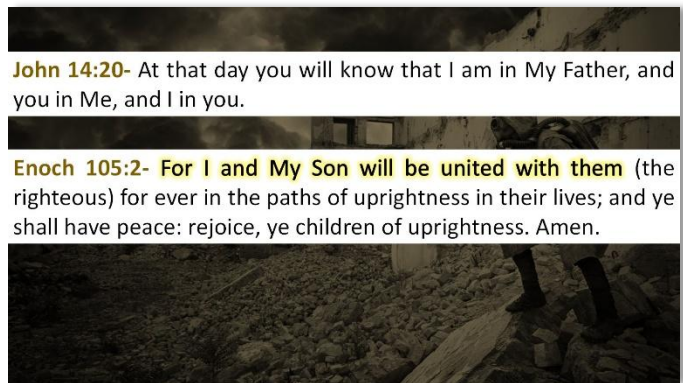
Enoch 62:2—**And the LORD of Spirits seated him on the throne of His glory,** and now we're going to continue and finish it out, **and the spirit of righteousness was poured out upon him, and the word of his mouth slays all the sinners, and all the unrighteous are destroyed from before his face** (emphasis added). You know, it's interesting; Yeshua says in John 5:22—**For the Father judges no one, but has committed all judgment to the Son,** who is called the Son of Man. And yet that is exactly what's being described here in the Book of Enoch. He's prophesying of the *Mashiach* who would come and do this.

And then of course, we could look at Revelation 19:15—**Now out of His mouth, this is Yeshua's mouth, goes a sharp sword...** Now we know the Word of God (Hebrews 4:12) **"is living and powerful, and sharper than any two-edged sword."** The imagery of the sword is used for the Word. So, this is what's coming out of His mouth, and what's coming out of His mouth is His words, a double-edged sword, **that with it He should strike the nations ...** (Emphasis added). He is going to destroy people with His Holy Word—unbelievable.

We're told in 2 Thessalonians 2:8—**And then the lawless one will be revealed, whom the LORD will consume with the breath of His mouth and destroy with the brightness of His coming.** And then he goes on in Revelation 19:15—**And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.**

Let me give you one more example. We could spend a long time doing this, but let me give you one more example. I saved this one for last; this one means a lot to me. — Enoch 105:2 — **For I and My Son will be united with them,** the righteous, in other words, **forever in the paths of uprightness in their lives; and ye shall have shalom, peace: rejoice, ye children of uprightness. Amen.** (Emphasis added). Think about that, "I and My Son"; that sounds reminiscent of Proverbs 30:4. **"Who has gathered the wind in His fist?" "Who has ascended into heaven, or descended?" "What is His name, and what is His Son's name?"**

It's absolutely amazing what the Father is bringing together. We're seeing this perfect picture of the Father and Son in the context of *echad*; they're one. And what's being described here is found in John 14:20— **At**



John 14:20- At that day you will know that I am in My Father, and you in Me, and I in you.

Enoch 105:2- For I and My Son will be united with them (the righteous) for ever in the paths of uprightness in their lives; and ye shall have peace: rejoice, ye children of uprightness. Amen.

that day, Yeshua is preaching here, and that day is the last day. We're talking about the day of the resurrection of the dead. At that day **you will know that I am in My Father, and you in Me, and I in you.** What does it say in Enoch? **"For I and My Son will be united."**

Do you know what we say at the end of every service? We'll do it again today, *BaYom Ha Hu* (בְּיוֹם הַהוּא). *BaYom Ha Hu, Yeyeh Adonai Echad, U'Shmo Echad* (בְּיוֹם הַהוּא יְהוָה יֶחֱאֵד וְשְׁמוֹ יֶחֱאֵד). And on that day, the LORD will be one, and His name will be one. It's talking about this completeness. This is the crescendo of the universe; this is the crescendo of everything that's been building up. The prophets have been speaking about this from generation to generation. Yeshua told us this was coming; it is the crescendo, it's *BaYom Ha Hu*. And on that day, we're going to have this amazing insight into what it really means to be *echad* with Him. There's going to be a special revelation of that. But again, this is what Enoch talks about; he foretells of this.

Now, some of you might be thinking just by going through this, as I did the first time going through the Book of Enoch. One of the first things I wondered was, okay, where did this book go? How in this world...? Okay, we have Jude quoting this book, we have Peter quoting this book, we have the early church fathers believing it was Scripture, and we have it found with the religious Jewish sect that's found in the caves of Qumran? With all this witness, what in the world happened to this book?

Well, if you go back to the beginning of the book, it opens, and it says this in Enoch 1:1—**The words of the blessing of Enoch, wherewith he blessed the elect and righteous, oh, who will be living in the day of tribulation, when all the wicked and godless are to be removed.** (Emphasis added). Do you want your mind blown? What are the odds that I'm standing here right now preaching on the Book of Enoch, and we're told in the introduction that this book specifically is for those who are going to go through the tribulation?

He continues in Enoch 1:2—**And he took up his parable and said—Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come** (emphasis added). It's to come.

And then the book ends with chapter 108, and I want to read a small portion of that. — Enoch 108:1—**Another book which Enoch wrote for his son Methuselah and for those who will come after him, and keep the Torah, the law in the last days.** (Emphasis added). In other words, if the Book of Enoch is inspired at all, what it's saying is that there will be the righteous who return to the Torah. They will cling to the Torah. They will trust in God's words; they will hold fast to it. And they're going to go through the tribulation—absolutely amazing.

Now, the reason I brought you here and we looked at it is because I wanted to look at Yeshua in the Book of Enoch, because in our next message, we have to dig into the backstory, and that gets pretty intense. What we're going to read gets intense, and I felt it was more important to start out by giving you just kind of a layover of this book, giving you some perspective so that as we continue, you're going to be ready. You're going to be ready to receive what is coming.

And so, with that said, I'm going to close in prayer.