

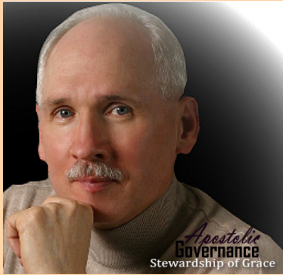
Dr. Eric vonAnderseck

# ENOCH

The Invisible Kingdom



# I Enoch chapters 1-2



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Second 8<sup>th</sup> Week<sup>®</sup> Ministries

Enoch Lecture Transcription

Chief Apostle Dr. Eric vonAnderseck

1 Enoch Chapters 1-2

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Reading from the Ethiopian Enoch found in *The Old Testament*

*Pseudepigrapha* by James Charlesworth

( ): Audio Time Hacks

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## I Enoch Chapter 1

### *The Blessing of Enoch—the Hope of the Righteous*

In the first chapter of the book of Enoch testifies by the mouth of the Lord that the end of the sinner, the ungodly, and the reprobate is at hand. His testimony was carried in the days of Noah before the flood to warn the ungodly of his ungodliness and his warning is carried today to this generation before the Tribulation to again sound the warning, that the time of God's wrath is at hand against all unrighteousness and deceitfulness of sin.

As in the book of Genesis so here in the book of Enoch God brings to the attention of man that a race of angels has infiltrated Adam's bloodline. Who are these fallen angels? How did their acculturation dominate the thinking of mankind? And why has God pronounced a judgment against them?

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We're starting in the book of Enoch series. You can open your Bibles to the book of Jude, and find verse 14 (there's only one chapter there). It's talking a little about Enoch and how the apostles reflected upon his writings; Jude 1:14, *"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, (vs 15) To execute judgment upon*

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*all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."*

Also turn to the book of Hebrews, Hebrews chapter 11, where we will also see how the Apostle Paul, as Jude, quoted out of the book of Enoch and made references to him. Chapter 11, verse 5, which says, "*By faith Enoch was translated that he should not see death; and was not found, because God had translated him:*" and it goes on, "*for before his translation he had this testimony, that he pleased God.*"

We can see that the Apostle Paul and Jude both quoted from Enoch, and made references to him. Now, I'm going to go to the book of Enoch, and we'll see some of these things, which they quoted.

The Book of Enoch, Book I: chapters 1-36. And this is chapter 1:

*1 The blessing of Enoch: with which he blessed the elect and the righteous who would be present on the day of tribulation at (the time of) the removal of all the ungodly ones.*

You can see the same language here as Jude used—of the ungodly ones. Ungodliness has to do with the absence of fruit. Why are they absent of the fruit of God? Because they're not in covenant with God; they do not bear the image of Christ. The ungodly ones are those which are absent of Christ's image, Christ's likeness.

The blessing of Enoch—the word, blessing there, has to do with the knowledge of the secret things.

Enoch was the first week; according to the weeks of Enoch, he was the first week. And here God was putting Christ in the face of Enoch—Jesus Christ, the same yesterday, today, and for ever. And Enoch, at the time of this revelation, became the hub (the steward) of this first week (the refuge), so that all those that (would) join to this holy knowledge would find Christ for faith.

So, the tether of your discernment is first joined to the steward, which knowledge the Spirit gives, and by this, builds with the anointing. And Enoch is a good example of this—how God gave Enoch this knowledge, and Enoch was a point of discernment for the knowledge of the other people—those who would hear him. So,

*"The blessing of Enoch"*

has to do with this knowledge that he is given as a tether and a tutor for that which would be a fulcrum, or a place of discernment, with which he blessed the elect—by this knowledge. By this blessing he blessed the elect.

The holy knowledge, or the mystery of the God-Code, is in this knowledge, and the unfolding of God's Christ is in this matter of his word to those of faith. By this knowledge Christ would be unfolded to the understanding of (4) those that walk

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by faith—the elect.

The elect: those that are selected out of a group, which is a remnant.

*"The blessing of Enoch: with which he blessed the elect and the righteous"*

Enoch was the grandfather of Noah. Noah was going to carry the tradition of the second week. Let's start with verse 1 again:

*"The blessing of Enoch:"*

which, again, has to do with the unfolding of the knowledge of these secret things. The word, blessing, in definition, carries more than just that which is an acknowledgment of someone sneezing. The word, blessing, has to do with a substance of knowledge.

So (we see that) the Lord is blessing Enoch with the substance of knowledge. And it's by this tradition (of knowledge) that God would manifest Christ in our (this) dimension; that Christ would be seen in this knowledge. So, it's the blessing of Enoch, being that first week.

Enoch was a refuge and a steward of this week, and all those that would build with this knowledge, Enoch would be the tether of their discernment. The tether of their discernment would be first joined to the steward, which is the knowledge of the Spirit. And that which the Spirit gives and builds with is called, the anointing.

The elect are those that build confidence with God and a trust with God by this anointing, from that foundation of truth. We can see it back in the earliest writings; this particular tradition, which the apostles preached to the first century church, and which we're giving back to the church today, the same form of knowledge, the same blessing,

*"with which he blessed the elect"*

those that are selected (from a group), (6) which are carrying this tradition. And we're going to see the God-Code unfolded in these things.

*"and the righteous who would be present on the day of tribulation"*

Here Enoch was writing about that revelation, which he received, concerning an even that would take place upon his ascending to the 7<sup>th</sup> heaven.

Enoch was going to be a prototype of our blessing, but the prototype of our blessing would far exceed that of Enoch's experience because that was only a portion. God was going to put a portion of this token and sign within the vessel of Enoch, but the fullness of it was manifested in the face of Jesus Christ when he came down here.

*"who would be present on the day of tribulation at (the time of) the removal of all the ungodly ones."*

The word, ungodly, in definition, are those which are fruitless. The fruitless do not carry the likeness of God.

The likeness of God is seen in your faith, and the faith we're expressing is in that

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foundation, which is put within the heart.

*2 And Enoch, the blessed and righteous man of the Lord, took up (his parable) while his eyes were open and he saw, and said, "(This is) a holy vision from the heavens which the angels showed me: and I heard from them everything and I understood. I look not for this generation but for the distant one that is coming. I speak about the elect ones and concerning them."*

*"And Enoch, the blessed"*

There's the word, blessed, again; he received great favor of knowledge from God.

God packaged this knowledge and gave it as a gift to Enoch, who in return, gave it as a gift to those in this dimension; he brought the knowledge from the 7<sup>th</sup>

heaven into the 1<sup>st</sup> heaven. And the knowledge he wrote was maintained, as was prophesied, would be revealed in this last time.

*"And Enoch, the blessed and righteous man"*

He's a righteous man because he is sharing in the rejoicing of Christ, and he's caring and protecting that standard.

*"the blessed and righteous man of the Lord."*

He's carrying that standard of the Spirit, which we're (also) doing today.

*"took up (his parable) while his eyes were open and he say, and said, "This is a holy vision from the heavens which the angels showed me:""*

the ministering spirits; the angels as the tether and the tutor (8) gave this gift to Enoch. Enoch, in return, gave it as a gift to the church.

We see that in Rev 1:1: *"The Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass;"* which he gave to his angel, to his servant John. That's a tradition, which God has preserved for today—the revelation of the heavenlies, unfolded, and now in this dimension of the earthly

*"which the angels showed me"*

the tether and the tutor

*"and I heard from them"*

these angels

*"everything and I understood."*

because they set order to this knowledge for me; the beginning of wisdom (*"The fear of the Lord is the beginning of wisdom"*<sup>1</sup>.)

Enoch understood that if the tether was severed, that is, if the tether of this grace was severed from its giver, from the Godhead, that the knowledge itself would fall into decay (corruption), and die. The knowledge would take on the image of man and lose the likeness of God. And that form of gospel is antichrist today.

1 [Prvb 9:10](#) The fear of the Lord [is] the beginning of wisdom: and the knowledge of the holy [is] understanding.

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The gospel that's untethered from the stewardship, untethered from the throne, being severed from that life and light, falls into decay. It takes on a different form. It becomes a dead faith. It becomes a graceless knowledge. So, this

*"holy vision from the heavens which the angels showed me: and I heard from them everything and I understood."*

*"I look not for this generation"*

speaking of his own (my) generation—at that time, 5000 years ago. He says,

*"I look not for this generation"*

that is, that these things will be unfolded in its fulness; but he was looking for the future generation

*"the distant one that is coming."*

In the future generation, this mystery will be unfolded.

Jesus said the same thing, that many righteous men and **(10)** many prophets have desired to penetrate this knowledge, and have not been able to.<sup>2</sup> Jesus said, I'm speaking this penetration, or, I'm unfolding to you at this time myself.

*"I look not for this generation but for the distant one that is coming."*

thousands of years in the future.

*"I speak about the elect ones and concerning them."*

In other words, this holy knowledge is for them, the elect ones; those which are of covenant.

Those that are of covenant, this knowledge will bless them because it's going to give contrast for discernment, and by that we will be able to recognize those that hate God and carry a false piety.

Enoch, in the first week, by the knowledge of God, was able to distinguish and give understanding to those of his time between those who love God and those who hate God. And we see this particular pattern and contrast written throughout all the epistles. The apostles wrote by that same Spirit, which Enoch is speaking of and from at the time of his writings (the same Spirit of which the apostles spoke and wrote in their time).

And it's the same Spirit by which we're speaking today. Those of covenant.

We are keeping the terms of this covenant, which Christ has delivered to us. That which he delivered to the apostles of the first century is also that which is unfolding at this present time in the twenty-first century.

Those that are in covenant will be able to discern; they would be the discerning ones, the elect, those which God has severed and taken out for himself, as the

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2 [Mt 13:17](#) For verily I say unto you, That many prophets and righteous [men] have desired to see [those things] which ye see, and have not seen [them]; and to hear [those things] which ye hear, and have not heard [them].

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prophet (Isaiah) said (to Israel), "*Come out from among them.*"

Jesus, being the token of himself, being the token of righteousness, also severed out from those of his time. As Jesus said, "*All those that you have given me I have kept; none of them is lost, but the son of perdition.*"<sup>3</sup>

Judas Iscariot was the son of perdition upon his choosing. (12) Jesus selected him, knowing that he was the son of perdition. And even though Jesus selected him to be an apostle, yet Judas carried a tradition of corruption in him; the knowledge he received, he kept putting within the scope of his own prejudice.

And he was the betrayer.

All those that take the knowledge of God, severing it from the Godhead are the betrayers of Christ, the ministers of unrighteousness. They're trying to give the image of Satan a makeover with the likeness of God—like putting lipstick on the lips of a demon. The demon is still a demon no matter how you try to dress it. Because the foundation is corrupt, so is its fruit.

3 And I took up with a parable (saying), "The God of the universe, the Holy Great One, will come forth from his dwelling.

*"And I took up with a parable"*

The parable has to do with God's history and his Oath. The same thing that Jesus did—Jesus spoke in many parables, but the parables Jesus spoke were of his own history. That's why those that are carnal minded took the knowledge into their own prejudice; they look at carnal things.

When Jesus spoke a parable, he was speaking of himself, of his own history. But those that were without only understood it (from the carnal aspect), concerning earthly things. And his apostle said to him, "Now you speak plainly and in no parables."<sup>4</sup> When they said, "*Now thou speakest plainly*"--We understand now that you're speaking of yourself. We understand, Lord, that you're now speaking of yourself.

And Jesus said, Those that are without (outside of covenant), these things are spoken in parables, but I'm speaking unto you regarding myself.<sup>5</sup> Remember

3 [Jn 17:12](#) While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

4 [Jn 16:29](#) His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

5 [Mt 13:11-17](#) He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. (12) For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. (13) therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. (14) And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: (15) For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. (16) But blessed are your eyes, for they see: and your ears, for they hear. (17) For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

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Jesus said that to his apostles?

Here, Enoch is taking up a parable, which has to do with the history of God and his Oath—the vow of the Lord—that which the Lord gives to us—that which the Spirit (14) vocalizes to us—the voice of the Lord, the Oath (which it's tethered to), and the knowledge that we are receiving for faith is the VOW of the Lord—the parable.

*"And I took up with a parable (saying), "the God of the universe, the Holy Great One, will come forth from his dwelling."*

Here, Enoch is bringing to the understanding of the people, that our redemption is yet to take the form of flesh (human flesh) because God put a curse upon the flesh, and only God can reverse the curse he put upon it. And he will do this by coming in the form of vile flesh.

He's going to come forth from his dwelling, which has to do with his throne, or, the bosom of the Father. And Jesus said that; *"I came out from the bosom of my Father and have come into this world. Again I leave this world and return unto my Father. I'm going to go back into his bosom, and there I'm going to prepare a place for you, a mansion for you."*<sup>6</sup>

Enoch saw that place—he saw that mansion. And this is the beginning of the parables—

*"I took up with a parable (saying), "The God of the universe, the Holy Great One", because God only is holy. He is the point of contact of our holiness. And he's called, the Holy Great One. All who are tethered to him are the righteous. All who refuse the knowledge of God are the unrighteous.*

*"He will come forth from his dwelling"*  
being the bosom of our Father, and his throne.

*4 And from there he will march upon Mount Sinai and appear in his camp emerging from heaven with a mighty power. And everyone shall be afraid, and the Watchers shall quiver.*

*"And from there he will march upon Mount Sinai"*

In other words, God will first openly display himself in the presence of flesh, so that the eye of flesh will see him. And even by the carnal eye beholding him, this is the record which God has given, which was first given to Moses. Then it went from the fire and displayed to the carnal eye, to that which was concealed, which was prophesied, which God spoke to Moses.

6 [Jn 16:28](#) I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

[Jn 14:2](#) In my Father's house are many mansions: if [it were] not [so], I would have told you. I go to prepare a place for you.

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When Moses said, when they gave the report to God from the (16) counsel of the elders, he said, Lord, they fear that if you continue to speak in this manner to them, that they will all perish.

And God confirmed that— *"They have well said. From this point on my manifestation will be in the image of man until Christ comes."* And that's exactly what happened. And they must believe this image—they must believe that I am speaking through the form of the flesh. No more will I openly display myself to the carnal eye. The carnal eye will not behold me, but those which are of faith will see my face."

And this is what Jesus said to Peter; when Jesus turned to Peter and said, *"Blessed are you, Simon Barjona: for flesh and blood hath not revealed it unto you"*<sup>7</sup>; You did not behold this with the carnal eye, as those of Moses' time did when they saw God marching upon Mount Sinai there, being an open display of his power in flames of fire.<sup>8</sup>

But you have heard the voice of God through the form of the flesh. It's this gospel that I'm giving to you. You're going to be this key, the chief steward, and being the chief cornerstone, will share this knowledge with the other apostles. This is the gospel that you're going to preach, that those which are of faith will behold my face, even though it comes in the form of flesh (the knowledge comes through the voice of flesh).

*"And from there he will march upon Mount Sinai"*  
being an open display of power; as it was also in Moses' time,  
*"and appear in his camp, emerging from heaven with a mighty power"*  
authority and great force  
*"And everyone shall be afraid, and Watchers shall quiver."*  
I think that's interesting; even the Watchers shall quiver.

Why are they going to quiver? They're going to quiver at the report.  
What report?

When the children of Israel entered into the land of Canaan, one of the first barriers (obstacles) they came to was Jericho, which was constructed by the giants. (18) (They came into the land of the Watchers.

The fallen Watchers and their offspring took ownership of the land of Canaan in order to establish a false history of God. And they built monuments; monuments of the fallen Watchers were built unto their honor by their children, which monuments remained as landmarks.

And when God came in, when he marched in there with the saints, those landmarks were to be removed. The history of the Watchers was to be destroyed

7 [Mt 16:17](#) And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed [it] unto thee, but my Father which is in heaven.

8 [Ex 19:18](#) And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

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and brought to ashes, as Jericho was removed.

Jericho was a monument of technology, which is why the children of Israel, when they first came into that land and beheld Jericho and the size of it, was rather overwhelming—like the twin towers was a monument in man's technology, (so also) Jericho was a monument of technology of the Watchers.

The angels constructed it, and that's why the angels were the ones that destroyed it: unholy angels constructed it; the holy angels destroyed it, by the obedience of the righteous. And as you're obedient to God, that which Satan constructed in you in your ignorance, God will destroy through (his) knowledge today.

So, the Watchers will quiver. Everyone shall be afraid when they come in to reclaim the heritage of God; everyone shall be afraid. They're going to stand in doubt at this report because God has now come to set equity by force. He did it in the days of Noah, and he's going to do it again at the beginning of the millennial reign of Jesus Christ. God is going to set equity within this dimension by force of power. That's why he's going to come back with the holy ones.

In other words, Enoch saw thousands of years into the future, the returning of the light of God in the holy ones to establish equity within this dimension. The disturbance (20) of the force has to do with the presence of false knowledge; it's the disturbance in the force because God is holy and his word is holy. But Satan corrupted the Word of God, untethering it from the Godhead and removing the knowledge only to himself.

And Satan, being cast out of heaven, took ownership of the knowledge and directed it according to his aspirations, which is what his children do. That's why the earth right now is flooded with false knowledge; it is in great darkness, and gross darkness, as the prophet said; a time of darkness existed in the days of Enoch, and a time of gross darkness exists today.

And it's out of the gross darkness that the antichrist will emerge to take power. As it was in the days of Noah, so it shall also be in the days of the Son of man. When Jesus comes to establish his kingdom to reclaim the true history of God, dissolving this dimension by fire, and establishing it as a holy dimension, putting his holy city down here—the holy city, New Jerusalem, which has to do with a token and a monument of his presence.

When the Watchers established Jericho, that wasn't the holy city, New Jerusalem; it was a fake; it was a fake token of God's consent. And we have many fake tokens of God's consent today in many of the churches, in the house of Baal. The house of Baal is the house of idols. These idols are false tokens of God's approval.

Man created God in his (man's) own image, which is an idol, false knowledge. And by this false knowledge man wanted to rule over his destiny. That was

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Satan's lie to Adam in the garden of Eden, that by this knowledge, which I (Satan) give you, you will be able to take control of your own destiny. That is a lie.

God is the God of results. Satan is the serpent of promise. God's promises are to covenant. Satan's promise is (22) the aspiration. Man shall die in his sin, carrying nothing with him, his vessel being empty; he will not be allowed access into the bosom of the Father because of the empty vessel.

*5 And great trembling and fear shall seize them unto the ends of the earth.*

*"And great fear and trembling"*

Great disturbance will come upon all those that have the evil conscience.

Those that have the evil conscience shall stand in doubt and in trembling (disturbances) because their conscience is going to fight for justification for good

reason. And that's why they're going to stand in trembling, because their conscience is going to fight for justification and good reason.

When you share the truth of this gospel with those in darkness, to bring them into covenant with God, they feel the same impact as the fallen Watchers did, and the same impact that Satan did, and the same impact as those of this age, because the conscience is going to fight for justification for its survival. The conscience fights for justification for its own survival.

And truth continually challenges the state of the conscience and awakens the seed of heritage, which it must sprout for reward. Those that refuse it (truth) become the thorns and the briars and the weeds. But those that embrace it become the fruits of righteousness.

So, here we can see, thousands of years ago, that it was prophesied that dissolution proceeds renewal, and renewal brings equity. This is what God is doing in the church today—dissolution for renewal. Why? Because God is putting equity of his peace in the church.

Those that come out from among them, those that leave the house of Baal, and come into covenant with God enter into the house of God and begin to build. These are the fruit bearers. The barren womb is in the house of Baal. The full womb is in the house of God.

*"And great fear and trembling shall seize them"*

at this report, because it shall grip the Watchers' (24) conscience that they have transgressed against God, that their sin has been found out, and that God is reversing his judgments. So,

*"great fear and trembling shall seize them unto the ends of the earth."*

that is, from now until the completion of this plan, that God has promised by himself, "I'm going to set equity in this dimension, that the lowest of the heavens and the darkness of the heavens should be the place of my residence and a place of light and life.

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God is going to dissolve this dimension and put in this dimension a new heavens and a new earth, wherein dwells righteousness, as chief Apostle Peter said in his epistle.<sup>9</sup>

So, we look not upon establishing a memorable presence now, in this dimension, because we have our heritage written in the books of heaven. We are citizens of heaven. Our memorial is in the bosom of God. Our heritage is with him. That's why we're heirs with him and joint heirs with Christ.<sup>10</sup>

*6 Mountains and high places will fall down and be frightened. And high hills shall be made low; and they shall melt like a honeycomb before the flame.*

Enoch was talking about the exalted work and the philosophies; everything of man's pride shall be dissolved, both physical and philosophical idols. Everything that Adam has built will be destroyed.

We can see this happening in the great tribulation, whereas the mountains and all high places, the mountains and the hills shall be moved. All the cities will be dissolved; all cities will be destroyed during the time of the great tribulation... every monument of man's imagination, every philosophical lie that they embraced and oppressed their neighbor with, will be destroyed by the Word of the Lord. And we will come forth, we will officiate the plan of God, and we will sustain it during the time of the millennium.

## *"Mountains and high places"*

We see the same (26) thing that the prophets wrote about. You can see this in Zechariah; you can see this in the book of Isaiah; you can see Jesus saying the same thing, and John the Baptist proclaiming it—where John, the Baptist said, "Every mountain should be made low and every valley should be filled."<sup>11</sup> Why was he saying that?

John the Baptist was speaking by the same Spirit as Enoch is speaking. That shows (again) the tethering of its inspiration is in the bosom of the Father. It's tethered to the Godhead. You can see that same Spirit.

John the Baptist prepared the hearts of the people by challenging the philosophical high places of the Pharisees and the Sadducees. The stewardship of John the Baptist challenged their idols with his truth. And truth began to destroy the high places, the mountains.

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9 [2 Pet 3:13](#) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

10 [Rom 8:17](#) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together.

11 [Lk 3:5](#) Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways [shall be] made smooth;

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*"they will fall down"*

in submission

*"they will fall down and be frightened."*

Why are they going to be frightened? Because (again) they're searching for equity, but they're searching for equity by their tokens for closure.

When man turns to man, he's turning to the tokens of the flesh for closure. But when man turns to God, we receive the tokens of his peace.

The peace of this world is the tokens of the world. The peace of God is the tokens of the Spirit. By the tokens of the Spirit we have peace with God. That's why we use the tools of the covenant: the gifts, callings, and graces of God, government, truth, Spirit, prayer, preaching, prophecy. We use the tokens that are from the throne because that is where our peace is.

*"Mountains and high places will fall down"*

Every philosophical idol, every memorial of their posterity will be removed, that they will have neither root nor fruit remain in this dimension. If it's not sustained

within the soul, it's not sustained within the flesh. But God put Christ within us, which sustains the soul. And Jesus, rising from the dead shows, that even though we're in the form of the flesh, that which is of the flesh will remain...that we will have hope in the flesh, as the prophet said, (28) in Acts chapter 2. Even Job

brought it out: Even though I'm in the flesh, I shall in the flesh behold him. And that will become a reality.

*"Mountains and high places will fall down and be frightened. And high hills shall be made low;"*

They will be humbled, as John the Baptist said, which we also read in the book of Proverbs.

*"and they shall melt like a honeycomb"*

Which means, they're going to lose the substance of their building;

*"like a honeycomb before the flame"*

or like wax before the heat

A wax candle loses its form by the heat of the flame. And Adam's pride also loses form by the presence of the flame of truth.

The flame of truth distorts the form of Adam's craftsmanship. They're going to lose substance and form before the flame of God because they did not possess the equity of faith. They will all be humbled. God is going to remove its consistencies—the consistency of Adam's lies will be removed by the presence of God's truth.

(the temporal things, which are vain).

*7 And earth shall be rent asunder; and all that is upon the earth shall perish. And there shall be a judgment upon all, (including) the righteous.*

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*"And earth shall be rent asunder."*

We saw this in Noah's flood. We saw this also in the days of Uzziah. And reading about that we saw it in the time of Jesus' crucifixion, and we're going to see it again...

*"the earth shall be rent asunder"*

the depths shall be opened up and divided.

And the secret places, even the thoughts of man will be revealed.

*"and all that is upon the earth shall perish."*

the foundations of its prejudices must change for the better. Everything will change.

*"And earth shall be rent asunder, and all that is upon the earth shall perish."*

the temporal things, which are vain, will be discharged and consumed—the ashes. God's going to give us beauty for ashes.

*"And there shall be a judgment upon all, (including) (30) the righteous"*

Enoch says here.

God is going to set a new policy; a new policy will be initiated by his Word. God is going to initiate a new policy, a new judgment. We're going to see that at the beginning of the millennium, the millennial reign of Christ, as God has also set a new policy upon the church today. This policy he's going to initiate is going to be a reversal, which means, that which was established during the 6<sup>th</sup> week is going to be reversed during the 2<sup>nd</sup> 8<sup>th</sup> week.

God is reversing his judgment. He's establishing, not the pastoral governance, he's establishing the apostolic governance. Pastoral governance corrupted the church—apostolic governance set the foundation for truth.

*"And there shall be a judgment upon all, (including) the righteous"*

even in the times of Noah, that many righteous people did perish in the flood, as Noah's immediate family—his brothers and sisters perished in the flood. So, it was only Noah and his wife and his three sons, and their wives that survived the flood. And that was by God's selection. But God is going to set a new policy.

8 And to all the righteous he will grant peace. He will preserve the elect, and kindness shall be upon them. They shall all belong to God and they shall prosper and be blessed; and the light of God shall shine upon them.

*"And to all the righteous"*

we know that the righteous has to do with those of faith[ faith is those that are in covenant.

*"And to all the righteous he will grant peace."*

The Spirit will grant peace.

In other words, the angel of peace will retain your equity in the conscience because of your faith.

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*"to all the righteous he will grant peace."*

same thing Jesus said: "Peace I give you, not as the world gives, give I unto you, but My peace give I unto you."<sup>12</sup>

The peace the world wants is that which is closure of their own equity. They want peace regarding circumstances. But God says, "It's not going to be there. Peace is in my covenant."

*"to all the righteous he will grant peace."*

even at that time, and many will enter into paradise.

*"He will preserve the elect" (32)*

(as Noah, sealing him in the ark)

*"and kindness shall be upon them."*

The word, kindness has to do with, God will care for them, for their survival during the time of there severing; dissolution for renewal (as it was in the days of Noah), dissolution for renewal for the time in which we're living.

*"kindness shall be upon them. They shall all belong to God and they shall prosper and be blessed; and the light of God shall shine unto them."*

They shall all belong to God means, they will all return to his bosom. All the righteous shall return to the bosom of our Father.

*"They shall all belong to God"*

returning to his bosom,

*"and they shall prosper"*

As we're increasing in knowledge now, we're going to increase in knowledge then. This is true prosperity, as the Apostle John brings out, when he spoke to Gaius: "That you may prosper and be in health, even as your soul prospers."<sup>13</sup>

Increasing in the knowledge of God is a benefit to you, regarding your person. You increase in his knowledge, as the Apostle Paul brings out: "increasing in knowledge, abounding in faith, and in charity, one to another."<sup>14</sup>

The presence of death is in the knowledge of this world, which is hostile against thy neighbor, being also aggressive and hostile against God. You cannot love God and your neighbor by the knowledge of the world; you love God and your neighbor by the knowledge God gives, which he sanctifies for your expression of faith.

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12 [Jn 14:27](#) Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

13 [3Jn 1:2](#) Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

14 [1Thes 3:12](#) And the Lord make you to increase and abound in love one toward another, and toward all [men], even as we [do] toward you:

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*"they shall prosper and be blessed"*

There's the word, blessing, again, which means, there's no death upon the God-Code or this knowledge. The knowledge of God works with the God-Code. The God-Code is seen in all nature. It's seen in all creation, because it's all part of God.

Everything that's in existence is a part of his presence. The Oath of the Lord sustains all these things, but the righteous live by faith. We live by the knowledge of God. And this knowledge, which God has given to us, God has assigned to the God-Code for eternal things. The knowledge that God has (34) assigned for faith, death cannot enter into.

Death was in that first covenant, that which Moses received. Death was in that first covenant simply because it only addressed the state of the soul; it only addressed the state of the soul, but it did not purge the conscience. But when Christ came, as the Apostle John said, The law was given by Moses, but grace

and truth came by Jesus Christ (Jn 1:17).

That which addressed the flesh was of the law, but that which addresses the Spirit is of grace. So, that which God has given to us (this knowledge), is for the benefit of the perpetualness of the God-Code for ever.

Those that are cast into the lake of fire, the God-Code that was IN them, will be looped from death unto death, as it is right now—the God-Code being joined to false knowledge in the soul of the sinner is looped from death unto death. Their perception of life, their issues of life, and their peace and security is all a lie because it's tethered to Satan.

The God-Code that works with the moral code is tethered to the flesh, which is tethered to Satan's kingdom, which also works with death. And that which works with death is of necessity; but that which works with life is eternal, which is God's pleasure.

God takes pleasure in eternal things. That's why God rejoiced in Christ upon his baptism: *"This is my beloved son in whom I am well pleased"*. God rejoiced in the token that was going to be our record of faith—this is my beloved son in whom I'm well pleased.

The proclamation God spoke over his Son, though he was in the form of the flesh, the record he provided for us is eternal. So, even though our (physical) body perishes, yet we live by eternal things; though our outward man perish, (36) yet the inward man is renewed day by day because the God-Code is joined to the terms of the covenant, and we're walking in our sanctified priesthood.

*"and they shall prosper and be blessed; and the light of God shall shine upon them"*

The light of God, means, the face of Christ will be seen within the knowledge of those that embrace it. *"Jesus Christ, the same yesterday, today, and for ever"* (Heb 13:8).

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*"the light of God shall shine unto them"*

We will be clothed in the orb of his glory and the orb of his light for ever—the robes of his righteousness. That's what he said to the church of Laodicea, where God charged them, *"Buy of me clothes that you may be clothed with my light, my glory; gold, whereas it won't diminish or rust. And anoint your eyes with eye*

*salve that you may see (regarding this plan). Unless you're clothed with the vestments of your priesthood, you're going to be wretched, poor, blind, and naked."*<sup>15</sup>

God charged them, "Buy of me gold tried in the fire; be clothed with the raiment that I give unto you." These are the tokens of your priesthood he's talking about. He says, "That which **I** give you, that's what I want you to use. And I gave you

the first token of your priesthood on the day of Pentecost. This token I have given to you so that by this we would have fellowship. This is what you will be clothed with when you come into my presence in my court." Now look at verse 9:

9 Behold, he will arrive with 10 million of the holy ones to execute judgment upon all. He will destroy the wicked ones and censure all flesh on account of everything that they have done, that which the sinners and wicked ones committed against him.

*"Behold, he will arrive with ten million of the holy ones"*

I just read that to you out of the book of Jude. In the book of Jude, remember what Jude quoted out of Enoch is right here. So, Jude, in quoting these things out of the book of Enoch, was consenting to the fact that Enoch was an inspired writing, that the authorship of it was definitely the Holy Ghost.

*"Behold, he will arrive with ten million of the holy ones"*

As Jude said, *"Behold, he will arrive with ten thousands of his saints"*<sup>16</sup> (38)

*"Behold, he will arrive with ten million of the holy ones"*

That's us.

The holy ones are those that are engrafted of his likeness and sealed with the Spirit. We have the seal of God in our forehead (which means) our perspective is from the perspective of the throne; we're walking in covenant.

*"He will arrive"*

Enoch foresees Christ coming to judge the world, the first judgment. He perceives Christ coming to judge the world—the first judgment in the 7<sup>th</sup> day, which is the 7000<sup>th</sup> year in which we're living now. We know that the

15 [Rev 3:17,18](#) Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: (18) I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and (that) the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

16 [Jude 1:14](#) And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

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manifestation of this (the reality of it) will be within this time, within this day in which we're living.

*"Behold, he will arrive with ten million of the holy ones in order to execute judgment"*

which is to correct the imbalance of the moral code (Satan's philosophies).

"I'm going to correct the imbalances of your moral code because of Satan's philosophies. I'm going to circumcise from your soul that which Satan planted there, which became a perspective and a prejudice. It was a prejudice against my throne; it was a prejudice against Christ; it was a prejudice against truth. It wanted to maintain its justification independent of me, and because it insisted upon that, you had no closure, no peace.

If you want peace, you have to be tethered to Me."

*"in order to execute judgment upon all. He will destroy the wicked ones"*

He will remove that which enforced the false knowledge to bring no equity in this dimension. And Satan, as it was testified in Isaiah, made the world a wilderness.

And they shall look upon him, saying, Is this the one who made the world a wilderness?"<sup>17</sup>

The knowledge of Satan caused the world to suffer by the judgments of God. Satan's knowledge brought about the curse. God cursed the knowledge of Satan, that where ever it would go, (40) it would cause the shedding of blood.

We can see that in society today. The knowledge of Satan is prevailing in the minds of sinners, and because of that, blood is being shed. There's no love towards God or towards their neighbors.

There's hostility towards God; they want to change the testimony of God. Sinners want to change the testimony of God to a monkey. They want to loop people to the philosophies that oppress themselves, so that man is struggling against man—race against race, tongue against tongue, nation against nation, and perplexity among the nations, as Jesus said.

The perplexity is that of all the knowledge they have, they will not be able to resolve the conflict. Every curse that God put upon every aspiration of man, man makes it his life's journey to try to resolve.

And man has created institutions of knowledge and science to try to resolve the curses that God put upon Adam's aspiration, which God put upon man's imagination, and which God also sets there as a force against the principle of man. God set his laws against man's principle, that man's pride will not be able to find completion. They will die in their sin.

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17 [Is 14:16,17](#) They that see thee shall narrowly look upon thee, [and] consider thee, [saying, Is] this the man that made the earth to tremble, that did shake kingdoms; (17) [that] made the world as a wilderness, and destroyed the cities thereof; [that] opened not the house of his prisoners?

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*"He will destroy the wicked ones"*

He's going to remove that which they took comfort in, that which they put confidence in, that which they built as an honorable memorial of their past generations for their future generations. Sinners always think about the security of tomorrow; they always wonder, what about tomorrow?

God says, "I'm handling that. What I want you to do is take care of your priesthood today. You walk in your priesthood today, and I will take care of the things of tomorrow."

This is what Jesus was teaching his apostles. This is what Moses was teaching the children of Israel. When you come into God's care, in order for God to initiate his care (42) towards you, (he says) "I'm going to give you a priesthood, and I'm going to give you a covenant, so that what God officiates will be tethered to this. There's a tether.

So God sent manna from heaven, and quail. God brought water out of the rock. God cared for them for forty years in a desolate place. And God is caring for us in a desolate place. This world is a desolation. The world is a wilderness, wild and untamed by the knowledge of man, by Satan's tethering. It is wild by nature.

The curse that God put upon Adam also came upon all the animal kingdom. The animal kingdom itself is a reflection of Adam's hostility against God, whereas the wolf devours the lamb, the bear devours the calf, the alligators and lions and tigers attack man. They were to be subject to man, but now they attack man. This is the aggressive nature that man has toward God—see, that's the curse.

Everything is out of sync; there is no equity in sin. Equity is only in covenant.

*"He will destroy the wicked ones and censure all flesh"*

the word, censure—

God's going to call everything to judgment. The conscience of man is recording everything that he does, thought, word and deed. So, here, the word, censure, also has to do with God bringing distinction between that which is good and that which is evil. So, he's going to destroy the wicked ones and censure all flesh, being that of the moral code.

The moral code, which Adam embraces. Sinners embrace the moral code, which is in itself, hostile against God; it's a transgression itself.

*"on account of everything that they have done"*

that is, that which they have done with the (44) moral code

Going back to Nimrod—the philosophy of Nimrod and the building of Babel still stands as a token of man's ignorance today.

Every nation of this world is building on the philosophy of Nimrod. They want every philosophy, every law, and all the politics of this world to establish man as a god in this world. And that's what Nimrod wanted.

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Nimrod wanted to be the Christ of his time. He wanted to establish equity by the oath of his laws. And he built a monument to establish that. Not only that, but also to intrude into the dimension of the invisible so that he could be self-eternal, and Nimrod could rule as a god for ever, replacing Christ.

But God put a curse upon the endeavor of man, and that which they project with their imagination, their aspiration, God put a curse upon it and divided the tongues of man, which shows that man will never agree with other men. The gods will fight among themselves, as we see today; gods against gods. Trifles and hostility in the atmosphere, trifles and hostility in the heart of man. All who are tethered to Satan's kingdom live out the rhythm of Satan's words.

We live out the words and the knowledge of God because we're tethered to his throne. So, we have peace in the midst of turmoil, we have light in the midst of darkness, we have light in the presence of death because we're tethered to the throne of God.

So, he's going to censure all flesh. The scales of truth will measure everything that man has used for his justification, and he will find it wanting. We can see this in the book of Daniel, whereas the Spirit of the Lord wrote upon the wall:

"MENE, MENE, TEKEL, UPHARSIN" (*Dan 5:25*) which means, "This is the time of your judgment, and everything that you've done is found wanting; everything that you measured upon **(46)** your kingdom has been in lack, has been in the perspective of man. It was for the honour of your flesh, instead of the honour of God. You had no fear before me, even though Nebuchadnezzar, your father, had great experiences, yet you did not meditate upon those testimonies and my involvement. And now my judgments are upon you regarding these things."

The same thing that happened there (the Nimrodic philosophy of life), was judged in that time, and it's going to be judged again because the kingdoms of this world will become the kingdoms of our Lord, and of his Christ. That's exactly what it says in the book of Revelation<sup>18</sup>.

God is going to cleanse the heavens and the earth to remove Satan from the seat of his authority in the heavenlies, the principalities and powers of the air. And when he removes them from the heavenlies, he's going to remove also the earthly kingdoms—those that followed that philosophy, those that had the mindset of iniquity will be removed from the chief seats, and will be humbled and cast into the fiery pit in the very end.

*"censure all flesh on account of everything that they have done, that which the sinners"*

there's the word, sinner, which has to do with a grace resister.

Why did they resist grace? They resisted the grace of God to maintain the

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<sup>18</sup> [Rev 11:15](#) And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign for ever and ever.

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integrity of their unrighteousness, the unrighteousness of their aspirations. That's why when you come in covenant with God, you have to put aside your principle and embrace truth. You have to put aside your aspiration to embrace faith. And you have to put aside the covetousness of evil things (the imagination). The imagination can no longer run wild like a wild animal. Your imagination must be tamed, and your covetousness now must be circumcised for that which is the temperament of the Holy Ghost, of the Spirit;

*"that which the sinners and the wicked ones have committed against him."*

The wicked ones, (48) those who are absent of fruit, the imposers of the principle; that which they committed against God to maintain the right of their conscience. So, again,

*"Behold, he will arrive with ten million of the holy ones"*

So, as you open your Bible to Jude, you can read the same thing; what I'm reading here in Enoch, you can read the same thing there in the book of Jude.

*"Behold, he will arrive with ten million of the holy ones in order to execute judgment upon all. He will destroy the wicked ones"*

Jude said, ungodly—it was the ungodly ones, which is, the absence of fruit

*"to destroy the wicked ones"*

those that savored their aspiration and their principle, working with the philosophies of Nimrod,

*"to censure all flesh on account of everything that they have don, that which the sinners and the wicked ones committed against him."*

# I Enoch chapters 1-2

## I Enoch Chapter 2

*Everything obeys God's Command  
but Man Desires to Rule by his Own Sovereignty*

Enoch establishes the true history of God in the minds of the people. All nature follows the rhythm of the Spirit as a train follows the tracks. Yet the nature of man refuses God's history and chooses to follow his imagination. But God did not sanctify the imagination for man's sovereignty for righteousness. God only sanctified Christ for our faith.

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Here, Enoch in chapter 2 says,

*1 Examine all the activities (which take place) in the sky and how they do not alter their ways, (and examine), the luminaries of heaven, how each one of them rises and sets; each one is systematic according to its respective season; and they do not divert from their appointed order.*

Writing these things, Enoch is telling his children, You can observe the God-Code in all things; even all of nature is subject to God's laws.

So, we see the testimony of God in the God-Code in all nature—the visible and the invisible. We can see it within the physical things, and we can see it within the laws, which God placed upon them, that there is order; there's order for an activity.

We can see the same thing in every institution of man, whether it be in the sports world...in the sports world you have order for productivity, so that you can advance. You can see it in nature. You can see it in the seasons. You can see it in the sun, the moon, and the stars.

You can see it also in all your legal institutions and in all your financial institutions. The God-Code is being played out (50) for the purpose of setting order: order for increase, order for pleasure; they put laws down for the purpose of equity so that there would be no social disorder, that people would not plunder each other. That's what the laws are for. Laws are for the purpose of equity, for peace.

So now, Enoch says here,

*"Examine all the activities (which take place) in the sky"*  
the sun, the moon, and the stars.

*"and how they do not alter their ways,"*

God gave them power for functionality. God designed the signature for functionality. But now look at what he's going to say right here: Everything is following its rhythm according to its design...**except**... the imagination of man.

Man wants the imagination to stand for himself. He wants to use his sovereignty

# I Enoch chapters 1-2

with his imagination. But God did not sanctify the imagination for man's sovereignty for righteousness. God only sanctified Christ for our faith.

*"Examine all the activities (which take place) in the sky and how they do not alter their ways, (and examine) the luminaries of heaven,"*

Look at the stars! Every night they're going to be there. They're going to follow the designed path, as God created them. You see this in the book of Psalms. You see this in the book of Proverbs. You can see it in all the activity of society. Everything has a pattern;

*"the luminaries of heaven, how each one of them rises and sets; each one is systematic according to its respective season;"*

they do not divert from their appointed order; they follow the intended design of the God-Code.

But man, God has created man in his own image and likeness. God has given us (the Adamites) a sovereignty and a power of reason for the purpose (52) of choice and for the purpose of reward, for the purpose of fulfilling his plan.

2 And look at the earth and turn in your mind concerning the action which is taking place in her from the beginning to the end: how all the work of God as being manifested does not change.

*"And look at the earth and turn in your mind"*

that means, repent in (change) your thinking, remove the barriers to good reason.

*"Look at the earth and turn in your mind concerning the action which is taking place in her from the beginning to the end: how all the work of God as being manifested does not change"*

But shows consistency with his design—

The bee that makes the honey, the bird that sings the song, the dog that barks, the fish that swims; everything is in rhythm with his own signature, as he's bringing out here.

3 And behold the summer and the winter, how the whole earth is filled with water and clouds and dew; and he causes rain to rest upon her.

*"And behold, the summer and the winter,"*

Look how the seasons change; but they do follow divine order for their increase. So behold the summer, observe these blessings.

*"behold, the summer and the winter, how the whole earth is filled with water and clouds and dew; and he causes the rain to rest upon her."*

The rain is the crown of man's labour; everything that man does.

And Jesus said the same thing, *"For God makes the sun to arise ion the just and on the unjust; he makes the clouds to release their rain upon the just and the unjust."*<sup>19</sup> God is sustaining his plan for the purpose of the time, even that we're living in right now, in order to receive the reward of our righteousness.

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19 [Mt 5:45](#) That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust