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The Situation Room

Heavens and Hells, Pick Your Poison.

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The Patriarch Enoch visited the heavens and saw the hells too.

The Heavens

1. The Second Book of Enoch (2 Enoch): 10 Heavens

If you are thinking of a highly structured, layer-by-layer journey through the celestial realms, you are thinking of *2 Enoch* (also known as the *Slavonic Book of Enoch* or *The Secrets of Enoch*). In this text, two angels guide Enoch through a literal cosmos consisting of **ten distinct heavens**:

- **1st Heaven:** The atmospheric realm containing the clouds, a vast sea, and the angelic storehouses for snow, rain, and dew.
- **2nd Heaven:** A gloomy prison of darkness where the rebel angels (the Watchers) are held and tortured while awaiting final judgment.
- **3rd Heaven:** A realm of contrasts. It contains the beautiful, fragrant Garden of Eden (Paradise) prepared for the righteous, but its northern side holds a terrifying, fiery hell for the wicked.
- **4th Heaven:** The tracks of the Sun and Moon, complete with detailed solar calendars and choir-singing angels (including mythical creatures like Phoenixes and Chalkydri).
- **5th Heaven:** The home of the *Grigori* (another group of Watchers) who sit suspended in silent, downcast mourning for their fallen brothers.
- **6th Heaven:** The administrative center where seven groups of archangels govern the cosmos, seasons, and humanity.
- **7th Heaven:** A realm of brilliant light populated by legions of fiery angels, where Enoch can see the Lord's throne from a distance.
- **8th Heaven:** The *Muzaloth*, which houses the shifting constellations of the zodiac.
- **9th Heaven:** The upper firmament where the constellations are fixed.

- **10th Heaven:** The highest realm (*Aravoth*), where God's throne rests, and Enoch finally gets to see the face of the Lord up close.

2. The First Book of Enoch (1 Enoch): The Extremities of Heaven

If you are looking at *1 Enoch* (the *Ethiopic Book of Enoch*, which is the most famous version and is included in the Ethiopian Orthodox biblical canon), the concept is completely different.

Instead of climbing a 10-tier ladder, Enoch goes on a series of expansive, horizontal journeys across the Earth and to the "**extremities of heaven**" or the "ends of heaven." He visits the places where the stars and winds come out, portals of heaven, cosmic mountains, and the underworld, but the text **does not** number the heavens into a structured tier system as *2 Enoch* does.

Summary

- **2 Enoch:** 10 Heavens (The famous step-by-step cosmic ascent).
- **1 Enoch:** An unnumbered, expansive vision of the cosmic boundaries and heavenly portals.

The Hells

The concept of **Ten Heavens** comes specifically from the text known as **2 Enoch** (also called the *Slavonic Book of Enoch* or *The Secrets of Enoch*). In this layout of the cosmos, Enoch travels through the layers and encounters two specific heavens that serve as places of confinement and torment for rebellious angels:

1. Second Heaven

This is the primary place of active, unceasing torment for a specific group of fallen angels.

- **The Environment:** Enoch describes it as a place wrapped in a "darkness greater than earthly darkness."
- **The Inmates:** Here, he sees dark angels suspended, bound, and under heavy guard, weeping constantly as they await the final, measureless judgment.
- **The Crime:** These are the angels who willfully rebelled against God's commandments and plotted together alongside their prince. They actually beg Enoch to pray and intercede on their behalf, though Enoch laments that he is just a mortal man and cannot alter God's decree.

2. The Fifth Heaven

Fifth Heaven acts as an auxiliary prison, specifically holding the leaders or princes of the fallen angels.

- **The Environment:** While it is a place of deep sorrow, it is visually marked by the presence of the **Grigori** (the Watchers). Enoch notes that they look withered, silent, and deeply sorrowful.
- **The Inmates:** This level confines the upper-tier commanders of the rebellion—those who broke divine boundaries, descended to Earth, took human wives, and fathered the giant Nephilim.
- **The Atmosphere:** The atmosphere here is so bleak that the angels do not sing praises or participate in heavenly liturgy until Enoch encourages them to break their silence and resume their service to God.

Note on the Northern Third Heaven: While you asked specifically about angels, it is worth noting that the third **Heaven** is split into two radically different zones. The southern side is Paradise (Eden), but the **Northern side** is a terrifying place of fire, ice, and pitch darkness. However, this specific region is designated as the place of torture for *wicked humans* (those who committed crimes, practiced greed, or worshiped false idols), rather than a prison for the angels themselves, though terrifying, weapon-wielding angels serve as the executioners of that torment.

The Abyss:

The short answer is **yes, but in a spiritual and subterranean sense.**

In both the King James Version (KJV) of the Bible and the Ethiopian Orthodox Bible (which uniquely includes books like *1 Enoch* and *Jubilees*), the "abyss" or "bottomless pit" is described as being located **deep within or beneath the Earth**, hidden away from the realm of the living.

However, the two traditions look at this space through slightly different lenses.

1. The King James Version (KJV)

In the KJV, the word "abyss" is translated from the Greek *abyssos* (meaning "bottomless" or "unfathomable"). The KJV usually translates this as "**the deep**" or "**the bottomless pit**."

- **Beneath the Earth's Crust:** Romans 10:7 explicitly links it to the underworld, asking, "*Who shall descend into the deep? (that is, to bring up Christ again from the dead).*"
- **A Subterranean Prison:** In the Book of Revelation (such as Revelation 9 and 20), the bottomless pit is a literal place of confinement located "down" inside the Earth. It has a physical "shaft" or opening that requires a key to open, and it is where demonic entities are locked away and where Satan is bound for 1,000 years.
- **The Primordial Waters:** In the Old Testament, the KJV uses "the deep" (Hebrew: *Tehom*) to describe the massive, chaotic primordial oceans underneath the earth's crust, as seen in Genesis 1:2 ("*darkness was upon the face of the deep*").

2. The Ethiopian Bible (1 Enoch)

The Ethiopian Bible contains the complete text of **1 Enoch**, which gives a much more descriptive, geographic, and cosmic map of the abyss than any other biblical text.

- **The Prison of the Watchers:** In *1 Enoch 10*, when the rogue angels (the Watchers) corrupt the Earth, the Archangel Raphael is commanded to bind the leader Azazel and "*cast him into darkness: and make an opening in the desert... and cast him therein.*" This places the entrance firmly on Earth.
- **The Edge of Creation:** Later, on *1 Enoch 18 and 21*, Enoch takes a guided supernatural tour of the cosmos. He describes traveling to the absolute physical boundaries of the Earth and heaven, where he sees a "terrible place" a deep abyss filled with pillars of heavenly fire.
- **The "Underworld" Geography:** The text describes this abyss as a chaotic, desolate space that lacks an earthly foundation underneath it or a firm sky above it. It exists at the outer "ends of the earth," acting as a subterranean and cosmic prison for fallen angels and disobedient stars.

Summary Comparison

Concept	King James Version (KJV)	Ethiopian Bible (<i>1 Enoch</i>)
Primary Terms	The Deep, The Bottomless Pit	The Abyss, The Fiery Prison
Location	Directly beneath the earth/underworld.	At the subterranean edges of the earth and the valleys beneath it.
Function	A locked prison for Satan and demons; the realm of the dead.	A holding cell for the fallen "Watcher" angels until the final judgment.

In the ancient worldview shared by both texts, the universe was not viewed as floating in modern space. Instead, the Earth was fixed, and the "Abyss" was a very real, terrifyingly deep, and structural realm located **at the lowest roots of the Earth**.

The Ethiopian Orthodox Tewahedo Church canon includes books—most notably the Book of Enoch and the Book of Jubilees—that provide a specific narrative regarding the origins of demons, which differs from many other **Christian traditions**. The Spirits of the Nephilim as Demons

In the Ethiopian tradition, particularly as described in the Book of Enoch, demons are not fallen angels themselves, but rather the disembodied spirits of the Nephilim.

- **The Origin:** According to this account, the Nephilim were the hybrid offspring of the "Watchers" (fallen angels) and human women.
- **The Transformation:** When these giants were killed—often during the Great Flood—their spirits did not return to heaven or descend into the abyss (Sheol) with their angelic fathers. Instead, they were left to wander the earth as restless, disembodied, and malevolent entities.
- **Their Nature:** These spirits, frequently referred to as "unclean spirits" or demons, are considered to be the source of evil, sickness, and moral corruption in the world. They are often

described as seeking to possess or influence human beings to continue the wickedness that existed before the Flood.

Relationship to Satan and "Persian Angels"

Regarding your specific mention of Satan and "Persian angels," it is important to distinguish between the traditional Ethiopian scriptural narrative and later theological developments:

- **Satan's Control:** While the Ethiopian tradition recognizes Satan (often associated with figures like Mastema in the Book of Jubilees) as a chief adversary, the specific view that all demons are "under the control of Satan" as his organized army is a broader theological concept found in many Christian traditions. In the ancient Enochic texts, the demons are often depicted as acting according to their own corrupt nature, born from the "primal origin" of the Watchers' rebellion, rather than serving as mere subordinates in a rigid hierarchical "Satanic" military.
- **"Angels of Persia":** There is no standard reference in Ethiopian scripture that classifies demons as "the angels of Persia." The term "Persian" in this context may be a confusion with the historical development of theology. Many scholars note that later Jewish and Christian concepts of a highly organized, dualistic battle between a "Prince of Darkness" (Satan) and a "Prince of Light" (God/Archangels) were heavily influenced by Persian dualism (Zoroastrianism) during and after the Babylonian Exile. This influence helped shape the way many later cultures systematized the roles of angels and demons, but it is a later historical synthesis rather than a direct claim made within the ancient Ethiopian texts themselves.

In the context of the Bible—specifically Daniel 10—the "Prince of Persia" is widely interpreted by scholars and theologians as a demonic power or a fallen angel rather than a divine messenger of God.

Here is a breakdown of how this figure is understood:

- **Spiritual Warfare:** In Daniel 10:13 and 10:20, the prophet Daniel receives a vision of a heavenly messenger (often identified as an angel) who explains that he was delayed for 21 days because he was being resisted by the "Prince of the kingdom of Persia".
- **A "Territorial Spirit":** Many interpreters view this "Prince of Persia" as a territorial spirit—a high-ranking fallen angel or demon assigned to exert influence over the Persian Empire. This stands in contrast to the archangel Michael, who is described as the "prince" or guardian angel of Israel.
- **Nature of the Entity:** Because this figure actively opposes a messenger of God and must be fought by Michael, he is consistently classified in Christian theology as an adversary—an evil spirit or demon—who works against God's purposes.

- Terminology: While the text uses the term "prince" (which can mean a ruler, commander, or authority), the context of the spiritual battle confirms that this entity is not a human king, but a spiritual force operating in the heavenly realms.

In summary, the "Prince of Persia" is understood as a demonic entity rather than a holy angel, representing the spiritual opposition that influences earthly nations.

Ephesians 6:12

In both the King James Version (KJV) of the Bible and traditions associated with Ethiopian scripture (such as the Book of Enoch and the Book of Jubilees), there are important distinctions between the "Abyss" and the "Lake of Fire," as well as the timeline of these events.

The Abyss vs. Lake of Fire

While both are associated with judgment, they are described as distinct entities or states:

- The Abyss (Bottomless Pit): In the KJV and other traditions, the Abyss (or abussos) is typically depicted as a place of confinement and imprisonment for demonic spirits and fallen angels. It is often described as a temporary holding place where these entities are kept until the time of final judgment. For example, in Revelation 20:1–3, Satan is bound and cast into the Abyss for a thousand years to prevent him from deceiving the nations.
- The Lake of Fire: This is described in Revelation as the final, eternal destination for the Devil, the Beast, the False Prophet, death, Hades (hell), and anyone whose name is not found in the Book of Life (Revelation 20:10–15). It represents the "second death" and ultimate, irreversible judgment.

The Timeline and "End of the Seventh Day"

The concept that all these entities are cast into the Lake of Fire specifically at the "end of the seventh day of the creation week" involves a symbolic interpretation of prophecy rather than a literal reading of the creation narrative in Genesis:

- The "Seven Thousand Years" Theory: Many apocalyptic traditions—including some held within Ethiopian Orthodox contexts—interpret the "thousand years" mentioned in Revelation and the concept of God's "rest" on the seventh day as a framework for human history. This view often suggests that human history lasts 6,000 years, followed by a 1,000-year millennial reign of Christ (the "seventh day" or millennium), totaling 7,000 years.

- The Final Judgment: In this prophetic framework, it is at the conclusion of this seventh millennial period (the end of the 7,000 years) that Satan is released for a brief time, subsequently defeated, and then cast into the Lake of Fire forever, alongside his followers and the "man of sin" (the Antichrist).

Summary of Differences

- Purpose: The Abyss is a prison for confinement (often during the present age or the millennium); the Lake of Fire is the final destination for eternal judgment.
- Timing: The casting of entities into the Abyss and the Lake of Fire happens at distinct stages of the apocalyptic timeline. Fallen angels and demonic forces may be confined to the Abyss at various times, but the final, permanent casting into the Lake of Fire is the climactic conclusion of all history.

While traditions differ on the exact mechanics, the consensus across these sources is that the final defeat of evil—including the Antichrist and all demonic forces—is a future event that marks the end of this age and the beginning of a renewed creation.

The Garden of Eden is in the third heaven according to The Book of Enoch.

In the Book of Enoch, the third heaven is often described as the location of the Garden of Eden. It is depicted as a place of paradise.

In the Book of Enoch, the third heaven has two sides. One side is where the Garden of Eden is (paradise). On the other side of the third heaven, according to the Book of Enoch, there are places where fallen angels are held.

In the Book of Enoch and various other apocalyptic texts, the angels who are in bondage are described as being cast into a lake of fire as part of the final judgment. The New Jerusalem, with the Garden of Eden, would symbolize a return to a state of harmony and perfection, similar to the way it existed in the beginning.

The New Earth and the New Jerusalem.

This earth as we know it today and the heavens as we know them today shall pass away.

The new Jerusalem along with the Tree of Life shall come to the new earth. This act shall shall plave the heaven as one. Just as it was in the beginning. This is the start of the eighth day.

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