

Men and Angels, Kings and Priests

Transitions, like birthings, can be difficult. In the Old Testament, angels appeared to men, and they were somewhat overwhelmed by the messengers. It was not uncommon for them to fall on their face. In the New Testament, even John was overcome by the presence of an angel, falling to his face to worship him—and then he was admonished, do it not. So what is man's relationship to angels? And in particular, what is God's plan for angels in relationship to the overcomers—those that Jesus is not ashamed to call brethren?

Hebrews 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

² For if the **word spoken by angels was steadfast**, and every transgression and disobedience received a just recompense of reward;

³ How shall we escape, **if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;**

⁴ God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will?

⁵ **For unto the angels hath he not put in subjection the world to come, whereof we speak.**

In the world to come, Jesus and his brethren are given subjection over everything—for all power in heaven and earth is given to them.

Hebrews 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

¹⁴ **Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?**

Now, let's return to the second chapter of Hebrews and begin to delve into a somewhat hidden mystery—one often misunderstood but leading to greater revelation.

Hebrews 2:5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

⁶ **But one in a certain place testified**, saying, What is man, **that thou art mindful of him?** or the son of man that thou visitest him?

⁷ **Thou madest him a little lower than the angels** [*ἄγγέλους, angelous*]; **thou crownedst him with glory and honour**, and didst set him over the works of thy hands:

Why is the Greek for angels shown in verse 7? And where is that “**testimony in a certain place**” in the Bible? No problem, with a little searching, we find it in the eighth chapter of Psalms. It lines up perfectly with Hebrews 2:7—or does it?

Psalms 8:5 **For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.**

When quoting somebody or a writing, it is a good idea to revisit the original source to be sure the quotation properly reflects it. Let's take a look at what the typical mentions of angel(s) in Genesis looks like in the Hebrew. As you can see, the Hebrew words are pretty much the same, except one is singular and the other is plural. And Bible students routinely using Strong's Concordance soon realize that Strong's #430 in Psalms 8:5 has a different meaning than "angels". What could that meaning be?

מַלְאָךְ mal-'ak Angel: Genesis 16:7

מַלְאָכִי mal-'ă-kê Angels: Genesis 28:12

Psalms 8:5 **For thou hast made him a little lower than the angels [Strong's 430], and hast crowned him with glory and honour**

Let's compare Genesis 1:28 [#430] and Psalms 8:5 [#430] to see what the meaning(s) might be. And we see Elohim in the Genesis account and me-elohim in the Psalms account. The extra letter denotes a preposition and plurality.

אֱלֹהִים 'ě-lō-hîm, Genesis 1:26

מֵאֱלֹהִים mê-'ě-lō-hîm; Psalm 8:5

Of course Bible students familiar with Strong's know that #430 is routinely used for *God*, #3068 is used for *Yahweh Lord* and #5945 is used for *El Elyon* (Genesis 14:18 this Melchizedek ...King...Priest of **the Most High God**.) Then, looking forward to the future, the relationship of the heirs of salvation to the angels is quite apparent.

I Corinthians 6:3 **Do ye not know that we shall judge angels?** How much more things that pertain to this life?

Now, we are about to enter a very touchy subject, a subject that perhaps some would prefer not to deal with. But, soon or later, deal with it we must. We will preface this by saying that there are good angels and fallen angels. There are good men and fallen men. And there are good sons of God and fallen sons of God as shown in the book of Romans and elsewhere. First, we will go to the book of John.

John 10:32 Jesus answered them, Many good works have I shewed you from my Father; **for which of those works do ye stone me?**

³³The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because **that thou, being a man, makest thyself God.**

³⁴Jesus answered them, **Is it not written in your law, I said, Ye are gods?**

³⁵**If he called them gods, unto whom the word of God came, and the scripture cannot be broken;**

³⁶Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because **I said, I am the Son of God?**

³⁷If I do not the works of my Father, believe me not.

So this was quite a dust-up between Jesus and the Pharisees. And even today, there are varying interpretations of these scriptures. However, again we go to the Old Testament to find the source of this scripture that cannot be broken. We find it in Psalm 82 and present it in its entirety.

Psalm 82:1 **God [Elohim] standeth in the congregation of the mighty; he judgeth among the gods [elohims].**

² How long will ye judge unjustly, and accept the persons of the wicked? Selah.

³ Defend the poor and fatherless: do justice to the afflicted and needy.

⁴ Deliver the poor and needy: rid them out of the hand of the wicked.

⁵ They know not, **neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.**

⁶ **I have said, Ye are gods [elohims]; and all of you are children of the most High [El Elyon].**

⁷ **But ye shall die like men, and fall like one of the princes.**

⁸ **Arise, O God [Elohim],** judge the earth: for thou shalt inherit all nations.

This set of scriptures is difficult to interpret. However, it does appear that poor and needy and fatherless were already in existence at the time of this judgement. What is the position of men who were created a little lower than the elohims (spelled with a little *e*). Were there, or are there now, fallen elohims walking the earth as men? We know that Satan and his fallen angels are not redeemable. However, were these elohims who **die like men** eventually redeemed in the then paradise located within the earth? **Or**, were they so fallen in nature that some were among the most wicked ones described in Genesis chapter 6? These are questions to ponder.

Genesis 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

² **That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.**

³ And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

⁴ **There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.**

⁵ And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

And even more intriguing is that we know that all of these elohims were children of **the most High God [El Elyon]**. We can return to the scripture about the King of Salem and compare it to the scriptures about Jesus. The oath referred to is found in Psalms 110.

Genesis 14:18 And **Melchizedek king** of Salem brought forth bread and wine: and he was the **priest** of the **most high God**.

Hebrews 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, **Thou art a priest for ever after the order of Melchisedec:**)

(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, **Thou art a priest for ever after the order of Melchisedec:**).

Mark 5:7 And cried with a loud voice, and said, What have I to do with thee, **Jesus, thou Son of the most high God?** I adjure thee by God, that thou torment me not.

Now, we are faced with another question. We know that the tabernacle basically showed the steps of Jesus from entering the outside gate to the water baptism and then to the sacrifice altar. Then to the Spirit baptism in the sanctuary and eating of the showbread of the Word in the light of the Spirit. And, then to the incense altar and ripping the veil to the Holiest place (the crucifixion). Even John the Baptist recognized that Jesus didn't need to be baptized in water, but Jesus insisted because he was showing the pattern for those who would die and have need of resurrection.

But Jesus also showed another pattern which is often overlooked. What was this?

Mark 9:2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: **and he was transfigured** [Strong's 3339] **before them.**

³ And **his raiment became shining**, exceeding white as snow; so as no fuller on earth can white them.

⁴ **And there appeared unto them Elias with Moses: and they were talking with Jesus.**

⁵ And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; **one for thee**, and **one for Moses**, and one for Elias.

⁶ For he wist not what to say; for they were sore afraid.

⁷ And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, **This is my beloved Son: hear him.**

⁸ And suddenly, when they had looked round about, **they saw no man any more, save Jesus only** with themselves.

⁹ And as they came down from the mountain, **he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.**

Jesus also laid out a pattern for those who would not have a physical death—just a death of the self—and would pass from mortality to immortality. Well, we know a similar description of the transfiguration is given in Matthew chapter 17. But let's trace down this Strongs #3339 reference to see if we can uncover some other nuggets of information related to transfiguration. And then see the Greek verb meaning of *to transform*. We immediately think of the caterpillar which encloses itself in a chrysalis (a booth of tree leaves) until it metamorphoses to become a butterfly. Even, in the Old Testament, there is a phrase: *thou worm Jacob*

μετεμορφώθη metemorphōthē #3339 metamorphoó: to transform

When we mine for more gold nuggets of **metamorphoó**, we find them in II Corinthians 3:18 and in Romans 12:2. Before we go there, consider this: We are much like the worm emerging from the chrysalis, it remembers what it used to look like, but has little idea of its new appearance--**because a mirror is needed** to let it see what its new transfigured form is.

I John 3:2 Beloved, now are we the sons of God, **and it doth not yet appear what we shall be:** but we know that, when he shall appear, **we shall be like him;** for we shall see him as he is.

II Corinthians 3:15 But even unto this day, when Moses is read, the vail is upon their heart.

¹⁶ Nevertheless when it shall turn to the Lord, the vail shall be taken away.

¹⁷ Now the Lord is that Spirit: and **where the Spirit of the Lord is, there is liberty.**

¹⁸ But we all, with open face beholding as in a glass[mirror] the glory of the Lord, are **changed** [#3339 *metamorphoó:*] into the same image from glory to glory, even as by the Spirit of the Lord.

Imagine the surprise of a man blind from birth who is given eyesight for the first time and he beholds his face in a mirror—a caterpillar beholding a butterfly. Now. On to the nugget of Romans 12:2. The redemption of the body requires attaining the mind of Christ.

Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a **living** sacrifice, holy, acceptable unto God, which is your reasonable service.

² And be not conformed to this world: but be ye **transformed** [#3339 *metamorphoó:*] by the **renewing of your mind**, that ye may prove what is that good, and acceptable, and perfect, will of God.

Is there an appointed time for this to happen--perhaps an even earlier time than the general second coming of Christ? If so, what could this appointed time be? Before, we

Psalms 102:18 **This shall be written for the generation to come: and the people which shall be created shall praise the LORD.**

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 **To hear the groaning of the prisoner; to loose those that are appointed to death;**

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD

YES, THERE IS A SCRIPTURE THAT SAYS IT IS APPOINTED TO MEN ONCE TO DIE AND THEN THE JUDGEMENT. HOWEVER, FOR A CERTAIN GENERATION TO COME WHICH SHALL BE CREATED, THE LORD WILL LOOK DOWN AND HEAR THE GROANING OF THE PRISONER APPOINTED TO DEATH. AND HE WILL LOOSE THAT PRISONER FROM DEATH.

WHERE IN THE NEW TESTAMENT HAVE WE HEARD GROANING? IT DOES HAVE A FAMILIAR RING TO IT.

Romans 8: 18 For I reckon that **the sufferings of this present time** are not worthy to be compared with the glory which shall be revealed in us.

19 **For the earnest expectation of the creature waiteth for the manifestation of the sons of God.**

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also **shall be delivered from the bondage of corruption into the glorious liberty of the children of God.**

22 **For we know that the whole creation groaneth and travaileth in pain together until now.**

23 **And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. to wit, the redemption of our body.**

Yes, we can see the whole creation is groaning and travailing in pain for something to happen: **to wit, the redemption of our body.** So the sons of God are waiting for an event to be made manifest, but they don't know exactly what it shall look like. And, unfortunately, it appears that the path to that event involves suffering. Why can't we just skip the struggling and go straight forward to the redemption of the body?

Imagine ourselves as that caterpillar worm that for some reason feels to build itself a booth (chrysalis) from the leaves of trees.

Leviticus 23:39 **Also in the fifteenth day of the seventh month**, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

⁴⁰ **And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.**

⁴¹ And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

Romans 1:20 **For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made,** even his eternal power and Godhead; so that they are without excuse:

Well, clearly we can learn about spiritual things by studying natural things—even the life cycle of a butterfly. As we know the butterfly starts out as caterpillar. Then, at a certain point it “knows” to build a chrysalis from the leaves of trees. Tucked away within the chrysalis, a change begins to take place, but it is difficult to know what that change is because of the tight walls of the enclosure.

However, then the enclosure becomes too small and the potential butterfly **struggles and groans** to break free from the chrysalis. The veil of the enclosure suddenly splits open and the new creature emerges as a butterfly. It emerges into the glorious liberty of a new world, no longer bound to the dust of the earth. For a time, it admires its beautiful new wings that glisten drying in the sun. And, then it takes the amazing experience of joyful flight—free from being earthbound.

Scientists studying the butterfly have found if they “help” the butterfly to get out of the chrysalis, the butterfly dies. Apparently, the struggling and groaning is necessary for the butterfly to gain strength to emerge into its wonderful new realm.

OK, the cycle of the butterfly metaphor gives us insight into the struggles of mankind as they seek the path laid before them by the Most High God. Is there any other pattern in addition to Jesus being transfigured upon a high mountain? Yes there is.

Genesis 5:21 And Enoch lived sixty and five years, and begat Methuselah:

²² And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

²³ And all the days of Enoch were **three hundred sixty and five years:**

²⁴ **And Enoch walked with God: and he was not; for God took him.**

Since the above scripture took place in the pre-flood Noah era, the Bible only gives scant details of the path of Enoch. If only we could have been there as a journalist to record the details of Enoch’s life. However, there is a quite complete account of Enoch’s journey available to us. The Bible in Joshua 10:13 and II Samuel 1:18 gives a double witness by the phrase: “written in book of Jasher”. The text of this book may be found online at [Book of Jasher, Chapter 1 \(sacred-texts.com\)](http://Book of Jasher, Chapter 1 (sacred-texts.com)). There are many ancient texts outside the Bible, but the test should be if they corroborate the Bible—or if they contradict the Bible.

We will give a brief summary of the third chapter of the book of Jasher here, but the reader is encouraged to read the whole chapter in the appendix of this writing.

Enoch was a very strong servant of the Lord who despised the evil of mankind around him. He wisely secreted himself for many years while praying to the Lord. And then, an angel appeared telling to go forth and teach the sons of men in the way they should go. He asked: “Where is the man who wishes to know the ways of the Lord and good works? let him come to Enoch.” And many men, including one hundred thirty-one kings and princes, were taught in wisdom.

And Enoch did not entirely secret himself in his chamber as he did at first but began to appear less frequently to the sons of men. Then, after a period of time, the Angel of the Lord appeared to him and called him to heaven.

After some time had passed, he returned but with a glowing countenance. And then, a great horse descended from heaven, pacing back and forth in the sight of men. Enoch told them that on my account, this horse shall descend no more to be seen by you. And a voice proclaimed: "Where is the man who delighteth to know the ways of the Lord his God,, let him come this day to Enoch before he is taken from us."

Then began a process of men following Enoch and he told them to turn back. But, day after day, the ones that were most persistent followed him—others turned back to their tents. And on the sixth day some of the men remained and clung to him, and they said to him, "We will go with thee to the place where thou goest; as the Lord liveth, death only shall separate us. And they urged so much to go with him, that he ceased speaking to them; and they went after him and would not return;"

On the seventh day, Enoch and those with him ascended into heaven in a whirlwind with horses and chariots of fire. The kings of earth took a census to see how many had ascended to heaven. All that was left at the site were stones of snow.

Now that we have taken a tour of transfiguration and the Melchisedec King and Priesthood, let us return to the relationship between transformed men and angels. For example, Jesus, before he was crucified and ascended into heaven made this statement to a disciple who tried to protect him with a sword.

Mark 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Hebrews 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

¹⁴ Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

We can think of a metaphor where an underage kid grabs the keys and sneaks out to take his father's powerful Ferrari out for a drive. The results could be not so good. However, when our heavenly Father sees that we have come of age, will we be given command of angels assigned to us?

Isaiah 45:11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

Now, we will proceed to a delicate question. Is God saying demonstrate to me as a matured son that you have the ability to command? This is a thought to ponder. For the scripture says to ask of me of **things to come** concerning my sons ...

APPENDIX

Book of Jasher

(Referenced in Joshua 10:13 and II Samuel 1:18)

[Book of Jasher, Chapter 1 \(sacred-texts.com\)](http://sacred-texts.com). Online

Chapter Three

Jasher 3:1 And Enoch lived sixty-five years and he begat Methuselah; and Enoch walked with God after having begot Methuselah, and he served the Lord, and despised the evil ways of men.

2 And the soul of Enoch was wrapped up in the instruction of the Lord, in knowledge and in understanding; and he wisely retired from the sons of men, and secreted himself from them for many days.

3 And it was at the expiration of many years, whilst he was serving the Lord, and praying before him in his house, that an angel of the Lord called to him from Heaven, and he said, Here am I.

4 And he said, Rise, go forth from thy house and from the place where thou dost hide thyself, and appear to the sons of men, in order that thou mayest teach them the way in which they should go and the work which they must accomplish to enter in the ways of God.

5 And Enoch rose up according to the word of the Lord, and went forth from his house, from his place and from the chamber in which he was concealed; and he went to the sons of men and taught them the ways of the Lord, and at that time assembled the sons of men and acquainted them with the instruction of the Lord.

6 And he ordered it to be proclaimed in all places where the sons of men dwelt, saying, Where is the man who wishes to know the ways of the Lord and good works? let him come to Enoch.

7 And all the sons of men then assembled to him, for all who desired this thing went to Enoch, and Enoch reigned over the sons of men according to the word of the Lord, and they came and bowed to him and they heard his word.

8 And the spirit of God was upon Enoch, and he taught all his men the wisdom of God and his ways, and the sons of men served the Lord all the days of Enoch, and they came to hear his wisdom.

9 And all the kings of the sons of men, both first and last, together with their princes and judges, came to Enoch when they heard of his wisdom, and they bowed down to him, and they also required of Enoch to reign over them, to which he consented.

10 And they assembled in all, one hundred and thirty kings and princes, and they made Enoch king over them and they were all under his power and command.

11 And Enoch taught them wisdom, knowledge, and the ways of the Lord; and he made peace amongst them, and peace was throughout the earth during the life of Enoch.

12 And Enoch reigned over the sons of men two hundred and forty-three years, and he did justice and righteousness with all his people, and he led them in the ways of the Lord.

13 And these are the generations of Enoch, Methuselah, Elisha, and Elimelech, three sons; and their sisters were Melca and Nahmah, and Methuselah lived eighty-seven years and he begat Lamech.

14 And it was in the fifty-sixth year of the life of Lamech when Adam died; nine hundred and thirty years old was he at his death, and his two sons, with Enoch and Methuselah his son, buried him with great pomp, as at the burial of kings, in the cave which God had told him.

15 And in that place all the sons of men made a great mourning and weeping on account of Adam; it has therefore become a custom among the sons of men to this day.

16 And Adam died because he ate of the tree of knowledge; he and his children after him, as the Lord God had spoken.

17 And it was in the year of Adam's death which was the two hundred and forty-third year of the reign of Enoch, in that time Enoch resolved to separate himself from the sons of men and to secret himself as at first in order to serve the Lord.

18 And Enoch did so, but did not entirely secret himself from them, but kept away from the sons of men three days and then went to them for one day.

19 And during the three days that he was in his chamber, he prayed to, and praised the Lord his God, and the day on which he went and appeared to his subjects he taught them the ways of the Lord, and all they asked him about the Lord he told them.

20 And he did in this manner for many years, and he afterward concealed himself for six days, and appeared to his people one day in seven; and after that once in a month, and then once in a year, until all the kings, princes and sons of men sought for him, and desired again to see the face of Enoch, and to hear his word; but they could not, as all the sons of men were greatly afraid of Enoch, and they feared to approach him on account of the Godlike awe that was seated upon his countenance; therefore no man could look at him, fearing he might be punished and die.

21 And all the kings and princes resolved to assemble the sons of men, and to come to Enoch, thinking that they might all speak to him at the time when he should come forth amongst them, and they did so.

22 And the day came when Enoch went forth and they all assembled and came to him, and Enoch spoke to them the words of the Lord and he taught them wisdom and knowledge, and they bowed down before him and they said, May the king live! May the king live!

23 And in some time after, when the kings and princes and the sons of men were speaking to Enoch, and Enoch was teaching them the ways of God, behold an angel of the Lord then called unto Enoch from heaven, and wished to bring him up to heaven to make him reign there over the sons of God, as he had reigned over the sons of men upon earth.

24 When at that time Enoch heard this he went and assembled all the inhabitants of the earth, and taught them wisdom and knowledge and gave them divine instructions, and he said to them, I have been required to ascend into heaven, I therefore do not know the day of my going.

25 And now therefore I will teach you wisdom and knowledge and will give you instruction before I leave you, how to act upon earth whereby you may live; and he did so.

26 And he taught them wisdom and knowledge, and gave them instruction, and he reproved them, and he placed before them statutes and judgments to do upon earth, and he made peace amongst them, and he taught them everlasting life, and dwelt with them some time teaching them all these things.

27 And at that time the sons of men were with Enoch, and Enoch was speaking to them, and they lifted up their eyes and the likeness of a great horse descended from heaven, and the horse paced in the air;

28 And they told Enoch what they had seen, and Enoch said to them, On my account does this horse descend upon earth; the time is come when I must go from you and I shall no more be seen by you.

29 And the horse descended at that time and stood before Enoch, and all the sons of men that were with Enoch saw him.

30 And Enoch then again ordered a voice to be proclaimed, saying, Where is the man who delighteth to know the ways of the Lord his God, let him come this day to Enoch before he is taken from us.

31 And all the sons of men assembled and came to Enoch that day; and all the kings of the earth with their princes and counsellors remained with him that day; and Enoch then taught the sons of men wisdom and knowledge, and gave them divine instruction; and he bade them serve the Lord and walk in his ways all the days of their lives, and he continued to make peace amongst them.

32 And it was after this that he rose up and rode upon the horse; and he went forth and all the sons of men went after him, about eight hundred thousand men; and they went with him one day's journey.

33 And the second day he said to them, Return home to your tents, why will you go? perhaps you may die; and some of them went from him, and those that remained went with him six day's journey; and Enoch said to them every day, Return to your tents, lest you may die; but they were not willing to return, and they went with him.

34 And on the sixth day some of the men remained and clung to him, and they said to him, We will go with thee to the place where thou goest; as the Lord liveth, death only shall separate us.

35 And they urged so much to go with him, that he ceased speaking to them; and they went after him and would not return;

36 And when the kings returned they caused a census to be taken, in order to know the number of remaining men that went with Enoch; and it was upon the seventh day that Enoch ascended into heaven in a whirlwind, with horses and chariots of fire.

37 And on the eighth day all the kings that had been with Enoch sent to bring back the number of men that were with Enoch, in that place from which he ascended into heaven.

38 And all those kings went to the place and they found the earth there filled with snow, and upon the snow were large stones of snow, and one said to the other, Come, let us break through the snow and see, perhaps the men that remained with Enoch are dead, and are now under the stones of snow, and they searched but could not find him, for he had ascended into heaven.