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Episode 123 - Enoch's Warning: Sainly Myriads, Judgment, and the Pre-Flood Truth

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Hi — Scott Stanley here. In this episode, I dig into Enoch, what was happening before the Flood, and how God's truth comes as water and Spirit to convict, judge, and save.

If you want a plainspoken walk through Genesis, John, Jude, and 1 Peter that ties literal truth to spiritual meaning, come along — I'll keep it real and practical so it lands in your heart.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to the KJV for verbatim wording.

Hi, this is Scott Stanley. In our podcast today, I want to continue with a concept I brought out in the last podcast concerning Abraham. Today, I don't want to talk about Abraham. I'm going to get into something else, looking more at Enoch. But this verse in Genesis chapter 6 is important. It's really important that we understand what happened before the flood, because it helps us understand what happens after the flood.

In Genesis chapter 6, in the last podcast, I keyed on verses 5-7. *"God saw that the wickedness of man was great in the earth, and the imagination of the thoughts of his heart was only evil continually."* I pointed out that that was the Father. The next verse, *"It repented Jehovah that he had made man on the earth, and it grieved him at his heart" ...* that is the Son. The Son of God inherited his name, according to Hebrews chapter 1. So we see the Father recognizing the state of man's heart and the Son of God recognizing why it is that way.

Gen 6:7 And Jehovah said (I think this is the Son), I will destroy man whom I have created...

This word "created" is "to fill, to fill up." Remember, you have the archangel, the head messenger, who is the Son of God in the Old Testament. The Son of God in the New Testament is Messiah who becomes the personification of the Holy Spirit, and he is continuing this role of mediating between God the Father and humanity.

Now, when I say mediating, I'm not saying he is protecting you from God. He is bringing to us God's understanding. That's what he did as the archangel. That is what he is doing today. That's what he did as Jesus the Messiah. That's what he's doing today as the risen Savior. But when he did it in the Old Testament, there was a difference. And this is pointed out in this verse.

Gen 6:7 Jehovah said, I will destroy man whom I have created (I have filled. What did he fill? He filled their minds. He filled them with truth). But I filled them from the face of the earth (or the person of the earth).

What do we mean when we say "of the earth? Now, as a Monday morning quarterback, I can look back at that and say, "Well, after the flood, he gave Abraham a different level of understanding than he gave people before the flood." What he gave Abraham (and I tried to cover it in the last two podcasts) was a spiritual understanding, even to the point that Abraham saw the resurrection of the Son of God. *He looked for a city that has foundations, whose builder and maker is God.*

See, that is a higher truth, and I am going to distinguish it. I think what the Lord is trying to say here, again, if you look at verse 7,

Gen 6:7 ... I filled them from the face of the earth (or the person of the earth) ...

There is a difference between an earthly explanation and a spiritual explanation. Usually, when you see earthly, it means something literal. When you see spiritual, a heavenly truth is spiritual. That's the way I've been looking at it. But I'm realizing now that heavenly truth simply means God's understanding, and God's understanding can be given to you literally or spiritually.

A simple example. When God says, "*Thou shalt not kill,*" when he says, "*Don't commit adultery, don't steal,*" see, there was a literal meaning to that and a spiritual meaning to that. It is the spiritual meaning that gives you life. What I'm trying to point out is that before the flood, they were not given the spiritual meanings, and it repented the Lord, the Son of God, that he had filled their minds with a person of the earth.

Let's turn over to the Gospel of John, chapter 3, and let me show you. When Jesus talks to Nicodemus, notice what is spoken here. In John 3, verse 1,

Jhn 3:1 There was a man of the Pharisees, named Nicodemus, the ruler of the Jews:

Jhn 3:2 The same came to Jesus by night, and he said, Rabbi, we know you're a teacher come from God: for no man can do these signs that you're doing, except God be with him.

So Nicodemus, by seeing what Jesus was doing, determined, 'Well, he's got to be a man from God.' But he wasn't determining that based on what Jesus was teaching. It's what Jesus was doing. So,

Jhn 3:3 Jesus said unto him, Verily, verily, I say unto you, Except a man be born from above, he cannot see the kingdom of God.

Now, what Jesus said right here is heavenly truth. A person is born from above. Let me just rephrase that. Jesus was born from above when God told him, "*You are my Son.*" When God told him, "*You are my Son,*" for me at this point in my life, I see that as spiritual, but it was literal. For a long time in my life, as I began to study the Godhead, I realized Jesus is the Son of God, which was literal to me. He was brought forth in

eternity past. For me today, I connect John 1:1 to this. He was a concept in the mind of God.

See, both of those things are essential to get. You need to understand that he was literally the Son of God, but he was also a concept in the mind of God. When you get that, it opens the door to all kinds of things. So what he's telling Nicodemus is, *"You may believe I'm a teacher to come from God. You need to understand I'm the Son of God. You need to understand that."* Now just follow this.

Jhn 3:4 Nicodemus said, How can that be? How can a man be born when he's old? (So Nicodemus did not understand the spiritual truth.) Can he enter the second time into his mother's womb, and be born?

Jhn 3:5 Jesus answered, Verily, verily, I say unto you, Except a man be born of water and Spirit, he cannot enter into the kingdom of God.

Go back and look at the day Jesus was born again. It was at his baptism. God spoke and said, *"You are my Son."* Water is an understanding. God spoke, *"You are my Son."* But when he spoke, God is Spirit, and in those words, *"You are my Son,"* is both water and Spirit. A man has to be born of water and Spirit.

We learn as we continue reading the New Testament that it is God who will reveal to you that Jesus is his Son. God will send a messenger to you to say it, and it is God or the Spirit that will impress your heart that it is true.

So you have water and spirit. But Nicodemus, of course, didn't understand what Jesus was saying. Now notice what Jesus says in verse 6.

Jhn 3:6 That which is born of the flesh is flesh...

If I can insert here that your thoughts are symbolized, I should say personified, as children. You're bringing forth these thoughts. Thoughts that are brought forth of your fleshly understanding are fleshly thoughts. But that which is born of the Spirit is Spirit, and that's what happens when someone tells you Jesus is the Son of God. See, it is the Spirit of God that will confirm in your heart that that's true.

So you have water and Spirit, and what is born in you is of the Spirit. Remember, we have "of the Spirit" versus "spiritual." "Of the Spirit" simply means it's of God. "Spiritual," to me, is like a symbol, a similitude. It's a spiritual thing that applies to my mind. A quick example, for instance, "*Thou shalt not kill.*" Literally, you don't kill. But Jesus says that means don't even get angry. So *thou shalt not kill*, if applied spiritually, means don't get angry. See, it applies to my mind. Literally speaking, don't go kill.

So here you go. Of the Spirit versus spiritual. "Of the Spirit" means it's of God. "Spiritual" makes it of the mind, applied to your mind. So, verse 7,

Jhn 3:7 Marvel not that I said unto you, You must be born from above.

Jhn 3:8 The wind blows where it listeth, (I could read this in the King James, but I want to read this from the literal translation.) The Spirit breathes where He desires, and you hear His voice; but you don't know where He comes from, or where He goes (LITV); so is everyone who's received birth from the Spirit.

He is talking about your conscience and how, in your conscience, the truth can be given, can be applied. You can hear the truth, and that truth will come up in your mind. You don't know where this is coming from or where it's going. You don't know. See, the spirit breathes where he desires, and you hear the voice. I could say when God sends someone to you, and they teach you Jesus is the Son of God, that truth is going into your conscience, whether you're believing it or not. You've been told something, and it goes into your conscience, and it can come back up.

Jhn 3:8 The Spirit breathes where he desires, then you'll hear the voice, but you don't know where it's coming from, and where it's going: so is everyone who's received birth of the Spirit.

It takes two, two things: Water and Spirit. The water puts it in there. The Spirit brings it up and gives it validity. God will do that. Verse 9.

Jhn 3:9 Nicodemus said, How can this be?

Jhn 3:10 Jesus said, You're a master, you're a teacher in Israel, and you don't know this?

Why would Nicodemus, as a teacher in Israel, be expected to know that? Because that is how it works. That is how God teaches us and leads us. Look at the next thing Jesus says.

Jhn 3:11 ... We're speaking what we know, and testifying what we've seen; and you're not receiving our witness.

Jhn 3:12 If I've told you earthly things, and you're not believing, how are you going to believe, if I tell you heavenly?

To help us understand this, I want to ask the question: *We speak what we know, we testify what we've seen*, who is "we"? Well, I want to look back. Just hold your place. You're in John 3. In John chapter 1, verse 34, John the Baptist says,

Jhn 1:34 I saw, and I bare record. (See, I saw, and I bare record.) This is the Son of God.

Well, then you're in chapter 1 of John. Look at verse 49.

Jhn 1:49 Nathanael answered and said, Rabbi, you are the Son of God; you are the King of Israel.

He perceived that when Jesus said, *"I saw you under the fig tree."* So if I come back over to John 3, *"We speak what we know and testify what we've seen,"* he is talking about the fact that he's the Son of God. See, this is the problem when he comes to Nicodemus. Again, Nicodemus says, *"Well, we know you're a teacher come from God. No man can do these things."* Jesus said, *"You've got to be born again. You've got to see that I am the Son of God."* So these testimonies are earthly. They literally happened.

John the Baptist, *"I'm telling you,"* he says, *"this is the Son of God."* Nathaniel, *"You're the Son of God."* Jesus, *"We're testifying what we've seen and perceived, and you're not believing our testimony. If I have told you earthly things, how are you going to believe when I start getting into the heavenly things?"*

Let me give you one more just to help you get this, because remember, we're talking about what happened before the flood. The people before the flood, their minds were filled with the person of the earth. They were not spiritual, but it was of the Spirit. Look at Matthew chapter 16. How many times have we read this? In 16:16, Simon says,

Mat 16:16 ... You're the Christ, the Son of the living God.

Mat 16:17 Jesus said, You're blessed. Flesh and blood didn't reveal that to you, but my Father.

Again. That is what we just read in John 3. Water and Spirit. It was the Father who revealed that. But if you go back, looking at the time before this happened, people were saying Jesus was the Son of God. The first one was John the Baptist. This was already planted in Peter's mind. But it was the Spirit of God that moved on him that was true. So you have water and Spirit. Verse 18,

Mat 16:18 I say unto you, You're Peter, and upon this rock I will build my church; and the gates of hell will not prevail against it.

Now let me just drop on down to verse 21, Matthew 16:21.

Mat 16:21 From that time forth began Jesus to show unto his disciples, how he must go to Jerusalem, suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

That's as literal as literal can be. What makes it spiritual is what you read in Hebrews 9. Look at Hebrews 9, verse 14.

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

When I read this verse, I think of the eternal Spirit, which is the Father. It's the Father's plan. It's the Father's idea. Jesus gave himself to God through the eternal Spirit. I just like to say he was following the path of the eternal Spirit; the path God had mapped out for him: *You're going to give your life.* So I come back to Matthew 16. Jesus says, *"I'm going to suffer and die. The chief priests, the scribes, the elders are going to kill me, and I'll be raised the third day."* That's literal truth, but that is the path of the Spirit for him. That's the path of the Spirit.

But what he just said is literal as can be. Peter says, *"Be it far from you. Pity yourself. You don't have to do that. This shall not be unto you,"* not realizing the path of the Spirit... the path of the eternal Spirit, the will of God. He turned and said unto Peter, *"Get thee behind me, Satan. You're listening to the author of iniquity. You're an offense to me."* Now look at why.

Mat 16:23 ... For you savorest not the things that be of God, but those that be of men.

What is the point of all this? Before the flood, men were taught by the person of the earth. They were teaching the truth of God. They could have been teaching the path of the eternal Spirit, but they were not saying it spiritually. It was accurate, but it wasn't spiritual. The spiritual information was given to Abraham, and God gave him spiritual truth through parables, visions, and so on. Again, we looked at that in the last podcast.

So, looking at Enoch, why? Well, Enoch was before the flood. Enoch walked with God, and God took him, which proves to us that the truth God was giving people, he would honor those who believed it, although it wasn't spiritual. We also know that no one possessed the Holy Spirit until Christ was crucified, and that the people in the Old Testament did not receive the promises. Again, these are things we've looked at in the past.

So speaking of Enoch, this is important because Jude, in the New Testament, quotes a prophecy that Enoch gave. What do I automatically know? That this is a truth from God, but it isn't spiritual. We know he didn't possess that. *It repented the Lord that he had filled their minds from the person of the earth.* So if I go to Jude 14,

Jud 1:14 Enoch, the seventh from Adam, prophesied...

King James put, "of these." It is not "of these." It is "to these." This is not a prophecy of these people. It is to these people. What people? He is speaking about... if you look at verse 11,

Jud 1:11 Woe unto them! for they have gone in the way of Cain (If anybody understood the way of Cain, it would have been Enoch) ... They walked in the way of Cain, and ran greedily after the error of Balaam...

So here we have people who resisted God the way Cain did, and people who ran greedily after the error of Balaam. Enoch gave a prophecy dealing with people like that. Let me give you a heads up before I read this, that when you go back, and you look at those who walked in the way of Cain, none of those denied there was a God.

The argument between Cain and Abel was not, "Is there a God or not a God?" The argument was, "How are you going to worship him?" Now, in so doing and in preparing for this podcast, I started getting into Genesis 4, and the Lord began to give me an understanding of that. And if it's God's will, I would like to record that for the podcast after this one.

Right now, we've got to deal with Enoch. We've got to take this a step at a time. Looking at Enoch's prophecy, verse 14, Jude 14,

Jud 1:14 Enoch prophesied to these people, and he says, Behold, the Lord comes with ten thousands of his saints.

Let's rephrase that. That sounds like he's coming with thousands of people behind him. No, that's not what he's saying at all. The Lord is coming, but it isn't his coming. It is "did come." See, that was one thing that threw me off about this. If it's with thousands of people, he's talking about something that's already happened. The Lord did come in saintly myriads. Saintly. It's not tens of thousands of saints. It's saintly myriads. Saintly just means holy, set apart. What if I said "myriads of truth"?

Enoch is telling people before the flood, walking in the way of Cain, that the Lord did come. He has come in saintly myriads of truth to you. Why?

Jud 1:15 To do judgment upon all, and to convict fully, to fully convict all that are ungodly...

Now he goes on about the ungodly. I want to talk about "*to execute judgment, and to convict, to fully convict.*" When we talk about executing judgment, just remember Psalm 37:28.

Psa 37:28 For Jehovah loves judgment, and he doesn't forsake his saints; they are preserved forever: but the seed of the wicked will be cut off.

What do we mean by "*the seed of the wicked*"? The seed is people who are like that. They don't all have to be in the same family, but they're all, they're the seed. They're like each other. It's like the seed of Abraham. You're like Abraham. Well, the seed of the wicked, they're all alike too. But what does it mean, "the Lord loves judgment"? If he means by judgment, he's going to condemn everyone to hell, God doesn't love that. That's not what he's saying. Judgments are determinations made.

Why does he make a determination? Because somebody has asked him. And when God makes a determination, what he is determining is revealing to you his way. God's judgments are his ways (Deu 32:4). But it's a judgment that you're not going to be hearing unless you're asking. See, you can step back and tell me all about God's ways. And you can lay all this stuff on somebody about God's ways, but you're not getting that from judgments. You're getting that from your judgment of his word if you're a false teacher.

God's ways are in his judgments when you seek him and ask. God loves judgment, and he is giving his judgments to people in saintly myriads of truth. He gave the saintly myriads of truth to execute judgment upon all, to give everybody an understanding of his ways, and to fully convict the ungodly. God would have all men be saved (1Ti 2:4). He gives you his judgments to strengthen those who will believe it, and to convict the people who see it a different way. He will come in saintly myriads.

Now, this connects to me, John chapter 16. I've read this so many times. Every time I read it, the Lord increases my understanding of it. Remember, he comes in saintly myriads for judgment and to convict, fully convict you. That is what Enoch said was happening before the flood. Jesus says this in the Gospel of John. Let's start reading at chapter 16, verse 7.

Jhn 16:7 Nevertheless I tell you the truth; It's expedient for you that I go away: for if I don't go away, the Comforter will not come to you; but if I depart, I will send him to you.

The Comforter is the truth of what happened at the cross.

Jhn 16:8 When he is come to you...

What does it mean "*When he is come to you*"? When you possess the Comforter. Give me a picture of that. Okay, Ephesians 3:14.

Eph 3:14 For this cause I bow my knees unto the Father of our Lord Jesus Christ. (I bow my knees to the Father),

Eph 3:15 Of whom the whole family in heaven and earth is named,

Eph 3:16 That he (the Father) would grant you, according to the riches of his glory, that you would be strengthened with abilities by his Spirit being in your inner man.

Eph 3:17 That Christ would dwell in your heart by what you're being taught...

Someone needs to teach you; the saintly myriads are going to come. He'll come in saintly myriads, and he will explain Jesus and the cross, who he is, and why he died, so that you can possess the Spirit of the Father in your inner man. So again, looking at John 16:8, "*When he is come to you...*"

When the Spirit of the Father is in your inner man, and the truth of Christ, everything that he brings with him (because he's the personification of the Holy Spirit), when he's in your heart, "*through you, he will reprove...*" Well, that's the word "convince." That is the same Greek word that we just read, except what you read in Jude is "to fully convince." This is simply the word "to convince." Through you,

Jhn 16:8 ... he will convince the world of sin, of righteousness, and judgment.

There is your word, "convince," and there is your judgment. Enoch's prophecy: He comes to you in saintly myriads for judgment and to fully convince, convict. All right, Gospel of John 16:9.

Jhn 16:9 Of sin...

Stop. What's sin? It's the action of iniquity. When the Holy Spirit comes to you, and he is in your inner man, and Christ is in your heart, you can convince the world of their actions of iniquity. *Because they're not believing on me*, they will still have iniquity. You can convince them of the action of iniquity, of sin. Verse 10.

Jhn 16:10 Of righteousness...

What is that? It's the action of love. *"You can convince them, you will convince them of actions of love, because I'm going to my Father and you see me no more."* So you, by speaking and teaching, can convince them of the action of iniquity. And by living your life, you convince them of actions of love.

Jhn 16:11 And of judgment...

What do you mean by judgment? Judgment is God's ways. These are the judgments he has made. You can convince them of these judgments because the author of iniquity is judged. You can fulfill showing them their action of sin and actions of love, because the prince of the world is judged. When the Spirit comes to you, you can do that.

Again, Enoch tells you he comes in saintly myriads to bring judgment and to convict. All of that is a good thing. None of this is saying he is condemning, but he is bringing the truth. This is what happened before the flood. We see it today. This is what's happening before the flood happens again. And I'm saying that because God is going to have us give the truth to bring forth what we just read in John 16.

And when that happens, there will be a resistance to what you're teaching. That resistance will begin with a flood of iniquity that you can only survive if you're in the boat, if you're in Christ. It will be a flood of iniquity because they will resist what you're saying. And when they resist what you're saying, it will bring a tribulation also. The water from heaven will bring about a flood of iniquity and a tribulation on the church.

Now, let's look at 1 Peter chapter 3. I want to start reading at verse 17.

1Pe 3:17 It's better, if the will of God be so, that you suffer for well-doing, than for evil.

1Pe 3:18 For Christ has once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

1Pe 3:19 By which he went and preached unto the spirits (who are now in their graves) in prison.

1Pe 3:20 These people were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was being prepared...

What am I reading here? Sainly myriads. Through people, Noah and his family were some of them, and there might have been some who died, who also agreed with what Noah was saying before that flood happened. But Christ was preaching, coming to them in saintly myriads. He preached to those who are now in prison. They're dead. They're in their graves. They were disobedient when the ark was being prepared.

Hold your place and turn to Job 22. I'm coming right back to 1 Peter. But Job 22, starting at verse 15,

Job 22:15 Have you marked the old way (or the distant time) which wicked men have trodden?

Job 22:16 Which were cut down out of time, whose foundation was overflown with a flood:

Job 22:17 Which said to God, Depart from us: what can the Almighty do to them, for them?

Job 22:18 Yet he had filled their houses with saintly myriads of truth: but the counsel of the wicked is far from me.

Job 22:19 The righteous see it, and are glad: and the innocent laugh them to scorn.

Back to 1 Peter. Enoch gave the prophecy. It was already happening in his day. Christ and the Father were being revealed through the face of the earth, the person of the earth. And it continued up unto the flood. I'm not saying Enoch knew anything about the flood. But the fact that God was speaking through people was happening. But it was not spiritual. Here in this verse, what we're reading in 1 Peter, Peter brings the time of Enoch or the flood, before the flood, together with what we understand today.

That's why I wanted to bring in the saintly myriads and recognize that he was determining judgments and conviction, and put that to John 16, judgments of conviction, when you possess the Holy Spirit. Well, now, again, let's look at 1 Peter 3, verse 19.

1Pe 3:19 By which also he went and preached unto the spirits (who were now) in prison,

1Pe 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was being prepared, wherein few, that is, eight souls were saved through water or by water.

Now, again, I used to read that, and I thought the water was what the boat was floating in. No, the water is in the saintly myriads. They were saved through Christ speaking to these people. The people who listened were saved by the water of the word. How do I know that? Because the next verse, verse 21,

1Pe 3:21 The like figure...

That is antitype. That's the word "antitype." A type is a type of, a similitude. The antitype is the real thing. These people were saved by water. Well, here's the real thing. Verse 21, the antitype. Baptism saves us. What? To go get dunked under water? No, not to go get dunked under water, to be immersed into the death of Jesus Christ.

Listen to me. That is the only thing that saves you. Salvation is redemption... redemption from iniquity. You have to be immersed into the death of Jesus Christ: Who he is and why he died.

1Pe 3:21 ... Baptism now saves us (or baptism redeems us). It isn't the putting away of the filth of the flesh. It's the answer of a good conscience toward God...

Why would he say that? I want you to back up. We're still in 1 Peter chapter 3. I want to include verse 14.

1Pe 3:14 But and if you suffer for righteousness sake, happy are you: and be not afraid of their terror, neither be troubled;

1Pe 3:15 But sanctify the Lord God in your heart, and be ready always to give an answer to every man that's asking you a reason of the hope that is in you and say it in meekness and fear.

1Pe 3:16 Having a good conscience; that, whereas they speak evil of you, as evildoers, they may be ashamed who falsely accuse your good conduct in Christ.

Drop back down to verse 21. The antitype of what you see in verse 20 is how the truth, the water immersion of the water of the word into the death of Christ, now saves you. It isn't the putting away of the filth of the flesh. What is it? It's the answer of a good conscience, which he just told you. We just read it in verses 15 and 16. Be ready to give every man the answer, having a good conscience.

Verse 21: This is the answer of a good conscience by the resurrection of Jesus Christ. What is? Being immersed into the death of Christ; being told of why he died, and recognizing that is you. That is the double. You're looking in the mirror. You see how God sees you. You recognize you're in that place, and you cry out to him, and you say, "Into your hands I commit my spirit."

And he raises him from the dead. That's the guy he raises from the dead. So be ready always to give an answer for the hope that you have. This immersion is the answer of a good conscience through the resurrection of Jesus Christ. If he raises Jesus from the dead, he's raised us who recognize, who unite with him in death, and pray to commit our spirit to him.

Again, what are we seeing? Before the flood, words of the Spirit, that they were not spiritual. Remember what he told Nicodemus? If I have told you earthly things and you're not believing, well, that's what was happening before the flood. They were being told earthly things of the Spirit, and they did not believe. And so Jesus says that to Nicodemus. *"What are you going to do if I tell you heavenly truth then?"*

The people before the flood would not believe the Spirit of truth, literal. They refused it. They wanted nothing to do with God. Again, let me say, studying this out caused me to go back, take another look at Genesis chapter 4, and if God permits, if he's willing, I want to give that study next. I pray all of you find the blessing of Christ in this.

Most gracious Heavenly Father, I love you. I praise you. I want more and more truth. I pray that all of us can receive the truth and have your Spirit without measure and that you be glorified in Jesus name. Amen.