

# **The Impact of the Book of Enoch on Christianity**

**and Other Religions**

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## **ABBREVIATIONS AND COMMENTS**

### **BIBLICAL TRANSLATIONS**

BBE	Bible in Basic English
ESV	English Standard Version
KJV	King James Version
JUB	Jubilee Bible
MEV	Modern English Version
NASB	New American Standard Bible
NET	New English Translation
NirV	New International Readers Version
NIV	New International Version
NLT	New Living Translation
NKJV	New King James Version
NRSV	New Revised Standard Version
OJB	Orthodox Jewish Bible
TOB	The Open Bible

### **ABBREVIATIONS**

DNA – Deoxyribonucleic Acid - A self-replicating material present in all living organisms as the main constitute of chromosomes and carrier of genetic information.

LGBT – Acronym for Lesbian, Gay, Bisexual, Transsexual.

YHWH - An acronymic form of Yahweh, which was the Hebrew name of God and regarded by the Jews (c. 300 BC) as too sacred and should not be used spoken or written in fear that one would blaspheme His name.

JHVH – The same as YHWH and refers to Jehovah in Latin languages.

## COMMENTS

All canonical and non-canonical books will be italicized unless accompanied by chapter and verse. This does include the Table of Contents.

Unless otherwise noted, the Scriptures used in this dissertation come from the NET, NKJV and the Open Bible.

Unless otherwise noted, the *Book of Enoch* is understood to be the same as *1 Enoch*.

Unless otherwise noted, the Chapters, Verses, and Pages of the *Book of Enoch* mentioned in this dissertation come from Richard Laurence's translation in 1832.

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## INTRODUCTION

The Prophet Enoch is one the most influential historical personalities in our global society; yet he lived seven generations from the first couple, Adam and Eve. His influence in astronomy, history, religion, education, and para-psychology has forged how society thinks today. According to his memoirs, he was the first to encounter angelic conversations. His visions and dreams took him into the highest heavens and the deepest darkest, abyss.

He was the first to script a story, making his memoirs more than a legacy; they actually documented history and predicted the future. Enoch's theological beliefs and values have vastly influenced Islam, Judaism, Hinduism, Buddhism, Zoroastrianism and Christianity, as well as other lesser known religions. The major Western religions document their Scriptures to conform with many of Enoch's writings and highlight the common beliefs about God, heaven, hell, angels, demons, godliness, a future Messiah and an end time judgment. Such beliefs were first introduced by the *Book of Enoch*. It is for this reason that I chose to write my doctoral dissertation about Enoch and the message he wanted to convey to future generations.

Christianity, the largest of the religions, has a distinct affinity towards the notable prophet. Most New Testament authors referenced his writings. Jude, the brother of Jesus, cited his book and quoted from his prophecy. Paul and John used the same terminology that Enoch used and Peter referenced the content in both his letters, devoting one entire chapter to record his message.

At the center of Christianity is Jesus Christ who referenced Enoch's work and labeled it Scripture. This book will answer the question why Jesus referred to himself as the "son of man?" It is thought that the title "son of man" indicated his divine purpose on

earth and identified with the Trinitarian Godhead that was first mentioned by Enoch and later authenticated by Daniel. Archeological findings of this rediscovered book in the mid 1940s validates a defense for the gospel of Jesus Christ that was first instituted by the ancient prophet.

This apologetic will include support by modern theologians that a Messianic understanding pervaded Jewish wisdom in the first century B.C. and a Trinitarian belief existed prior to the introduction of the Christian era. Comparisons of both Elijah and Daniel as well as the Psalms have direct links to Enoch's written records. The Old Testament has terms and concepts that support the credibility of the *Book of Enoch* and Daniel's Messianic prediction coincides with the expectation of future events, while David's emotional songs were obviously influenced by Enoch's writings.

The prominent doctrinal theme preached by the Old Testament prophet was the concept of an end-time judgment frequently referenced as the Day of the Lord. According to Enoch, a super celestial cataclysmic angelic warfare is predicted to occur at the coming of the Lord, which strategically postures a future spiritual conflict like none other to previously exist. Although eschatology was the prominent doctrinal theme, other Christian doctrines are strategically placed throughout the *Book of Enoch* to include: Theology, Christology, Pneumatology, Soteriology, Angelology, and Demonology. The only missing doctrine from a Systematic Theology perspective is Ecclesiology; albeit, a tenuous allusion could be supported with the concept of the church's existence after glorification and the promotion of righteousness for the elect living on earth.

Phrases such as Lord of hosts, windows and gates of heaven, were first used in the *Book of Enoch* as the prophet toured the heavens and provided astronomical data for the creation of a solar and lunar calendar. The description of wind patterns and the four distinct seasons describe a calendar that was used for seed time and harvest among the Semitic race.

According to the Bible, Enoch was the only person, except Elijah, to escape death when his physical body transcended from the physical realm into the spiritual realm without the death process. ~~In~~

his memoirs, Enoch vividly described the appearance of visible and invisible angels as well as his introduction to and interaction with the Godhead.

His “out of the body” experience is a textbook case for parapsychologists investigating the hereafter and his instructions from the Most High God to the Nephilim provide a prophetic teaching for eschatology professors in the twenty-first century. This book will underscore Enoch’s explanation of the spirit world and provide a limited understanding of how angels can transcend to the physical realm and back again to the spiritual realm as suggested by New Testament Scriptures. As a result, I will present his Enochian theory of transcendence, which was developed by various Old Testament stories and New Testament Scriptures.

Finally, the book will include views and opinions about Enoch from other major religions such as Judaism, Islam, Zoroastrianism, Hinduism and other non-Trinitarian Christian religions. It is significant to note that the prophet named Enoch, who was born seven generations after Adam and Eve, may be the only person in history who has had a positive effect on every major and minor religion, while nothing negative is ever spoken about him.

Although religions cannot find commonality about how to interpret his writings or even whether the present books attributed to his authorship are accurate, it is certain that the person of Enoch lived in such a way that he walked with God and was not because God took him. Such influence has led me to assert that the author of the *Book of Enoch* has had a major impact upon Christianity and other major religions of the world.

## CHAPTER ONE

### MULTIPLE BOOKS AND DATING OF THE BOOK OF ENOCH

Recent theological discussions about the *Book of Enoch* have stirred the controversy of canonization and fueled the debate fires about end time events. The simple mention of Enoch's name by the writer of the *Book of Jude* has called attention to not only the prophet's message, but the authorship of a book titled after him. Joseph Lumpkin noted that many Old Testament books identified authors or book titles that were apparently written but not preserved. In most instances the works mentioned have not been found. Some have been unearthed but the authenticity is questioned.<sup>1</sup> Appendix A provides a listing of twenty historical books that are mentioned in the Bible but are not part of the Old Testament canon.

The *Book of Jasher* was mentioned both in 2 Samuel 1:18 and Joshua 10:13; however, archeological findings have located several books with that title. One is an ethical treatise from the Middle Ages and according to Lumpkin, it is clearly unrelated to the biblical *Book of Jasher*.<sup>2</sup> Another fake *Book of Jasher* was published in 1829 and a third discovery was translated in English in 1840. The content of this *Book of Jasher* compares to the content mentioned in 2 Samuel 1:18 and Joshua 10:13. While there are many books by the same title, only one seems to be authentic.

All of the New Testament authors cited Old Testament books because of their attempt to prove the Christology of the Old

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<sup>1</sup> Joseph B. Lumpkin, *The Books of Enoch* (Blountsville, AL: Fifth Estate Publishers, 2015), p. 8-10.

<sup>2</sup> Ibid.

Testament but the *Epistle of Jude* mentioned an ancient prophet who prophesied a dual destruction on earth. One was a global flood; the other was a cataclysmic inferno that would melt the elements of this globe. Jude was the brother of Jesus and speculation has arisen about the statement he recorded in verses 14 and 15. Was he simply repeating oral tradition or was he quoting from a book when he wrote, “Now Enoch the seventh from Adam prophesied about these men also, saying, ‘Behold, the Lord comes with ten thousands of His saints to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds, which they have committed in an ungodly way?’”

Although Jude did not specifically state that there was a *Book of Enoch*, it is apparent that he had heard about or actually read the prophetic book because he was able to quote verbatim the prophecy found in 1 Enoch 2:1. Since theologians have determined that the earliest *Book of Enoch* was written about two or three hundred years before Christ, the evidence strongly suggests that Jude and his contemporaries were very familiar with the content of the prophecy and perhaps had even studied the scroll themselves.

### **Distinguishing *1 Enoch*, *2 Enoch* and *3 Enoch***

Confusion arises when one thinks there is only one *Book of Enoch*. Similar to the *Book of Jasher*, various copies with titles *Book of Enoch* have surfaced casting spurious shadows onto the authenticity of Enoch’s writings. But when comparing the counterfeits, one will often find the authentic. Such is the case for the *Book of Enoch*. Scholars should not be too quick to denounce any book by that title even though they cannot determine authorship. There is obviously a purpose and intention for their author’s anonymity.

It is only when researchers compare the various manuscripts entitled *Book of Enoch*, will they understand that men throughout the ages have tried to preserve oral and written history, but their attempts have created a plausible deniability of the true *Book of Enoch*. That is until 1945 when the Nag Hammadi Scrolls were unearthed and sold to the Cairo Coptic Museum. Among the scrolls were copies of the *Book of Enoch*.<sup>3</sup> Two years later, the Dead Sea Scrolls were discovered at Qumran, whose contents contained ten Enoch fragments written

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<sup>3</sup> Michael Baigent and Richard Leigh, *The Dead Sea Scrolls Deception* (New York: Touchstone Books, 1991), p. 35.

in Aramaic.<sup>4</sup> The comparison of these texts have led to the current discourse and debate surrounding the authorship and content of this ancient writing.

Pliny, Philo and Josephus recorded that Qumran was a religious community of Essene monks, which was a close ascetic brotherhood.<sup>5</sup> Tenney noted that the meaning of the name “Essene” is uncertain but could possibly be connected to the Greek word “hosios” meaning holy. Archeological findings suggest this group may have been an off shoot of the Sadducees because they considered themselves to be sons of Zadok; however, this group tended to follow the beliefs of the Pharisees and they embraced literature outside the Old Testament canon especially apocalyptic literature.<sup>6</sup>

Tenney denied the notion that John the Baptist and Jesus were Essenes based upon his own Christian emphasis regarding grace; however, Paul perpetuated the message of grace and he quoted portions of the *Book of Enoch*. The apocalyptic *Book of Enoch* was found among the hidden Essene manuscripts and was quoted by Peter, James, John, and Jude. Many of Jesus’ statements can be linked to the prophetic book and there is also a striking resemblance between parts of *Revelation* and *1 Enoch*.<sup>7</sup>

The New Testament is a compilation of books written by Matthew, Mark, Luke, John, Paul, Peter, James, and Jude, the brother of Jesus. The writings of these eight men were influenced by the political, socio-economic, and religious world in which they lived. Judaism was their religion at birth and formed their early childhood training and adult theology. But the experiences that occurred during their three-year relationship with Jesus influenced the gospels and epistles that they wrote, which laid the foundation for the Christian religion today.

Before discussing the non-canonical prophecy mentioned by Jude, it is important to distinguish the three different books entitled

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<sup>4</sup> Lumkin, p. 15

<sup>5</sup> Randy Delp, *CD 602 – Dead Sea Scrolls*, A research paper to the International Seminary, Plymouth, FL on 30 October 2015, (Cedar Hill, TX: Lifeworld International, 2015), p.17.

<sup>6</sup> Merrill C Tenney, *New Testament Survey* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1985), p. 107.

<sup>7</sup> Randy Delp, *The Living Enoch* (Cedar Hill, TX: Lifeworld International, 2008), p. iii.

*Book of Enoch*. They all have different content and were written at different times in history by different authors. For proper distinction, these are commonly called *1 Enoch*, *2 Enoch* and *3 Enoch*.<sup>8</sup> It must be noted that *1 Enoch* is distinctively labeled the authentic prophetic scroll referenced by Jude and other New Testament authors. It is also considered to be inspired by some of the early church fathers and is included in the canonical listing by the Ethiopic Orthodox Church.<sup>9</sup>

The second *Book of Enoch* goes by three different titles including: *2 Enoch*, *Slavonic Enoch* and *The Book of Secrets of Enoch*. The content of *2 Enoch* is different from the authentic book and appears to be an expansion of Genesis 5:21 through 6:7, which bridges the story about the giants in Enoch's generation to the global flood in Noah's generation. This version of the *Book of Enoch* was written in the latter half of the first century A.D. The story embraces Greek mythology and was preserved only in the Slavonic language; hence the title *Slavonic Enoch*.<sup>10</sup>

The third *Book of Enoch* is called *3 Enoch*, *Hebrew Book of Enoch* and *The Book of the Palaces*. It claims to be written by a Jewish Rabbi who became a high priest after he had visions of an ascension into heaven. According to Lumkin, *The Third Enoch* is dated between 90 to 135 A.D.<sup>11</sup> The distinctions and discovery of each of these three books will be reviewed.

### **1 Enoch – Ethiopic Book of Enoch**

When discussing whether or not the *Book of Enoch* was authentically the writings of a prophet named Enoch, who lived seven generations from Adam and Eve, the only book eligible for discussion is *1 Enoch* or the *Ethiopic Book of Enoch*. It is likely that *1 Enoch* had its roots in Oriental and Hebrew literature prior to the writing of the Holy Scriptures and was preserved throughout the centuries through oral tradition and transcribed copies. In the next section, the authorship and date will be given a scholarly review but

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<sup>8</sup> Lumkin, p. 3.

<sup>9</sup> Lika Miruhan, "Interview With an Ethiopian Orthodox Priest" Hosanna, Ethiopia. Conducted by Randy Delp on October 24, 2016. Cedar Hill, TX: Lifeworld Electronic Library. 2016.

<sup>10</sup> Lumkin, p. 173.

<sup>11</sup> Ibid., p. 215.



for the sake of reference, this is the only book from the three mentioned that was written prior to the Christian Era. The other two books were written no earlier than 100 A.D.

The dating of *1 Enoch* is significant to prove that this book influenced the doctrines and content of the New Testament. With the exception of this chapter where a distinction is made between the three books, all references in this book will be from *1 Enoch*. There have been several English translations of the Enoch text but Richard Laurence in 1832<sup>12</sup> is the primary text used when translating into the English language. R.H. Charles in 1906<sup>13</sup> also provided a transcription that is used by theologians today. In 1978, Michael A. Knibb provided a more modern version but most theologians refer to Laurence or Charles.<sup>14</sup>

John Nuyten described the painstaking duplication process of Biblical texts. He said,

“Before the introduction of printing, some 500 years ago, scrolls and books had to be copied by hand. Scribes worked at this task from the earliest days. Jewish scribes developed their traditions and practices from the time of Moses, through the Babylonian captivity, through the time of Jesus and into the Middle Ages when they were called Masoretes.”<sup>15</sup>

According to Nuyten, the scribes were not allowed to write anything from memory. Their transcriptions were considered sacred and the scribes were required to take ritual baths prior to transcription. Afterward, every word was counted and checked against the original for accuracy.

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<sup>12</sup> Richard Laurence, *The Book of Enoch the Prophet, An Ethiopic MS. In the Bodleian Library*, (London, Kegan, Paul and Trench Co., 1883), p. vii.

<sup>13</sup> W. O. E Oesterley, D.D., *The Book of Enoch*, (London: *Sacred-texts.com*, 1917) Translated by R.H. Charles in 1906., <http://www.sacred-texts.com/bib/boe/index.htm> 1917.

<sup>14</sup> Andy McCracken, Andy. *The Book of Enoch: Modern Translation of the Ethiopic Book of Enoch*. Translation by Michael Knibb. London: S.O.A.S Library at the University of London. Pdf File. Cedar Hill, TX: Lifeworld International Electronic Library. 17 February 2004.

<sup>15</sup> John Nuyten, “Dead Sea Scrolls,” *Differentspirit.com*, Retrieved 4 September 2016. <http://www.differentspirit.org/evidence/dead-sea-scrolls.php> 2016.

According to Andy McCracken,<sup>16</sup> the standard academic view regarding the *Book of Enoch* is that some slightly demented religious fanatic wrote the book between 200 to 300 B.C. but the Dead Sea Scrolls discovery in 1947 changed how scholars viewed non-canonical texts. The extant copies of the Isaiah scrolls proved that the entire *Book of Isaiah* was written by one author and his pinpointed prophecies that were once considered history were reviewed as prophetic.

George Schodde noted that the *Book of Enoch* did not stand in high regard in Jewish literature as it did Christian literature but comparing the statements in the *Book of Jubilees* with the Ethiopic text, he concluded that the *Book of Jubilees* could not have been made without the exact knowledge of the *Book of Enoch*.<sup>17</sup> Perhaps the reason for such a low regard of Enoch's writings was the high regard that it held among Christians.

The intentional disregard and downplay of a prophetic book that precisely supported Christian doctrine and predated Christianity could not be accepted by the Judaizers who rejected the message of Christ. Schodde claimed that the period of literary death (when the Jewish leaders sought to destroy literature favoring the Trinitarian view) robbed the church of many of her noblest monuments of literature, including the *Book of Enoch*.<sup>18</sup>

A conflict between the Oriental Orthodox and the other Orthodox Christians about Christ's nature existed in 451 A.D.<sup>19</sup> This conflict and the expansion of the Catholic church and their focus to canonized Scripture left the *Book of Enoch* lying in obscurity within the Ethiopian Orthodox Church, which canonized the text. About 1300 years later, in 1773, James Bruce discovered the lost book in the Ethiopian Church and brought three copies back to England. He kept one, placed one in the Bodleian Library and the other in the Royal

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<sup>16</sup> McCracken, *Ibid*.

<sup>17</sup> Rev. George H. Schodde, Ph. D. *The Book of Enoch, Translated from the Ethiopic with Introduction and Notes* (Andover: Warren F. Draper, 1882.), p. 3 - 4.

<sup>18</sup> *Ibid*.

<sup>19</sup> Wikipedia, the free encyclopedia, "Coptic Orthodox Church of Alexandria," Retrieved 4 September 2016, [https://en.wikipedia.org/wiki/Coptic\\_Orthodox\\_Church\\_of\\_Alexandria](https://en.wikipedia.org/wiki/Coptic_Orthodox_Church_of_Alexandria) 2016.

Library of France.<sup>20</sup> These led to the English translations by Laurence in 1821 (later revised in 1832) and Charles in 1906,<sup>21</sup> which were studied by Christianity in the west for at least two to three hundred years.

McCracken believes the original writing of the *Book of Enoch* occurred forty to eighty years prior to Noah's flood and was preserved by Noah.<sup>22</sup> I tend to agree; however, it is apparent that the *Book of Enoch* was initially a collection of Enochian memoirs, which were collected and compiled by his son, Methuselah.

The value of the Calendar and prophetic writings for future generations led Methuselah to pass the transcription to his grandson, Noah. When reading *1 Enoch*, it becomes obvious that Noah also had visions and wrote about his own experiences as he read and studied Enoch's visions. The visions were so similar that someone inserted Noah's main vision immediately after Enoch's main vision. Perhaps this was Noah or another writer who compiled the books into a single volume prior to the Babylonian captivity. This theory will be expounded in a subsequent section entitled "Evidences of a Multi-authored *1 Enoch*."

## **2 Enoch – Slavic Secrets of Enoch**

After Bruce discovered *1 Enoch* in 1773, a second *Book of Enoch* surfaced when in 1886, Professor Sololov discovered *2 Enoch* in the archives of the Belgrade Pubic Library.<sup>23</sup> According to Lumpkin, it was written in the latter half of the first century A.D. and bears the name *Slavonic Enoch* and is often called *The Secrets of Enoch*.

The authorship of the book is uncertain, but it appears to be partly a novel and partly a biography of Enoch's story told in an autobiographical format. This would be akin to someone in twenty-first century writing a novel or producing a movie about the Continental Congress of 1776. The story would contain many facts, but the writer would script the story with embellishments to make the novel appealing to the audience. Such might be the case about *2 Enoch*. The only other alternative is to believe that the story was an

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<sup>20</sup> Schodde, P. 4-5.

<sup>21</sup> Ibid

<sup>22</sup> McCracken, Ibid.

<sup>23</sup> Lumpkin, p. 173 – 174.

accurate account, to which I am not willing to accept. The similarities between *1 Enoch* and *2 Enoch* are so parallel, that is highly unlikely that two different people living 3,700 years apart would have had the same vision.

This pseudonymous writing is intended to tell an expanded version of Genesis 5:21 through 6:7, bridging the story from Enoch to Noah and providing an expansion of this text with information from *1 Enoch*. Lumpkin maintains that *2 Enoch* is typical Jewish wisdom literature and Jewish apocalyptic literature,<sup>24</sup> suggesting it could have been written by a Jewish scribe who was familiar with the Enoch plot but who had an affinity towards Melchizedek and an understanding of the virgin birth.

Lumpkin surmises that the dating of *2 Enoch* occurred between the first century A.D. through the latter half of the second century A.D. for several reasons. The earliest date is set because of the *Ethiopic Enoch*, *Ecclesiasticus* and *Wisdom of Solomon* are used as sources or references within the text and the final date is based upon the gnostic concepts that pervaded the book especially from Chapter 25 onward.<sup>25</sup>

### **3 Enoch – Hebrew Book of Enoch**

Theologians surmise that the *Third Book of Enoch* was written around 100 A.D. but the origins can only be traced to the fourth and early fifth centuries A.D. One should not confuse *3 Enoch*, a post Christian writing, with David Robert's *1 Enoch*, where he simply restored Yahweh's name into various parts of *1 Enoch*.<sup>26</sup> The restoration is not a transcription but merely an assumption that Yahweh's name should be asserted in the place of Most High and Lord of Spirits. Lumpkin noted that the *Hebrew Book of Enoch*, also called *The Book of the Palaces*, was written by a highly educated rabbi around 300 or 400 A.D. In 1928, Dr. Hugo Odeberg published the first full translation.<sup>27</sup>

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<sup>24</sup> Ibid.

<sup>25</sup> Ibid., p. 175-177.

<sup>26</sup> David Roberts, David. *Book of Enoch with Yahweh's Name Restored*. Jefferson, SC: *Yahweh's Sword*, <http://www.yahwehsword.org/book-of-enocho/> Retrieved 22 August 2016, (Cedar Hill, TX: Lifeworld Electronic Library) 2016..

<sup>27</sup> Lumpkin, p. 215.

Internal evidence requires that this not be considered a pseudepigraphal writing because it identifies the author as a certain rabbi who became a high priest and ascended into heaven on a chariot with Enoch like visions. The book was called *Book of Enoch* because Enoch is the main focus of the story. The *Third Book of Enoch* was originally written in Hebrew but contained Greek and Latin words and this type of Merkabah literature was popularized by Rabbi Ishmael between 90 and 135 A.D.,<sup>28</sup> which happens to be the name of the person who had the visions.

James E. Scott suggested that the Merkabah literature came from pre-Christian Jewish literature, which was discovered among the Dead Sea Scrolls. The scroll found in Cave 4 with the liturgical text known as *Sons of the Sabbath Sacrifice* or *Angelic Liturgy* is comprised of thirteen separate sections invoking angelic praise and describing the angelic priesthood and the heavenly Temple. These songs made references to *Thanksgiving Psalms* and *Rule of the Community*, which were other scrolls found in the discovery of the Qumran Essene Community.<sup>29</sup> And although Merkabah literature existed in the pre-Christian culture, this book was not.

There are similarities between *1 Enoch* and *3 Enoch*. Both versions show Enoch ascending to heaven in a chariot (3 Enoch 6;1; 7:1); both versions suggest Enoch was translated into an angel (3 Enoch 9:1-5; 15:1-2); both versions show Enoch was given authority in Heaven (3 Enoch 10:1-3); both versions explain creation and the cosmos (3 Enoch 13:1-2) and in both version Enoch sees the fallen angel, Azazel, who opposes God (3 Enoch 4:6; 5:9). But it is highly unlikely that the author of *3 Enoch* had any intentions of duplicating or copying *1 Enoch* under the guise of Enochian authorship.

The Hebrew (*3 Enoch*) casts shadows on *1 Enoch* with its angel called Metatron who is revealed as Enoch himself and is considered the lesser YHWH. The transubstantiation of Enoch appears to be an attempt of the writer called Ismael or other authors of the fourth and fifth century seeking to invalidate a Trinitarian view and opens doctrinal views relating to reincarnation.

While it is necessary to identify *2 Enoch* and *3 Enoch* as legitimate titles for the *Book of Enoch*, it must be understood that these

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<sup>28</sup> Ibid.

<sup>29</sup> Craig A Evans and Peter W. Flint, *Eschatology, Messianism, and the Dead Sea Scrolls* (Grand Rapids: William B. Eerdmans Publishing Company, 1997), p. 104-104.

two books are not connected in any way to *1 Enoch* which predated Christianity and was cited by Jude in his epistle. They are only included in this writing to highlight the differences and to prevent any confusion about the prophetic Enoch and his end time prediction.

### Dating of *1 Enoch*

There are many views about the dating of *1 Enoch*. Laurence taught that it was written prior to the Christian era but not before Babylonian captivity, which is supported by the imagery of the vision in Daniel 7:9-10 and is strikingly similar to the Ancient of Days in Enoch's vision. His view of authorship lends to accepting Enoch, the seventh from Adam, as the author of *1 Enoch* and he surmised that Enoch's writing about the Ancient of Days preceded Daniel's.<sup>30</sup> I agree with Laurence; however, the original name of Ancient of Days was actually from Noah's memoirs, which were either inserted by a compiler before or during the Maccabean time period or by Noah himself and later copied by a scribe in the Maccabean era.

Laurence believed that the extant *1 Enoch* was written by a Jew of the Dispersion in his own language, whether Hebrew or later Aramaean acquired in exile. He also argued that the version quoted by Jude and the Ante-Nicene Fathers was a Greek translation. Laurence maintained that the Ethiopic edition whether translated from Greek or Aramaean is the same work as that cited by the Apostle.<sup>31</sup> Laurence further stated that a copy of *1 Enoch* found in extracts from the Zohar was regarded as a genuine work of the Prophet Enoch and not a spurious production of a later age.<sup>32</sup> At the same time, Laurence sees 1 Enoch 82-90 as an allegory of Israel and Judah with history constructed between King Saul and the Reign of Herod the Great. His assessment suggests it was not a prophetic message but rather an historical record.

The allegory in these chapters is often called the *Apocalypse of Animals* because animals are symbolically used to describe events in Israel's history. This type of prophecy is also seen in Ezekiel and Daniel's writings as well as Isaiah's many messianic prophecies.

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<sup>30</sup> Laurence, p. xi.

<sup>31</sup> Ibid., p. viii.

<sup>32</sup> Ibid. p. x.

Even though *The Book of Enoch* mentions the Parthians and Medes, one must not mistakenly think the book originated between 230 to 250 B.C.,<sup>33</sup> when the prophecy was fulfilled. It must be pointed out that Ezra 1:1 acknowledged Prophet Jeremiah as the prophet that named Cyrus of Persia to be the ruler who would release the Jews. This was done seventy years before it happened. Also Isaiah 44:28 and 45:1 prophesied that Cyrus was commissioned to reconstruct the land of Israel and this prophecy occurred prior to Cyrus' birth. Isaiah and David had many Messianic prophecies but liberal theologians could not embrace a supernatural prophetic stance so they determined that Isaiah was not one a single book but instead two or three books. They assessed that these prophecies were actually written after the fact. However, with the Dead Sea Scrolls proved otherwise.<sup>34</sup>

Archer noted that the earliest Pre-Christian Hebrew manuscripts of the Old Testament are the Qumran Scrolls found in the caves near the Dead Sea. There are a variety of texts in the 1947 discovery that dates back to 300 B. C. Included in these findings are a completed copy of the *Book of Isaiah*, as well as other Old Testament prophetic books. He also pointed out that nothing found in the Dead Sea Scrolls endangers the essential reliability and authority of the Scriptures.

Speculation that Isaiah was written by two or three authors prevents the true spirit of prophecy, which declares events in advance. A better explanation about the *Apocalypse of Animals* should be considered. The copy found in the Ethiopic Orthodox Church Bible is viewed as a sacred text that predicted events thousands of years in advance.

Oesterley assumes a different stance suggesting the first chapter is actually the latest portion to be written.<sup>35</sup> His inability to embrace the Enochian experience and vision of the heavens diametrically opposes the opinion of the New Testament authors who were not only influenced by the Enochian doctrine but promoted them as sacred texts as indicated by Jude 14, citing Enoch as the prophetic voice. Jesus quoted his teachings and Peter clearly copied 1 Enoch 1:8 and 51:5 into his apocalyptic excerpt of 2 Peter 3. To

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<sup>33</sup> Ibid. p. xi.

<sup>34</sup> Gleason L. Archer, *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1994), p. 43. 46.

<sup>35</sup> Oesterley, p. xiv-xviii.

disregard the writings of the New Testament authors is to disregard the sacredness of the New Testament.

Schodde documented many theologians and their date assessments of *1 Enoch*. These various views are logged in Appendix B for easy review.<sup>36</sup> The range of opinions are based upon the theologian's belief about whether or not the *Book of Enoch* was written before Christianity or afterwards. Some of the scholars changed their views with the discovery of the Dead Sea Scrolls but others maintained a single author generally in first or second century A.D. It seems consistent to suggest that the dating of the extant copy of *1 Enoch* is between the second and third century B.C. but internal evidence indicates there was an evolution in the construction of the book with multiple authors dating back to the prophet himself.

Not only were the New Testament authors familiar with *1 Enoch*, other New Testament apostles, such as Barnabas, were quite familiar with the text. Barnabas was not part of The Twelve but was an apostle sent from Jerusalem to Antioch. His name was Joses but when he sold land and gave the money to the church, people renamed him Barnabas, which means encourager. This same Barnabas introduced the notorious Saul of Tarsus to his brethren and when the Apostles in Jerusalem sent Barnabas to Antioch to oversee the newly established church, Barnabas requested Saul, whose Greek and Coptic name was Paul, to be one of the prophets.

There are two books named after Barnabas. One is *The Acts of Barnabas*, which was an history book validating the experiences of John Mark and Barnabas after Paul and Barnabas parted ways. This book was written by John Mark, who also authored the *Gospel of Mark*. As indicated by the name, the book revealed their missionary ventures as well as the martyrdom of Barnabas. The other book is called the *Epistle of Barnabas* and was probably written by the named apostle about fourteen years after the resurrection of Jesus.

The *Epistle of Barnabas* has many references with Enochian terms and phrases. One example is the reference to "shortened days in the end time." Jesus described an end-of-days apocalypse in Matthew 24:22 and Mark 13:20 using the same phrase. But it was first recorded in 1 Enoch 79:3-6. The prophet wrote,

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<sup>36</sup> Schodde, p. 17-26.



“But in the days of the sinners, the years will be shortened....The moon shall alter her order and not appear at her time. And in those days, the sun will be seen and he shall journey in the evening on the extremity of the great chariot in the west. He’ll shine brighter than what his light orders and many of the star’s chiefs will transgress their prescribed order.”

It is interesting to note that Jesus did not reference Enoch in his statement about time being shortened; however, Epistle of Barnabas 4:3 cited Enoch as the prophet with the original message. He wrote,

“The last offense is at hand and just as Enoch said in Scripture, ‘The Master has shortened the days and seasons so His beloved will quickly come to his inheritance.’”<sup>37</sup>

Also, in Chapter 3, Barnabas confirmed the results of Isaiah’s prophecy regarding God’s chosen fast of Isaiah 58 when he said, “When you do these things you will have revelation and healing. The righteous will walk in front of you and God’s glory will encircle you.” The use of the phrase “God’s glory will encircle you” provided insight to the belief system of the early church. Actually, Isaiah said, “The glory of the Lord will be our rearguard.” But Barnabas related that concept in kingdom terms in a way that the early believers understood.

Other literature at the time with similar phrases described God’s kingdom as a kingdom of light that encircled us. These included the *Gospel of Thomas* 50, 83<sup>38</sup> and *1 Enoch* 10 and 12. Thomas alleged that Jesus taught a doctrine of pre-existence, whereby humans existed as spiritual images before they became physical creatures. This spiritual image encircled a person as “concealed light” that could not be seen with the physical eyes. This light is called the spirit of a person. After Christ’s ascension, the early church understood that the kingdom of God was a kingdom of light with spiritual laws and spiritual authority. So, when Barnabas said, “God’s glory would encircle you” he referred to the light of His kingdom.

Another Enochian term coined by Barnabas was “the elect.” In a previous manuscript about the *Gospel of Thomas*, I wrote,

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<sup>37</sup> Randy Delp, *The Living Barnabas* (Cedar Hill, TX: Lifeworld International, 2008), p. 60.

<sup>38</sup> Randy Delp, *The Living Thomas* (Cedar Hill, TX: Lifeworld International, 2008), p. 14, 20.

“The eschatology of the first century church was clearly Enochian. Enoch prophesied that the Lord would return with ten thousand holy ones to wreak havoc on the earth and destroy all evil. They taught a resurrection whereby the elect would be glorified in the kingdom of God. By glorification they meant that the spiritual image of the elect would be visible and the spiritual senses operative.”<sup>39</sup>

Although the understanding of “the elect” will be discussed in Chapter Five under the headings of Soteriology and Kingdom Concepts, it is briefly mentioned here to acknowledge Barnabas’ understanding of the elect that was passed down from the Old Testament prophets who were also influenced by Enoch’s original use.

One way to ascertain the dating of books is to compare them with contemporary writings of that day. *The Book of Jubilees* is a contemporary scroll of *1 Enoch* and both were found among the manuscripts and fragments known as the Dead Sea Scrolls. The dating of *The Book of Jubilees* was between 160 to 150 B.C. which makes the extant *1 Enoch* much earlier than that. The information found in the *Book of Jubilees* was from *1 Enoch* 1-36, which were the earliest of Enoch’s transcriptions and *1 Enoch* 83-90, which included the *Animal Apocalypse* or the history of the Jewish people as told through metaphorical animals.

When discussing the dating of *1 Enoch*, one must understand that the date is based upon extant copies or fragments of a single book. It must be pointed out that this single volume named *Book of Enoch* was actually a collection of books compiled into one and labeled *Book of Enoch*. Multiple authors who lived in different time periods and spoke in different languages were responsible for the content in the book. One must also consider that the initial transcript was written three generations before Noah, who had similar visions and personal angelic encounters. It is unknown whether Noah or a later compiler inserted Noah’s experiences just after Enoch’s, and it may have been one of the narrators of the book. The other narrator of the major content was probably Enoch’s son, Methuselah.

If there were multiple authors, it must be assumed that the extant manuscripts and fragments are merely copies of the original.

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<sup>39</sup> *The Living Barnabas*, p. 51.

The method of preservation by previous societies and their process to transcribe or copy books were certainly not as detailed and intense as the scribes from the Maccabean era, or were they? The Bible contains the original writings of Moses, the major and minor prophets, the history of Israel and Judah as well as the poetry and wisdom literature. Their transcriptions were detailed and efficient while their preservation process will only be revealed in time when other archeological discoveries are made.

The transcriptions of all this important literature have been passed down throughout the centuries, which includes religious literature. One would think that these copied texts had many transcription errors but evidence from the Dead Sea Scrolls suggests that transcriptions in 1008 A.D. accurately compared with the Qumran discovery and scrolls that were written between twelve or thirteen hundred years earlier.

### Archeological Evidence

The discovery of the Aramaic Dead Sea scrolls in 1947 and the matching Greek Nag Hammadi findings in 1945 strongly suggest that *1 Enoch* had multiple languages. Determining the time of residency of the Qumran Community is significant when determining the age of the many scrolls that were discovered there and according to Kenneth Hanson, the last residency of the those living in the forsaken community was 31 B.C. This is the same date of a catastrophic earthquake narrated by Josephus that killed 30,000 people.<sup>40</sup> Hanson noted that the Essenes were devastated by the quake, but they didn't view it as a judgment from God. However, it was sufficient cause for them to abandon the settlement. The historical evidence of the earthquake did not make it into the Dead Sea Scrolls, but archeological findings determined that the Essene community returned around 4 B.C. to live in the same area.

The scrolls found at Qumran were collectively cognizant of two things. First, they had a strong sense and understanding that a Jewish Messiah was imminent, who would be a teacher of the people. The scroll labeled, *Damascus Document* suggested that there would be two Messiahs, one after Aaron and one after David.<sup>41</sup> The second emphasis was an eschatological apocalyptic event that would occur at

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<sup>40</sup> Kenneth Hanson, *Dead Sea Scrolls; the Untold Story* (Tulsa, OK: Council Oak Books, 1997), p. 102-105.

<sup>41</sup> Fitzmyer, Joseph A. S. J., *The Dead Sea Scrolls and Christian Origins* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2000), p. 7-9.

the end of time. Many scrolls such as *Book of Giants*, *1 Enoch*, *Melchizedek Scroll*, *Community Rule*, *The War Scroll*, *the Damascus Document*, *Pesher on Habakkuk*, and the *Halakhic Letter*<sup>42</sup> were scrolls in the Qumran library that emphasized an end-time battle between the forces of good and evil.

Eileen Schuller noted that the manuscripts found at Qumran provided copies of biblical books that were approximately one thousand years earlier than any copies that were previously known.<sup>43</sup> She reported that out of the 200 manuscripts found, over eighty copies are the books of the Pentateuch and over fifty copies of the prophets, which includes Daniel. Freedman concurred and asserted the Septuagint *1 Enoch* found at Nag Hammadi appeared to be a Greek translation from the Hebrew and remains the oldest Hebrew manuscript. It dates back to 1008 A.D. and is called the Leningrad Codex in St. Petersburg.<sup>44</sup>

For years, theologians had projected spurious ideas about Isaiah and Daniel as they sought to negate their authorship of the biblical books. They theorized that the *Book of Isaiah* had three different authors and the *Book of Daniel* was written during the Maccabean revolt.<sup>45</sup> The Qumran discovery negated those theories and verified that both Isaiah and Daniel precisely predicted future events and that they were indeed the authors of the books recording those prophecies.

Soon after the discovery of the Dead Sea Scrolls, conspiracy theorists cast shadows upon their findings by suggesting the Roman Catholic Church conspired to suppress them. Michael Baigent reported Robert Eisenman's belief that a small group of specialists, largely working together, developed a consensus, in lieu of clear historical insight, that certain preconceptions and reconstructions were actually stated as fact and their corroborations became new assumptions for scholars to believe.<sup>46</sup> But it is highly unlikely that

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<sup>42</sup> Evans, 76-90.

<sup>43</sup> Eileen M. Schuller, *The Dead Sea Scrolls: What have we learned?* (Louisville: Westminster John Knox Press, 2006), p. 40.

<sup>44</sup> David Noel Freedman and Pam Fox Kuhlken, *What are the Dead Sea Scrolls and Why Do They Matter?* (Grand Rapids: William B. Eerdmans Publishing Company, 2007), p. 54.

<sup>45</sup> Shuller, p. 35.

these theories are correct since the original discoveries have now been revealed to the public for personal study and evaluation.

Schuller explained the archeological number of the Qumran findings. The initial number indicates the cave where the scroll was found; the letter “Q” locates Qumran, as the archeological site; this is followed by the number of the fragment or scroll found. Hence, 4Q504 12 1 is the code for Qumran cave 4, scroll number 504, column 12, line 1.<sup>47</sup> The Essene community not only hid biblical books, they also hid books they deemed sacred. Some of these included several fragments from *The Book of Giants* and *The Book of Enoch* revealing their appreciation of those apocalyptic writings. A total of eleven fragments of *1 Enoch* have been found, six of which were uncovered in cave 4 where other sacred texts were located.<sup>48</sup> The archeological findings at Qumran and Nag Hammadi are the most important discoveries to determine authorship and dating of ancient texts.

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<sup>46</sup> Baigent, p. xviii.

<sup>47</sup> Shuller, p. xi.

<sup>48</sup> Fitzmyer, p. 276.

## CHAPTER TWO

### EVIDENCES OF A MULTI-AUTHORED *1 ENOCH*

The dating of *1 Enoch* is easier to ascertain than the actual construction of the book itself. By combining the efforts of theologians and archeologists, one can surmise the content of *1 Enoch* and determine a suitable timeframe about when it became a single volume. Three factors will be considered to substantiate a multi-authored *1 Enoch* and my theory of plausibility about how many volumes became one and the construction of each volume. First, I will consider the internal evidence and structure of the book as well as the multiple listings of archangels found in the text. Lastly, I will review the various names of God that the writers of *1 Enoch* used to distinguish the differences between volumes.

Using these three factors, a suitable theory about the multi-authorship of *1 Enoch* will disprove the notions presented by Hofmann, Hilgenfeld, Volkmar, Phillipi, and Vernes that the book was written by a single author sometime in the first or second century A.D. These liberal theologians contend that *1 Enoch* was necessarily the work of someone who lived after Christ because of the many citations about the Messiah and Trinitarian composition that was debated in the Christian era. The mid 1940s discovery of *1 Enoch* in Qumran and Nag Hammadi refutes their assertions and assigns an appropriate date of the extant copies as 200 to 300 B.C.

#### Internal Evidence

Laurence agreed that the extant *Book of Enoch* was published or compiled before the Christian era by an unknown scribe from the Semitic race. He supposed that a scribe believed the writings were

inspired, which motivated his documentation.<sup>49</sup> There are other logical options that could determine authorship. One option was the assertions of Hofmann and Volkmar that the author lived in the Christian error. But the discovery and authentic dating of Enochian fragments found in the Dead Sea Scrolls invalidated their theory.

A third theory mentioned by Laurence suggested the author lived around 300 B.C. and borrowed the name of the antediluvian patriarch to authenticate his own enthusiastic forecast of the Messianic kingdom.<sup>50</sup> It seems illogical that this is the case based upon the various contents of the book itself. The many contradictions of *1 Enoch* and the various messages presented prohibits a single author. If only one person is responsible for all the content, he would have needed an extensive understanding of mathematical and astronomical sciences and a vast knowledge about the spiritual world. One author would not have provided different listings of the names of fallen angels and he would have provided the same list when naming the archangels of God. Laurence wrote,

“And as the contents of his marvelous book enter freely into the composition of the New Testament it follows that if the author was not an inspired prophet, who predicted the teaching of Christianity, he was a visionary enthusiast whose illusions were accepted by Evangelists and Apostles as revelation—alternative conclusions which involve the Divine or human origin of Christianity. It may be said that if the author of the *Book of Enoch* was not the patriarch in whose name he wrote, was he not obviously an impostor?”<sup>51</sup>

Those who believe the Bible to be authentic must deny this non-Enoch authorship theory because the *Epistle of Jude* declared Enoch to be the same prophet who declared the prophetic messages. Jesus also referenced this book and called it Scripture, which he would not have done if the book or author was a fraud. Barnabas also labeled it Scripture as did some of the early patristic fathers of which will be discussed later.

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<sup>49</sup> Laurence, p. xl.

<sup>50</sup> Ibid.

I maintain that the original content in *1 Enoch* was a collection of Enochian journals or memoirs that were compiled and passed down throughout the generations. Since the book itself frequently mentions Enoch's son, Methuselah, and since Enoch asked Methuselah to preserve and inform future generations about his heavenly adventures, it can be logically assumed that Methuselah compiled and narrated his father's memoirs as requested. I can only conclude that Methuselah compiled the many visions, tables, and prophecies into a single book and named it after his father.

*The Book of Jubilees* records that Enoch was the first to learn writing and knowledge and wisdom and wrote down the signs of heaven to know the seasons. It also stated that he saw and wrote down visions of the future. The *Book of Jubilees* also reported that Enoch was the first to write a testimony to humanity and recounted the weeks of the jubilees;<sup>52</sup> however, internal evidence of *The Book of Jubilees* denotes Moses as the author of the book, which was dictated to him from an angel.

Both of these statements are possible since *The Book of Jubilees* covers a timeframe from the creation until the building of God's sanctuary in the wilderness.<sup>53</sup> It is likely that a *Book of Jubilees* was started by Enoch and passed down through the generations as an ongoing genealogical and historical record until Moses compiled the final scroll.

Arguably, in the same manner, Enoch could have written down his visions and experiences and given them to Methuselah who first compiled them into a single scroll for easier preservation. But because *The Book of Jubilees* was an ongoing script, it was kept separate and not included in Enoch's other memoirs. With Methuselah as the sole writer of Enoch's memoirs, I also conclude that the initial chapters in *1 Enoch* included the story about the fallen angels, his

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<sup>51</sup> Ibid.

<sup>52</sup> Tom Horn, *The Researchers Library of Ancient Texts Volume 1, The Apocrypha, Includes Enoch, Jasher & Jubilees* (Crane, MO: Defender Press. 2011), p. 284.

<sup>53</sup> Ibid., p. 279.



prophetic message and interaction with the Most High and the solar and lunar calendars found after the content written by Noah.

### **Memoirs of Enoch**

To confirm my assumption that Methuselah preserved the multiple books that Enoch wrote, I reference 1 Enoch 81:1. Laurence's New King's English Translation recorded,

“Now, my son Methuselah, all these things I say unto you and write. To you I have revealed all and have given you books of everything. Preserve, my son Methuselah, the books written by your father, that you may transmit them to future generations.”

When reading *1 Enoch*, there is a clear distinction between the memoirs of Enoch and the memoirs of Noah. Enoch's memoirs were probably multiple scrolls compiled into a single volume by his son, Methuselah. Like any author narrating a story, Methuselah probably linked the journals that were written in first person with his own third person narration to explain each section. In the original journals of Enoch, the most consistently used title for God is “Most High God,” which is the Hebrew name, El Elyon.

Although many other names for God are mentioned in Enoch's memoirs, the name “Lord of Spirits” is never used. On the other hand, Noah used this name extensively when referencing God and in 1 Enoch 48:2, the name was also used to describe the Holy Spirit. The differentiation of these two names for God stands out as the most obvious evidence that Enoch only wrote part of the content assigned to his name. More will be expounded in the section “Various Names of God.”

Enoch prophesied about many things. Chapter 1 and 2 was a prophetic blessing over the elect and righteous who would be living in a future generation. The last verse is the famous verse quoted by Jude which declared the Lord would return with ten thousands of his saints. Chapter 3 through 5 is a prophecy to the fallen angels as Enoch compared their fate with the righteous. Chapters 7 through 9 recorded events in Jared's day and Chapters 10 through 11 is Methuselah's narration of the events in Noah's day.

Chapters 12 through 14:7 documents Enoch's affidavit that he petitioned God in behalf of the Nephilim and recorded God's judgment in Chapters 14:8 through 16. Chapter 17 through 19 records a heavenly tour that Enoch took, which appears to be an out of the body experience instead of a vision. Enoch is escorted to various places including an introduction of seven archangels in Chapters 19 and 20. Uriel showed him the prison for the Nephilim and in Chapters 21 and 22, Raphael escorted him to the place of departed spirits. In Chapter 23, Raguel showed him the fire that persecutes the heavenly luminaries and Michael showed him the Tree of Life in Chapter 24.

Two chapters later, Uriel revealed the valley of the accursed to Enoch and in Chapters 27 through 31, Raphael escorted him to the Garden of Righteous where the Tree of Knowledge and wisdom grows. Finally, Uriel taught Enoch astronomy and showed him the gates of heaven. The beginning of Enoch's astronomical treatise is found in Chapter 36, which concludes the first section of the book and the primary visions of Enoch. But Chapter 71 seems to continue this astronomical section with a construction of a solar and lunar calendar. It seems that someone, perhaps a compiler, wanted to connect Enoch's and Noah's writings so he introduced and interjected Noah's heavenly experiences and writings between Chapter 36 and Chapter 71.

Since the original scroll had no chapters and verses, which were supplied in English by Laurence and Charles, one can only surmise why the compiler placed Noah's writings at this juncture. One obvious reason is content. Both Enoch and Noah experienced heavenly encounters and wrote about them. One possibility is that Noah himself interjected his writings and another possibility would be a later compiler made the insertion. Without more archeological findings, we should not speculate about who and when it occurred.

Chapters 37:2 through Chapter 70 record the memoirs of Noah; after which, the books of Enoch continue. As stated before, it seems obvious that Noah's book was inserted into Enoch's because Chapters 71 through 77 seem to be a continuation of Chapter 36, revealing a solar and lunar calendar as well as wind currents. This portion also included a recognition of a 364-day calendar, which is a

fraction short of an entire year; however, Enoch provided a method of reconciliation. In Chapter 78, Enoch summarized his calendars.

Chapter 79 prophesied that “shortened days” would occur at the end of time and Chapter 80 disclosed a letter to Methuselah requesting him to preserve the books for future generations. Chapters 82 and 83 record another vision Enoch had before he was married and Chapter 84 through 89 reveals the famous *Animal Apocalypse* which discloses Enoch’s prophecy about Israel’s future. Chapters 90 and 91 predicts the end of time.

The Sermons of a Compiler are found from Chapter 92 through 102, which are followed by additional chapters written by Methuselah. Chapters 103 and 104 records an oath to the righteous and Chapter 105 is another vision of the end times. Laurence does not consider these chapters or Chapter 106, which records a narrative of Noah’s birth, to be part of the originally compiled *Book of Enoch*; however, it should be included since it was found to be part of the extant copy.

### Memoirs of Noah

It is conceivable that Noah preserved the Methuselah scrolls about Enoch and kept them safely intact on the Ark during the one-year flood. Whether he preserved them at God’s behest, his grandfather’s instructions, or even his own compulsion to preserve the written prophecies about the future is unknown. But the evidence that *1 Enoch* exists challenges scholars to believe the contents therein. If these prophecies were merely a figment of someone’s imagination, then the three major religions of the world have been bamboozled into believing a lie. On the other hand, if Enoch and Noah had supernatural experiences that revealed a future worldwide destruction, then it would be worthy for this and other generations that follow, to listen to what they had to say.

The first two verses of the *Book of Enoch* reveal a narrator who contrasts his words with those of Enoch. Verse 1 begins as a narration,

“The following was Enoch’s prophetic blessing over the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless will be removed.”

The second verse initiates an affidavit of Enoch, to certify his angelic experience and explain why the book was written. It reads,

“I Enoch, a righteous man whose eyes were opened by God, declare that the angels of heaven showed me a vision of the Holy One. I heard everything they said. The vision was not for my generation but for a remote one, which would come later.”

That vision ended in Chapter 36, making Chapter 37 a transitional chapter. It appears that the first part of Chapter 37 was a conclusion to Chapter 36, while the second part of Chapter 37 was the beginning of Noah’s memoirs.

The content in Chapter 82 through 84 should sequentially follow Chapter 36 but instead, Noah’s memoirs are inserted. It is for this reason, when I wrote *The Living Enoch*, that I divided the book into three sections: the memoirs of Enoch, the memoirs of Noah and the sermons of the Compilers.<sup>54</sup>

It is certain that someone joined the prophecies of Enoch and Noah and provided narration of the book. Chapter 38 is the introduction to a series of three parables and chapter 39 begins with a summarized narration of Enoch’s writings just before Noah tells his story about the vision he saw. This inserted text extends through Chapter 82, where Enochian writings are once again recorded by Methuselah.

Noah’s vision occurred sixty-nine years after Enoch was translated. He was sixty-six years old at the time. Although *1 Enoch* is commonly known as the *Book of Enoch*, one should not be confused to think the author intentionally misled his readers to think the entire book was from Enoch or about him. When reading the content, it is evident that Enoch’s and Noah’s writings were entirely separate.

Noah intentionally declared his own parables and visions and distinguished them from Enoch’s. The contents of Noah’s writings, which were included in the *Book of Enoch*, were passed down through the Semitic race until an unknown scribe compiled the writings, and

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<sup>54</sup> *The Living Enoch*, p. 1, 52, 80.

also adding personal sermons but keeping the title *Book of Enoch*, leaving the reader to sort out authorship. When New Testament authors reference the content in *1 Enoch*, they only mention Enoch as a writer; however, many Old Testament quotes and New Testament teachings actually come from Noah's revelations rather than Enoch's.

It was Noah's intent to preserve Enoch's vision and construction of a solar and lunar calendar as well as wind patterns to designate seasonal information about seedtime and harvest. This valuable information benefited his society and was passed down from one generation to another. One might suggest that this was the first almanac because its contents helped farmers and people like Abraham, who studied astronomy and the stars.

Abraham probably used the calendar portion to influence the Chaldean culture and later Moses used some of the material in writing the Torah. It makes sense that Abraham was strongly influenced by Enoch's calendar and vision. First century Jewish historian, Flavius Josephus, confirmed that Abraham first brought knowledge of astronomy and arithmetic from Chaldea to Egypt.<sup>55</sup> Before God changed Abraham's name, he was called, Abram, which means "father of heights." Even his name suggested he was an astronomer, or one who looks into the heights or heavens.

Lynn E. Torrence also pointed out that Abraham was a scientist and astronomer<sup>56</sup> and cited Draper's writing that the scientific ability of the ancient Chaldeans was revealed when the world conqueror, Alexander the Great, captured Babylon. Draper wrote, "Callisthenes, the Greek philosopher, obtained in Babylon a series of Chaldean astronomical observations ranging back through 1,903 years; these he sent to Aristotle."<sup>57</sup>

Hudson Webster confirmed that notion when he stated, "One map even represents the world -- a round world with Babylon near its

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<sup>55</sup> William P. Nimmo and Porter and Coats, *Josephus: Complete Works*, Translated by William Whiston (Grand Rapids: Kregel Publications, 1960), p. 16.

<sup>56</sup> Lynn E. Torrence, "Abraham, A Scientist?" *The Plain Truth*, Published July 1965, Retrieved September 24, 2016, [http://www.plaintruth.com/the\\_plain\\_truth/2015/12/abraham-a-scientist.html](http://www.plaintruth.com/the_plain_truth/2015/12/abraham-a-scientist.html) 1965.

<sup>57</sup> Ibid.

center"<sup>58</sup> Josephus referred to Abraham's scientific knowledge when he quoted Berosus, "In the tenth generation after the Flood, there was among the Chaldeans a man righteous and great, and skillful in the celestial science."<sup>59</sup> And while it may be possible that Abraham was the author of the 364-day calendar that was produced by the Chaldeans, it is even more probable that thirteen generations earlier, his ancestor, Enoch recorded it in his book, as is stated in the *Book of Jubilees*.<sup>60</sup>

My recent, *The Living Enoch, Chapter by Chapter*, provides an ongoing analysis of authorship throughout the book. It is obvious that Chapter 37:1 was misplaced during compilation.<sup>61</sup> This verse concludes Enoch's second vision, which was recorded in Chapters 84 through 89. Chapter 37:2 starts an entirely different section that was probably written by Noah, who referenced Enoch's documents in 1 Enoch 39:1. It seems consistent that the compiler intended to inform the reader that the writings of Noah and Enoch were different although they saw similar visions.

Noah wrote in 1 Enoch 59:1,

"It was the five-hundredth year, the seventh month, and the fourteenth day of Enoch's life, that I saw a parable of a mighty quaking in heaven."

The Charles Translation states "fiftieth year"<sup>62</sup> of Enoch's life" but Laurence's translation is probably correct. When assessing age, one begins from birth to death; however, Enoch did not die. Logically one could ascertain that although Enoch was translated at the age of 365 years, he was still alive at in the five-hundredth year. It must be noted that the age of one's spirit does not stop when their body dies.

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<sup>58</sup> Hutton Webster, *History of Civilization Ancient and Medieval* (Boston: Heath, 1947), p. 145.

<sup>59</sup> Nimmo, p. 32.

<sup>60</sup> Horn, p. 284.

<sup>61</sup> Randy Delp, *The Living Enoch, Chapter by Chapter* (Cedar Hill, TX: Lifeworld International, 2017), p. 44.

<sup>62</sup> McCracken, p. 45.

Appendix C shows the timeline from Adam to Noah. The chart indicates that Noah was born sixty-nine years after Enoch was translated, making Enoch four hundred and thirty-four years old. It seems likely that Noah was indeed the author. He would have been sixty-six at the time when Enoch was five hundred.

The only other two options for authorship would have been Noah's father, Lamech, who would have been two hundred and forty-eight or Methuselah who would have been four hundred and thirty-five. Since Noah references himself throughout portions of the *Book of Enoch*, it seems logical that he was the second author who combined Enoch's journals with his own experiences. Another good second choice would have been Methuselah since Noah's visions likely occurred prior to the flood; otherwise, the devastation would likely have been mentioned.

I concur with McCracken that both Methuselah and Noah wrote portions of the book. It seems logical that Enoch journaled his experiences and then taught them to Methuselah, who compiled them into a single scroll. Later, Noah added his own message into the original *Book of Enoch*.

There are many terms that are not common in Enoch's and Noah's writings suggesting two different authors. Also, both Enoch and Noah were accompanied by different angels, Enoch's escort was Uriel and the Angel of Peace guided Noah. Another term, "the elect" is used nineteen times in both Enoch and Noah's writings but the term "Elect One" is only used by Noah.

The term, "kingdom of heaven" is used only once and is located in Noah's section. Likewise, Noah identified the "Trinity of God" in 1 Enoch 48:2. Enoch didn't name the persons of the Trinity, but he used the Trinitarian term "Godhead" in Chapter 1, which is the only time the term is mentioned throughout the book; albeit, the Greek text could only have been translated as deity, but the translator's obvious Trinitarian view allowed him to translate it "Godhead."

On the other hand, Noah specified the persons of the trinity as the Ancient of Days, Son of Man and Lord of Spirits. As far as naming God, Enoch consistently refers to Him as El Eylon or "Most High God," while Noah consistently used the phrase "Lord of

Spirits.” Adding to the interest, Noah acknowledged that this Trinitarian Godhead existed prior to the creation of the sun, moon, and stars.

Until more archeological discoveries are made, we must insist that there were three writers. Methuselah gathered his father’s writings into a single volume and Noah inserted his visions next to Enoch’s first vision and just prior to the construction of a heavenly calendar. The third writer was an unknown Jewish scribe who probably lived in the Maccabean era.

### **Sermons of the Compilers**

Every book is measured by its contents. The *Book of Enoch* is no different. One of the main reasons that the linguistic community would have rejected this antiquity within the last two centuries is the sermonic messages that may have been written during the Maccabean period. These sermons are located immediately following the prediction of the coming of the Lord.

The content and style of the sermons seems inconsistent with the writings of Enoch or Noah; however, one cannot overlook the possibility that the sermons were preached before the flood. Although the usage of the title Most High seems comparable with Enoch’s writings, the mention of ships on multiple occasions of Chapters 100 through 102 discredits prediluvian authorship; otherwise, more than Noah’s family would have been saved in the flood. On the other hand, these ships would account for postdiluvian Nephilim, but it would undermine the very purpose for the flood. If the ships mentioned in the sermons were antediluvian, then their size was much smaller than today’s ships and could not sustain the effects of the gigantic tidal waves. Unless later archeological evidence is found, I must argue for a postdiluvian authorship of the sermonic material.

The stories and history about Enoch throughout the years makes his book seem credible since the New Testament authors validated its importance and the pre-Christian Jewish community at Qumran found it necessary to preserve the scrolls. It was also embraced by Barnabas and the patristic fathers of the first two or three centuries. Their validation should be sufficient to accept its



authenticity except that so much has been demeaned by liberal theologians. One must not forget that the Ethiopic Orthodox Church canonized the *Book of Enoch* but later separated from the Western Orthodox churches over the issue of the nature of Jesus Christ.<sup>63</sup> There are other internal problems that causes scholars great concern. One is the different listings of the fallen angels and the archangels that are found in both Enoch's and Noah's memoirs.

### **Listings of Fallen Angels and Archangels**

From the time rebellion occurred in heaven, an angelic warfare of spirits has existed. The Scriptures have highlighted the work and identity of some of these heavenly spirits. Jude 1:9 states that Michael, the archangel debated with the devil over the body of Moses. Only one other place is the term archangel used. Paul wrote in I Thessalonians 4:16 that the voice of the archangel would be heard sounding the trumpet of God just prior to the resurrection and second coming of Jesus.

The history of the Christian church has uniquely focused on the office of archangel. The Greek word *arche* means chief or ruler over others; therefore, the hierarchal concept of angels is seen throughout Scriptures. The Hebrew word *mal'akh* and Greek word *angelos* are translated angel, which is defined as a messenger. Psalm 104:4 and Hebrews 1:14 define angels as ministering spirits that have an appearance of fire or light. An archangel is defined as a spirit messenger with authority over other spirits.

Most often the archangels mentioned in the Bible were heaven visitors, appearing as humans, who helped God's people. But Paul referenced archangels living in the spirit world, when he used the term *arche* in Colossians 1:16; 2:15; Ephesians 1:21; 3:10; 6:12 and Romans 8:38, to explain that some spirits have authority over others. English translators transcribe the word archangel when translating *arche* to reference good spirits, but they tend to use the term principalities when referencing demonic forces.

The Christian community seems confused about the names and number of archangels. Orthodox Christianity honors two

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<sup>63</sup> Miruhan, 2016.

archangels, Michael and Gabriel, because those are the only ones identified in Scriptures; however, another archangel, identified as Phanuel, is indirectly mentioned in Genesis 32:24-31. That was the name of the angel that wrestled with Jacob throughout the night and the impetus for naming the battleground Peniel.<sup>64</sup> Both names, Phanuel and Peniel mean face of God. The name Peniel has various spellings including: Phanuel, Pnuel, Penuel and Pniel, depending upon which Bible is used. The Luther Bible translates the name Pnuel while the NIV, NirV and the Schlachter 2000 translate it Peniel or Pniel.<sup>65</sup>

The Catholic Church embraces Raphael as one of the seven angels who stand before Jehovah as named in Tobit 12:15.<sup>66</sup> But they do not recognize Uriel, which means the light of God as recorded in 2 Esdras 4:1; 4:20 another apocryphal book. It has not been determined why the Catholic Church recognizes Raphael and not Uriel even though Ambrose, one of the Church Fathers, quoted Uriel.<sup>67</sup> Obviously, not all varied opinions can be correct, but such is the disparity in the discussion about angels and archangels.

Gregory I was the first Roman Catholic Pope who listed the archangels as Gabriel, Michael, Raphael, Uriel (or Anael), Simiel, Oriphiel and Raguel<sup>68</sup> but a different list is attributed to Auriolus from northwest Spain. His list surfaced between the eighth and ninth centuries naming Michael, Gabriel, Cecitiel, Oriel, Raphael, Ananiel, and Marmoniel as archangels.

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<sup>64</sup> Randy Delp, *CD 620 - The Spirit World*, A research paper to the International Seminary, Plymouth, FL on March 24, 2016 (Cedar Hill, TX: Lifeworld International, 2016), p. 44.

<sup>65</sup> Wikipedia, the free Encyclopedia, "Penuel" *Wikipedia.org*, Retrieved 18 March 2016 and 23 September 2016. <https://en.wikipedia.org/wiki/Penuel> 2016.

<sup>66</sup> Wikipedia, the Free Encyclopedia, "Archangel," *Wikipedia.org*, Retrieved 28 February 2016, <https://en.wikipedia.org/wiki/Archangel> 2016.

<sup>67</sup> Charles Souvay, "Esdras" *The Catholic Encyclopedia. Vol. 5.* (New York: Robert Appleton Company, 1909.) Posted on "Newadvent.org., 01 May 1909" Retrieved 11 March 2014, <http://www.newadvent.org/cathen/05535a.htm> 1909.

<sup>68</sup> Julia M. H. Smith, *Europe After Rome: A New Cultural History 500-1000* (Oxford: Oxford University Press, 2005), p 77.

Other church groups have varying opinions. The Eastern and Oriental Orthodox churches maintain there are thousands of archangels but they only venerate seven.<sup>69</sup> The Jehovah's Witnesses and Seventh-day Adventists hold that "Michael" and "Archangel" were titles for Jesus while the Church of Jesus Christ of Latter-day Saints believes Michael was the only archangel and was a brother to Adam.<sup>70</sup> The Ethiopia Orthodox Church is the only group that has canonized *1 Enoch*, which was the first book to identify seven archangels of God. These seven archangels have been commissioned to watch over various aspects of God's government.

In the same way that church history seemed confused, the nineteenth century translators were also confused. Charles' translation only mentioned four archangels (Michael, Gabriel, Suriel and Uriel) in *1 Enoch* 9, while Laurence's translation listed five of seven archangels (Michael, Gabriel, Raphael, Suryal and Uriel). Likewise, Charles mentioned five archangels in *1 Enoch* 20:1-7 (Uriel, Raguel, Michael, Saraqael and Gabriel) while Laurence provided a list of six holy presiding angels and their duties. Uriel is responsible for clamor and terror. Raphael presides over the spirits of men. Raguel, inflicts punishment on the world and the luminaries. Michael is responsible for human virtue and commands the nations. Sarakiel, presides over the spirits of the children whose parents transgress and Gabriel oversees paradise and the cherubim.<sup>71</sup> Both Laurence and Charles omitted the duties of Ramiel but Lumpkin includes Ramiel as the archangel who God set over those who rise.<sup>72</sup> Apparently this was the archangel that Paul referred to in *1 Thessalonians* 4:16.

Not only is there a hierarchal order for God's archangels, there are also two group listings of evil archangels referenced in *1 Enoch*. Appendix D compares the translations of Laurence, Charles and Hermenia.<sup>73</sup> Adding to the confusion, nineteenth century

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<sup>69</sup> Wikipedia, "Archangel."

<sup>70</sup> Ibid.

<sup>71</sup> Laurence, p. 26-27.

<sup>72</sup> Lumpkin, p. 49.

<sup>73</sup> George W. E. Nickelsburg and James C. VanderKam, *1 Enoch: The Hermenia Translation* (Minneapolis: Fortress Press, 2012), p. 88.

theologians, Charles and Laurence, not only differed slightly in spelling the names of archangels, they also translated the list of fallen angels differently.

George Nickelsburn and James VanderKam translated *1 Enoch* into English from the Hermenia Translation in 2012.<sup>74</sup> Appendix E shows the three different English Translations with the different variations of the names of fallen angels. Charles lists Ramiel twice and the Hermenia Translation lists Turel twice. Although translations are to be done word-by-word, sentence-by-sentence and paragraph-by-paragraph, these obvious misprints reveal the delicate nature of translating or copying script from one language to another and the translator's intention to translate or transliterate the name.

It is inconceivable to think that a single author wrote *1 Enoch* when the different listings of archangels are compared. It is obvious that there are two lists: one by Enoch and the other one by Noah. One would think that a single author would have been consistent when naming the fallen angels, the evil archangels and the archangels of God, but the lists of Enoch and Noah have different names, spellings and number. This strongly implies that *1 Enoch* had different authors who wrote in different languages with obvious transmission errors throughout the generations.

One should not be misguided to think the sacred Scriptures are without transmission errors. I found and numbered one hundred and six transmission errors or conflicts found in Scriptures. At the same time, I provided a plausible explanation of how and why there seems to be conflicts.<sup>75</sup> Most of the errors were number related and some were merely differences in the writers' perspectives, but all were explained to refute the notion perpetuated by liberal theologians that the written text was not inspired or infallible. I cannot disagree that the Bible contains errors through language and transmission differences; however, I must contend that the Bible is the single standard by which man will be judged. Because of the sacredness of

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<sup>74</sup> Ibid.

<sup>75</sup> Randy Delp, *CD 608 – New Testament Theology*, A research paper to the International Seminary, Plymouth, FL on 27 January 2016 (Cedar Hill, TX: Lifeworld International, 2016), p. 95.

its text, I believe the Bible was inspired and infallible in the original text sources; however, it obtained obvious conflicts during transmission. Although the different listings of good and bad angels found in Enoch's and Noah's memoirs are proof enough that *1 Enoch* had multiple authors, an even stronger argument is presented by discussing the various names of God found in the book.

### **Various Names of God in *1 Enoch***

Monotheism, pantheism, and deism believe in the existence of one God and directly opposes atheism, polytheism and henotheism.<sup>76</sup> Thiessen maintained that there are four main monotheistic religions that believe God is immanent, transcendent and resides in one person. They include the Jewish, Islamic, Unitarian and Christian faiths. Only Christianity supports the notion that this immanent transcendent God exists in three personal distinctions, namely the Father, Son and Holy Spirit.<sup>77</sup>

Youngblood said that Judaism is a pure form of monotheism as defined in the Scriptures; however, students of comparative religions suggest that Israel's monotheistic faith evolved from animism, to polytheism, to henotheism before settling into monotheism around the time the Bible was written.<sup>78</sup>

In the nineteenth and twentieth centuries some liberal theologians called "Documentarians" promoted a theory that Moses didn't write the Pentateuch because they saw too many biblical contradictions.<sup>79</sup> At the heart of their theory was the suggestion that Genesis 1 and Genesis 2 were written by two different authors. Julius Wellhausen, a prominent documentarian, maintained that Genesis 1 was written by someone who had polytheistic beliefs because the word "Elohim," is accurately translated as gods, which is the pluralistic form of the Hebrew word "El." Genesis 2:4 started a different and separate account of creation where the author

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<sup>76</sup> Henry Clarence Thiessen, *Introductory Lectures in Systematic Theology* (Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1949), p. 49.

<sup>77</sup> Ibid.

<sup>78</sup> Ronald Youngblood, *The Heart of the Old Testament* (Grand Rapids, MI: Baker Academic, 1971), p. 11.

<sup>79</sup> Archer, p. 89-172.

consistently identified God as “LORD God” or *Yahweh Elohim*. They discounted the fact that the author of Genesis 1 used singular verbs to modify a plurality of gods or why Genesis 2 also used “Elohim,” along with the identifying name “Yahweh.”

Geerhadus Vos disagrees with the notion that Elohim is the plural form of El and maintains that El has no plurality and Elohim has no singular. Both are words to identify a monotheistic God.<sup>80</sup> Vos explained that the word El probably derived from the root “ul” which means to be strong. Another possible etymology suggests El comes from Eloah or Allah meaning “to precede.” If such is the case, it seems logical that El could be the singular of Elohim and was used by the author to identify the position or function of Creator as the One who preceded all others. The word Elohim occurs more than 2,500 times in the Old Testament and of all the other Semitic tribes, only Judaism is used it to identify the one true God whose name is Yahweh.

Wellhausen and his theological buddies missed the point of why Genesis 1 and Genesis 2 are different. While they suggest that two authors from two different times wrote two separate accounts, it seems more consistent that both accounts were written by Moses. The *Book of Jubilees* is often called *The Little Genesis* because the second chapter appears to be the source of Moses account in Genesis 1, while Genesis 2 was added to the creation story by Moses as dictated by an angel on Mount Sinai after his burning bush encounter with Yahweh.<sup>81</sup> Jasher 1 is a condensed version of Genesis 1:26 through Genesis 4:18.

Somewhere early in history, the name Yahweh was introduced as the name for God and possibly how He introduced Himself to Adam. It seems logical that Noah knew the name Yahweh calling Him Yahweh of Spirits, which later was translated Lord of Spirits. Moses first recorded it during his burning bush experience in Exodus 3:2-14. After God told Moses that He was the God of Abraham,

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<sup>80</sup>Geerhadus Vos, *Biblical Theology, Old and New Testaments* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1948), p. 65.

<sup>81</sup> Horn, *Researcher Library Volume 1*. p. 284.

Isaac and Jacob, Moses inquired of God's name. He responded, "I AM that I AM. In Hebrew, the first person for the verb "to be" is "ehyeh" and the third person is "yahweh" so the literal translation of God's name is "He is."

When Moses asked God to identify Himself, the question was rather rhetorical. He was already familiar with Yahweh because his mother's name was Jochebed, which means "Yahweh is glory." He was the God of Abraham, Isaac, and Jacob. Moses recorded the story of God's visit to Abraham in Genesis 18:1 and wrote that Yahweh appeared to Abraham by the oaks of Mamre, while he was sitting at the entrance of his tent.

Although Abraham continued to call him Adonai, which means Lord, Moses insisted that it was Yahweh conversing with the patriarch. God told Moses in Exodus 6:3 that Abraham, Isaac and Jacob did not know His name. They referred to him as the Most High God. Even Enoch, the seventh from Adam called him Most High. It was Moses that identified Yahweh as God, in Genesis 2-8, and maintained He was the One who spoke with Adam, Eve, Cain, Seth and Noah.

Other than Adam and Eve, no one can determine whether or not their interactions were physical (like Abraham) or spiritual, like the vision of Isaiah. Logically, one can conclude that all humanity from Adam onward knew God's name as Most High. Enoch certainly knew it as did the lineage of Seth, who Enoch concluded was the chosen or elect lineage of God's people. The term Most High was used extensively throughout his writings.

Moses clearly demonstrated a monotheistic worldview as found in his statements in Deuteronomy 4:35 "The LORD (Yahweh) is God and beside Him there is no other." He also promoted the same belief when scripting the Ten Commandments. Deuteronomy 5:6,7 declared, "I am Yahweh your God, who brought you from the land of Egypt, from the house of slavery. You shall have no other gods before me." Both of these passages convey that the history of Israel had been polytheistic but Yahweh required ultimate worship and service from Israel, His chosen people. They were to worship no other gods.

It is possible that a polytheistic religion existed prior to Abraham but only because the descendants of Noah failed to understand the *Book of Enoch* and its documentation of a Trinitarian God. In 1 Enoch 1:8, a Trinitarian concept was introduced when Enoch referenced the elect by saying, “Then shall all belong to God; be happy and blessed; and the splendor of the Godhead shall illuminate them.” This was followed by 1 Enoch 48:1-3 when Noah experienced a vision about a Trinitarian God. He wrote,

“In that place I beheld a fountain of righteousness, which never failed, encircled by many springs of wisdom. Of these, all the thirsty drank, and were filled with wisdom, having their habitation with the righteous, the elect, and the holy. In that hour was this Son of man invoked before the Lord of spirits, and his name in the presence of the Ancient of Days. Before the sun and the signs were created, before the stars of heaven were formed, His name was invoked in the presence of the Lord of spirits.”<sup>82</sup>

The Trinitarian concept of God was not merely a New Testament doctrine that the church debated for four and a half centuries before establishing it as an official creed, it was an apologetic of the old Enochian doctrine established early in human culture. There is no doubt that the debate occurred. The writers of the New Testament were quite familiar with *1 Enoch* and all of them quoted or referenced some aspect of the eschatological apocalypse. Although Paul was the only New Testament writer to use the word Godhead, which was first mentioned in *1 Enoch*, all of the writers were quite familiar with its insinuations. Understandable, the term “godhead” is from the Greek word “theos” meaning God and is also translated deity, especially by those that refuse a Trinitarian God.

Paul explained the end-times Trinitarian relationship in I Corinthians 15:24, stating that Jesus, in subservient fashion, would hand over the kingdom to God the Father after he has ended all other rule, authority, and power. This verse accentuates the concept of the Godhead since all authority rested in Jesus as declared in

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<sup>82</sup> Laurence, p. 53.



Matthew 28:19 and Jesus’ impartation of the Holy Spirit to replace his presence after his ascension. Further, Paul used the word Godhead in Colossians 2:9 stating, “Jesus is the fullness of the Godhead bodily” to explain the complexity of God’s authority.

As previously stated, Paul wasn’t the first to use the term “Godhead.” It was first used in pre-Christian apocryphal literature with pieces of the manuscript that had been copied or composed two hundred years before Christ.

Before discussing the names found in *1 Enoch*, it is important to differentiate between the title, function and name of God. George Washington was the name of the first president of the United States. As President, he also served as commander-in-chief of the military.

The following chart was designed to compare the title, function and name of the first United States president. It describes his position and one of his many responsibilities as well as his proper name. The same chart is designed to show the title or position, the function and proper name of God. By reviewing this chart, one can easily see and distinguish the complexity of understanding God, His many functions and His proper name.

<i>Person</i>	<i>United States Leader</i>	<i>Creator of the Universe</i>
Title or position	President	God
Function	Commander-in-chief	Lord
Proper Name	George Washington	Jehovah

The next chart reveals the same order of title, function and proper name as explained in different languages.

<i>Spanish</i>	<i>Hebrew</i>	<i>English</i>
Dios	Elohim	God
Senior	Adonai	Lord
Jehova	Yahweh	Jehovah

The word “Elohim” was the title or position of Yahweh and He functioned as Lord or owner of the universe. Although these two words, Elohim and Yahweh, may seem synonymous, they are actually two different words: one describes the office or title and the other identifies the proper name. Often in Scripture the phrase “LORD God,” or in the original “Yahweh Elohim” is used.

The formality of American culture addresses their leader in a similar fashion. President Donald John Trump is the title and complete name that identifies the forty-fifth United States president. The respect for the position leads many to refer to him as Mr. President and only a very few disrespectful reporters have called him Donald Trump after he was elected.

The *Book of Enoch* has two distinct words to identify God. They are God Most High, used primarily by Enoch, and Lord of Spirits, used primarily by Noah. The Hebrew *El Elyon* is translated in English as God Most High and exists in all three sections of the *Book of Enoch*. This is significant since the writings of Enoch occurred around 3200 B.C., the writings of Noah occurred around 2700 B.C. and the Compilers occurred around 350 B.C. The only other word that exists in all three sections is the word Lord or *Adonai* in Hebrew.

El Elyon or God Most High was one of the earliest names that humanity used to identify God. Genesis 14:18 reveals that Melchizedek was Priest of El Elyon indicating that El Elyon was the common name used for Yahweh in Shem’s lineage. Melchizedek blessed Abraham and said, “Blessed be Abram of God Most High, Creator of heaven and earth, and blessed be God Most High, who delivered your enemies into your hand.”

The name, God Most High, was also used by Lucifer when he rebelled against God. He said, in Isaiah 14:12-14, “I will ascend into heaven; I will exalt my throne above the stars; I will ascend above the heights; I will be like the Most High (El Elyon) God. In all likelihood, this is how angels address God. Perhaps this is why the name Most High was used by Enoch when referencing God in the presence of other angels. It seems likely that Most High was the name used by angels since it was the name used by the demonic at Gadara in Mark 5:7 and demon possessed girl in Acts 16:17. Also, the angel, in Luke

1:32, informed Mary that she would give birth to the Son of God and that she had found favor with the Most High God.

The first mention of the name Yahweh is in Genesis 2 when God created man in the Garden of Eden. According to Rabbi Paul Kipnes, the Torah used a four-letter word YHVH that represented the proper name of Yahweh. As a result, the correct pronunciation of God's name was lost. He noted that his Jewish ancestors were worried about taking God's name in vain<sup>83</sup> so when translating or interpreting the name of YHVH, the scribes would write "The LORD." This brought much confusion because the Hebrew word for Lord is Adonai.

There is a possibility that Yahweh was consistently used throughout history, even in ancient days but these Jewish scribes mistranslated Yahweh to be YHWH while English translators replaced YHWH with the LORD when translating Yahweh. At the same time, translators may have found a need to find a replacement for YHWH and used the term El Elyon or God Most High when translating Yahweh in *1 Enoch*. But this certainly doesn't explain why Noah used "Lord of Spirits" when referencing God, unless he actually wrote "Yahweh of Spirits" and translators used YHWH of Spirits, which later became LORD of Spirits.

Only Noah uses the term "Lord of Spirits" and that name or title is found no other place in all the Scriptures. The only two names remotely connected are Lord of Hosts, used mostly in the Old Testament, and Father of Spirits, which is used one time in the New Testament. Of all the names of God mentioned in Scripture and the *Book of Enoch*, this name is most puzzling. There is a possibility that the name was changed through transmission of languages, but it doesn't explain why it was not used in other sacred documents. At the same time, it is perhaps the strongest argument for multiple authors of *1 Enoch*.

The term Ancient of Days is never used in Enoch's writings but is consistently used in Noah's over ten times (1 Enoch 46:1; 47:3; 48:2; 54:1; 55:1; 70:12, 15, 18) to describe God. Only one verse, 1

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<sup>83</sup> Kipnes, Rabbi Paul, "God's Name Is a Four Letter Word", *Reformed Judaism.Org*, Retrieved 24 September 2016, <http://www.reformjudaism.org/gods-name-four-letter-word> 2016.

Enoch 48:2, differentiates between the identities. In this single verse, the Godhead is seen as Ancient of Days, the Son of Man and the Lord of Spirits prior to the creation of the sun, moon and stars.<sup>84</sup> The New Testament identified the Godhead as Father, His Son Jesus, and the Holy Spirit.

Appendix F provides a list of all thirty names of God that are found in the *Book of Enoch*. Some were used by Enoch or Methuselah; some were used by Noah and some were used by the Compilers. The name Ancient of Days or Head of days is found six times in *1 Enoch* and is exclusively found in Noah's writings.

Written in Aramaic, Ancient of Days is *Atik Yomin*, while the Greek Septuagint records *Palaios Hemeron* and the Latin Vulgate uses *Antiquus Dierum*.<sup>85</sup> The term Ancient of Days is found in many religions. The Hebrew word for Ancient of Days is *Atika Kadisha* and is only found in Daniel 7:9, 13, 22. In these verses, Daniel translated *Atika Kadisha* as Ancient of Days and the Holy Ancient One. According to the followers of Judaism, this word is treated synonymously with the *En Sof*, which is the Un-manifested Godhead.<sup>86</sup> The term *En Sof* has the understanding that He is the Creator of all things.

The term is also used in the Bahá'í Faith and is one of the titles with which Bahá'u'lláh refers to Himself.<sup>87</sup> This nineteenth century monotheistic religion originated out the Persian culture and an off-shoot of the Islamic religion during the Ottoman Empire. The Sanskrit name, Karttikeya or Skanda, means "always a youth" and is revered as one of the four (or seven) sons of Brahma, observed in the Hindu religion. Even Mormonism or The Church of Jesus Christ of Latter-day Saints, has the same title, *Ancient of Days*, but it belongs to

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<sup>84</sup> Laurence, p. 53.

<sup>85</sup> Wikipedia, the free encyclopedia, "Ancient of Days", Retrieved 09 September 2016, [https://en.wikipedia.org/wiki/Ancient\\_of\\_Days](https://en.wikipedia.org/wiki/Ancient_of_Days) 2016.

<sup>86</sup> Ibid

<sup>87</sup> Ibid.

Adam, the oldest and earliest man, who is also identified with the archangel Michael.<sup>88</sup>

The phrase, Ancient of Days, is not found in Islam's Quran, but many religions like Judaism, Christianity, Bahá'í Faith, Hinduism and Mormonism all have this name in their libraries of Deity. Such is the influence that the writings of Noah, found in the *Book of Enoch*, have had throughout history.

There are two more names for God found exclusively in Noah's writings. They are Son of Man and Lord of Spirits. The title, Son of Man is only ascribed to three men in the Old and New Testament. Both Daniel and Ezekiel utilize the term differently. Ezekiel, himself, goes by the title but it is also found in Daniel 7 to describe the son of the Ancient of Days or the son of the Most High.

Daniel recorded a vision in Daniel 7:22 that the holy ones (elect) were losing a battle until "the Ancient of Days arrived and judgment was rendered in favor of the holy ones of the Most High." Because Daniel wrote Ancient of Days and Most High (as references to God) in the same sentence, it becomes difficult to determine whether the Ancient of Days and the Most High are the same or different entities. Similarly, 1 Enoch 48:1 acknowledged the Ancient of Days, Son of Man and Lord of Spirits in the same sentence making it difficult to understand why Noah predominately used Lord of Spirits to describe God. One Prophecy oftentimes leaves one groping for understanding, while reading a fulfilled prophecy lacks the same difficulty.

Finally, the phrase "Lord of Spirits" must be discussed. The word "Lord" was used by all three authors in the *Book of Enoch*. Out of the thirty times names of God, only "Lord" and "Most High" were used by all the authors while eighteen of the thirty names include the word "Lord." They are: Lord, Eternal Lord, Holy Lord, Lord of Glory, Lord of Kings, Lord of Spirits, Lord of the Mighty, Lord of the Rich, Lord of the World, Lord of Wisdom, Sword of the Lord, Lord of Ages, Lord of Creation, Lord of Heavens, Lord of Judgment, Lord of Lords, Lord of Majesty and Lord of Righteousness.

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<sup>88</sup> Ibid.

Psalm 110:1 is one of a few verses in the Old Testament that have Yahweh and Adonai in the same verse and this particular verse references two persons of the Trinity. David wrote, “The LORD said to my Lord, "Sit at My right hand, till I make your enemies, your footstool.” Jesus used this verse in Luke 20:42 and Matthew 22:44 to baffle the Sadducees when he asked them, “How is it that they say, ‘Christ is the Son of David, when David calls Christ, Lord? If David calls him Lord, how can he be his son?’” Peter also referenced that verse in his famous sermon on Acts 2:36 when he declared Jesus both Christ and Lord.

The first century Jews were not looking for a Messiah who would be called Lord. They knew that Yahweh was the Lord of Christ but they could only understand Christ or Messiah as an earthly king. They could not comprehend that the heavenly Yahweh who they considered “Lord” could have a son who was also “Lord.” Paul attempted to clarify the confusion in Ephesians 4:4-6 when he wrote, “There is one body and one Spirit, just as you too were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.”

Psalm 110:1 stated, “The LORD (Yahweh) said unto my Lord (Adonai)” indicating that both the Father and Son are both Lord or owner of the Kingdom. Yet, Paul understood that God, the Father, was Lord over all, that Jesus was Lord of God’s kingdom, and the Holy Spirit was Lord of Spirits. Persons of the Trinity are equally God, equally Lord and equally Spirit.

## CHAPTER THREE

### CONTENT WITHIN THE BOOK OF ENOCH

The primary controversy over the *Book of Enoch* is the idea that angels can copulate with humans to produce giants. And while that is a valid concern, the idea of a virgin birth is readily accepted by Christians and Muslims, which means a woman can be impregnated without human sperm. Of course, the easy answer to the immaculate conception question is, “With God all things are possible.” But what about other possibilities? Is it possible that a supernatural force, not of this world, can produce a hybrid without human sperm? Artificial insemination is possible as well as test tube babies. And if science can manipulate human genetics to create humanoids in laboratories, is it not possible that centaurs actually existed, and their pictures remaining on the walls of caves are not just fabled Greek mythology?

What about the obelisk of King Shalmaneser III in 825 B.C. that displays lion like men or the Assyrian god Lamassu (721-705), which has the body of the bull and the face of a man? What about the winged sphinx in the Darius’ Palace of the Persian empire around 480 BC?<sup>89</sup> Is it possible that the laws Moses regarding bestiality involved more than just using animals for sex? Could these human modifications be another demonic ploy to malign the image of God and taint the human blood line to prevent a godly offspring in the Messiah? To me, it is more than a remote possibility, it seems like a strong probability and first century writers and patristic fathers agree.

The plot and story found in the *Book of Enoch* may be fanciful but they also may be true. Given that Enoch, who declared these events, also predicted events throughout history with pinpoint accuracy. He precisely predicted a Messianic kingdom complete with

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<sup>89</sup> Dennis Lindsay, *Giants, Fallen Angels, and the Return of the Nephilim* (Dallas, TX: Christ For The Nations, 2015), p. 258-261.

a Trinitarian God, evidenced by an extant book written about two hundred years prior to Christianity. Enoch talked with angels, created a solar and lunar calendar from his heavenly excursions and influenced the major religions of the world.

### The Story

The plot and the story surrounds two hundred angels descending from heaven, without God's permission, to copulate with women in order to create an ungodly offspring. Two things are significant in reviewing the story. First, Enoch dreamed the events that were recorded. So if one is apt to disregard dreams as a valid method of divine revelation, then reason would require that scholars reject the *Book of Enoch*. Keep in mind all major monotheistic religions were birthed from dreams. Enoch's dreams were so vivid that he seemed to transcend the physical realm and experience the spirit realm. Also, other books not written by Enoch support his notion and even the giants scattered throughout the Old Testament narrative defend the concept.

Second, Enoch was the first person to experience these events or rather he was the first to record them. The major religious doctrines of the world are grounded in the basic concepts of Enoch's teaching. Christianity, Judaism, and Islam embrace Enoch as a prophet and acknowledge his transcendent departure into the spiritual realm. They even teach many of the same doctrines that he first elaborated in his memoirs.

The caution of reasonable people is not the interaction of humans and angels but the sexual nature of their interaction, the insemination of angelic DNA, resulting in giants. The concept of terrestrial spirits resulting in the death of these giants seems a bit far-fetched but when one places the puzzle pieces of Scripture in their appropriate places and uses a mirror of non-canonical sacred texts, it is surprising to see that the Enochian document passed down through the ages may be more accurate than people of reason suspect. What are the possibilities?

I interviewed a pastor from Ethiopia who documented a story that occurred over 200 years ago in his country. The story was confirmed by his father, Abraham Lombamo, who was a political



representative for his Hadiya nation. They confirm that two Habusa communities Ajora and Kalalamo have about 10,000 residents. The word Habusa means hybrid and the people living in these communities are part of the Ilikoxo and Habo tribes. The Hadiya tribes have about 15 million people who migrated from Yemen, Sudan and Eritrea.

Tradition reports that a man named Ilikoxo met a beautiful young girl walking among the grazing cattle. He introduced himself to her and they eventually married. She gave birth to two boys and after eight years of marriage she informed him that she was half angel and half human. She also told him that she was going back to her family and wanted to take one of the boys, which Ilikoxo disagreed. Without his consent, she and one of the boys disappeared in his midst.

Afterwards, Ilikoxo remembered her behavior and how she cooked food without fire and cooked butter like bread. He became very wealthy while they were married. Lombamo confirmed that some people from these tribes have been known to turn themselves into animals, trees and other people. They have a keen prophetic sense especially as it concerns the weather. Many of the people in these tribes are scientists and skilled in many medicines. They are also quite wealthy.

Pastor Lombamo also confirmed that the Lombamo family has a heritage of giants and he showed evidence of being born with six-fingers on both hands, but they were cut off at birth.<sup>90</sup> The same was described in 1 Chronicles 20:6 that a giant from Gath had six fingers on each hand and six toes on each foot – twenty-four in all. He too was a descendent of giant lineage named Rapha.

I also interviewed Matthew Tafesse, a member of the Chafmera Local Church in Ethiopia. He stated that a giant name Honagas was part of his ancestry who gave birth to a giant son named Donga. He documented that Donga had two sons and one was his ancestor named Habo. The Habo people have special powers and

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<sup>90</sup>Amanuel Lombamo, “Interview Manuscript from Ethiopian leader” (Cedar Hill, TX: Lifeworld International Electronic Library), Interviewed by Randy Delp at Dallas, TX. on 04 March 2016.

attack people through their eyes. He acknowledged a history of demonic activity among his relatives and confirmed when the people of Habo convert to Christianity that they have power over these demonic forces and evil spirits.<sup>91</sup> To my knowledge, this story is not documented except by word of mouth of other Ethiopians who acknowledge the special powers of the Habo people; however, if the story is true, it can be linked to other demonic and supernatural occurrences.

Matthew Tafesse's story is somewhat like Enoch's because it requires a belief in the spiritual. It must be noted that the Bible is a spiritual book written by spiritual men under the influence of the Holy Spirit. It seems reasonable then to interpret the stories from a spiritual perspective. And since most major monotheistic religions embrace the person of Enoch, reason requires them to also embrace his story, which was authenticated by the *Book of Jasher* and the *Book of Jubilees*. Perhaps reading this book and the documentation found throughout Scriptures, ex cathedra writings of the patristic fathers and other journalistic sources may be convincing enough to consider the possibility of human and angel copulation that produced giants.

The original text of the *Book of Enoch* was in the Geez language and found in the Ethiopia Orthodox Canon.<sup>92</sup> Richard Laurence's translation provided a breakdown of the chapters and verses in the following manner:<sup>93</sup> Chapters 1 through 6 announce the condemnation of the transgressors and blessings of the righteous and triumphal advent of the Messiah. Chapters 7 through 16 conveys the story about two hundred angels descending on Mount Herman in Israel in their bid to secure human wives and produce children. Chapters 17 through 36 survey the spiritual journeys of Enoch as he was escorted by an archangel through the regions of the unseen spirit world. Chapters 37 through 71 discloses a second vision of Enoch as well as three parables and visions of Noah, which will be discussed in

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<sup>91</sup> Matthew Tafesse and Amanuel Lombamo, "Interview Manuscript from member of Habo tribe" (Cedar Hill, TX: Lifeworld International Electronic Library), Interviewed by Randy Delp at Chafmera, Ethiopia on 18 October 2016.

<sup>92</sup> Miruhan, 2016.

<sup>93</sup> Laurence, p. xvi.

a separate section. Chapters 71 through 81 is considered a book of revolutions of the Luminaries and the creation of a solar and lunar calendar.

Chapters 83 through 86 is an allegorical forecast of events leading up to the Kingdom of the Messiah. It is also called the *Apocalypse of the Animals*. According to Laurence, a day stands for a hundred and a week for seven hundred. At risk, are the days yet to be fulfilled, indicating that either Enoch wrote the account and in time his prophecy will miraculously be fulfilled or someone else wrote part of the message from an historical perspective. But what about the fulfillment of the writing that has occurred after it was written. Similar to the *Book of Daniel*, prophetic utterances of Isaiah detailed accurate events that occurred four or five hundred years after they were predicted.

Laurence suggested that chapters 93 through 104 are exhortations by Enoch that were addressed to his children as he follows a Buddha like commendation down the "Paths of Righteousness." At the same time, he anticipated in a prophetic Jesus fashion, by pronouncing the doom on sinners and the joys of his kingdom upon the saints. Enoch gives utterance to the most emphatic assurance of immortality which has ever flowed from human lips,

"Fear not, ye souls of the righteous, but wait with patient hope for the day of your death in righteousness. Grieve not because your souls descend in trouble and sorrow to the receptacle of the dead; for great joy shall be yours, like that of the angels in heaven."<sup>94</sup>

Chapter 105 is the final chapter of the *Book of Enoch*. It records the birth of Noah, and the further prophecies of Enoch. This chapter is addressed to Methuselah on the subject of the birth of Noah and the future deluge. Laurence said,

"We have discovered it in chapter 26:2 of the *Book of Enoch*; and in thus perfecting the parallelism between prophet and apostle, have placed beyond controversy that, in the eyes of the author of an Epistle accepted as divine revelation, the

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<sup>94</sup> Ibid.

*Book of Enoch* was the inspired production of an antediluvian patriarch.<sup>95</sup>

Rob Skiba presented a “Genesis Six Experiment Synchronized” which linked the biblical text of Genesis 6 through 7 with non-canonical texts to provide the details of the entire story. He arranged the Genesis account in chronological order with 1 Enoch 6 through 16, Jubilees 7 (Noah’s recap,) and Jasher 3 through 6.<sup>96</sup> All of these books tell the same story but linking them together provides the reader with a complete picture.

### The Parables

The term “parable” is commonly understood to be a simple story used to illustrate a moral or spiritual lesson. That definition is derived from the New Testament parables of Jesus and his teaching method. But the parables found in the *Book of Enoch* were far from simple stories and they did not illustrate moral or spiritual lessons. Instead, the three parables in *1 Enoch* were all different from each other and none were written by Enoch.

McCracken maintains that the second parable was written by Enoch. He wrote, “It is a bit confusing that Enoch sees characters from the future. It may be that the Watchers presented this to Enoch as a theatrical drama so that he could see it and ask questions at the same time.”<sup>97</sup> I agree with McCracken that accepting Enoch’s authorship of one or more of the parables is confusing; however, the confusion dissipates when Noah is accepted as the author.

Internal evidence dictate that Noah was the author of the parables for the following reasons. First, the section where the parables are located attribute the name of God as the Lord of Spirits while Enoch usually refers to God as the Most High. Second, Noah references Enoch’s prophecy in Chapter 39. Throughout the *Book of Enoch*, the antediluvian prophet writes in first person. The parables were also written in first person but references to Enoch were in third

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<sup>95</sup> Ibid., p. 36.

<sup>96</sup> Rob Skiba, *Archon Invasion: The Rise, Fall and Return of the Nephilim* (The Colony, TX: www.babylonrisingbooks.com, 2012), p. 95-118.

<sup>97</sup> McCracken, p. 63.

person. Third, the names of the fallen angels and archangels are different in the parables section than they are in the first section that Enoch wrote. This was caused by two different writers, seeing two different visions at two different times who recorded the content in two different languages. Regardless, the content in the parables was clearly written by a different author and the storyline lists Noah as the person having the vision.

Noah's three parables were visions he encountered and later preached or recounted them to the inhabitants of earth. His visions were futuristic and conveyed the end of time, the coming of the Lord, and the judgment of the ungodly. In the first vision, Noah saw the abode of the angels and even the Messiah, whom he called "the Elect One." In the same vision he saw the spirits of the elect and stated that they looked like fiery lights before him, with their mouths full of praises. Noah was so impressed with what he saw, that he asked if this could be his eternal residence and it was granted to him.

His first parable seemed to be a collection of several visions. The second vision occurred later as he was escorted to the throne of the Lord of Spirits by the Angel of Peace. Recognizing and identifying the spirit of peace as an angel suggests that Enoch was able to see spirits and perhaps all spirits are angels.

There he saw four archangels who were praising God and doing their assigned duties. He called the archangels Michael, Raphael, Gabriel and Phanuel. A third vision occurred in his first parable where he was shown the secrets of heaven including the hierarchal structure of the kingdom. To him was revealed the secrets of the wind chambers as well as the orbital rotations of the sun and moon as they moved through their chambers without a degree of variation. Noah also noted the spiritual aspect of the celestial entities and how they praised the Lord of Spirits.

Before Noah completed his first parable, he inserted proverbs of wisdom as they related to what he saw. Perhaps these wisdom proverbs were the impetus of Solomon's proverbs that are included in Old Testament. Finally, he was shown the stars of heaven, which had assigned names. This first parable was about the holy ones who dwell on earth.

The second parable is located in Chapters 45 through 47. The primary focus is on the Elect One and the elect. During this vision, Noah saw the Trinity, specifically identified as the Ancient of Days, the Son of Man and the Lord of Spirits. Noah journaled his experience as he moved from the presence of the spirit realm to the presence of the physical realm. His vision can be compared to Daniel's vision who saw the Ancient of Days surrounded by a heavenly host as they prepared for the final judgment.

Noah moved from the end of time when judgment was to be given to the ungodly, to the period in eternity when the Ancient of Days named the Son of Man in the presence of the Lord of Spirits. He said it occurred before the creation of the world. As in the first parable, Noah inserted statements before concluding the parable. He stated there was no second chance to repent for the unrighteous after the righteous have been glorified. He wrote about the resurrection, a time when no insurrection will be in the kingdom, and the final judgment of sinners and fallen angels. Noah predicted that the angels in prison will be set free for a season and will stir up the Assyrians (Iranians) who will wage war against the elect but in the end, the holy ones make their abode in heaven (the spirit realm) and worship the Lord of Spirits.

The third parable is without doubt the writing of Noah. In Chapter 59, he names the year of the vision, which was after Enoch transcended into the unseen world. In this vision, the angel called Noah, Son of Man, just like he did Enoch during his excursions. In Chapter 64, Noah wrote an affidavit to validate a meeting he had with Enoch who had already transcended. Enoch showed him through the heavens and even the place where the angels are imprisoned. In Chapter 67, he confirmed that Enoch passed on secret teachings to him as they related to the judgment of the rebellious angels. Noah was also instructed to build a wooden building (ark).

The final parable was about the righteous and the elect. Noah envisioned angels flying northward with measuring cords in their hands, which were meant to measure the righteous. The cords were designed to establish the righteous standard of the Lord of Spirits and they would measure the faith of the elect and strengthen their righteousness. This scene oddly compares to Zechariah's vision in

Chapter 2 of a man sent to measure Jerusalem and Revelation 11:1, where John was given a measuring stick to measure the temple, altar and the people who worshiped there.

At the conclusion of the third parable, Noah revealed the Messiah as the Elect One who was installed on the throne to judge the works of the holy and to weigh their deeds in his balances. The Elect One was introduced as king who rules God's kingdom. At that time, evil leaders will beg for relief, similar to the men in Revelation 9:6. At the conclusion of the parable, Noah was able to meet his grandfather, Enoch, who told him that the angels were building the wooden building mentioned previously.

Like Enoch, Noah provided a list of rebellious angels and the things they did to cause humanity to sin. At the conclusion of the vision, the Son of Man appeared and seated himself on his glorious throne. All evil passed away before his face and his strong word manifested before the Lord of Spirits.

### **The Calendar**

On the fourth day of creation, God made the sun, moon and stars. In Genesis 1:13, Moses wrote that these celestial lights were designed for signs and seasons. The rotation of these luminaries create a solar and lunar calendar, which Enoch recorded. In Chapters 71 and 72, Enoch mentioned two laws as they relate to these celestial luminaries: the law of the sun and the law of the moon. He ascribes two masculine gender names to the sun and four feminine gender names to the moon. The rotational movement of the moon is 7.14285715 or 1/14 per year, which creates the waning and waxing of the moon. His twelve-month year is comprised of eight months with thirty days and four months with thirty-one days, equaling a 364-day year. Chapter 73 provides an annual reconciliation of both the sun and moon in the third, fifth and eight years. I created spreadsheets from the content of these chapters, clearly indicating both a solar and lunar calendar as displayed in Appendixes I and J.

Chapter 74 establishes seasonal wind patterns on a quarterly basis as it blows north, south, east and west. The law of the wind follows the circuits by seasons. Enoch stated in Chapter 76 that there are four corners of the earth, with seven major mountains and seven major rivers. The term "four corners of the earth" probably mean

north, south, east and west and Scriptures such as Revelation 7:1; 20:8; Job 37:3; 38:13; Isaiah 11:12 document its existence. The accuracy of Enoch's calendar has been discussed among astronomers throughout the ages establishing his genius among the greats in scientific revelation. Although God created the sun, moon and stars on the fourth day of creation, it was not until the seventh generation from Adam that Enoch recorded the revelation of their meaning.

### **The Teachings**

After Enoch introduced the calendar, he reported more visions to his son, Methuselah. Perhaps the most controversial is the sheep parable commonly called the *Animal Apocalypse*. This vision was a prophetic message of historical events that Enoch had before he married Edna, Methuselah's mother. Laurence believed this was another parable and the impetus of Jesus parable about the sheep that was recorded in the Gospel of John.<sup>98</sup>

In the parable, the sheep were rescued by the good Shepherd from hireling guardians and ferocious wolves. Laurence suggested that Jesus' parable helped his followers to better understand the true meaning of his statement in John 10:8 when he said, "All that ever came before me are thieves and robbers." Laurence maintained that this language was an obvious reference to the allegorical shepherds of Enoch.<sup>99</sup> The sheep in Enoch's vision represents Jacob and his twelve sons, commonly understood as Israel.

In Chapter 90, Enoch predicted the end of the age to occur after the resurrection of the Righteous One, earlier known as the Messiah or the Elect One. He began his eschatological timeframe from his generation which existed in the first week through the seventh part of the tenth week. During the final week, the first heaven will pass away, and a new heaven will appear. The heavens will be filled with glorious ones, commonly called in Christianity as glorified bodies.

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<sup>98</sup> Laurence, p. xviii.

<sup>99</sup> Ibid.



The *Book of Daniel* also discusses time periods measure by weeks that are not necessarily seven days. By using a week as one thousand years, the final judgment of society and a new heaven will occur in 6700 A.D. but using a week compared to 700 years, the conclusion of time will occur somewhere around 2500 A.D. This final vision concluded the writings of Enoch.

### **The Sermons of the Compilers**

Lika Miruhan, an Ethiopian Orthodox priest, believes all the writings in the *Book of Enoch* were written by Enoch himself<sup>100</sup> but I argue that the sermons were the work of a compiler during the Maccabean period. I narrated in a previous book,

“It is apparent that the beginning of this sermonic section is a description of the woes that will come to those who do evil; however, these woes do not begin until Chapter 93:6. Both Charles and Lawrence found it difficult to locate this portion of the *Book of Enoch*; however, when the book is divided into sections, then 92:19 through 92:21 create a perfect introduction to the fourth section.”<sup>101</sup>

It seems logical that the memoirs of Enoch would have ended when he announced the tenth week that began an eternity with God; hence, these two verses (92:19, 21) should be considered an introduction to the listing of woes.<sup>102</sup>

The sermons are filled with woes to those who do evil. Chapter 93 announces woes to the unrighteous who blaspheme. Chapter 94 record woes to sinners and those who mistreat their neighbors. Chapters 95 and 96 demean the rich and powerful because they oppressed God’s people. This sermon declares woe upon those who earn money in unrighteous ways. They are consistent with the woes pronounced by Jesus upon the Pharisees, Sadducees and hypocrites in Matthew 23.

Chapter 97 has a slightly different message. It addresses the obstinate, the slanderers, the godless and perverted. The writer

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<sup>100</sup> Miruhan. 2016.

<sup>101</sup> *The Living Enoch, Chapter By Chapter*, p. 111.

<sup>102</sup> *The Living Enoch*, p. 81.

assigned woe to gossipers, idolaters, and murderers, while Chapter 98 predicted woe upon those who afflict the righteous and speak evil. The final chapters in this section, Chapters 100 to 102, were designed by the compiler to conclude these sermons with a summary statement.

Four more chapters follow the Sermons of the Compilers and they seem to be out of place. These four chapters should probably be included in Enoch's writings, which were compiled by Methuselah, because of the common reference to the Most High that is frequently found in Enochian writings. It seems that these sermonic messages presented by the compiler were inserted at this juncture in order to follow the woes mentioned by Enoch in Chapter 92.

Chapter 105 is an obvious conclusion to Enoch's story and the last chapter in the book. Methuselah recorded the narrative about Noah's birth. In the story, Lamech asked his father Methuselah to pray to Enoch in order to learn why his child had a body that was white as snow and red as a blooming rose. The baby had long, white, wool like hair and his eyes were beautiful. Lamech was afraid that his newborn baby was born from the Nephilim genome. Enoch had already transcended into heaven, but he responded to Methuselah's prayer with advice that the baby would deliver the righteous people from the evil in the land.

Schodde pointed out that the *Book of Enoch* did not stand in high regard in Jewish literature as it did Christian literature;<sup>103</sup> however, he wrote, "A comparison of the statements found in the *Book of Jubilees* of the Ethiopic text could not have been made without an exact knowledge of the *Book of Enoch*."<sup>104</sup>

The eclectic content in Enoch has both naysayers and adherents. The stories are difficult to embrace because of the cautious reasoning of most liberal theologians as well as the nonreligious cultures of this generation. But they are more difficult to deny

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<sup>103</sup> Schodde, p. 3.

<sup>104</sup> Ibid. p. 4.

because Jesus and all of the other New Testament writers acknowledged and embraced them.

## CHAPTER FOUR

### NEW TESTAMENT QUOTES AND CONTENT

Having established that the extant copy of the *Book of Enoch* was written two to three hundred years prior to Jesus and the Christian movement, it seems consistent to say that the writers of the New Testament did not influence the author of the *1 Enoch*. Instead *1 Enoch* had a profound effect upon New Testament writers. This chapter will compare the content found in the *Book of Enoch* with New Testament Scriptures written by Jude, Peter, Paul, John, James, Luke and even quoted by Jesus himself.

These authors referenced *1 Enoch* in the same way that theologians today reference biblical text: for prophetic fulfillment, illustrative comparisons and supportive texts. Only Jude cited Enoch, probably because he used so much of Enoch's material and quoted him verbatim. Jude's short epistle has a single chapter, but it describes an apocalyptic event that had been preached four hundred years before Noah's flood. Josephus mentioned that the flood was even predicted by Adam, the first man.<sup>105</sup>

#### Quote Cited by Jude

In *1 Enoch* 1:2, the prophet predicted a devastation and cataclysmic event that would not occur in his generation but in a succeeding generation. He predicted that God would appear with His hosts and manifest heavenly strength to establish righteous judgment, which would terrify the Nephilim because of their unrighteous deeds. Enoch claimed that he was given an open vision of the heavens and the revelation of his vision came to him from angels. At the end of

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<sup>105</sup> Nimmo, p. 27.

the chapter, Enoch referenced the Lord's return with the famous verse that was quoted in Jude 2:1

“Behold, he comes with tens of thousands of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal (flesh) for everything, which the sinful and ungodly have done, and committed against him.”

It is impossible to understand Jude's Epistle without using *1 Enoch* to interpret it. Theologians must understand that Jude's mention of Enoch in Chapter 2:1 was not a causal reference to his book but the completion of a commentary about a certain judgment that would occur upon first century false teachers, as illustrated in times past.

After his introduction, Jude began his letter by explaining what he had previously written regarding their common salvation. He referenced the Enochian quote with an eschatological discussion about the false teachers who were invading the church. The subject of their teachings was not discussed only that they were receiving false dreams, just as Enoch predicted.

Jude declared that these teachers were ungodly men because they denied the Lordship of Jesus Christ and turned the grace of God into a license for evil. In verse 4, Jude compared these false teachers with the angels, who left their domain, and were marked for destruction long ago. It may be important to note in the KJV that in verse 4, Jude links θεοῦ, which means God, and δεσπότης, which means Master, suggesting that Jesus is our Lord God and Master, essentially designating Jesus as deity. He also asserted the deity of Jesus in verse 5 when he said that this same Lord (Jesus) was the one who led the Israelites from Egyptian bondage but later destroyed those who did not believe. Most translations interpret the statement as Lord leaving confusion as to who was responsible to lead the Jewish exodus. The original text stated that Jesus was responsible providing the reader a clear message of Jude's understanding of the Christ's deity. Unfortunately, translations often overlook the original because of doctrinal complications.

From verses 5 through 7, Jude reminded his readers of three previous events relating to judgment. The first example was the Israelites who failed to believe and were destroyed in the wilderness. Only Joshua and Caleb were the surviving adults. The second illustration referenced the angels of heaven who left their domain and were kept in chains of darkness awaiting their final judgment. This is

an obvious reference to the angels in the story of Enoch. According to the antediluvian prophet, Samyaza was the chief angel that was responsible for leading other angels to come to earth and sin against God. In 1 Enoch 10:15, 16, the prophet recorded Archangel Michael's assignment from God. The Lord said,

“Go and announce to Samyaza and to the others who were associated with women their judgement. Bind them for seventy generations underneath the earth, even to the day of judgment, and of consummation, until the judgment, which lasts forever. Then shall they be taken away into the lowest depths of the fire in torments, and in confinement shall they be shut up forever.”

Without question, Jude referenced Enoch's vision when he wrote in Jude 1:6, “The angels, which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.”

The third judgment came upon Sodom and Gomorrah and neighboring towns because men of the city wanted to have sex with angels. In this verse, Jude used the phrase, *σαρκὸς ἑτέρας*, literally translated as “other flesh” to denote the object of their affections. The older translations such as KJV, NKJV, NASB and BBE translate this as “strange flesh,” while NIV, ESV, and NRSV translate it as “sexual immorality.”

One common interpretation of “other flesh” is the homosexual behavior of the Sodomites; however, it is likely to indicate something else. If Jude had used *σαρκὸς ἄλλοις*, which means “another flesh” or one like himself, it would have been easily interpreted that their judgment was based upon homosexuality; however, since the phrase, *σαρκὸς ἑτέρας*, “other flesh” was used, he is likely referring to having sex with angels.

This also should be considered with Jude's use of the Greek word *ὡς*, which is found in verse 7 and translated “likewise.” This word links the two judgments mentioned. A literal rendering of the ideas is expressed by the activity of the angels who desired to have sex with women in Jared's day and the Sodomites who wanted to have sex with angels in Abraham and Lot's day. The linking factor of *ὡς* or “likewise” is that both judgments were based upon having sex with angels. My conclusion does not indicate that I condone homosexual behavior. It is however, not the best translation or interpretation of Jude 1:7.

In verse 8, Jude continued to elaborate on the story found in *1 Enoch* when he wrote, “Yet these men, as a result of their dreams, defile the flesh, reject authority and insult the glorious ones.” The phrase “insulting the glorious ones” is an obvious reference to the angels mentioned in Abraham and Lot’s day but is linked to the false prophets that Jude is writing about to the early church believers. It is apparent to me that Jude is quoting *1 Enoch* 97:8, who prophesied about these types of people. He recorded,

“They shall worship stones, and engrave golden, silver, and wooden images. They shall worship impure spirits, demons, and every idol, in temples but no help shall be obtained for them. Their hearts shall become impious through their folly, and their eyes be blinded with mental superstition. In their visionary dreams, they shall be impious and superstitious, lying about their actions, and worshipping a stone. Altogether shall they perish.”

If Jude was referring to the false teachers of his day, then he was using supportive commentary by *Enoch* to connect the dreams of the false teachers with the dreams mentioned in *1 Enoch* 97:8.

In verse 11 through 13, Jude also compared the false teachers with Cain, Balaam and Korah (whose stories were written in *Genesis*, *Numbers*, and *Exodus*) with these distractive false teachers. The phrase “Woe to them” in verse 11 can be tied back to the *1 Enoch* 96 and 97. At least thirteen times the phrase “Woe to you” was used in *1 Enoch* referencing these same people who will be judged. Following this statement about woe, Jude cites *1 Enoch* 2:9,

“Now *Enoch*, the seventh in descent beginning with Adam, even prophesied of them, saying, “Look! The Lord is coming with thousands and thousands of his holy ones, to execute judgment on all, and to convict every person of all their thoroughly ungodly deeds that they have committed, and of all the harsh words that ungodly sinners have spoken against him.”

The woes mentioned in *1 Enoch* can also be linked to the woes that Jesus pronounced in Matthew 11 and Luke 6, 10, 11. And while Jesus could have been pronouncing judgment in the same fashion as the Old Testament prophets Ezekiel, Isaiah, Jeremiah, Habakkuk and Zephaniah, it is likely that all of these prophets announced these judgments based upon a common source, namely *1 Enoch*. The other argument would be that the compilers of the fourth century wrote the woes based upon prophetic literature. In my opinion, the compiler wrote the many homiletic woes, similar to *Enoch*’s memoirs.

Jude concluded his epistle by encouraging the people to pray in the Holy Spirit and have mercy upon those who waver. He said in verse 22 and 23, “Have compassion on some, be fearful for others and save them by snatching them out of the fire; hating even the clothes stained by the flesh.” Jude was not an original disciple of Jesus; therefore, he wasn’t appointed to be one of the twelve apostles. At the same time, he was the brother of Jesus, which gave him status in the early church. From the writings of Peter, Paul, James and the gospel writers who recorded Jesus’ quotes from *1 Enoch*, one cannot deny that they all had read or knew about the *Book of Enoch*. It is abundantly clear that Jude recognized Enoch’s prophecy as sacred and compared the false teachers in his day with those referenced in *1 Enoch*.

### Content quoted by Peter

Merrill Tenney wrote, “A comparison of the *Epistle of Jude* with *2 Peter* will convince any reader that some connection existed between them.”<sup>106</sup> Tenney’s reference was to Jude 6 and *2 Peter* 2:4. In these verses, both Peter and Jude used three examples to compare the false prophets in their day with the evil that had previously existed. They both described the outrage at Gomorrah with a similar rebellion that occurred during Enoch’s time. Peter wrote, “God spared not the angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment.”

Tenney suggested four ways to explain the similarities between Jude and Peter. First, Peter could have copied his information from Jude. Second, Jude could have copied Peter’s content but organized it differently. Third, there is no relationship except they addressed people facing the same situation. Last, both Jude and Peter paraphrased from an independent source.<sup>107</sup> Tenney argued that the fourth point was not likely; however, he must not have read *1 Enoch*. It is obvious that Enoch’s prophecy was the common unknown source that Peter and Jude copied.

In *1 Peter* 4:18, a common saying is made that compares the righteous with the unrighteous. Peter asked, “And if the righteous are barely saved, what will become of the ungodly and sinners?” This

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<sup>106</sup> Tenney, p. 370-371.

<sup>107</sup> Ibid.



verse seemed to be extracted from 1 Enoch 38:2, “Where will the habitation of sinners be . . . who have rejected the Lord of spirits? It would have been better for them, had they never been born.”

Peter’s predictive writings were not original. In other words, he was not offering a new prophecy. Instead, he was prophesying previous predictions and clearly used Enoch as the source of his writing. Peter extracted three textual references from *1 Enoch* to build a case of future destruction and restoration of God’s kingdom. First, his comment about a new heaven and new earth, seems to be extracted from I Enoch 45:4, which records,

“In that day I will cause my Elect One to dwell in the midst of them. I will change the face of the heaven; I will bless it and illuminate it forever; I will also change the face of the earth; I will bless it and cause those whom I have chosen to dwell upon it.”

The second verse extracted was 1 Enoch 92:17, which recorded, “The former heaven shall depart and pass away, a new heaven shall appear.” The third verse in 1 Enoch 1:6 describes the event, “The lofty mountains shall be troubled, and the exalted hills depressed, melting like a honeycomb in the flame. The earth shall be immersed, and all things which are in it perish.”

These three verses support the notion that Peter had read and copied them when he wrote, “2 Peter 3:10-13,

“But the day of the Lord will come like a thief; when it comes, the heavens will disappear with a horrific noise, and the celestial bodies will melt away in a blaze, and the earth and every deed done on it will be laid bare. Since all these things are to melt away in this manner, what sort of people must we be, conducting our lives in holiness and godliness, while waiting for and hastening the coming of the day of God? Because of this day, the heavens will be burned up and dissolve, and the celestial bodies will melt away in a blaze! But, according to his promise, we are waiting for new heavens and a new earth, in which righteousness truly resides.”

Some may question the source to be from Isaiah because he prophesied for Yahweh in Isaiah 65:17, “For look, I am ready to create new heavens and a new earth! The former ones will not be remembered; no one will think about them anymore.”

It is important to note that not all prophecies are the same. Some come through dreams and visions; others come through an

intuitive word; some may come through inspiration while a person is speaking. Isaiah wrote this prophecy as he envisioned the future of God's chosen people. His message was written in such a way that the people understood and expected a future "new heavens and new earth." Isaiah merely told them that Yahweh was ready to do it; suggesting even that the Jews in Isaiah's time were familiar with the *Book of Enoch*. The eschatological prophecies of Isaiah, which will be discussed in another chapter, appear to have been taken from the Enoch's writings.

### **Content quoted by Paul**

Apostle Paul wrote thirteen or fourteen New Testament epistles depending upon whether one believes he wrote the *Book of Hebrews*. John wrote one gospel about the life of Jesus, three short epistles to unify the church in love, and one apocalyptic vision about the Revelation of Jesus Christ. Peter wrote two epistles, while James and Jude wrote an epistle each. Luke wrote one gospel plus the *Acts of the Apostles*. Other than these writers, Matthew and John Mark were the only other authors of the canonical New Testament.

Although the whole New Testament is about Jesus and the four gospels record his message, Paul had the most influence of all New Testament authors and there were many statements and comments made that support the notion that Paul was familiar with the *Book of Enoch*. At least nine verses in the Enoch's writings were also used in Paul's epistles.

The first comes from 1 Enoch 96 "Now will I point out a mystery. Many sinners shall turn and transgress against the word of uprightness. They shall speak evil things; they shall utter falsehood." Paul wrote to his young protégé in I Timothy 4:12, "The Spirit expresses, that in later times some shall fall away from the faith, . . . through the hypocrisy of men that speak lies." Paul confirmed that Enoch's message was true and even claimed the Spirit of God spoke through his writings.

In I Enoch 48, it is written, "He has preserved the lot of the righteous, because they have hated and rejected this world of iniquity and have detested all its works and ways in the name of the Lord of spirits." Paul told the Galatian church in Galatians 1:4, "Who (Jesus) gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father," once again confirming Enoch's text but outlined the method used to do it.

Another common expression used by Paul is found in 1 Enoch 62:11, "In his judgments he pays no respect to persons." Paul said the same statement in Romans 2:11, "For there is no respect of persons with God." Also, 1 Enoch 19:2 states, "So that they sacrifice to devils as to gods." Likewise, Paul told the Corinthian church in 1 Corinthians 10:20. "The things, which the Gentiles sacrifice, they sacrifice to devils, and not to God." While these sayings may have been common among the people of the first century, they were not common when Enoch wrote them. One other such quote is noted. Paul said in Philippians 2:10 and Romans 14:11, "It is written, 'As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.'" This was a direct quote from Isaiah 45:23 but this was first mentioned in 1 Enoch 48:5.

Paul had a supernatural encounter in the third heaven similar to Enoch's. He referenced his "out of body" experience, in 2 Corinthians 12:2-4 when he wrote, "I knew a man in Christ ... caught up to the third heaven . . . whether in the body or out of the body I cannot tell; God knows." He was caught up into paradise and heard unspeakable words, which he said were not lawful for a man to utter.

Enoch reported in 1 Enoch 39: 3, 4, 7,

"A cloud then snatched me up. . . placing me at the extremity of the heavens. There I saw another vision. I saw the habitations and couches of the saints . . . with the angels . . . under the wings of the Lord of spirits. All the holy and the elect sung before him, in appearance like a blaze of fire, their mouths being full of blessings and their lips glorifying the name of the Lord of spirits."

On another occasion, both Enoch and Paul mentioned the treasures that are hidden in Jesus. Similarly, 1 Enoch 46:2 records, "This is the Son of man. . . who will reveal all the treasures of that which is concealed." Paul stated the same thing when referencing Jesus in Colossians 2:3. He wrote, "In whom are hid all the treasures of wisdom and knowledge."

The first century church seemed to have a greater understanding of the spirit realm and the various spirits and angels that exist. Perhaps Enoch's message influenced their understanding. Both Paul and Enoch identified one of the categories of angels. 1 Enoch 60:13 mentioned a category called "powers" stating, "All the angels of power." Paul also referenced this category of evil angels in Ephesians 6:12 when he wrote, "We wrestle not against flesh and blood but against principalities and powers."

He also used the same term in 2 Thessalonians 1:7, to reference good angels who were powers. Most translations, including the KJV and NKJV, interpret the original Greek ἀγγέλων δυνάμεως αὐτοῦ as mighty angels. Only the BBE translate the original Greek text as angels of power, which is an angelic group that manifests the spiritual into the physical. They have the power to produce miracles commonly called signs and wonders.

Paul continued his prophecy to the Thessalonians describing how Jesus would reveal himself. In Verse 8 and 9 he wrote,

“With flaming fire he will mete out punishment on those who do not know God and do not obey the gospel of our Lord Jesus. They will undergo the penalty of eternal destruction, away from the presence of the Lord and from the glory of his strength.”

This judgment was first written by the Old Testament prophet in 1 Enoch 56:4-9,

“The word of his mouth shall destroy all sinners, and all the ungodly who shall perish at his presence.”

This also compares to Paul’s text in 2 Thessalonians 2:8 about the lawless Antichrist operating with Satanic powers, whom the Lord shall consume with the Spirit of his mouth.

I will discuss the term “Godhead” in a later chapter as it relates to the Trinitarian Messiahship and Deity of Jesus, but it should be briefly mentioned here because Paul used this term and concept on three separate occasions: Acts 17: 29, Romans 1:20 and Colossians 2:9.

Enoch first used this term in I Enoch 1:8, when he wrote, “Then shall all belong to God, be happy and blessed, and the splendor of the Godhead shall illuminate them.” Although the term Godhead was used only once in *1 Enoch*, a description of the Trinitarian Godhead is identified in 1 Enoch 48. The Old Testament does not specifically mention the Godhead, so Paul must have gained the understanding from non-canonical texts, possibly the *Book of Enoch*.

The Old Testament prophets used a common phrase to describe the trouble that the people of Israel would experience. The intensity of their pain was compared to the labor pains of a woman giving birth. Prophets Isaiah, Jeremiah, Hosea and others talked

about “trouble coming as a woman in travail.” Even Paul made the same assertion in 1 Thessalonians 5:3 when he wrote, “Then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape.” This phrase was first written in I Enoch 61:7, “Trouble shall come upon them, as upon a woman in travail. One portion of them shall look upon another; they shall be astonished and shall abase their countenances; and trouble shall seize them, when they shall behold this Son of woman sitting upon the throne of His glory.”

On more than twelve separate occasions, Paul made statements as if he quoted from the *Book of Enoch*. He was the most influential writer of the New Testament and was greatly influenced by Old Testament prophets, but he was also influenced by the prophet who did not die. Enoch walked with God and suddenly he was not because God took him.

### Content quoted by Jesus

The entire Bible is about Jesus. He said in Luke 24:44, “These are the words which I spoke to you while I was still with you, that all things must be fulfilled, which were written in the Law of Moses and the Prophets and the Psalms, concerning me.” The Christology found in the Old Testament is critical to understanding Jesus’ words and statements in the New Testament. Not all of his recorded New Testament words were original statements. Over seventeen times in the New Testament, Jesus said things that were first written by Old Testament Prophets including Enoch. Appendix G lists the quotes of Jesus that compare to texts found in the *Book of Enoch*.

One example is found in Jesus’s Sermon on the Mount. Matthew 5:5 documented his words, “Blessed are the meek for they shall inherit the earth.” That was a direct quote from David’s Psalm 37:9 which state, “For evildoers shall be cut off but those who wait on Yahweh, they will inherit the earth.” David’s song appeared to be inspired by the writings of Enoch in his message to the fallen angels. The prophet predicted in 1 Enoch 6:7-10,

“In those days shall you resign your peace with the eternal maledictions of all the righteous, and sinners shall perpetually execrate you; Shall execrate you with the ungodly. The elect shall possess light, joy, and peace; and they shall inherit the earth. But you, ye unholy, shall be accursed.”

Enoch journaled what he saw on a unique tour of the spiritual world. In 1 Enoch 48:1-7, he wrote,

“In that place, I beheld a fountain of righteousness which never failed, encircled by many springs of wisdom. Of these, all the thirsty drank and were filled with wisdom, having their habitation with the righteous, the elect, and the holy.”

Jesus certainly understood what Enoch wrote about and even told the Samaritan woman in John 4:14.

“But whosoever drinks of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.” John also saw it in his vision and recorded Jesus’ words in Revelation 21:6, “I will give the fountain of the water of life freely to him who thirsts.”

Enoch received a revelation that was passed down through the ages. Although it was not recorded in the canonical Old Testament texts, it was revealed in 1 Enoch 15:6; 50:4; Wisdom 5:5; 2 Baruch 51:10. Enoch stated in 1 Enoch 50:4-5,

“In those days the mountains shall skip like rams, and the hills shall leap like young sheep satiated with milk; and all the righteous shall become angels in heaven. Their countenance shall be bright with joy; for in those days shall the Elect One be exalted. The earth shall rejoice; the righteous shall inhabit it, and the elect possess it.”

The phrase, “mountains shall skip like rams, and the hills shall leap like young sheep satiated with milk” is found in Psalm 114:4-6, Psalm 29:6 and Malachi 4:2, but the second portion stating that the righteous would become angels in heaven was not included in the songs or prophetic word.

In the New Testament, there was an occasion when Jesus was challenged by the Sadducees about his stance on the resurrection. After offering a hypothetical legal question about a woman marrying seven brothers, Jesus responded in Matthew 22:30 and Mark 12:25 by saying,

“You are mistaken because you do not know the Scriptures or the power of God. For in the resurrection, they are as angels of God in heaven who neither marry or are given in marriage.”

Also, Matthew 13:43 references the time of glorification and matches 1 Enoch 50:5, “Then shall the righteous shine as the sun in the kingdom of their Father.”

Not only did Jesus quote from the memoirs of Enoch and Noah, he also quoted words the things that were written by the compilers. Acknowledging their contribution was prophetic, Jesus quoted from the *Book of Enoch* when he gave the Sermon on the Mount. Luke 6:24 records, “Woe unto you that are rich! for ye have received your consolation.” The same message of doom was preached earlier in Enoch 93:7, “Those, too, who acquire gold and silver, shall justly and suddenly perish. Woe to you who are rich, for in your riches have you trusted; but from your riches you shall be removed.”

Jesus had much to say about people who trusted in their own wealth instead of seeking God’s kingdom first. Luke 7 records a parable about a rich man, whose barns were full, and he wanted to tear down those barns and build bigger ones. The man was met with a rebuke. Jesus said, “Thy fool, this night your soul will be required of you.” Could it be possible that this parable referenced Enoch 96:6, 7, 25 when the compilers predicted, “Woe unto you, sinners, who say, ‘We are rich, possess wealth, and have acquired everything that we can desire. Now then, we will do whatsoever we are disposed to do; for we have amassed silver; our barns are full.’” The prophet also declared, “They shall surely die suddenly.”

Jesus’ message about ascribing honor to his followers was written in Matthew 19:28, “You shall sit upon twelve thrones, judging the twelve tribes of Israel.” Compare the words of Jesus with 1 Enoch 105:26. “And I will place each of them on a throne of glory, of glory peculiarly his own.”

Both Jesus and Enoch referenced those sinners who reject the Lord. Jesus referred to Judas in Matthew 26:24, when he said, “Woe unto that man through whom the Son of man is betrayed! It would be good for that man if he had not been born.” 1 Enoch 38:2 wrote a similar statement, “Where will the habitation of sinners be . . . who have rejected the Lord of spirits. It would have been better for them, had they never been born.”

The New Testament reports very little about the regions of the dead; however, Jesus told a parable about Lazarus and a rich man in Luke 16 that describe a great gulf dividing certain areas in Hades. Christians believe that Jesus visited that place between his crucifixion and resurrection. Hades was created as a holding place for people

until the time of his appearance. In 1 Enoch 22:10,12, the Archangel Raphael escorted Enoch through these regions and showed him the souls, which were separated by the chasm.

The prophecies of Jesus also seem to parallel Enoch's. 1 Enoch 76 mentioned that in the end times, "the years shall be shortened" reflecting on the disruption of the celestial luminaries and 1 Enoch 10 states "their days will be shortened" addressing the lifespan of the Nephilim. Likewise, Jesus used the same terminology in Matthew 24:22 connecting both statements. He said, "And except those days should be shortened, there should no flesh be saved."

Although Jesus did not credit Enoch with the concept of shortened days at the end of time, Barnabas did so in his epistle. Barnabas 4:3 cites, "The last offense is at hand and just as Enoch said in Scripture, 'The Master has shortened the days and seasons so His beloved will quickly come to his inheritance.'"<sup>108</sup>

Both Enoch and Jesus mentioned that those who oppose the Son of man would mourn when they saw him sitting upon the throne of his glory. Christ's prophecy in Matthew 24:30 compares with 1 Enoch 61:9, "And trouble shall seize them when they shall behold this Son of woman sitting upon the throne of his glory."

Enoch and Jesus also describe hell. 1 Enoch 66:5-8 states, "I beheld that valley in which . . . arose a strong smell of Sulphur, which became mixed with the waters; and the valley of the angels, who had been guilty of seduction, burned underneath its soil. Through that valley also rivers of fire were flowing, to which the angels shall be condemned, who seduced the inhabitants of the earth."

Comparatively, Jesus said in Matthew 13:42, "And shall cast them into a furnace of fire." Also Matthew 25:41 recorded Jesus when he said, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Revelation 20:10 makes a similar statement, "And the devil that deceived them was cast into the lake of fire and brimstone."

Lumpkin pointed out that the *Book of Enoch* greatly influenced New Testament writings and compared some of Jesus' statements with Enoch's.<sup>109</sup> When Jesus was approached by a rich young ruler

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<sup>108</sup> *The Living Barnabas*, p. 60.

<sup>109</sup> Lumpkin, 12-14.



and was asked, “What shall I do that I may have eternal life?” Jesus responded by quoting the law, “Do not murder, steal or perjure yourself, honor your parents and love your neighbor as yourself.” The whole concept of eternal life of which the ruler asked was first mentioned in 1 Enoch 37:3 when Noah said, “He had received wisdom of the future by the Lord of Spirits, by whom the lot of eternal life had been given.” Three chapters later in 40:9, the angel introduced Noah to the archangels and informed him that Phanuel was set over repentance and those who hope to inherit eternal life.

God began creation in Genesis 1:3 by saying, “Let there be light.!” The concept of light is both physical and spiritual. Physical light is seen with physical eyes but spiritual light is used to describe good as opposed to darkness, that describes evil. Jesus told his followers in John 12:36 that they should walk in the light so they could be called “sons of light.” In 1 Enoch 108:11, the author wrote, “And now I will summon the spirits of the good who belong to the generation of light.”

Elizabeth Clare Prophet asserted that Jesus words in John 14:2 were strikingly similar to a statement in *1 Enoch*. John wrote, “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.” Prophet believed that 1 Enoch 39:4 was the text mentioned by Jesus. It reads, “I saw the habitations and couches of the saints. There my eyes beheld their habitations with the angels, and their couches with the holy ones.”<sup>110</sup> Whether or not Jesus quoted from Enoch is not relative, the fact that Jesus confirmed what Enoch saw on his heavenly tour is vitally significant to validating the book itself. The other textual comparisons between the words of Jesus and the writings of Enoch add to that validation.

H. H. Rowley pointed out that the title, Son of Man, given to Enoch was the same title by which Jesus referred himself. Rowley cited 1 Enoch 70:17, “Then the angel came to me and with his voice saluted me, saying, ‘Thou are the Son of Man, who is born for righteousness, and righteousness has rested on thee.’” Later, 1 Enoch 48:3 assigned that same title to the second person of the Godhead. Since Rowley’s doctrine prevents him from embracing the deity of Jesus, he asserts that Enoch was the pre-incarnate Christ.<sup>111</sup>

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<sup>110</sup> Prophet, p. 17.

<sup>111</sup> Ibid. p. 19.

Laurence, on the other hand, translated the phrase “offspring of man” to distinguish the difference between Enoch and Jesus. It is apparent to me that Rowley’s notion that Jesus and Enoch are one and the same is incongruent with the rest of *1 Enoch*. However, Rowley’s argument is similar to the fictional *2 Enoch* narrative that implicates similar concepts and was written in the second century A.D. If Rowley’s assessment is correct, then Ezekiel must also be Jesus because God called Ezekiel “Son of Man” at least eighty-eight times in his prophetic writings. Also, Noah was called “son of man” in *1 Enoch* 58:11. Would that make him “re-incarnated” Jesus also? I think not.

### Content quoted by John

Schodde asserted that the *Book of Revelation* was an evangelical plagiarism and suggested the author of the *Apocalypse of John* adapted the visions of Enoch to Christianity with modifications. By doing so, he suggested that readers miss the sublime simplicity of the great master of apocalyptic prediction, who prophesied in the name of the patriarch.<sup>112</sup> His opinion does have merit since at least twelve quotes were made from the vision of Enoch into the vision of John.

Another explanation is quite plausible. Could it be possible that both John and Enoch had the same vision about heaven and God’s judgment at the end of time? Although, this may seem unlikely, when reading Ezekiel’s vision, one may realize that all three prophets had the same vision, but at different times in history. Appendix H shows the comparison of Enoch’s writings with the *Apocalypse of John*.

There are some obvious parallels that cannot be explained except that the author of the *Apocalypse of John* was resourcefully familiar with the *Book of Enoch*. In both *1 Enoch* 14:1 and *Revelation* 4:1-5 both visionaries are snatched up into another realm where they experienced another vision. They also referred to God in similar terms such as “King of kings” and “Lord of lords.” Both are found in *1 Enoch* 9:3-4 and *Revelation* 17:14; 19:16. And while one may claim that these supreme and unrivaled terms along with “God of gods” are Old Testament expressions, these superlative phrases were first found in the *Book of Enoch*. It is also possible that they experienced similar

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<sup>112</sup> Schodde, p. 35.

visions and John possibly used expressions common to Old Testament literature.

The spiritual Tree of Life found in the Garden of Eden is mentioned three times in the John's vision. In Revelation 2:7, he recorded that Jesus gives fruit from this tree to those who overcome. Later in the vision, Revelation 22:2, John mentioned that this tree constantly yields fruit, which heals people. Also, in Revelation 22:14, he ascribed blessings and rights to those who eat from this tree to those who keep his commandments.

This tree is also briefly mentioned in Genesis 2:9 and 3:24 without any understanding of what the tree is. Solomon referred to the tree in Proverbs 3:18; 11:30; 13:12 and 15:4 but in 1 Enoch 26:11, 10, the prophet informs the reader that the everlasting King prepared this tree for the saints. He formed it and declared that he would give it to them. He said the sweet fragrance of this tree would enter into their bones and give them long life, which is the idea portrayed in John's vision.

Josephus stated that Adam was the first to predict two earthly destructions, first by water and finally by fire. If that was the case, seven generations later, Enoch heralded Adam's prophecy and supplemented it by announcing the following in I Enoch 10:15, 16:

“To Michael also, the Lord said, ‘Go and announce his crime to Samyaza and to the others who are with him who have been associated with women. Bind them for seventy generations underneath the earth, even to the day of judgment, and of consummation, until the judgment, which shall last forever, be completed. Then shall they be taken away into the lowest depths of the fire in torments, and in confinement shall they be shut up forever.’”

In John's vision, he saw the event as if it already happened. He wrote in Revelation 20:10, “The devil that deceived them was cast into the lake of fire and brimstone and shall be tormented day and night forever.” Prior to this event, both 1 Enoch 85:2 and Revelation 9:1 mention a single star that fell from heaven. Enoch's writings identified stars as angels. And during Enoch's tour of the spirit realm in 1 Enoch 21:56, he wrote,

“I beheld columns of fire struggling together to the end of the abyss, and deep was their descent. But neither its measurement nor magnitude was I able to discover. . . . Uriel, one of the holy angels. . . . said, ‘This is the prison of the angels, and here are they kept forever.’”

In Revelation 20:1-3, John gave a similar statement,

“And I saw an angel come down from heaven, having the key of the bottomless pit (abyss) and a great chain in his hand. And he laid hold on the devil and . . . cast him into the bottomless pit, and shut it, and sealed it over him.”

Both Enoch and John also describe a throne. I Enoch 47:3 states, “He sat upon the throne of his glory, while the book of the living was opened in his presence, and while all the powers which were above the heavens stood around and before him.” John wrote in Revelation 20:11-13, “I saw a great white throne, and him that sat on it, . . . and I saw the dead, small and great, standing before the throne; and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things what were written in the books, according to their works.”

The terminology in Enoch and Revelation is strikingly similar. I Enoch 1 states, “In those days shall the earth deliver up from her womb, and hell deliver up from hers,” while Revelation 20:15 records, “And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them.” I Enoch 54 also states, “In those days shall the mouth of hell be opened into which they shall be immersed; hell shall destroy and swallow up sinners from the face of the elect.”

Enoch and John also used phrases that were uniquely common to describe the multitude of angels. Enoch 51:1, records

“After this I beheld thousands of thousands, and ten thousand times ten thousand, and an infinite number of people, standing before the Lord of Spirits.”

John wrote in Revelation 5:11,

“I beheld, and I heard the voice of many angels around about the throne, . . . and the number of them was ten thousand times ten thousand, and thousands of thousands.”

As mentioned in a previous section comparing Peter’s writing with Enoch, it was stated in 1 Enoch 92:17, “The former heaven shall depart and pass away, a new heaven shall appear.” Revelation 22:1 makes the same statement. “I saw a new heaven and a new earth, for the first heaven and the first earth were passed away.”

In John 14:2, the apostle wrote the words of Jesus, "In my father's house are many habitations." In Revelation 7:15 he wrote, "He that sat on the throne shall dwell among them." In 1 Enoch 45:3, Jesus is referenced as the Elect One who will sit upon a throne of glory and shall choose the believers conditions and countless habitations."

These remarkable statements that are common to both John and Enoch require an explanation. As stated before, both John and Enoch could have had experienced the same vision but that doesn't explain the terminology that is so remarkably similar. A second possibility would be a third independent source, by which both Enoch and John copied their material. This seems highly unlikely since the time period between their writing extends more than 3,000 years and no other documents have been discovered to where this idea would be acceptable. A third idea that Enoch copied his material from John is impossible because Enoch lived first. The only option left is that the writer of *Revelation* copied some of its content from the *Book of Enoch*, which explains how he saw a similar vision that Enoch saw and worded it with similar phrases.

### **Content Quoted By Other New Testament Authors**

The visions found in the *Book of Enoch* and the verbiage written within was known and mentioned by all the New Testament authors. Jesus' quotes of Enoch were written by *Matthew*, *Mark*, *Luke*, *John*, and in *Revelation*. Paul referenced and promoted many concepts that were found in the *Book of Enoch*. Jude quoted and referenced Enoch in his one-chapter epistle and II Peter 3 was obviously written from the Enoch script.

There were two more New Testament authors not mentioned: James and the writer of the *Book of Hebrews*. Consistent with the other authors, they too seemed familiar with the vision and prophecy of Enoch. The Lord's brother wrote in James 5:1, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." This sounds similar to 1 Enoch 93:7, "Those, too, who acquire gold and silver, shall justly and suddenly perish. Woe to you who are rich, for in your riches have you trusted; but from your riches you shall be removed."

The writer of Hebrews also had comparable texts. Hebrews 4:13 states, "Neither is there any creature that is not manifest in his sight but all things are naked and opened unto the eyes of him with whom we must give account." 1 Enoch 9:4 records, "You have made

all things; you possess power over all things and all things are open and manifest before you. In fact, you see everything, and nothing is concealed from you.”

The Scripture comparisons in this section provides overwhelming evidence that the New Testament was influenced by the writings found in the *Book of Enoch*. These comparative Scriptures reveal that every author either quoted or referred to Enoch’s writings; however, many of the texts mentioned were also Scriptures that were tied to the Old Testament. One might question, “How do we know that the New Testament authors were quoting from Enoch and not the Old Testament?”

While it is true that these New Testament writers quoted from the Old Testament and often times mentioned the prophet whom they quoted, it is also true that the content of these Old Testament prophetic writers was influenced by Enoch’s prophecies. Both Jesus and Barnabas labeled some of their Enochian quotes as Scripture, but this will be discussed at length in Chapter Six, “The Canonistic Value of the *Book of Enoch*.”

Sufficient to assert, *1 Enoch* strongly influenced New Testament literature, but an investigation of Old Testament terminology will show that Enoch and Noah not only influenced New Testament authorship but Old Testament writing as well. Laurence placed great value and significance to the support of Scripture when he wrote,

“This I apprehend to be peculiarly the case of the *Book of Enoch*, which, as having been manifestly written before the doctrines of Christianity were promulgated to the world, must afford us, when it refers to the nature and character of the Messiah, as it repeatedly does so refer, credible proof of what were the Jewish opinions upon those points before the birth of Christ; and consequently before the possible predominance of the Christian creed.”<sup>113</sup>

I wholehearted agree with Laurence. There can be no debate about Enoch’s influence among those scholars who believe the *Book of Enoch* was written prior to the Christian movement. The eschatological books found at Qumran informed the scholastic community that the Jewish belief in the appearance of a soon coming

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<sup>113</sup> Laurence, p. xv.

Messiah paved a path of distinction for the acceptance of a Divine Messiah. The content in the *Book of Enoch* solidified that belief.

Isaiah predicted the birth of a child to a Jewish virgin maiden. Mary and Joseph's claim singled them out as the family of the Chosen Elect One. Although Jesus notably had no earthly father, he called himself the Son of Man, not to prove his humanity but to declare the validity and efficacy of the *Book of Enoch*. The miracles, healings, and message of Jesus gathered the crowds and drew attention to his divine nature. And his crucifixion and resurrection validated his claims to be the Son of God.

The forty days of ongoing conversations with Jesus about the kingdom of God, gave impetus to his twelve apostles. They gathered with five hundred followers and watched Jesus ascend into heaven. They met with over a hundred closely knit disciples to enjoy the Feast of Pentecost. It was there that the Holy Spirit descended and empowered them with authority to turn the world upside down. Thus they did.

## CHAPTER FIVE

### OLD TESTAMENT CONCEPTS

The religion of Judaism was recorded in the Old Testament but there are various terms and phrases found in *1 Enoch* that link the Old Testament with the New Testament. These include: Nephilim, day of the Lord's judgment, new heavens and earth, windows and gates of heaven and finally, angels and archangels.

Included in Enoch's eschatological treatise that describe the day of the Lord's judgment, are topics like man's deeds are written in heaven, one day of the Lord is as a thousand years, a future tribulation period, the Lord's return to Sinai, and the final meltdown and destruction of heaven and earth. This chapter will discuss these Old Testament terms to explain how it was influenced by the *Book of Enoch*.

#### Nephilim

Rob Skiba, a graduate of Hollywood Film Institute, is an award-winning documentary film-maker, entrepreneur, published author, artist and motivational coach. His book, *Archon Invasion: The Rise, Fall and Return of the Nephilim* is one of many books written that predict an end of age experience similar to the events that occurred just prior to the global flood, during the lifetime of Noah.

Dennis Lindsay is a Creation Science teacher and President of Christ For The Nations, which is an international mission organization and Bible School. He wrote *Giants, Fallen Angels and the Return of the Nephilim*. The motivation for writing these books are different but the content has similarities. Lindsay posited that the prophecy of Daniel 2:31-45 describes an end-time generation when Nephilim will overwhelm society and face the judgment of God at Christ's return. He suggested that the last generation will be a mixture



or mingling of iron and clay, represented by the mingling of man's seed with mechanical creatures, which is seen today by merging biology with machines.<sup>114</sup>

Movies, documentaries, comic books and the mainstream media create superhero characters with superhuman strength, special powers and psychic abilities that may be preparing society to accept such an event mentioned by Skiba and Lindsay. Skiba wrote his book to expose, what he calls a Fallen Angel/Nephilim agenda that is actively at work in the earth today.<sup>115</sup>

The word Hebrew word, Nephilim, means "fallen ones" or "to cause to fall" and was first found in Genesis 6:4, "There were giants (Nephilim) in those days; and also after that, when the sons of God came in unto the daughters of men, and they bore children to them, the same became mighty men, which were of old, men of renown." The common translation of Nephilim is "giants" but there are other places in Scripture where a different Hebrew word is used. They include Rapha'im, found in 1 Chronicles 20:4, 6, 8, and Raphah, found in 2 Samuel 21:16, 18, 20, 22. These were descendants of the Nephilim order. These giants were among other giants found throughout Old Testament writings. Besides the Bible, there are three extra-biblical texts that record the same story that compares with Genesis 6:4. They books include: *Book of Jasher*, *Jubilees*, and *1 Enoch*.

The story in *1 Enoch* is about the sons of God, who were angels, that Enoch called Watchers. These angels came to earth on Mount Hermon to produce children with female humans. The offspring of this union created giants who were killed in the flood. The spirits of the giants were assigned to earth as terrestrial spirits.

There are two theories that address the fact that more giants were found on the earth after flood. One theory espoused by Dr. I. D. E. Thomas in *The Omega Conspiracy*, suggests there were multiple incursions and more angels came to earth after the fall.<sup>116</sup> Skiba promotes a single incursion theory stating that the fallen angels only came to earth one time and any mention of Nephilim after the flood

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<sup>114</sup> Lindsay, p. 229-230.

<sup>115</sup> Skiba, p.17.

<sup>116</sup> Ibid, p. 44-45

was caused by genetics and the passing of Nephilim DNA through the bloodline. He theorized that Noah's three daughters-in-law were genetically tainted with the DNA of Nephilim causing Canaan, Ham's son, to have Nephilim DNA, which resulted in the continual birth of giants. Skiba does not focus on a single race of giants but asserts Caucasian giants descended through the lineage of Japheth.

Another event that mentions Nephilim in the Bible is found in Numbers 13:33. These giants were seen by the Israeli spies on a reconnaissance mission for Joshua. Giants were identified as the sons of Anak, also called Anakims in Deuteronomy 2:11; however, the Moabites called them Emims and in Deuteronomy 2:20, the Ammonites called them Zamzummins. Earlier, Abraham encountered these same giants in Genesis 14, when he heard that his nephew Lot and his family had been captured.

The battles that Joshua fought one year before entering the Promised Land were against giants. These included Og, king of Bashan, and another Amorite giant named Sihon (Deuteronomy 3:22-30). Moses wrote in Numbers 13:27-29 that the descendants of the giant Anak included the families of the Amalekites, Hittites, Jebusites, Amorites and Canaanites all living in various places in the Middle East, These Canaanites were direct descendants of Ham so, Skiba's theory has merit.

Another giant found in that area surfaced after Israel became a kingdom. Goliath was a Philistine giant from the land of Gath, who challenged the army of Israel. David identified him as an uncircumcised Philistine and later killed him and then cut off his head before burying it in Jerusalem. The term "uncircumcised Philistine" reveals the Jewish understanding in that day that the children of Nephilim were cursed by God while the Israelites were blessed. These blessings and curses were contingent upon male circumcision. The purpose of circumcision was to remind the Israelites of their covenant with God and his intention to eradicate the DNA of the Nephilim who sought to deface the image of God. Some may denounce the doctrine of the Nephilim resulting from the mixture of

human blood with fallen angels but Skiba contends it is the very issue that past, present and future generations face.<sup>117</sup>

It is apparent to me that God intentionally created man in His own image, and it was His desire that man's DNA remain pure. That is why He required Israel to only marry among their tribes and not outside the Israeli nation. In Malachi 2:14-16, the prophet told the Levites that God wanted a godly offspring and that is why He created man and woman to be a single unit as a remnant of the Spirit.

Malachi suggested that monogamous relationships ending in divorce were motivated by a divisive spirit. When the relationship is breached the couple becomes divided. This division happens because one or both partners listen to the wrong spirit. That is why Malachi repeatedly told the Levites, "Take heed to your spirit to not allow a spirit of division and treachery to misguide you towards an impure offspring."

Skiba wrote,

"It is my belief that this issue of not mixing seed was the whole purpose of circumcision. A covenant is always sealed in blood. Circumcision is a blood covenant, made in the 'dispenser of seed' as a permanent reminder to stay pure."<sup>118</sup>

He pointed out that Judah violated the meaning of covenant and married a Canaanite woman who gave him three children, Er, Onan and Shelah. Skiba suggested that Er was considered wicked because of Nephilim DNA, but God was angry at Onan because he refused to impregnate Tamar in behalf of his brother and spilled his semen on the ground.

Ultimately, God made sure there was a pure bloodline when Judah impregnated her while she posed as a prostitute. Her birth to twins produced a pure blood line in Perez, from whom David and Jesus descended. Skiba contends that God removed His people from the land of Israel to live the land of Egypt temporarily in order to preserve the bloodline.<sup>119</sup> For the next 420 years, the children of Israel

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<sup>117</sup> Skiba, p. 246.

<sup>118</sup> Ibid.

<sup>119</sup> Ibid., p. 52.

grew from twelve families totaling seventy persons to over six hundred thousand men with a pure blood line.

Lindsay gave three reasons why Israel is acclaimed as God's chosen or elect people. First, he chose the Jewish people to write a permanent record, called the Bible, which was written for the human race. Second, God chose the Jewish people to bring redemption to the world through the Messiah and to share the message of salvation with the Gentiles. Third, God chose Israel to be a light to the nations as written in Isaiah 42:6 and 60:1-3.<sup>120</sup>

The story of Genesis 6:4 is expounded in *1 Enoch, Jubilees, and Jasher*. The Jews predating Christianity in the second and third century understood the story about the Nephilim and made sure the story was passed on to subsequent generations just as Enoch asked his son to do. There may be a greater reason as to why Enoch wanted Methuselah to write down the story about the Nephilim and the flood. When Jesus addressed his followers about the timing of his return and the end of days, he said something that does not make sense unless it includes the story about the Nephilim.

In Matthew 24:36-37, also found in Luke 17:26, Jesus compared the activities of his coming with similar activities that manifested in the days of Noah and Lot. In both examples, Jesus referenced the type of judgment and the purpose for its occurrence. He said, "As it was in the days of Noah, so too it will be in the days of the Son of Man. People were eating, they were drinking, they were marrying, they were being given in marriage – right up to the day Noah entered the ark. Then the flood came and destroyed them all."

There are New Testament Scriptures that appear to convey motives for God's judgment of the flood in Noah's day as well as the firestorm in Lot's day. Jude 1:6-7 explained the reasons for the judgment. In verse six, he referenced the judgment of angels (watchers) found in Genesis 6:4 and then he linked verse 7 to explain the relevance of future judgment. He wrote, "So also Sodom and Gomorrah and the neighboring towns, since they indulged in sexual immorality and pursued unnatural desire in a way similar to these

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<sup>120</sup> Lindsay, p. 266.

angels, are now displayed as an example by suffering the punishment of eternal fire.” It seems reasonable to accept that the end time judgment of the incarcerated angels and their offspring is a future purpose of Christ’s coming and the destruction of heaven and earth.

Yale historian, John Boswell, offers four possible reasons for the destruction of Sodom. First, the Sodomites were destroyed for their general wickedness and not specific to any single sin. The second reason is embraced by the Evangelical Christians. They consider the engagement of homosexual intercourse with angels by the men of Sodom was God’s motive for judgment. The third and fourth reasons are espoused by LGBT community. It was either the inhospitable treatment of the visitors or the people of Sodom tried to rape the angels.<sup>121</sup> Boswell argues that the homosexual abomination mentioned in Leviticus was not a moral issue but rather an issue of being ceremonially unclean, like eating pork or having sex during a woman’s menstruation.

There seems to be a deeper motive and purpose for the world-wide flood as well as the destruction of the Sodomites. Jesus stated in Luke 17:26-27, “For as in the days before the flood that the people were eating and drinking, and they were marrying and being given in marriage – right up to the day Noah entered the ark and the flood came and destroyed them all.” The term “given in marriage” explains the cultural expression of arranged marriages that some cultures still embrace. It does not make sense that getting married either by arrangement or personal choice would be associated with judgment unless the marriages were forbidden because they included a Nephilim partner.

Jesus linked the judgment of the flood in Noah’s day with the judgment upon Sodom in Lot’s day. Immediately after mentioning the judgment of the flood upon the giants, Luke 17:28 stated, “Likewise, (connecting the two judgments) as it was also in the days of Lot, they ate, they drank, they bought, they sold, they planted, they built but on the day the Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all.” The usage of common everyday activities suggests that judgment can come upon

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<sup>121</sup> John Boswell, *Christianity, Social Tolerance, and Homosexuality* (Chicago: University of Chicago Press, 1980), p. 93.

sin at any time. The connection between the two judgments suggests a motive for the judgment. In Noah's day, people were marrying and intermarrying with angels. In Lot's day, the men of the community wanted to have sex with angels.

The fascination of Satanic intermarriages with the people of Israel was primarily to thwart God's plan for a pure bloodline in that day. It was met with a divine judgment upon those who engaged in these prohibited marriages. Jesus said that a similar thing would occur just before he returned. Satan would again tempt man to change his DNA to be contrary to the image of God. Lindsay suggested this is currently being done through laboratory manipulation to introduce hybrids.<sup>122</sup>

Psalm 21:8-10 was written by David who was a giant fighter. His enemies were the Philistines and it is noted that when Saul was king, David killed the giant Goliath. The song that David wrote seemed to be about the plot of Satan to taint the bloodline of Israel to prevent a pure offspring in Jesus. His plan was fulfilled by the two hundred angels that descended on Mount Hermon in rebellion to God. David's prophetic lyrics to God are as follows:

“Your hand will find all Your enemies; Your right hand will find those who hate You. You shall make them as a fiery oven in the time of Your anger; The Lord shall swallow them up in His wrath, and the fire shall devour them.

Their offspring You shall destroy from the earth, and their descendants from among the sons of men. For they devised a plot, which they are not able to perform; therefore, you will make them turn their back; You will make ready Your arrows on Your string toward their faces.”

It seems logical that the ongoing battle for the Israelites was the constant caution to keep the blood line pure.

The first pronouncement of judgment upon the serpent in the Garden is found in Genesis 3:14. But verse 15 is commonly thought

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<sup>122</sup> Lindsay, p. 229-231.

among theologians that the curse was to Satan himself. The Lord God said, “And I will put hostility between you and the woman, and between your offspring and her offspring. He shall bruise your head but you shall bruise his heel.” The obvious bruising of Satan came through Jesus at his crucifixion, when Satan bruised his heel. But to maintain a pure bloodline for four thousand years through the offspring of woman was a task only God could have performed.

It is interesting to note that the hostility was between a fallen angel and a woman. The man was not referenced. Perhaps it was God’s wisdom that He informed Adam and his descendants of Satan’s forthcoming plot, that would occur in Jared’s day. His plan was to taint the blood line of God’s chosen race and prevent a pure offspring. Even the last book in the Old Testament confirmed in Malachi 2:15 that God was seeking a godly offspring.

Deuteronomy 32:32 and Isaiah 1:10 both mentioned the judgment of Sodom and Gomorrah when referencing the enemies of God. The *Book of Job* is considered to be the oldest book in the Bible and perhaps written before Moses wrote the Pentateuch. This seems logical when reading Job’s response to Zophar in Job 21:7-16 where he refers to the wicked people becoming mighty in power and their descendants are established with them in their sight and their offspring before their eyes.

The term “mighty in power” is strikingly similar to Genesis 6:4 when Moses referenced the giants as mighty men of renown. Job accused these wicked hybrids of blaspheming God but seeming they go unpunished. Later in verse 30, Job reminded Zophar, “For the wicked are reserved for the day of doom. They shall be brought out on the day of wrath.”

Job seemed to know Enoch’s teaching about the terrestrial spirits as quoted in 1 Enoch 16,

“And the spirits of these giants shall afflict, oppress, destroy, attack, do battle, work destruction, and cause trouble on the earth. They won’t eat even though they hunger and thirst. They will also cause offences. And these spirits will attack the children who are born to men and women.”

Job must have known the Lords decision to delay their judgment until the end of time and for that reason he stated, “For the wicked are reserved for the day of doom. They shall be brought out on the day of wrath.” This same message was passed on throughout the generations and Jesus made reference to their delay in judgment in Matthew 8:29; Mark 5:7; and Luke 8:28.

### **Day of the Lord’s Judgment**

The famous passage of Scripture that declared the works of the Messiah is found in Isaiah 61:1-2. He prophesied,

“The spirit of the sovereign Lord is upon me, because the Lord has chosen me. He has commissioned me to encourage the poor, to help the brokenhearted, to decree the release of captives, and the freeing of prisoners, to announce the year when the Lord will show his favor, the day when our God will seek vengeance, to console all who mourn.”

Earlier, in Isaiah 34:8, the prophet proclaimed that Yahweh had planned a day of revenge as a time He would seek revenge on those who came against Zion.

When speaking to a congregation in Nazareth, Jesus confirmed Isaiah’s prediction and told the people that Isaiah’s prophecy referred to his ministry. The Jews in Nazareth were no different than the rest of the nation; they were awaiting a Messianic king that would rule like King David. In Luke 4:21, Jesus declared to that Nazareth congregation, “This Scripture is fulfilled today, just as Isaiah said.”

This prophecy foretold two events: The first event was the day of the Lord’s favor. It was the time when God would reveal the anticipated Messiah. That event occurred in the first century beginning at the incarnation and fulfilled at Christ’s ascension. The second event will also be called the Day of the Lord but it will be a time when God seeks vengeance and consoles those who mourn.

The Day of the Lord will be a day of judgment. Joel 1:15 recorded, “How awful that day will be! For the day of the Lord is near; it will come as destruction from the Divine Destroyer.” Ezekiel



30:3 defined the day of the Lord as a day of judgment upon the nations. Amos 5:18-19 says,

“Woe to those who wish for the day of the Lord. Why do you want the Lord’s day of judgment to come? It will bring darkness, not light. Disaster will be inescapable, as if a man ran from a lion only to meet a bear, then escaped into a house, leaned his hand against the wall, and was bitten by a poisonous snake.”

Amos wrote, “Don’t you realize the Lord’s day of judgment will bring darkness, not light – gloomy blackness, not bright light?” Zephaniah 1:14-16 records,

“The Lord’s great day of judgment is almost here; it is approaching very rapidly! There will be a bitter sound on the Lord’s day of judgment; at that time warriors will cry out in battle. That day will be a day of God’s anger, a day of distress and hardship, a day of devastation and ruin, a day of darkness and gloom, a day of clouds and dark skies, a day of trumpet blasts and battle cries.”

It is clear that the Old Testament prophets understood the Day of the Lord as a time of judgment and catastrophic events. Although Jesus used more Enochian terminology than any New Testament writer, it was Peter who quoted more extensively than anyone. His message in 2 Peter 3:8-13, laid out a message of doom to those who trusted in their own righteousness. In this one passage, he mentioned five things found in the prophecy of Enoch. They include the coming of the Lord, a day of judgment, a day with the Lord is a thousand years, the heavens exploding and elements dissolving and also a new heavens and new earth.

The *Book of Enoch* highlights six things as they relate to the Day of the Lord. First, Enoch said that man’s deeds were written in heavenly tablets and man would be judged based upon his deeds. Second, a single day is accounted as a thousand years. Third, the day of Tribulation, mentioned in 1 Enoch 1, is part of the Day of Judgment. Fourth, Enoch said the Lord would return on Mount Sinai. Fifth, Enoch prophesied a melting away of both the celestial bodies and earth at the end of time. Sixth, there will be a new heavens and new earth where righteousness dwells. Reviewing these six things will annunciate the relevance of coming of the Lord.

## Deeds of Man Written In Heaven

The *Book of Enoch* has much to say about the activities of the righteous and the unrighteous. In 1 Enoch 80:1-2, Uriel showed Enoch a heavenly tablet or a book that recorded the deeds of humanity. Later, 1 Enoch 92:16 confirmed, “In heaven, it is daily written down before the Most High...for every act of oppression, which you commit shall be daily recorded, until the period of your condemnation.”

The concept of heavenly records is also seen in John’s vision. Revelation 20:12 states, “I saw the dead, the great and the small, standing before the throne. Then books were opened, and another book was opened.... the *Book of Life*. So the dead were judge by what was written in the books, according to their deeds.” Anyone not written in the *Book of Life* was thrown into the lake of fire. Jesus confirmed heaven’s data bank of information. In Luke 10:20, he told his followers, “Don’t rejoice that demons submit to you, but rejoice that your names are written in heaven.”

The focal point of John’s vision was a book or “Scroll of Judgment.” Revelation 5:1 describes the scroll as having seven seals, which prevented anyone from seeing or judging the acts of men. Only Jesus, the Lamb of God, was found worthy to open the seals. After Jesus unsealed the scroll, then seven trumpets began to sound out judgment upon mankind. After announcing judgment, there were seven vials, containing the prayers of the saints, which were poured out upon creation to implement God’s judgment. The same judgment was inscribed on the scroll.

The Old Testament was also influenced by Enoch’s writings. The concept of heavenly records is found in Psalms 139:16, “Your eyes saw me when I was inside the womb. All the days ordained for me were recorded in your scroll before one of them came into existence.” This compares to 1 Enoch 48:5 that states, “Therefore the Elect and the Concealed One existed in His presence, before the world was created, and forever.”

Psalm 87:6 stated, “Yahweh will count, when He registers the people, this one was born here.” Prophetically, Isaiah referenced the people of God when he wrote in Isaiah 4:3, “It will come about that

he who is left in Zion and remains in Jerusalem will be called holy-- everyone who is recorded for life in Jerusalem.”

In the New Testament, the *Book of Hebrews* was written to the Jewish converts. Hebrews 12:23 confirmed that Isaiah’s prophecy referred to the church. The author identified the church as “the general assembly and church of the firstborn who are enrolled (registered) in heaven.”

In the technological world, it seems archaic to think that God has a book and records the actions of mankind, but whatever the registry looks like is unimportant. The identities of mankind are known by God. He knows the number of hairs on their heads. He knows who belongs to Him and He has known it from the beginning of time; hence, Romans 8:9 states, “Those He foreknew, He also predestined to be conformed to the image of His Son.”

The Fathers of the Mishna were Jewish Rabbi’s whose words were sacred to their followers. In the Babylonian Talmud, the Rabbi said, “Be aware of three things and thou shalt keep away from sin: know what there is above thee: --- an eye that sees, an ear that hears, and all thy deeds are inscribed in a book.”<sup>123</sup> Inarguably the Jews of the Old Testament understood God was omniscient, omnipresent and He recorded the actions of mankind for future judgment. Such was the message of Enoch and the influence of his writings.

### **Day with the Lord is a Thousand Years**

Peter was not the only New Testament leader to compare one day as a thousand years Barnabas was another apostle in the early church that taught a similar message. He was sent by the Twelve to the Antioch church where he solicited Saul of Tarsus to help him. According to Luke’s record in Acts 7, both Paul and Barnabas were prophets in the Church of Antioch and traveled together to establish churches.

Barnabas informed his readers that Jesus taught that a day with him was a thousand years. Barnabas 13:4-6 states,

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<sup>123</sup> Leo, Auerbach, *The Babylonian Talmud* (Danvers, MA: Bell Publishing Company, A Division of Crown Publishers, 1944), p. 26.

“The meaning of it is this: that in six thousand years, the Lord will bring an end to all things. For with him one day is a thousand years; as himself testified saying, “Behold this day shall be as a thousand years.”

Barnabas also taught in his epistle that God created everything in six days and rested on the seventh, providing an explanation about resting on the seventh day. He wrote, “He means this; that when his Son shall come, and abolish the season of the Wicked One, and judge the ungodly; and shall change the sun and the moon, and the stars; then he shall gloriously rest in the seventh day.”

Moses wrote the converse in Psalm 90:4, “Yes, in your eyes a thousand years are like yesterday that quickly passes, or like one of the divisions of the nighttime.” And this verse is the only Old Testament verse that compares one day with a thousand. Barnabas’ citation of God is seemingly interpreted by Enoch’s prophesy of 7000 years. Helena Lehman assigns the time period in I Enoch 92:1-18 to be 700-year periods instead of 1000-year periods. Accordingly, then Enoch’s prophecy would occur between 2500 and 3000 A.D.<sup>124</sup>

### **Tribulation**

The eschatological pre-millennial rapture theory is centered around a time period call the Tribulation. Depending upon one’s view, the Lord will rapture the saints either prior, in the middle of, or immediately after a seven-year tribulation period. These premillennialists focus their theory on Jesus’ words in Matthew 24:21-22 which stated, “And then there will be great tribulation such as has not been since the beginning of the world until this time, no nor ever shall be. And unless those days were shortened, no flesh would be saved.” Mark 13:19-20 and Luke 21:20-24. 36 also record the same message.

The first verse in the *Book of Enoch* provides an unknown future event regarding this tribulation period. The narrator opened the book with a statement to explain the contents of the prophecy.

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<sup>124</sup> Helena Lehman, “Language of Prophecy in the Last Days” [http://www.pillar-of-enoah.com/Language\\_of\\_God\\_in\\_Prophecy/](http://www.pillar-of-enoah.com/Language_of_God_in_Prophecy/) Retrieved 06 October 2016. p. 245.

He wrote, “The following was Enoch’s prophetic blessing over the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless will be removed.” The day of tribulation is that period of time just prior to the second coming of Jesus.

### **Lord Coming Back on Mt Sinai**

In the first chapter of 1 Enoch, the prophet wrote that God would come back to Mt Sinai with tens of thousands of his holy ones and it seems logical to think that Zechariah was quoting 1 Enoch when he wrote in Zechariah 14:5 that Yahweh would come with all his saints with him. However, Enoch said he would come to Mount Sinai and Zechariah claimed his appearance would cause a massive earthquake when He steps His feet on Mount Olives. So how can these two locations be reconciled? Or can they?

The conflict becomes murkier when one considers Josephus’ record that Mount Sinai was highest mountain.<sup>125</sup> When comparing mountain elevations, one will find Mount Sinai is 7,497 feet above sea level, while the Mount of Olives (near Bethany) is only 2,710 feet above sea level. Other mountain elevations include Mount Tabor at 1,886 feet, Mount Meron 3,963, and Mount Herman (near Syria) at 9,232, the highest mountain in Israel. Which is the correct mountain? Zechariah’s Mount of Olives near Bethany, Enoch’s Mount Sinai or Josephus’ Mount Hermon? Although Josephus referenced the Mount Sinai as relating to Moses, there is some evidence to suggest that Jesus might return to Mount Hermon. Here are the reasons for the possibility.

First, Zechariah 14:4 confirmed that Yahweh would engage all the nations who were fighting against Israel and He would stand on the Mount of Olives and His presence would cause an earthquake. Second, Enoch stated that the LORD would tread on Mount Sinai, but which Sinai was he referencing?

The biblical Mount Sinai is sacred to Christian, Jews and Islamic religions because Moses led the people of Israel there and received the law from angels. The earliest Christian traditions place the site of Mount Sinai at nearby Mount Serbal, where a monastery

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<sup>125</sup> Wikipedia, the free Encyclopedia, “Mount Sinai”. Retrieved 10 October 2016. [https://en.wikipedia.org/wiki/Mount\\_Sinai](https://en.wikipedia.org/wiki/Mount_Sinai) 2016.

was founded in the fourth century. The elevation of Mount Sinai is 7,497 feet above sea level. Two hundred years later, in the sixth century A.D., the monastery moved to the foot of Mount Catherine because Josephus claimed Sinai was the highest mountain in the area.<sup>126</sup> Mount Catherine in Egypt at 8,625 feet above sea level.

It is possible that the Mount Sinai referenced by Josephus was actually one of the peaks of Mount Hermon? Hermon went by several names. Deuteronomy 3:9 stated that the Sidonians called Hermon “Sirion” and the Amorites called it “Senir,” which was one of Mount Hermon’s peaks. The Song of Solomon 4:8 and I Chronicles 5:23 both mention Senir as Mount Hermon. And it was also mentioned in a royal inscription of Shalmaneser III of Assyria.<sup>127</sup>

Since neither Zechariah 14 or 1 Enoch 1 states that the LORD will actually come directly from heaven to the Mount of Olives or Mount Sinai, one could argue that His initial stop is not relevant. Both could be correct. God’s presence at Mount of Olives will cause an earthquake and His presence at Senir, one of the peaks of Mount Hermon, could be another stop in His actions to judge the fallen angels. If that is the case, it seems reasonable that God would judge the fallen angels at the same location that they descended to commit treason against Him and His kingdom.

### **Melting of Earth**

Here is a good question to consider. If the meek are going to inherit the earth, why would they want to inherit something that God will one day cause to vanish? Peter said in 2 Peter 3:7 that the heavens and earth, which now exist are kept in store by the same word of judgment that occurred in the days of Noah. But now, the heavens and earth are reserved for fire until the day of judgment and the perdition of ungodly men. This judgment was described in 1 Enoch 1:6-8,

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<sup>126</sup> Ibid.

<sup>127</sup> NET Bible, New English Translation, “Notes on Deuteronomy 3:9” <http://net.bible.org/#!bible/Deuteronomy+3:9> Retrieved 02 November 2016. *Bible.org*. 2010.

“Great fear and trembling shall seize them even to the ends of the earth. The lofty mountains shall be troubled, and the exalted hills depressed, melting like a honeycomb in the flame. The earth shall be immersed, and all things which are in it perish; while judgment shall come upon all, even upon all the righteous. But to them shall he give peace: he shall preserve the elect, and towards them exercise clemency. Then shall all belong to God; be happy and blessed; and the splendor of the Godhead shall illuminate them.”

Peter explained that this judgment would surely come as the prophets foretold but the patience of God would seem like a single day and feel like a thousand years. He also said that with the Lord, a thousand years is like a single day. Peter implicated several things surrounding the time of this judgment.

First, he said the Lord is patient because he does not want any to perish. Second, he said the Lord’s coming would be secretive, like a thief in the night. Third, he said the heavens will disappear with a horrific noise. Fourth, he said the fire would be so hot that even the elements would melt because of the fervent heat, burning up both heavens and earth. Fifth, he said we must conduct our lives in holiness and godliness as we await the coming of the Lord and finally, he said that a new heaven and new earth would be created that would be filled with righteousness. Isaiah also mentioned a new heavens and earth, but what exactly were the prophets talking about?

### **New Heavens and Earth**

Although the first mention of a “new heavens and a new earth” was predicted by Enoch, another Old Testament prophecy predicted the same thing. Isaiah 65:17-19 records the following message,

“For look, I am ready to create new heavens and a new earth! The former ones will not be remembered; no one will think about them anymore. But be happy and rejoice forevermore over what I am about to create! For look, I am ready to create Jerusalem-to be a source of joy, and her people to be a source of happiness. Jerusalem will bring me joy, and my people will bring me happiness. The sound of

weeping or cries of sorrow will never be heard in her again.”

Isaiah’s message was not a new declaration or prediction. He wrote the prophecy as if Israelites already knew about the promise. He merely said, “I am ready to create new heavens and a new earth,” suggesting the prediction had already been established and Isaiah was merely reporting that the LORD was ready to do it.

In the New Testament, the Jewish people who became believers had an understanding that the spiritual realm and the physical realm were interactive and operated simultaneously. In Ephesians 2:5-6 Paul wrote, “Even when we were dead in trespasses, God made us alive together with Christ and raised us up together and made us sit together in the heavenly places in Christ Jesus.” Paul understood that even though we exist in the physical realm, we also exist in the spiritual realm with Jesus. We sit together with him in the heavenlies or the spiritual realm.”

Perhaps this is the concept of Hebrews 12:22 that declares the spiritual location of the church. The author wrote, “We have come to the spiritual place called Mount Zion. In other words, in the spirit realm, we have arrived at our future residence. The new heavenly city was called, the city of the living God. It was considered “heavenly Jerusalem.” It was the joint residence of believers mingling with an innumerable company of angels. The first century church had many labels and titles. Some places, they were identified as “the General Assembly of Saints.” Other places there were considered “The Church of the Firstborn.” Sometimes the church people were identified as “the spirits of just men made perfect.”

In one sense, they understood that the new heavens and earth existed in the spiritual realm while they lived together on earth in the physical realm. At the same time, they could not disavow the predictions of Isaiah and Enoch whose prophecies were futuristic and would occur when Jesus returned to earth to judge the fallen angels and those people who followed after their ways. To that end, the new heavens and new earths are both present and future, similar to the kingdom of God, which operates in us now but will come to full fruition when Jesus returns.



## Windows and Gates of Heaven

The term “gates of heaven” is a term not found in the Old Testament; however, Apostle John described the city of God as having twelve gates with each one being made from a pearl. His description in no way compares to the twelve gates of heaven found in *1 Enoch*. Laurence explained the gates of heaven that are found in Chapters 71 through 81 contain the “book of the revolutions of the luminaries of heaven,” the sun, the moon, and the stars, controlled in their movements by the administration of angels.<sup>128</sup> He wrote,

“This system of astronomy is precisely that of an untutored, but accurate observer of the heavens. He describes the eastern and western parts of heaven, where the sun and moon rise and set, as divided each into six different gates, through which those orbs of light pass at their respective periods.

In the denomination of these gates he begins with that through which the sun passes at the winter solstice; and this he terms the first gate...Hence it happens, that the same gates which answers to the six signs alluded to in the sun's passage from the winter to the summer solstice, necessarily also answer to the remaining six of the twelve signs of the Zodiac in its passage back again.”<sup>129</sup>

There are many Old Testament Scriptures that refer to the stars and constellations. Amos 5:8 states,

“He who made the Pleiades and Orion and turns deep darkness into the morning and darkens the day into night, who calls for the waters of the sea and pours them out on the surface of the earth, Yahweh is his name.”

Job 9:9 and Job 38:31-32 also references these star groups. The transliterated Hebrew word Mazzaroth found in Job 38:32 means constellations of the Zodiac. Although astrology has devalued God's creation and the astronomy of the planets and stars, Katter believed that God first gave Adam an outline and plan of redemption through

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<sup>128</sup> Laurence, p. xxii – xxiii.

<sup>129</sup> Ibid.

twelve signs of the Zodiac. This was originally called the “Star Gospel.”<sup>130</sup>

E. W. Bullinger asserted that on the fourth day of creation in Genesis 1:14, that God set in motion and order the heavenly bodies. God said, “Let them be for signs and for seasons.” The Hebrew word “*othotb*” translated “signs,” comes from the root word “*oth*,” means “to come.” This means the word “signs” must suggest something that is to come. In his opinion, the signs were to tell what was to come and the seasons were appointed times.<sup>131</sup> Bullinger taught that the word “seasons” is better translated “cycles” because many times in Scripture it is translated as appointed or a set time.

Three clear examples are found in Genesis 27:21; 28:14 and 21:2 when the word is translated “appointed” or set time. Bullinger suggests that the set times and cycles found in celestial language is somehow connected to the promised seed.<sup>132</sup> The *Book of Jubilees* has the same message and the author tells the human narrative from Adam until the time Israel enters the promised land in the fiftieth jubilee. It documented the history of twenty-five hundred years after the creation of Adam.

Gordon Lindsay also revealed a Bible Chronology based upon mathematical cycles.<sup>133</sup> He contended that there are various 666-Day Cycles as it relates to the United States Wars and forty-year cycles as it relates to Israel and Judah. He also referenced the four hundred and ninety-year cycles of Israel, Rome, Jerusalem and Babylon. Based upon these cycles, the end of time should occur in 3050; albeit, his insertions of various cycles about the Rapture of the Church were inaccurate in their assumptions.<sup>134</sup> This remarkably lines up with the

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<sup>130</sup> Reuben Luther Katter, *The History of Creation and the Origin of Species* (Minneapolis: Theotes Loos Research, Inc., 1967), p. 5.

<sup>131</sup> E. W. Bullinger, *The Witness of the Stars* (Grand Rapids, MI: Kregel Publications, 1972), p. 177.

<sup>132</sup> Ibid.

<sup>133</sup> Gordon Lindsay, *God's Plan For The Ages* (Dallas: Christ For The Nations, 1971), p. 6.

<sup>134</sup> Ibid. p. 237.

Enoch's ten periods of time if each period equaled seven hundred years.

Laurence pointed out that astronomer, Homer, understood the cyclic principles and referenced the Zodiac when he stated, "the situation of the island, Surie, under the turn of the sun." I created a spreadsheet of 1 Enoch 71-78 outlining the construction of a cyclical solar calendar, which is found in Appendix I. Also, I created another spreadsheet of a cyclical lunar calendar described in Appendix J.<sup>135</sup>

In the *Book of Enoch*, the windows and gates of heaven were not merely expressions of a metaphorical heaven. In agreement with the Old Testament authors, they represented time periods and seasons when events occurred. The term "windows of heaven" mentioned in Malachi 3:10 describe the blessings of rain that will come upon the priesthood of Israel if they heave the tithe to the High Priest. This clearly depicts the Enochian claim of the necessary rain needed for crops. The term "floodgates of heaven" found in Genesis 8:2 and Isaiah 24:18 describe flooding situations.

To Enoch, the heavens were not just a beautiful collage of sun, moon and stars scattered across the sky, they were spiritual forces at work to allow rain, snow, frost, and wind to come upon the earth. To him, they were more than a meteorologist prediction, the spirit beings behind the scene were obeying the voice of God and they functioned at His behest.

The windows and gates of heaven were created by God to be an instrument of time that shouted out seconds, minutes, hours, days, years and jubilees in cyclic formation. Because Enoch's message was eschatological, Chapters 83 to 89 contain Enoch's vision of an allegorical forecast of the world's history until the kingdom of the Messiah with a cycle of years culminating at the end of time.

### **Angels and Archangels**

The discussion in a previous section on Nephilim considered the concept of angels intermarrying with humans to produce giants. According to Enoch, when these giants die, they become terrestrial

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<sup>135</sup> *The Living Enoch, Chapter by Chapter*, p. 133-134.

spirits that are allowed to afflict and oppress humans without inciting the judgment of God. But in the future, when Jesus returns, they will receive a final judgment that will keep them in a lake of fire that never ceases to burn.

Although technically, Nephilim are considered the offspring of angels. They were not angels and should not be classified as such. Instead, they are hybrids, part human and part angel. This section will concentrate on angels and archangels as viewed in biblical and extra-biblical texts.

The Old Testament is filled with stories about angels and archangels that were seen helping individuals as well as the nation of Israel. The New Testament is also filled with stories about visiting angels that assisted humans. Many non-canonical texts and manuscripts from the early patristic fathers also discuss the reality of angels, but the first book to discuss angels and archangels was the *Book of Enoch*.

Paul said in Colossians 1:16-17 that all things were created by God including visible and invisible beings. The term “invisible beings” were considered spirits and/or angels. He listed four kinds of spirits: thrones, dominions, rulers and authorities. Paul also mentioned a variety of spirits in his other epistles and explained their activities within the spiritual realm as they relate to the physical realm. Appendix K lists the spirits that Paul mentioned in his epistles.

It is evident that the early church had a deep appreciation for the spirit world. They understood that angels were spirits that operated within a hierarchical system. They also understood an authority structure among angels, and they differentiated between those angels that serve God and those who rebelled against Him. These rebellious angels are classified as fallen angels or evil spirits.

Lindsay stated that angels are mentioned one hundred times in the Old Testament and one hundred sixty times in the New Testament.<sup>136</sup> The Greek word *aggelos* and the Hebrew word *mal'akh* are translated angel and these two words define angel as a messenger.

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<sup>136</sup> Dennis Lindsay, p. 105.

Throughout Scripture, these messengers were viewed as servants of God, whether human or divine, who have been sent with a message.

Both Psalm 104:4 and Hebrews 1:14 describe angels as ministering spirits. In other words, angels are spirits that minister or serve. Sometimes they manifest in the physical realm but generally, they serve humanity at God's behest because they are servants of God.

Angels have different descriptions. According to Hebrews 13:1,2, heavenly angels can appear as human. "Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it." But not all angels manifest as humans. Moses experienced an angel in the flame of a burning bush. Stephen said in Acts 7:30 that the voice of the angel spoke to Moses from the burning bush in the wilderness of Mount Sinai. In this instance, the angel was a flame of fire. Hebrews 1:7 declares angels to be flames of fire.

Psalm 29 is a praise song of David declaring the wonderful works of God. He begins his song demanding that angels give glory and praise the Lord. It does not seem logical that David would command an angelic host to do something that they always do. It seems more logical that this psalm is a message against the fallen ones who have perverted God's ways and await His judgment. David declared that God is awesome in all His ways. Each successive verse announced Yahweh's voice over the waters and His powerful thundering voice that was full of majesty. His voice was so strong that it broke and splintered the cedars of Lebanon. David mentioned Sirion, which is Mount Herman, as a wild ox. He indicated that Sirion was where the fallen angels descended from heaven, which is mentioned in 1 Enoch 7.

David sang the lyrics, "The voice of the Lord divides the flames of fire." This phrase described a division among the angels and suggested that God separated the good obedient angels from the evil rebellious ones. The remainder of the song again recognized the voice of Yahweh ruling in power and His temple was filled with glory. Verse 10 suggested that Yahweh sat enthroned during Noah's flood when the Nephilim were drowned, and He remains enthroned as King as they await their final judgment. As a result, the LORD ~~will~~

give strength to His people to overcome the evil spirits and He will bless His people with peace. This is one of many psalms that David sung about the judgment of fallen angels.

Isaiah made reference to angels when he wrote in Isaiah 29:6,

“Judgment will come from the Lord who commands armies. His judgment will be accompanied by thunder, earthquake, a loud noise, a strong gale, a windstorm, and a consuming flame of fire.”

Once again, an Old Testament prophet described the Lord’s vengeance being carried out by an angelic host.

The common understanding of Paul’s declaration in I Thessalonians 1:6-8 was a reference to angels assisting Jesus when he returns to earth. He wrote,

“For it is right for God to repay with affliction those who afflict you, and to you who are being afflicted to give rest together with us when the Lord Jesus is revealed from heaven with his mighty angels. *With flaming fire, He will mete out punishment on those who do not know God* and do not obey the gospel of our Lord Jesus.”

Paul told the Church at Ephesus, “We fight not against flesh and blood, but against powers, principalities, rulers of the darkness of this world and spiritual wickedness in the heavens.” In this passage, he listed various spirits that rule and operate under the prince of the power of the air.

These two verses suggest that our warfare is against evil spirits whom 1 Enoch 16 said would afflict, oppress, destroy, do battle, work destruction and cause trouble on the earth. Paul may not have been referencing people when he said that God had the right to repay with affliction those who afflict you. He was referencing the Day of the Lord’s judgment and those evil spirits that afflict the saints.

The concept that angels were “flames of fire” was first described by Enoch as he was escorted through the spiritual realm by archangels. He wrote in 1 Enoch 70:1, “After this, my spirit was translated and ascended into the heavens where I saw the holy sons

of God. Their garments were white, and their faces glistened like snow as they walked on flames of fire.”

In Chapter 14, Enoch said,

“Fiery cherubim moved along that path and their flight through heaven was as fluid and clear as water. A flaming fire surrounded the walls and the large entrance portals were gates that blazed with fire. And a huge gate was opened that was made of flames of fire.”

He clearly described angelic beings as they appear and are seen in the spirit realm.

Angels are spirits of light that live in God’s kingdom of light. At the same time Job referenced those connected to fallen angels as wicked. He wrote about the fallen angels in Job 18:5, “The lamp of the wicked is extinguished; his flame of fire does not shine.” In other words, evil spirits exist in a kingdom of darkness. Evil is connected to wickedness and righteousness is related to those who serve the King of Righteousness.

Both Old and New Testaments mention many good spirits that are found in various Scriptures: Exodus 28:3, a spirit of wisdom; Proverbs 11:13, a faithful spirit; Proverbs 16:19, a humble spirit and Proverbs 17:27, an excellent spirit. Ecclesiastes 7:8 records a spirit of patience while Isaiah 11:2 mentions a spirit of understanding, knowledge, counsel and might. Zechariah 12:10 recorded a spirit of grace. Not all spirits are bad. God’s kingdom is filled with good spirits.

## CHAPTER SIX

### CHRISTIAN DOCTRINES FIRST DISCUSSED IN THE BOOK OF ENOCH

The doctrines of the Christian church have been established for centuries, but what was the medium used to determine correct doctrine and how did Christianity arrive at the basic doctrines presently believed and preached in Christian churches today? Henry Thiessen said there were various ways to arrive at a theology. These include: Historical Theology, Exegetical Theology, Practical Theology and Systematic Theology.<sup>137</sup>

Historical Theology studies Christianity over the past two thousand years in order to affirm and clarify the orthodox doctrines. Practical Theology applies to practical life as it discusses regeneration, sanctification, edification, education and service of men, which are main doctrines of Christianity.

Exegetical Theology, developed around the time of the reformation, is also labeled Biblical Theology. Stanley Horton maintains that Exegetical and Biblical Theology are twin disciplines.<sup>138</sup> He teaches that Exegetical Theology places emphasis on employing correct interpretive tools and techniques to properly translate the texts using higher and lower textual criticisms.<sup>139</sup>

Gleason Archer explained the difference between higher and lower criticisms. Higher criticism deals with questions of authorship

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<sup>137</sup> Thiessen, p. 46.

<sup>138</sup> Stanley M. Horton, *Systematic Theology* (Springfield, MO: Logion Press, Gospel Publishing House, 2007), p. 47.

<sup>139</sup> *Ibid.*, p. 54.



and integrity of the text while lower criticism is more concerned with the restoring the text to their original.<sup>140</sup>

Theologians who study Exegetical Theology use both fields of textual criticism as they analyze biblical and non-canonical literature from the manuscripts written in both the Greek and Hebrew languages. Horton asserts that Biblical Theology requires the exegetical analysis of higher and lower textual criticisms.

I see it differently. It seems that Exegetical and Biblical Theologies are separate disciplines and the Exegetical discipline is often used to discredit Scripture instead of validating it. The Scriptures are sacred and spiritual rather than documents to be understood with human reasoning. Modern scholarship can only speculate about early church documents, since much of the cultural understanding and even documents have been lost.

Theologians are unintentionally bias because of their predetermined concepts. It would behoove them to consider Biblical Theology as a discipline of truth instead of a document with possible errors. This method would then allow Biblical Theology to define the historical and chronological arrangement of how God revealed his intent and purpose for mankind upon the earth instead of a mechanism to disprove Scriptures.

While Biblical Theology may include the exegetically study of textual criticisms, it is not essential if one assumes the Scriptures are accurate in their present condition. I use the word accurate, instead of inerrant, because inerrancy only extends to the original manuscripts and first-generation copies of those manuscripts. Since none of those manuscripts are extant, one must accept by faith their accuracy in the same way one accepts by faith that God is the author of them.

Systematic Theology takes the materials provided by Historical and Biblical Theologies and places them into a systematic logical order. This discipline is generally regarded as the formation of coherent beliefs about the order of God and His relationship with man. It is systematic, because it is an orderly and rational argument; it is theological because it is the study of God. The doctrine of the Christian community guides the belief that it is established truth. Systematic Theology includes several primary doctrines, such as Theology, Bibliology, Christology, Soteriology, Pneumatology, Angelology, Demonology, Ecclesiology and Eschatology. *The Book of*

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<sup>140</sup> Archer, p. 15.

*Enoch* addresses many of these doctrines, in some form or other, but not necessarily in the same order. This chapter will consider the Christian doctrines that are outlined in the *Book of Enoch*. Exceptions include Theology, Bibliology and Ecclesiology.

Theology, which is the study of God, must be assumed because it cannot not be explained. How can anyone explain the existence of God when no one existed before him? God cannot be defined. To do so, creates a definition that limits the One Who is unlimited? In whatever way mankind seeks to study God, either through nature, personal experience or any other method, the best way to study God is through the words of Jesus, whether it is Old or New Testament, since he is acclaimed to be the Word of God. Appendix F lists thirty different names attributed to God as evidence that the people in Enoch and Noah's day not only assumed his existence, they worshipped and revered Him.

Bibliology will not be discussed for two reasons. First, when the original writings of Enoch occurred, the Bible had not been written; therefore, a discussion of its substance would not have been included. Second, the premise of this book suggests the same God who inspired the Bible also inspired the writings within the *Book of Enoch* although the book itself may not be considered inspired. The Bible provides a revelation of His essence, attributes and transcendence and thus provides a medium for God to reveal Himself to mankind.

Likewise, Ecclesiology will not be discussed because the church did not exist except in the mind of God. The terminology of "the elect" was meant to describe the Jewish race that was kept pure and for the incarnation of Jesus. After his death, burial and resurrection the remnant of Israel preached the gospel of God's kingdom to both Jews and Gentiles and those who embraced the good news, were labeled "the elect." And while the church today is considered the elect of God there is nothing found in *1 Enoch* that discusses the function that is known today. The only exception would be that the elect was to live righteously.

The first chapter of the *Book of Enoch* identifies several words or phrases that would normally be included in a Systematic Theology of Christianity. These include: Theology, Eschatology, Soteriology, Christology, and Demonology. They will be discussed in no logical order.

## Eschatology

The term “eschatology” comes from two Greek words. *Eschatos* means last days and *logos* means a word of logic or reasoning. When the two words are combined it means “the study of the last days and the things pertaining to it.” Christian doctrine strongly focuses on the second coming of the Messiah, Resurrection, Judgment and whether or not those who are judged will be assigned to heaven and hell.

### Second Coming of the Messiah

The concept of the Second Coming of the Messiah is predominately a Christian doctrine, yet Islam claims Jesus (Isa) will return again. Muslims believe Jesus will return just prior to the final judgment, defeat the antichrist, live an additional forty years and then die a natural death.<sup>141</sup> For Christians, the second coming is a long awaited time that Jesus will come to rule the earth. Some believe it will last a thousand years while others believe his coming will initiate a glorified state of believers who will live throughout eternity.

The messiahship in Judaism was about Yahweh raising up a king to rule and reign over Israel in the same manner of David. According to Craig Boyles, messianism is attested by the Dead Sea Scrolls as noted by the abundance of scrolls. He agreed with H Gunkel’s analysis that the Messianic or Royal Psalms of 2,18, 20, 21, 45, 72, 89, 101, 110, 132 and 144 clearly point to a future messiah to be crowned by Yahweh.<sup>142</sup>

The Jews believed that the messiah would be the son or lineage of David. In Matthew 22:41, Jesus asked the Pharisees, “What do you think about the Christ or Messiah? Whose son is he?” They said, “The son of David.” The response of the Pharisees indicated their understanding and purpose of Messiah. He would be a king that God would install over Israel and he would be from the lineage of King David.

While the Pharisees concentrated on the genealogical aspect of the messiah, Jesus asked the question because he wanted them to consider a divine aspect. He asked a follow-up question, “Why then did David (by the Spirit) call him Lord? Jesus continued by quoting

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<sup>141</sup> Wikipedia, the free Encyclopedia, “Islamic Eschatology” retrieved 14 December 2016, [https://en.wikipedia.org/wiki/Islamic\\_eschatology](https://en.wikipedia.org/wiki/Islamic_eschatology) 2016.

<sup>142</sup> Evans, p. 23-24.

Psalm 110:1, “Yahweh said to my Lord, “Sit at my right hand, until I put your enemies under your feet?”

Perhaps the Pharisees were not engaged in the basics of Essene doctrine because they were looking for an earthly king. Jesus, on the other hand, seemed quite familiar with Enoch’s prediction in 1 Enoch 1:9,

“The Holy Great One will leave His dwelling place in heaven. He will tread upon Mount Sinai and appear in the strength of His might. His appearance will frighten everyone. The rebellious angels will quake. Yes, they will greatly fear and tremble unto the ends of the earth.”

Immediately following that statement, Enoch declared in 1 Enoch 2:1, “Behold! He comes with tens of thousands of His holy ones to execute judgment upon all and to destroy the ungodly. He will convict all flesh of their ungodly works and of all the harsh things that ungodly sinners have spoken against Him.”

This verse seems strikingly similar to Deuteronomy 33:2, which was the beginning of a blessing over the children of Israel naming Moses as Israel’s or (Jeshurun’s) king. He started his blessing with the statement, “Yahweh came from Sinai and revealed himself to Israel from Seir. He appeared in splendor from Mount Paran and came forth with ten thousand holy ones, with his right hand he gave a fiery law to them.”

In both Moses’ citation and Enoch’s prophecy, The LORD came from Sinai. He came with tens of thousands of his saints. He came to establish judgment of what was right and wrong. In Enoch’s version, it was an end time judgment upon the demonic forces causing havoc in the land but in Moses’ version it was an establishment of the law for the children of Israel to walk in righteousness.

Eschatology requires a discussion about the second coming of Christ. There are numerous Scriptures that prophetically predict the second coming. They include: Isaiah 13:6; 34:8; Jeremiah 46:10; Joel 1:15; 2:11,31; Amos 5:18; Zephaniah 1:14-18; 3:18; Zachariah 14:1,3,13, 20; Malachi 4:5; Matthew 16:27; Matthew 25:31; Mark 8:38; Luke 9:26; I Corinthians 1:8; I Corinthians 5:5; 2 Corinthians 1:14; 1 Thessalonians 5:2; 2 Thessalonians 1:7; 2 Timothy 4:8; 2 Peter 2:9; 3:10 and Revelation 1:10. Each of these Scriptures herald an aspect of the second coming:

Isaiah, Jeremiah, and Amos highlight the vengeance of God, while Joel asserts the outpouring of God's Spirit upon his people. Zephaniah announces it as a day of trouble. Zachariah states that at the time of Christ's coming, all nations will be against Jerusalem and Malachi forewarns the coming of a prophet in the spirit of Elijah.

In the Gospels, Jesus announced that his return would occur in the glory of the Father and he would be accompanied by his angels as he sits on his throne of glory. Paul encouraged the Corinthians to remain pure for the second coming and even committed to turning one member over to Satan so his spirit would be saved when Jesus returned.

Paul reminded the Thessalonians that the Lord's return with his angels would be secretive, like a thief in the night, and he mentioned to Timothy that rewards would come to the faithful. Peter and Jude quoted from Enoch announcing the destruction of the ungodly.

Erickson said, "With the exception of the certainty of death, the one eschatological doctrine on which orthodox theologians most agree is the second coming of Christ." And although they mostly agree on the second coming there is a wide range of how Christ's coming will occur. These classifications include: Liberalized Modernized Eschatology, undergirded by the Darwinian theory of evolution; a Demodernized Eschatology promoted by Albert Schweitzer; a Realized Eschatology taught by C. H. Dodd; an Existentialized Eschatology, presented by Rudolf Bultmann; a Politicized Eschatology, taught by Jurgen Moltmann and a Systematized Eschatology surrounding Dispensationalism that surfaced over the last century.<sup>143</sup>

Erickson stated that Christ's return has five discussion points.<sup>144</sup> First, the event is definitive. It will happen. Second, the event is indefinite in regards to time. Not even Jesus, while on earth or the angels in heaven knew the time. Third, Jesus will return personally, bodily, visibly, unexpectedly, and triumphantly. Fourth, pre-tribulation and mid-tribulation teachers assert that Christ's coming will happen in stages: an immediate appearance with the

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<sup>143</sup> Millard J Erickson, *Christian Theology* (Grand Rapids: Baker Academic, 2013), p. 1088-1100.

<sup>144</sup> Ibid.

rapture of the saints and a final appearance to return and judge the world.

Fifth, the imminence of the second coming depends on one's belief that certain prophecies have been fulfilled. Pre-tribulationists maintain that nothing needs to happen before Christ returns while others quote Matthew 24:14 indicating a future time when the work of the church has concluded, "And this gospel of the kingdom will be preached in all the world as a witness to all the nations and then the end will come."

### Judgment

The second coming of Christ will issue the great final judgment. It culminates God's prophetic word written in Genesis 3:15 that the seed of woman would bruise the head of Satan. There are certain things one must know about the judgment. Erickson noted four things. First, it is a future event. It will occur when Christ returns. Second, Jesus by virtue of his position as king, will judge from an established throne. Third, all humans will be judged. Matthew 25:32; 2 Corinthians 5:10; and Hebrews 9:27 confirm that judgment comes to the godly and ungodly.<sup>145</sup> Fourth, the basis of the judgment is good and evil. Jesus said in John 5:29, those who have done what is good will rise to life and those who have done evil will rise to be condemned.

Erickson asserted that Jesus wasn't referencing our good works because the Lord noted in Matthew 7:21, 23 that some who were prophesying, healing and casting out demons in Christ's name would be the same ones assigned with the condemned. The judgment of God is final. It seems that once judgment has been passed, it will be permanent and irrevocable. There is no appeal! God is the Judge. There is none greater.

In John 5:22-29, Jesus said that the Father had committed all judgment to him and those people who hears his words, will not come into judgment because they had passed from death to life. In the same passage, he said that all people in the graves would hear his voice and come forth for judgment. Their judgment would be based upon their behavior. Those who had done good would experience the resurrection of life and those who had done evil to the resurrection of

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<sup>145</sup> Ibid., 1101-1104.

condemnation. Similarly, in Matthew 25:31- 46, Jesus explained that those who fed the hungry, entertained strangers, clothed the naked and visited the prisoners were righteous and would inherit the kingdom prepared for them from the foundation of the world. Conversely, those who failed to do these things were assigned to everlasting punishment.

Jesus' statement about the righteous inheriting the kingdom, which was prepared before the foundation of the world should be reviewed. And while Jesus did not say that the righteous were selected before the foundation of the world, there is some evidence that the people of the kingdom were known before the creation began. 1 Enoch 48:5 states, "Therefore the Elect and the Concealed One existed in his presence, before the world was created, and forever."

The judgment found in the *Book of Enoch* was more about the judgment of the fallen angels than the judgment of mankind. 1 Enoch 10:6-13 states:

"Again, the Lord said to Raphael, "Bind Azazyel, hand and foot; cast him into darkness; and opening the desert which is in Dudael, cast him in there. Throw upon him hurled and pointed stones, covering him with darkness. There shall he remain forever; cover his face, that he may not see the light. And on the great day of judgment let him be cast into the fire."

In verse 11, the Lord placed blame upon Azazyel (Devil) for corrupting the earth with his teachings and ascribed the whole crime to him. It states,

"All the sons of men shall not perish in consequence of every secret, which the Watchers have destroyed, and which they have taught their offspring. All the earth has been corrupted by the effects of the teaching of Azazyel. To him; therefore, ascribe the whole crime."

This was followed by the Lord's instructions to Gabriel to create conflict among the offspring of the Watchers so that in fighting one another, they would perish by mutual slaughter. This probably happened prior to the flood, which destroyed the race of Nephilim; however, Nephilim were also present after the flood and the waging of war between giants is certainly seen in Genesis 14:5-8.

According to Skiba, Noah's three sons married daughters who were tainted by Nephilim DNA and those giants are seen after the

flood as well.<sup>146</sup> Skiba does not believe that the angels have continued throughout history to intermarry with angels according to the multiple incursion theory. He teaches that after the flood, the size of the giants dropped drastically because of the intermarrying with humans, which statistical genetics would assume a reduction in the size of the giants.<sup>147</sup>

Skiba contends that the purpose for the removal of the giants was to prevent the intermarriage of God's covenant people with fallen angels. The requirement for the Israelites not to intermarry with other nations was to maintain a pure blood line. He said, "It is my belief that this issue of not mixing seed was the whole purpose of circumcision." He taught that God's covenant with the Israelites was sealed in blood through circumcision and the call for a pure Israel was to have a bloodline free from Nephilim blood.<sup>148</sup>

The pronounced judgment was to destroy the population of giants and those who were wicked in the land. The first judgment was the flood which merely destroyed the physical beings. According to Enoch, their spirits became terrestrial spirits. When Jesus returns, a final judgment has been predicted for imprisoned angels. Jesus said in Matthew 25:41 that the final judgment was eternal fire and it was prepared for the devil and his angels.

### **Heaven and Hell**

The discussion of heaven and hell interlinks with the teaching about judgment. According to Scriptures, heaven and hell are eternal destinations of those who are judged by Jesus. The concept of heaven was established in Genesis 1:1, "In the beginning, God created the heaven and the earth."

This verse describes two realms: the heavens make up the spiritual realm while the earth makes up the physical. It is not practical to think that the earth refers to the globe because dry land did not appear until the third day. On the first day, God said, "Let there be light." On the second day, he created the atmosphere and on the third day, he separated the waters from the land in order to grow

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<sup>146</sup> Ibid, p. 151, 156.

<sup>147</sup> Ibid., p. 50.

<sup>148</sup> Ibid., p. 52.



crops. The reference to heavens in verse one reinforces the spiritual realm or the abode of God.

Jesus declared in John 14:2-3, “In my Father’s house are many mansions. If it were not so, I would have told. I go to prepare a place for you. And if I go to prepare a place for you, I will receive you unto myself, that where I am, there you may be also.” Jesus was talking about a heavenly abode. A place of eternal rest. 1 Enoch 14:1 records,

“A cloud then snatched me up...placing me at the extremity of the heavens. There I saw another vision. I saw the habitations and couches of the saints...with the angels...under the wings of the Lord of spirits.”

The construct of Enoch’s heavenly visit was about the sun, moon and stars but more importantly the spiritual force behind each of these celestial bodies. This is contrasted by the religious concept that heaven is a spiritual place where spirits exist. It seems that Enoch, Isaiah and Peter all recognized our current heavens would become non-existent and replaced by a new heaven and new earth, where righteousness dwells.

The concept of a metaphorical hell was never considered by Enoch. To him, it was a literal place, albeit a spiritual place, where departed spirits were confined until the final judgment. At the end of time when Jesus returned to earth, the Devil and his angels would be judged and assigned to the fire.

Josephus’ discourse to the Greeks concerning hades describes the place as a subterranean region where the light of the world does not shine. He stated that it was a place of custody for souls in which angels are appointed as guardians to distribute temporary punishments based upon one’s behavior.<sup>149</sup> Josephus also asserted there is a certain place set apart as a lake of unquenchable fire that is prepared for everlasting punishment to those who have caused defilement. He contended that an archangel is appointed over souls and upon death, the righteous are escorted to a place in the regions of light where hymns are sung by angels. It is called Abraham’s Bosom.<sup>150</sup>

Conversely, the unjust are dragged by force to the left hand by the angels allotted for punishment to incarcerate them with punishing angels overseeing them. In this area there is a hot vapor

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<sup>149</sup> Nimmo, p. 637.

<sup>150</sup> Ibid.

that exists because of the nearness of the fire. At the resurrection, Josephus claimed that physical bodies will be made immortal. His description of hades is similar to Enoch's description including the passing of the first heaven and earth into a new heaven and earth.<sup>151</sup>

In Matthew 7:21, Jesus spoke to those people who claimed to be followers of Jesus, but they were lawbreakers and workers of iniquity. He told them, "Depart from me; I do not know you." And while Jesus did not assign this group to hell, he did say in Mark 9:44-48 that it would be better to enter the kingdom of God with only one eye or one hand or lame than to have two eyes, hands and feet and be cast into hell. He described hell as a place where the worm does not die and the fire is not quenched.

In Matthew 25:41, some nations were cursed. Jesus will say to them, "Depart from me, you accursed, into the eternal fire that has been prepared for the devil and his angels." In this verse, Jesus explained why hell existed but at the same time there would be people who will join the demonic leaders in an eternal fire.

In Matthew 3:11, John the Baptist said, "I baptize you with water, for repentance, but the one coming after me is more powerful than I am – I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire." According to the Net Bible Commentary there are differing interpretations for this phrase. The baptism of the Holy Spirit and fire could be referring to the cleansing, purifying work of the Spirit. It could also mean that those who accept Christ receive the Holy Spirit baptism and those who reject will receive judgment. Another view suggests the Baptism of the Holy Spirit refers to salvation that Jesus brings at the first advent and the baptism of fire refers to the judgment Jesus brings upon the world at his second coming.

It seems consistent to think the last view is correct based upon the following verse 12, "His winnowing fork is in his hand, and he will clean out his threshing floor and will gather his wheat into the storehouse, but the chaff he will burn up with inextinguishable fire." Even the final book of the New Testament recognizes an eternal fire. John wrote in Revelation 20:14, "Death and Hades were thrown into the lake of fire, which is the second death."

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<sup>151</sup> Ibid.

## Soteriology

The term “soteriology” means the study of salvation. The concept of salvation has much to do with the redemption of mankind and the restoration of his relationship with God. The focus of Enoch’s message was uniquely different than the teachings of Christianity today; albeit, there are similarities. The common understanding of various terms such as righteousness and the Elect and the Elect One provide the background to understand the message found in the *Book of Enoch*.

Righteousness was a term understood as the state of an individual within a kingdom whose life and activities were measured by the laws of the kingdom. Every kingdom was governed by a king who created laws for his subjects. Those who adhere to the laws were considered righteous and those who rebel were unrighteous. According to Daniel 6:8, 12, and 15, the king’s law could not be changed. However, Hebrews 7:12 stated a law can change when the priesthood (or king) changes. Ezekiel 18:5 summarizes what clearly defines righteousness. Ezekiel wrote, “Suppose a man is righteous. He practices what is just and right.” In summary, the Hebrew context of righteousness is based upon whether an individual’s behavior is right or wrong as it relates to the law.

When applied to morality, Ezekiel 33:18 further explains that one’s behavior determines one’s righteousness and ultimately determines the life or death of an individual. He wrote, “When a righteous man turns from his godliness and commits iniquity, he will die for it. When the wicked turns from his sin and does what is just and right, he will live because of it.”

Enoch’s message about righteousness was linked to a group of people named “the Elect.” The first verse of the book records,

“The following was Enoch’s prophetic blessing over the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless will be removed.”

Enoch envisioned a time when the fallen angels and the Nephilim terrestrial spirits would face a final judgement. At that time, the wicked and godless will be removed. There is sufficient evidence to suggest that the term wicked referred to people who had Nephilim DNA and the term godless referenced the behavior of the wicked and those they influenced.

The term “corruption” was also linked to the bloodline of humanity. When the *Book of Jasher* explained the name of Noah, which means rest, the author wrote in Jasher 4:14, “And Methuselah called his name Noah, saying, “The earth was in his days at rest and free from corruption.””<sup>152</sup> The earth had been corrupt because the fallen angels and Nephilim brought violence to the land and a corruption to the human genomic map.

Eliminating the tainted bloodline of humanity, by destroying the fallen angels and hybrids in the flood, gave God an opportunity to restart the human race and renew the covenant God made with Adam to redeem mankind. Adam was made in God’s image, but the rebellious angels sought to pervert the bloodline to create a demonic image and thus thwart the pure blood line to prevent Jesus from being born in the image of God. Had the blood from Adam to Mary been tainted with Nephilim blood, Jesus could not have been born in God’s image.

Those who had corrupted bloodlines were considered wicked because the fallen angels corrupted the image of God in man by intermarrying humans creating a hybrid that was of an angelic human nature instead of a God human nature. Later, the term wicked became identified with those who were influenced by the terrestrial evil demonic spirits. By the sixteenth century A.D. the word wicked was still related to the demonic.<sup>153</sup> The Puritans believed in demonology and used the term in New England to identify witches. In the late 1600's, this really escalated with the Salem Witch Trials in Massachusetts. Often, pastors would perform exorcisms on people who were demon possessed. During that time, "wicked" was used to describe these witches which came from the Old English word “wicca.”<sup>154</sup>

### New Testament Formation of Election of Saints

In Enoch’s day, those who were connected to the fallen angels or Nephilim and those humans who exhibited evil behavior were considered wicked as opposed to the elect who were considered

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<sup>152</sup> Horn, *The Researchers Library Volume 1*, p. 70.

<sup>153</sup> Paul Edmundson, “Wicked Slang Origin” *Owlcation.com*, subsidiary of *HubPages.com*. Posted 14 June 2016, Retrieved 09 November 2016, <https://owlcation.com/humanities/Wicked-Slang-Origin> 2016.

<sup>154</sup> *Ibid.*

righteous. This divine and heavenly understanding was conveyed to Noah, who saw a fountain of righteousness. Referring to this fountain, he wrote in 1 Enoch 48:2,

“Many fountains of wisdom were around this fountain of righteousness and those who thirsted for wisdom, drank from the fountains and were filled with wisdom. These fountains surrounded the houses of the holy, righteous elect.”

In this same text, Noah said that the Ancient of Days named the Son of Man in the presence of the Lord of Spirits, announcing the three persons of the Godhead. Referring to Jesus, he wrote,

“He will be a crutch to the righteous to keep them from falling. He will be the light of the Gentiles and hope to those with troubled hearts. Everyone who dwells on earth will fall down and worship him. They will praise, bless, and celebrate the Lord of Spirits with song. He was chosen before the creation of the world and hidden, or concealed, in Him forevermore.”

Noah announced that the Elect One, also called the Son of Man, would be the one to keep the elect from falling. The New Testament doctrine of “Election of the Saints” has some modification to Noah’s doctrine and understanding but his message that the elect was righteous through the Messiah remains consistent. Noah predicted the resurrection in Chapter 50 when he wrote,

“In those days the earth will return what was entrusted to it. Sheol will return what it has received, and hell will give back what it owes. For in those days the Elect One will arise and choose the righteous and holy from among the dead, for it is the day of their salvation.”

One must question Noah’s understanding of “salvation.” From what were they saved or to what were they saved? The concept of “being saved from our sins” was not a concept that Enoch or Noah employed. It seems that their understanding of salvation meant the total elimination of the fallen angels and God’s judgment upon the Nephilim terrestrial spirits.

This would make sense, because later, the Old Testament prophetic message about salvation primarily concerned the nation of Israel and it usually meant being saved from the imperialism of a foreign government and the destruction of the Jewish people.

Ezekiel 3:19 and 33:9 introduced another concept of salvation. It meant being saved from destruction or the saving of one's own life. Salvation here meant being saved from death. The closest thing to the understanding of being saved from sin is found in Jeremiah 51:6. The prophet warned the people to flee in order to save their own lives and then explained that their sins, or the result of them, was killing and destroying them.

The New Testament offered a new concept of salvation as being saved from one's sins. The framework of the phrase, "The Lord is our Salvation" was also preached in the Old Testament and referred to the Messiah and Savior of Israel. The New Testament Messiah eliminated sin and reconciled humanity back to God. Jesus became our salvation and his death, burial and resurrection executed the plan that was agreed upon from the foundation of the world.

Luke recorded Gabriel's angelic message who informed Mary of her future pregnancy with the son of God. He said that JESUS would inherit (possess) the throne or kingship of David and would reign over the house of Jacob forever. He reiterated that Christ's kingdom would be eternal. Matthew also recorded an angelic visit but this time to Joseph in a dream. The angel said, "Do not be afraid to take Mary as your wife; for that which is conceived in her is of the Holy Spirit and she will bring forth a Son and you shall call His name JESUS."

The Hebrew name *Joshua* means salvation. The angel affirmed to Joseph in the dream that Jesus (Hebrew for *Joshua*) will save his people from their sins. These angelic messages were foundational to the understanding of the elect's salvation. It was based upon the birth, life, death and the righteous kingship of Jesus who would keep the elect from falling.

### Trinitarian

The word "Godhead" occurs three times in the New Testament Scriptures (Acts 17:29 *thios*, Romans 1:20 *thiotees*, and Col. 2:9, *theotees* KJV). Strong asserts that these three words are interchangeable and may be defined as "Godhead."<sup>155</sup> Other definitions include divinity, divine nature or deity. The English word,

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<sup>155</sup> James Strong, "Godhead" *thios*, *thiotees*, and *theotees*. *The Exhaustive Concordance of the Bible: King James Bible* (Iowa Falls, IA: World Wide Publishers, 1886), p. 410.

Godhead, connotes authority or headship and it suggests a tripartite authority of the Father, Son and Holy Spirit. When Noah identified the names of the Godhead, he called them Ancient of Days, Son of Man and Lord of Spirits.

In Daniel 7: 9, 13, and 22, the prophet envisioned two persons of the Godhead. Like Noah, he identified them as Ancient of Days and Son of Man. Charles suggested the term could be Head of Days since the identities were about authority.<sup>156</sup> This is consistent with Paul's writing in I Corinthians 15:24-26, which explains the subjective nature of Jesus to his Father. He wrote, "Then comes the end, when he hands over the kingdom to God the Father, when he has brought an end to all rule, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be eliminated is death."

Both Enoch, in Chapter 1, and Noah, in Chapters 46, 48, 54, 59, and 70, contend that a Godhead of authority exists in heaven but only Noah identifies the trinity as the Ancient of Days, Son of Man and Lord of Spirits. It seems puzzling that throughout his writings, Noah refers to God as "Lord of Spirits" but in 1 Enoch 48, he identifies the Lord of Spirits as the third part of the trinity. Perhaps this explains how God related to Noah.

Another consideration is found in Genesis 6:8, which states, "And Noah found favor in the sight of the LORD or Yahweh." But the following verse records that Noah walked with God or Elohim. Why the difference in the name usage? The scholarship of theology suggests that Yahweh was the Father in the Trinity but the use of Elohim in the Hebrew Scriptures infers Yahweh's title and could suggest another person or all the persons in the Godhead. On the other hand, the Documentarian Theory rebuffs the notion that Moses even wrote the Pentateuch and it employees a thesis that two authors from two different time periods wrote the Old Testament. I cannot embrace the Documentarian theory because it is more consistent to think that Elohim is the Title of God, while Yahweh (Hebrew) or Jehovah (Latin) is the actual name of God.

In this context, the Holy Spirit or Lord of Spirits may have related personally to Noah in the same way the Holy Spirit relates to God's people today. It is not inconsistent with other Old Testament passages such as Daniel 4:8 and 5:11 that state the Spirit of God was

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<sup>156</sup> McCracken, p. 63-86.

in Daniel. Also Exodus 35:31 acknowledged that the Spirit of God was in Bezalel to perform the craftsmanship of the Tabernacle and Genesis 41:38 recorded Pharaoh's words when he said, "The Spirit of God is in Joseph."

The doctrine of the Trinitarian nature of God existed long before Jesus was born into the human family. For certain, it was believed by those who embraced the *Book of Enoch* around the second and third century B.C. That was assigned date of the remnants found among the Dead Sea Scrolls. And since Jesus and the other New Testament authors embraced Enoch as the author of the book, the original writings about the trinity occurred between the time of Enoch and Noah, which was between 2500 to 3500 B.C.

### **Kingdom Concepts**

When did kings first exist? According to Gleason Archer, Abraham was 75 years old in 2091 B.C. During his time, he battled the kings mentioned in Genesis 14, which is a thousand years after the time period of Egypt's historical first dynasty of Thinis, which is dated between 3025 BC to 3218 BC.<sup>157</sup>

One can only speculate how kings were first introduced but the first biblical mention of a king among the lineage of Adam was Melchizedek, the King of Salem. The modern day location of the city of Salem is Jerusalem, which means "city of peace." Melchizedek ruled a city instead of the vast regions that were ruled by subsequent kings. The Assyrians of the seventh century B.C. and Babylonians of the fifth century B.C. ruled huge territories. This was followed by the Grecians and Romans who sought even greater boundaries and kingdoms.

The Jewish sages commonly considered Shem, the son of Noah, to be Melchizedek and the introduction of the biblical title was more of a patriarchal contribution of honor. Shem was the patriarch of the lineage of Abraham, Isaac, and Jacob who served as their successors. The Bible does not indicate that he embraced the kingly title although he served in a similar capacity.

According to D. L. Freedman the kings that Abraham fought against were closer to the thirtieth century B. C. or at least another group of kings with similar names, based upon the tablets and dates

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<sup>157</sup> Archer, p. 183.



discovered.<sup>158</sup> According to Skiba, these kings were human giants that came from Nephilim with hybrid DNA introduced into the human genome through wives of Ham.<sup>159</sup> This seems possible if one considers that Enoch was born about 3500 B.C. and Noah was born around 3000 B.C.

Prior to the introduction of the kings, the rule of government in Israel was through the high priest's family, another concept of a kingdom succession plan. The concept of patriarchal rule was significantly similar to kingly rule without the tyrannical component. With patriarchal rule still in vogue, God raised up military leaders, who were called judges, to fight the wars with those who imposed governmental tyranny upon Israel. God wanted Israel to be a kingdom of priests who connected humanity to God but their failure to adhere to the Law, prompted God to bring invading kings to war against Israel, so their hearts would turn back to Him. It was not until the elders of Israel rebelled against Samuel's decision to appoint his own sons to be judges over Israel that things changed. They requested of Samuel, "Appoint over us a king like all the other nations."

Prior to creating the Kingdom of Israel, Samuel warned the leaders that the people would be required to pay an additional ten percent tax to service the kingdom to which they agreed. From that time on, Israel had a king to rule the people and a high priest to carry out their religious responsibilities. The time period of Israel's kingdom was in the tenth or eleventh century B.C., which was 2000 years after kingdoms existed in Egypt and other parts of the world.

The *Book of Jasher*, also called *Book of the Just* is mentioned twice in the Old Testament. In 2 Samuel 1:18 and Joshua 10:13, the author references the *Book of Jasher* to authenticate the written stories in the Bible. The writer of the *Book of Jasher* documented in elaborate detail, not found anywhere else, that Enoch was made king over the people. Jasher 3:10 records, "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."<sup>160</sup>

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<sup>158</sup> Matt McClellan, "Abraham and the Chronology of the Ancient Mesopotamia" *Answers in Genesis*, Posted 03 October 2012, Retrieved 15 November 2016, <https://answersingenesis.org/bible-timeline/abraham-and-the-chronology-of-ancient-mesopotamia/> 2012.

<sup>159</sup> Skiba, p. 200-207.

<sup>160</sup> Horn, *The Apocrypha*, p. 67.

The same chapter stated when Adam died that Enoch and Methuselah buried him with great pomp, in the fashion of a kingly burial, in the cave which God had told them.”<sup>161</sup> It appears that patriarchs were called kings at the time of writing because Methuselah was anointed to reign over the kings and princes when Enoch ascended into heaven. However, one must consider that the majority of the *Book of Jasher* was written well after the life of Noah and Enoch and the use of the term kings may not have actually existed until after Enoch and Noah got a glimpse of the kingdom of God that existed in heaven.

The *Jubilees* attributed Enoch as being the first among men born on earth to learn writing and knowledge and wisdom. He wrote down the signs of heaven according to the order of their months. The original *Jubilees* log was first attributed to Enoch, but nothing was mentioned in the *Jubilees* about his kingship.<sup>162</sup> The first mention of the word “kingdom” was made by Noah in 1 Enoch 41:1 when he described the spiritual kingdom in one of his visions. He wrote,

“After this I beheld the secrets of the heavens and of *paradise*,<sup>163</sup> according to its divisions; and of human action, as they weigh it there in balances. I saw the habitations of the elect, and the habitations of the holy. And there my eyes beheld all the sinners, who denied the Lord of glory, and whom they were expelling from thence, and dragging away, as they stood there; no punishment proceeding against them from the Lord of spirits.”

It must be noted that Laurence translated the word “kingdom” as “paradise” and the proper translation of the word would suggest that Noah experienced or envisioned a kingdom that existed in the spiritual realm. Tying the *Book of Jasher* and *Book of Jubilees* together, it is highly likely that Enoch first used the term kingdom, even though it was first mentioned in the Noah section. In Chapter 46, Noah predicted that the Son of Man would raise up kings, but he would also remove them from their thrones and kingdoms if they did not extol and praise him or humbly acknowledge who gave them their kingdoms.

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<sup>161</sup> Ibid., p. 68-69.

<sup>162</sup> Ibid., p. 284.

<sup>163</sup> Laurence, p. 45-46.

In Chapter 61, Noah declared that the Messiah or Christ would rule and reign over all kingdoms, which would terrify the kings of the earth. Noah wrote,

“Then pain will come upon these leaders like a pregnant woman in travail when her child has entered the mouth of the womb. Just as she cries out in excruciating pain, so these leaders will look at each other’s sad faces. A terrorizing pain will seize them when they see the Son of Man sitting on his glorious throne.”

This scene was played out in the songs sung by King David in Psalm 48:6. Apostle Paul also made a similar remark in I Thessalonians 5:3 as it relates to the coming of the Lord. He wrote, “Now when they are saying, ‘There is peace and security,’ then sudden destruction comes on them, like labor pains on a pregnant woman, and they will surely not escape.”

What did Enoch and Noah actually see during their encounters in the spiritual realm? Could it be possible that God’s kingdom is made of spirits? When Jesus showed Peter, James and John the kingdom of God on the Mount of Transfiguration as referenced in Matthew 17, Mark 9 and Luke 9, what did they see? Did they not see the dead spirits of Moses and Elijah and the spirit of Jesus transcending his physical body? It must be understood then that God’s kingdom is a spiritual kingdom or rather a kingdom of spirits.

Jesus knew his mission on earth. In Luke 4:43 he said, “I must proclaim the good news of the kingdom of God to the other towns too, for that is what I was sent to do.” When speaking to the Pharisees in Matthew 11:20, Jesus said, “If I cast out demons (evil spirits) by the finger of God, surely the kingdom of God has already come upon you.” From these two passages, we understand that God’s kingdom is a spiritual kingdom consisting of a hierarchal rule of spirits.

Because God is spirit, all spirits come from Him. Jesus is king of the spirit world and the Holy Spirit provides marching orders to all rank-in-file spirits. These spirits serve at the pleasure of the king and battle other spirits that try to infiltrate God’s kingdom. These enemy spirits must be expelled.

When Jesus was on earth, he shared the good news regarding this unseen kingdom of spirits and demonstrated how to do live according to his spiritual laws and then eliminated invading evil spirits. Before departing to heaven, he spent forty days teaching them

about the things pertaining to the kingdom and then gave them authority to enact his will on earth, even as it is in the heavenly kingdom.

My manuscript, *Spiritual Kingdom*, explains the five necessary things that make a kingdom.<sup>164</sup> They are a focal point of authority, a domain, subjects, government, and a succession plan. God's kingdom has all five. The focal point of authority is vested in Jesus the Messiah. His domain is a spiritual domain. His subjects are obedient followers who submit to his authority. His government or constitution is made of spiritual laws and His succession plan includes making His subjects to be sons of God. Paul said, "If we are led by the Spirit, then we are sons of God."

Military kingdoms existed in the days of Noah as noted in Genesis 6:4, which stated, "There were men of old who were men of renown." The literal rendering of that verse states, "They were mighty, strong, and brave men who existed before ancient times, who were men of glory or fame." The NET translations stated, "They were the mighty heroes of old, the famous men."

Within this verse is the Hebrew word "*owlam*" to describe these men. It is translated in many ways in the Old Testament. These are the following translations: forever 74, endures 44, perpetual 42, permanent 40, lasting 24, permanently 24, never 18, forevermore 17, continually 16, eternal 15, ancient 14, always 13. It is evident from these various translations that these mighty men were created to live forever; therefore, when these spiritual beings sinned, their rebellion established their eternal punishment.

It can be argued that these giants or Nephilim introduced the concept of the kingdom to humans as a basis of government since their prior involvement in the spiritual realm was the authority and laws that existed in God's heavenly kingdom. The concept of authority cannot be disconnected from a kingdom. It is for this reason that even evil spirits understand spiritual authority and the hierarchal order among spirits. The Scriptures indicate that good spirits are ruled by the Holy Spirit and evil spirits are governed by Satan. Spiritual warfare is the clashing of two kingdoms: the kingdom

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<sup>164</sup> Randy Delp, *Spiritual Kingdom* (Cedar Hill, TX: Lifeworld International, 2011), p. 5-14.

of light, ruled by Jesus, and the kingdom of darkness, ruled by the prince of the power of the air. Ultimately, the kingdom of light wins.

### **Reasonable Evidence of a Virgin Birth**

The narrative of the Enoch's writing is based upon two hundred angels descending from heaven to copulate with women. But one must ask their motive. Was it because they were jealous of humans and wanted to produce children with human bodies? Were they curious of the ecstasy and pleasure that humans enjoyed in copulation that they had never experienced? "What was so pressing that these angels risked eternal banishment to procreate children?"

Their willful disobedience had nothing to do with the pleasure of sexual intercourse or their desire to produce children. They risked eternal banishment because of their own selfish ambitions to be like God and to have the power and authority that God exhibited. When God created angelic or human beings to have volition or will, He created the potential for sin. When creation chooses their will and desires over God's, then sin occurs. Sin brings forth death.

Ezekiel 28:15 suggests that Lucifer was perfect in his ways until iniquity was found in him. Isaiah 14:13 provides a rudimentary definition of iniquity. It means self, selfish, or self-centered. Lucifer said in his heart, "I will ascend into heaven; I will exalt my throne above the stars of God; I will sit on the mount of the congregation; I will ascend above the heights of the clouds; I will be like the Most High." These selfish ambitions prompted Lucifer and his followers to risk eternal damnation in order to stop God's plan for humans to obtain eternal life.

It seems apparent that Adam and Eve were created to be eternal creatures with capacities for both physical and spiritual bodies. The angelic creation only included spiritual bodies without the need of copulation to create other spiritual bodies. When Lucifer was excommunicated from God's heavenly kingdom, he created a similar spiritual government on earth of which he ruled. Even the New Testament called him the Prince of the Power of the Air. Lucifer's name was changed to Satan, also known as The Devil and he tempted Eve to join his kingdom by enticing her to be like God, knowing both good and evil. He wanted her to embrace his desire to be like God. Eve yielded because she failed to realize that she was already made in God's image and would have remained such as long as she obeyed Him.

The fall of Adam and Eve created a need for redemption and the need for God to send a Redeemer to provide that redemption. Referring to Jesus, Peter wrote in 1 Peter 1:20, “He was foreknown before the foundation of the world to be manifested on earth.” In similar context, Paul recorded in Ephesians 1:4, “He chose us in Christ before the foundation of the world that we may be holy and unblemished in His sight in love.”

The foreknowledge of the elect and the Elect One was also recorded in the *Book of Enoch*. This information or insight was given to both Enoch and Noah during their spiritual encounters with angels and the Most High God. The evidence of foreknowledge about future events is seen throughout prophetic messages in the Old Testament when the Holy Spirit showed visions, dreams, angelic encounters or intuitive understanding to the prophets.

Future events are known in the spirit realm before they occur in the physical realm because the spirit realm is not confined to the time dimensions of the past, present and future. It can be assumed, since angels are aware of future events, that the birth of Jesus was known to them even before the creation of Adam. Since Jesus was crucified from the foundation of the world, it may also be assumed that Lucifer or Satan knew of that edict and tried to stop his birth; hence, Pharaoh’s infanticide at the birth of Moses and Herod’s infanticide when Jesus was born.

The concept of the “Elect One” clarifies Lucifer’s motives and desires to be chosen or elected to become a human. He wanted to be the “Son of Man.” He wanted to have human offspring. Although Enoch does not directly reveal that the devil influenced Semjaza to lead the two hundred angels away from the will of God, a statement was made according to 1 Enoch 10:7, “Bind Azazyel hand and foot; cast him into darkness; open the desert, which is in Dudael, cast him in there.” In verse 12, God told Raphael, “All the earth has been corrupted by the effects of the teaching of Azazyel. To him; therefore, ascribe the whole crime.” Jewish sages viewed Azazyel as the Devil.

According to the Law of Moses, two goats were prepared for Yom Kippur. One was sacrificed and the other was called a scapegoat named Azazyel or Azazel, which means complete removal. The scapegoat was cast out into the wilderness. Although Jewish rites may not include the concept that the goat cast out in the desert was responsible for the sin and the sacrificed goat represented Jesus

whose supreme sacrifice responsible to remove sin, it is significant to link Leviticus 16 with the *Book of Enoch* to see the contrast between Jesus, the Son of Man or Messiah with Azazel, identified as the one responsible for all sin.

Since Jesus was chosen before the foundation of the earth to be born of a virgin, Azazel's plan was to taint the blood line of mankind by introducing the DNA strain of the Nephilim with the human genome to create an angelic-human, not made in the image of God. Preserving the God-image of Adam was the only way for God to create a perfect human being who was qualified to save people from their sins.

When the Levitical priests asked Malachi why God wanted monogamous marriages, he responded in Malachi 2:15 by saying, "God seeks a godly offspring." The lineage of Jesus was both royalty and priestly. The genealogy of Jesus mentioned in both Matthew 1 and Luke 3 named copious ancestors who were not defiled by the contaminated blood of the Nephilim.

Why was it necessary for Jesus' blood to be free from contamination of Nephilim blood? The answer is quite simple. Genesis 1:26 predicted that Jesus would be born in the image of God, after God's likeness and would have dominion over His kingdom. Although the immediate word was about Adam, the first man, it ultimately had to be about Jesus, whom Paul calls in 1 Corinthians 15:47 the second man. When God breathed into Adam's nostrils the breath of life, man became a living soul. He was perfect in every way. His blood was pure because it came from God.

Leviticus 17:11 states, "The life or soul of the flesh is in the blood." It can therefore be assumed that the death of the flesh is in the blood. When Adam sinned, his blood was poisoned, and his bloodline was tainted with sin. Since Jesus was chosen and slain from the foundation of the world to save Israel from their sins, it was necessary that his blood become pure and undefiled. God instituted a plan for Jesus to be born of a virgin. The prophet announced in Isaiah 7:14 that a virgin shall conceive and bear a son and shall call his name Immanuel, predicting the virgin birth of Jesus. How could a virgin birth produce a pure blood, free from sin?

Physician M.R. DeHaan explained the importance of an uncontaminated bloodline and detailed why the virgin birth was necessary. He wrote,

“The placenta, that mass of temporary tissue known better as “afterbirth,” forming the link between mother and child, is so constructed that although all the soluble nutritive elements such as proteins, fats, carbohydrates, salts, minerals, and even anti-bodies are able to pass freely from mother to child and the waste products of the child’s metabolism are passed back to the mother’s circulations, no actual interchange of a single drop of blood every normally occurs.”<sup>165</sup>

Quoting from Williams’ *Practice of Obstetrics* (page 133) he confirmed, “The foetal blood in the vessels of the chorionic villae, at no time gains access to the maternal blood in the intervillous spaces, being separated from one another by the double layer of chorionic epithelium.” Williams confirmed, “Normally there is no communication between the foetal blood and the maternal blood.”<sup>166</sup>

Howell’s *Textbook of Physiology* records, “The foetal and maternal blood do not come into actual contact. They are separated from each by the walls of the foetal blood vessels and the epithelial layers of the chorionic villae.”<sup>167</sup> Medical science confirms that the blood formed inside the fetus does not come from the mother but by the direct union of the sperm and egg at conception. This scientific knowledge helps one to understand the reason why the Bible traces the blood lineage through the fathers. Today DNA Tests also confirm maternal and paternal linkage to their children. So if Jesus is the son of God, how does God’s blood DNA register differently from other humans?

There have only been two humans without sin. The first was Adam at creation before he committed sin and the second was Jesus, when he was born. Both were made in the image of God. Both had the blood of their Father flowing through their veins. Genesis 1:26, 28 confirms that Adam was created in the image of God and Leviticus 17:11 states the life of the flesh is in the blood. Like all other humans, Adam’s blood came as a result of his Creator or Father in Heaven. Paul stated in Colossians 1:15 that Jesus was also the image of the invisible God.

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<sup>165</sup> M.R. Dehaan, *Chemistry of the Blood* (Grand Rapids, MI: Lamplighter Books, 1943), p. 29-33.

<sup>166</sup> Ibid.

<sup>167</sup> Ibid.



John 17:5 recorded a conversation between Jesus and his Father. Jesus prayed, “Father, glorify me together with yourself with the glory I had with You before the world was.” Either Jesus remembered his prior glory, which is divinely possible but humanly impossible, or he had read about it in 1 Enoch 48:5, which confirms the existence of the Ancient of Days and the Son of Man prior to the creation of the world.

It was Jesus, the word of God, who spoke the world into existence. Referring to Jesus, John wrote in John 1:4. “All things were made through Him and without Him nothing was made that was made.” In verse 9-12 he confirmed that Jesus is the true light and those who receive him have the right to become children of God simply by believing in his name. Later in 1 John 1:7 he added,

“If we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.”

It is understood that “all sin” includes present, past, and future sins as well as the sin nature that man received at birth. The point is Christ’s blood saves mankind from sin. But how does that happen?

Four thousand years after creating Adam and Eve, the angel Gabriel visited Mary and presented God’s word (Jesus) to her. By faith, she received God’s word and responded in Luke 2:38, “Behold, I am your maidservant. Let it be to me according to your word.” Nine months later that Word became flesh and they named God’s son, JESUS.

Like all humans, the blood flowing through Jesus’ veins came from the union of his Father and mother. But for that to occur, the blood of Mary must be pure and uncontaminated by Nephilim DNA. The purpose of the worldwide flood was to eliminate the growing Nephilim genome that was taking over the human race. Even after the flood, Nephilim existed, which Rob Skiba contends came through the wives of Noah’s sons.<sup>168</sup> He also asserts that God instructed the Israelites to eradicate the giants in and around the land of Canaan to reduce the Nephilim.

Many of the biblical stories such as Judah and Tamar in Genesis 38, the killing of the Hivites men who defiled Dinah in Genesis 34, and David killing Goliath, the uncircumcised Philistine

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<sup>168</sup> Skoba, p. 156.

giant, were history makers to be passed on to future Israelite generations to perpetuate the importance of Israel being separated from Nephilim DNA. The whole purpose was to maintain a pure blood line so Mary, the virgin, could be uncorrupted from the Nephilim genome.

The immaculate conception from God's word created a fetus inside her womb and later, she produced a baby named JESUS, making him the only begotten son of God. All humanity shares the same Adamic nature through the bloodline of Adam. Jesus is the only exception. He had a divine conception and his blood came from his Father, just like Adam's blood came from God.

Unlike Adam, Jesus lived a sinless life and took upon himself the sins of the world. Sin and death poisoned Adam's blood when he disobeyed God. Redemption from that sin would require a Redeemer too free him from sin. It would require a human without sin. It could not be the son of man. It had to be the son of God; hence, when Jesus was born, he was name "the only begotten son of God.

Although angels are called sons of God and believers are adopted sons into God's family, only Jesus had an immaculate conception and a virgin birth. This qualified him to be the Elect One to save mankind from their sins. Hence, it is reasonable to suggest that the immaculate conception and the virgin birth were the mediums God used to prevent Nephilim DNA from tainting or corrupting the blood line of Adam. As a result, the heavenly plan recorded in Genesis 1:26 allowed Jesus to be born in the image of God, after God's likeness to have dominion of His kingdom and to redeem mankind back to the Most High God.

### **Messianic Discussion**

Recognizing Jesus, the Son of Man, as the Messiah, should be discussed as it relates to his humanity. Looking backward for the last fifteen to twenty centuries, it is easy to understand the trinity because the doctrine has been analyzed and debated since Christ's ascension. The church understands the Trinity as the Godhead, made of three persons, the Father, the Son, and the Holy Spirit. Although these are the titles given to the persons of the Godhead, they didn't exist until Jesus was born of a virgin. Prior to then, the persons of the Godhead were named, Yahweh, His Word and His Spirit.

Throughout Old Testament Scriptures, Judaism conceived the trinity as a unit and not three separate personalities. Hence, the

Shema cries out in Deuteronomy 6:4, “Hear, O Israel, Yahweh is our God, Yahweh is one (alone.)” Yet, it was noted in many Old Testament Scriptures the complexity of the Godhead even from the beginning that the Word and Spirit existed with Yahweh prior to creation.

David certainly distinguished the personalities of Yahweh the Father and Jesus the King, in his prophetic Psalm 110:1 and David even declared in Psalm 2:7 that it was a father and son relationship with verse 6 naming His son as king of His kingdom. Daniel also recognized the two persons of the Trinity in Daniel 7:9-13 when he envisioned the coronation of the Son of Man before the Ancient of Days.

John and his followers understood this conflict and sought to focus on his deity instead of his humanity. They detailed statements about his relationship with the father, starting the fourth gospel with the statement, “In the beginning was the Word and the Word was with God and the Word was God.” John also declared Jesus to be True Light who gives light to everyone coming into the world. He also said, the Word was made flesh removing all doubt about the belief of an immaculate conception. The necessity of his virgin birth had been prophetically declared by Isaiah, so who could deny its authenticity except those who deny God. It left no remote possibility that the conception and birth of Jesus was with human sperm.

Jesus continually referred to God as “Father” proving that he knew he was the Son of God, but why did he call himself, “Son of Man” when in fact, the title, son of man, is a misnomer? A more correct title would be son of woman. Is it possible that Jesus chose this title “Son of Man” for himself to fulfill the writings of Enoch and Daniel and to show his followers that he was the same “Son of Man” mentioned in 1 Enoch 46 and Daniel 7? Enoch had much to say about him and his messiahship? These past prophecies confirmed his future return to finally judge the demonic system and those people who rejected the Messiah.

It is important to note that the Jewish community who practice Judaism believed throughout history that a messiah will come. Their concept of a messiah was different than the present Christian understanding of Messiah. In some circles, it included a Messianic Melchizedek.

The word “messiah” means anointed one. According to Hanson, folklore described Melchizedek, mentioned in Psalm 110:4,

as an immortal pre-existent being begotten in his mother's womb by the Word of God and destined to become judge in the latter day.<sup>169</sup> The references of Melchizedek found in Qumran's Cave 11 reveals an eschatological text in which Melchizedek is seen as a divine being with Hebrew titles as Elohim applied to him. According to this text, Melchizedek will proclaim the "Day of Atonement" and he will atone for the people who are predestined to him. He also will judge the peoples.<sup>170</sup>

Fitzmyer also pointed out that the Qumran community interpreted Melchizedek to be the Messiah who would proclaim liberty to the captives at the end of days and assign them to the Sons of Heaven and forgive their iniquities. The document called *Melchizedek* predicted that the end of days would occur at the end of the tenth Jubilee and called this the Year of Grace for Melchizedek, suggesting the Melchizedek of Psalm 110:4 was the divine Messiah.

And while the Qumran community, or the person who wrote Melchizedek, understood the spiritual connection between Jesus the Messiah and Melchizedek the king of Salem and high priest of Yahweh, to conclude they are one and the same would suggest that Qumran community believed in reincarnation and they disagreed with other Jewish sages who named Melchizedek to be Shem, the son Noah.

Although I appreciate the consideration that the order Melchizedek and Jesus are one and the same, I can only reconcile that Jesus' is messianic order of Melchizedek as stated in Psalm 110:4 because he is both kingly and priestly. Calling the Messiah by the name of Melchizedek is not really an issue since Jesus is the King of Peace but to declare Jesus of Luke 2 and Melchizedek of Psalms 110 as one and the same implies a reincarnation of Melchizedek. The text in Hebrews 5 through 7 describes the Messianic priestly rule as in the "order of Melchizedek" but not the reincarnation of Melchizedek.<sup>171</sup>

Those who cater to the Qumran Community's assumption of the deity of Melchizedek, do so because Hebrews 7:3 describes him as

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<sup>169</sup> Hanson, p. 205-207.

<sup>170</sup> Wikipedia, the free Encyclopedia, "11Q13, or Melchizedek Document" Retrieved 08 September 2016, <https://en.wikipedia.org/wiki/11Q13> 2016.

<sup>171</sup> Hanson, p.73.

“Without father, without mother, without genealogy, he has neither beginning of days nor end of life but is like the son of God, and he remains a priest for all time.” The comparison is subject to scrutiny if one thinks Melchizedek is Jesus because neither of them had a beginning of days nor end of life. The same verse also states that Melchizedek had no father, mother or genealogy because it wasn’t written in the *Book of Genesis*, yet Jesus did have an earthly mother and a heavenly father with the genealogy record both in the gospels of Matthew and Luke.

### **Discussion of The Elect One**

The word “elect” is found in the first sentence of the *Book of Enoch*. The statement asserts that the prophecy found in the writings of Enoch was for the elect at a future generation. The reference of “the elect” presupposed a group of people selected or chosen to be exempt from judgment because the “Elect One” would atone for their sins. At that time, the elect was a collective group of righteous people who obeyed God and did not intermarry with the Nephilim. They would be preserved from the final judgment and destruction when all demonic kingdoms are destroyed. The elect were righteous people compared to the Nephilim who had tainted the blood line as well as God’s image in mankind and therefore assigned to judgment.

Laurence pointed out that I Enoch 38:2 confirmed their election based upon their good works duly weighed by the Lord of Spirits. He asserted that the original understanding of the election of the saints could be traced to its original source that means nothing more than a Divine "selection of the fittest." He wrote,

“This theory is more consistent with the justice of God, than the capricious choice of the metamorphic potter, whose arbitrary fashioning of plastic clay that is purported by Pauline theology in its doctrine of predestination.<sup>172</sup>

When comparing the “Elect One” mentioned in the *Book of Enoch* with Luke’s narrative and the Father’s validation of Jesus, one has to question, “Why did the Father verbally speak to the disciples when they were on the Mount of Transfiguration?” Was it merely to validate His son or was there another technical reason that only the disciples would have understood? Could it be that God wanted to confirm Jesus’ “sonship” to those Jewish men who had read the *Book*

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<sup>172</sup> Laurence, p. xix.

of *Enoch* and who understood that the “Son of Man” or the “Elect One” was the second person in the Godhead?

Previously, Matthew, Mark and Luke had written about a similar announcement at Christ’s baptism, but the message was directed to Jesus himself. The voice from heaven shouted, “You are my beloved Son, in whom I am well pleased.” In Luke 1:35, Luke tied the incarnation to Psalm 2:7 when Yahweh prophetically told Jesus, “You are my Son, today I have fathered you.” This divine endorsement was also confirmed in Hebrews 1:5; 5:5.

God’s Mount of Transfiguration announcement was different in two ways. First, the voice was not directed to Jesus. Instead, the Father spoke directly to Peter, James and John. Secondly, the unusual proclamation in Luke 9:35-36 declared Jesus to be the “Chosen One.” This phrase causes one to ask, “Chosen among whom” and “Chosen for what?” To get the full significance of this message, it is important to trace the sequence of events found in the Luke’s narrative.

Chapter Nine of Luke’s gospel records several events. The chapter begins with Jesus, sending out the twelve apostles to preach the Gospel of the Kingdom and to heal people. Luke inserted Herod’s guilt-ridden confusion about Jesus in the narration. Herod thought Jesus was the reincarnated John the Baptist, whom he had beheaded. This insertion was followed by the miracle of Jesus and the apostles feeding five thousand men.

After the miracle, Luke reflected upon an incident at Caesarea Philippi (also written in Matthew 16:13-28) when Jesus asked the twelve, “Who do men say that I am?” It was at that time that Peter received the revelation that Jesus was the Christ, the son of the living God. Immediately after the revelation, Jesus told them about an event that would soon occur, which included his death in Jerusalem. This announcement was followed by Jesus’ call for them to be sold out and committed to the service of his kingdom. At the conclusion of his appeal, Jesus said, “the Son of Man will come in the glory of his Father with his angels and reward each according to his works.” Jesus concluded his remarks by saying, “Some of you will not taste death till they see the Son of Man coming in his kingdom.”

The next story described the Mount of Transfiguration event. Matthew said it happened after six days, but Luke said it occurred about eight days later. The timing of the event is not as significant as to what actually happened. Jesus’ physical body changed into a

glorified state and he was joined with Elijah and Moses in their glory. It was at this time that God's voice sounded from the cloud, saying, "This is my Son, my Chosen One. Listen to him!"

Jesus continually referred to himself as the "Son of Man" but his Father declared him to be the "Son of God." The phrase "Chosen or Elect One" connected the two titles and identified Jesus to be the Messiah. Is it possible that God was sending a message to Peter, James and John by saying he was the Chosen or Elect One? Could that message be that the "Elect One" mentioned in the *Book of Enoch* was in fact, Jesus? If the three disciples who saw the vision and heard the Father's admonition, then it seems reasonable that they would quote from the *Book of Enoch* without reservation.

Laurence concurred that the message about Christ's deity was predicted in the *Book of Enoch* and embraced by his followers. In his assessment Laurence wrote, "

"This I apprehend to be peculiarly the case of the *Book of Enoch*; which, as having been manifestly written before the doctrines of Christianity were promulgated to the world, must afford us, when it refers to the nature and character of the Messiah, as it repeatedly does so refer, credible proof of what were the Jewish opinions upon those points before the birth of Christ; and consequently before the possible predominance of the Christian creed."<sup>173</sup>

### **Angelology**

The first verse in Genesis identifies the existence of angels. Moses wrote, "In the beginning, God created the heavens and the earth." This statement explains that angels were created by God, they presently exist in the heavenly or spiritual realm and they existed prior to the creation of the physical realm. The first indication of the angelic activity is the interaction between the serpent and Eve. The serpent is the messenger or angel who convinces Eve to disobey God's word. This dialogue presents a theological debate about good and evil, about the seen and unseen and about influencing spirits that motivate emotions and behavior.

Genesis 3 describes the serpent to be more shrewd than other animals. He walked upright and had the ability to communicate with Eve. By using the woman's sense of sight, taste and touch, the

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<sup>173</sup> Laurence, p. xv.

serpent reasoned, spoke and convinced Eve to disregard God's words and to adhere to those of the serpent. Although the serpent was the creature that distracted Eve to fall beneath God's righteous standard, there was an unnamed spiritual force that he used to deceive.

Justin Martyr (160 AD) and Irenaeus (180 AD) were the first to suggest that Genesis 3:15, is the protevangelium, or the first mentioned gospel. This Scripture prophesied Christ's victory over Satan.<sup>174</sup> If the early church fathers are correct, it is possible that Satan and his cohorts were the covering cherubim mentioned in Genesis 3:24.

In a prophetic message to the king of Babylon, Isaiah prophesied in Isaiah 14:12-14 that Lucifer was the primary spirit that weakened the nations because of his selfish ambition. Jesus said in Luke 10:18, "I saw Satan, like lightning, fall from heaven" and Revelation 12:7-9 puts the pieces together to announce that Lucifer was a dragon who engaged Michael in heavenly warfare and the dragon was not strong enough to prevail causing him and his angels to be thrown down to earth.

Ezekiel 28:13 inserts another piece of the puzzle by declaring a lament for the king of Tyre and comparing him to Lucifer who he said was the sealer of perfection, full of wisdom and perfect in beauty. He was in Eden, the garden of God and God's glory covered him. He was blameless from the time he was created until sin was discovered in him. Verse 14 identified Satan as an anointed guardian cherub in the Garden of Eden.

### **Are Angels Sons of God?**

Although Lucifer and his cohorts were cast from heaven for their rebellion, this occurred prior to the creation of mankind. There are myriads of angels that the Old Testament declares are subservient to God because they are "sons of God." Six Scriptures commonly reference the sons of God to be of a heavenly origin. These include: Genesis 6:2, 4; Job 1:6; 2:1; 38:7 and Psalm 89:6.

The first mention of sons of God is found in Genesis 6:2, 4 when Moses described an event enhanced by the *Book of Enoch*. Skiba and Lindsay ascribe these sons of God to be angels who disobediently

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<sup>174</sup> NET Bible, New English Translation, "Notes on Genesis 3:15"  
Retrieved 20 November 2016. *Bible.org*, <http://net.bible.org/#!bible/Genesis+3:15>  
2010.



came to earth to produce children with human women.<sup>175 176</sup> Job 1:6; and 2:1 also mentioned sons of God coming before the Lord and included Satan among the group. There are essential things to know about these sons of God if they are to be accurately identified. First, they were a group of heavenly beings related to God. Second, they presented themselves before Yahweh. Third, Satan was among the group that met. Fourth, they seemed to meet on a regular basis.

Job 1:6 isolates the context that the meeting was pre-appointed stating, “Now the day came, when the sons of God came to present themselves before Yahweh.” This compares to a different appointment mentioned in Job 1:13 as it relates to a pre-appointed gathering of Job’s children have a gathering at the oldest brother’s house. Both verses indicate a pre-appointed, designated day for their gatherings. In verse 6, the sons of God met to present themselves to Yahweh but in verse 13, Job’s children met to eat and drink.

In Job 2:1, the sons of God met with Yahweh again, indicating regularity and purpose. In both cases, Yahweh dialogued with Satan about Job’s fidelity and what it would take for Job to curse God. In both meetings, Satan and Yahweh negotiated how much pressure Satan could put upon God’s servant. This discussion shows the limitations of Satan as well as the knowledge and power of God. As such, the indication remains that Satan is considered a son of God, albeit, one who rebelled against God and fell from favor.

The story of Job helps the reader to see some of the activity that occurs in the spirit realm. Two other Scriptures: I Kings 22:23 and 2 Chronicles 18:18 offer similar insight. These verses describe an event in heaven where the Prophet Micaiah envisioned Yahweh, sitting on a throne with his heavenly assembly. They appear to be gathered to discuss the strategy about how to influence the behavior of mankind. Micaiah overheard the following dialogue:

Yahweh: Who will deceive King Ahab of Israel, so he will attack Ramoth Gilead and die there?

Spirit 1: *(Made a recommendation)*

Spirit 2: *(Made a different recommendation)*

Spirit 3: *(Stepping forward and standing before the Lord.)* I will  
Deceive him.

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<sup>175</sup> Skiba, p. 121.

<sup>176</sup> Lindsay, p. 129.

Yahweh: How?

Spirit 3: I will go out and be a lying spirit in the mouths of all  
his prophets.

Yahweh: You shall persuade him, and also prevail. Go out  
and do as you have proposed.

This discussion leads to many questions, “If God is all knowing, why does he need assistance in making decisions? Why was Yahweh looking among the assembly for someone to deceive King Ahab? Why was it necessary for Israel to attack Ramoth Gilead? Why couldn’t God arrange his death elsewhere? Why did Yahweh need proposals or recommendations to accomplish the tasks? The answers to these questions do not come under the scope of this dissertation; however, it is noted that this assembly was similar to the ones in Job 1 and 2 and may have been the same type of assembly. The point of the matter is that God met with His sons. In Job’s story, Satan was at the meeting. In Kings and Chronicles, an evil lying spirit was assembled.

David Sielaff does not believe that the sons of God were angels. He contends that angels are different than sons of God and bases his presuppositions upon Hebrews 1:5, 9, and asserts that God selected and appointed Jesus over his companions, which he calls fellows.<sup>177</sup> Sielaff maintains that God’s sons are called morning stars (Job 38:7) and have the same designation as Jesus; therefore, they cannot be angels. He believes Colossians 1:15 supports the declaration that Jesus was the firstborn among these morning stars and is assigned the title “bright and morning star” in Revelation 22:16.

His belief is not central to orthodox teaching and suggests that Jesus is a son of God but denies his deity. If Sielaff’s notion is correct, that Jesus is one of many sons previously called morning stars, then how did a star in heaven become implanted into Mary’s womb? John 1:1, 14 confirms that God’s Word became flesh. Sielaff’s statements are without basis unless the other sons of God are also called God’s word.

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<sup>177</sup> David Sielaff, “Who Are the sons of God” Retrieved 20 November 2016, (*Associates of Scriptural Knowledge (A.S.K.)*, Portland OR: 2014)  
<http://www.askelm.com/essentials/ess037.htm> 2014.

The Old Testament narrative offers other explanations for the identities of God's sons. In Exodus 4:22-23, God told Moses to tell Pharaoh that Israel was God's firstborn son and if he refused to let Israel go, then God will kill Pharaoh's firstborn son. Deuteronomy 14:1 confirms the offspring of Israel to be sons of Yahweh. These Scriptures support the notion that the sons of God are from the lineage of Adam and Seth.

The Old Testament is vague about the identities of the sons of God mentioned in Genesis 6 and Job 1 and 2 but Apostle Paul presented a certainty in the New Testament who were God's. He wrote in Roman 8:19, "All creation awaits the revealing of the sons of God." The context of his message asserts that those who believe in the gospel of Jesus Christ are to be identified as sons of God. The revealing of their glorified state is the pinnacle of what will occur when Christ's returns. Paul also confirmed how to determine sonship. In Romans 8:14. He wrote, "For as many who are led by the Spirit of God, these are the sons of God."

Referring to the resurrection, Jesus said in Luke 20:36 that resurrected believers become like angels, indicating that angels are sons of God. Paul claimed in 1 Corinthians 15:42-46 that the sons of God would become immortal, imperishable, glorious, spiritual bodies. It seems logical then to conclude that angels are sons of God and part of the heavenly variety of creatures such as cherubim and seraphim and other orders of spirits that exist in the spiritual realm.

### **Hierarchal Order**

If God has a spiritual kingdom, then He maintains order through His hierarchal structure of angelic and spiritual creatures. The understanding of a hierarchy is found in the fact that angels and archangels exist; one superseding the other. This classification deserves attention for one's acceptance of angelic beings. Dionysius, the Areopagite of the fourth and fifth centuries, suggested there were three spheres of angels with a triad of angels in each sphere. His listing included the highest level of first sphere angels as Seraphim, Cherubim, and Thrones. His second sphere and next level were called Dominions (*Lordships*), Virtues (*Strongholds*), and Powers (*Authorities*.) The third and bottom sphere included principalities (rulers), archangels and angels.<sup>178</sup>

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<sup>178</sup> Wikipedia, the free Encyclopedia "The Christian Angelic Hierarchy" *Wikipedia.org*, Retrieved 05 March 2016. [https://en.wikipedia.org/wiki/Christian\\_angelic\\_hierarchy](https://en.wikipedia.org/wiki/Christian_angelic_hierarchy) 2016.

From biblical examples, Dennis Lindsay pointed out that angels have a function and purpose. They declare (Acts 7:52-53); they guide (Matthew 1 and 2; Matthew 28:5-8; Acts 8:26; Acts 10:1-8); they provide physical food for physical needs (I Kings 19:6; Matthew 4:11); they protect (Daniel 3 and 6); they deliver (Acts 5 and 12); they strengthen and encourage (Matthew 4:11, Acts 5:19-20, Acts 27:23-25); they bring answers to prayers (Daniel 9:20-24, Daniel 10:10-12, Acts 12:1-17); and they care for believers at the moment of death (Luke 16:22).<sup>179</sup>

Terry Law argued that there were some things angels cannot do. He wrote, "Although they may be mighty and powerful, angels cannot call God, Father, only Creator."<sup>180</sup> However, one could counter his argument that angels are called sons of God; hence, they could call him Father. To that end, Genesis 3:15 states that Satan, who was a spiritual fallen angel, could produce an offspring of evil spirits. The concept of spiritual offspring must first be applied to God, who is spirit. There are no Scriptures where angels referred to God as Father but they often refer to Him as the Most High compared to the Israelites who called God, Yahweh. However, occasionally they also referred to Him as the Most High.

Law taught that angels cannot preach the gospel in the same way as those who have been saved by the gospel; however, Revelation 14:6 describes an angel flying in the midst of heaven who had the everlasting gospel to preach to those who dwell on the earth. He preached to every nation, tribe, tongue and people. John even provided a three-point outline of his sermon. The angel preached with a loud voice, "Fear God, give glory to Him and worship Him who made heaven and earth, the seas and springs of water."

Law believed angels could not indwell men; only the Holy Spirit can.<sup>181</sup> However, angels have spoken messages or words to believers. Once those words are received, the words become alive within that individual. As such, the spiritual word lives inside man. Other than these few contradictions, this author agrees with Law that angels cannot be redeemed. Also, they can appear as humans but

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<sup>179</sup> Lindsay, 107-108.

<sup>180</sup> Terry Law, *The Truth About Angels* (Lake Mary, FL: Charisma House, 2006), p. 115.

<sup>181</sup> *Ibid.*

never become human. They do not judge men but are judged by men and they are not omnipresent like God.<sup>182</sup> True angels of God do not command or receive worship; however, fallen angels solicits worship as indicated in Matthew 4:9 when Satan tempted Jesus to fall down and worship him in exchange for receiving all the kingdoms of the world.

Are giants the offspring of angels as Enoch stated? Not only does the Bible declare the existence of giants, archeological evidence supports that reality. One of the great barely known wonders of the ancient world sits at the top of Israel's Golan Heights known as *The Circle of the Refa'im Giants* also called *Stonebenge of the Levant* and is situated near the site home of King Og.<sup>183</sup> Joshua 12:4 and Deuteronomy 1:4 mention King Og of Bashan whose bed was fourteen feet long and six feet wide. Rabbi Yisrael Herczeg confirms the possibility that these giants or fallen angels were the architects of the megalithic monument that had 40,000 stones totaling 37,500 metric tons, with some weighing as much as twenty tons. Lindsay is confident that giants were involved in the construction of the stone circles.<sup>184</sup>

Mr. Thomas Ellis of the Manuscript Department in the British Museum, deciphered amulets or charms against evil spirits, disease, calamity and sudden death, that were comprised in Chaldean language mingled with Hebrew words. The inscriptions are not dated but Ellis concluded that these cups belonged to the descendants of the Jews who were carried captive to Babylon. Engraved on the amulets and charms are the names of the angels recorded in the *Book of Enoch*. These archeological findings leave little doubt that they are of Hebrew Chaldee origin and Semitic work of either of human genius or divine revelation.<sup>185</sup>

## Demonology

Jesus explained that spirits come from two sources. Their nature either comes from the nature of God or from the nature of the Devil. Jesus referenced the Devil in John 8:44, "He is a liar and the father of lies." All evil spirits come from the Devil. Accordingly, in Psalm 101:7, "Deceitful people will not live in my palace. Liars will

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<sup>182</sup> Ibid.

<sup>183</sup> Dennis Lindsay, *Giants, Fallen Angels and Return of the Nephilim*, p. 91-93.

<sup>184</sup> Ibid.

<sup>185</sup> Laurence, p. xiii.

not be welcome in my presence.” In this song, David sang about the wickedness in the land that surrounded him. He mentioned that slander, haughtiness, pride, deceit and lying spirits are not tolerated in God’s kingdom. These spirits are the offspring of the Devil and his cohorts.

When doing research for one of my doctoral courses on the spirit world, I listed fifty evil spirits mentioned in the Bible.<sup>186</sup> The majority of those listed were behavioral, such as accusing, lying, complaining, and controlling spirits. Some were emotional, such as angry, fearful, and sorrowful spirits. Some spirits were tormenting, some suicidal, and some seducing. There were obstinate, oppressive and perverse spirits and some spirits were labeled unclean, foul, or filthy. There are haughty spirits, impatient spirits, and mocking spirits. Some spirits cause infirmities while others prevent hearing and speech. During exorcisms of unclean spirits, these controlling spirits would often fight and wreak havoc upon people. Such was the case in Acts 19:14-16 when seven sons of the high priest attempted to exorcize demons from a man. Luke wrote that the demon possessed man beat the men into submission, causing them to flee the scene naked and wounded. These unclean spirits are evil in nature and are called demons or devils. But not all demons are unclean spirits that need exorcised. Some demons are simply “thought initiators” that produce evil or tempting thoughts. Of this sort that we must refuse mental access. The evils that we don’t resist will often become strongholds that control areas of speech, emotions and behavior.

### **The Initial Concept and Explanation of Bastards**

Theologians today assign the term “bastard” to identify children born to a mother who is not married, and they label “fornication” as having sex prior to marriage, but this was certainly not the original meaning. The terms bastards, reprobates and fornication were terms first introduced by Enoch. The Lord initially called the offspring of angels, children of fornication. And those born to giants were considered bastards and reprobates. In 1 Enoch 10:12, the Lord told Gabriel,

“Go to the biters to the reprobates, to the children of fornication and destroy the children of fornication, the offspring of the Watchers, from among men; bring them forth, and excite them one against another. Let them perish

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<sup>186</sup> *CD 620 - The Spirit World*, p. 108 - 110.

by mutual slaughter, for length of days shall not be theirs.” Charles stated that the word biters is more accurately translated bastards.<sup>187</sup>

The Greek word for reprobate is *adokimos* and means “that which is rejected” but is commonly used to mean “not received” or “unacknowledged.” In the Old Testament the word “reprobate” is used as it relates to the dross in the processing of silver. The Hebrew word *mamzer* is translated “biters” or “bastards” and were the names that God called the “children of the Nehilim.” The word literally means “polluted.” In Zechariah 9:6, the word is used to describe a mixed race and in Deuteronomy 23:2, it means illegitimate offspring.

The Hebrew word for fornication is *zenunim* and is translated whoredom and harlotry. According to James Adams, the word derives from *zanah* is used 83 times and is translated: "Fornication", 3 times; "go a whoring", 18 times; "whore, whoremonger, whorish, 14 times; "Whoredom", 10 times; "harlot", 38 times. In 48 instances, the word clearly suggests both in its literal and figurative uses, the illicit sexual relations of married persons.<sup>188</sup>

The Greek word *porneia* appears fifty-five times in the New Testament. It is translated “harlot” eight times, “whore” four times, “fornicator” five times, “whoremonger” five times, “fornication” twenty-six times, “to commit fornication” seven times and “to give oneself over to fornication” one time.<sup>189</sup>

Enoch called the Nephilim of his day “bastards, reprobates and children of fornication.” These negative labels referred to those creatures who mingled human blood with angel DNA to create a different image. God created man in His own image and did not want it tainted with evil. It is not known when the shift from using the terms differently occurred. In Genesis 38, *zenunim* was applied to the widow Tamar, who played the harlot or prostitute, so she could give birth to Judah’s baby and redeem her husband’s name. Her actions kept Judah’s lineage pure eventually producing King David a thousand years later.

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<sup>187</sup> R. H. Charles, *The Ethiopic Book of Enoch*, translated and edited by Michael A. Knibb (Oxford: Clarendon Press, 1978), p. 88.

<sup>188</sup> James W. Adams, “Is The Term Fornication, Specific or General?” *The Gospel Guardian Volume 1*, No. 7, (Cedar Hill, TX: Lifeworld Electronic Library, 16 June 1949), p. 4, 5, 7b.

<sup>189</sup> Ibid.

Changes in time and culture will often change the original meaning of words. The terms adultery and fornication have come to mean to different things today that their original meanings. Today's linguists define adultery as illicit sex by one who is married while fornication means illicit sex by one who is unmarried. Adams insists that the fornication has a far greater insinuation than having sex outside of marriage. He maintained that fornication was used in the Old Testament forty-eight times referencing people who were married while in the New Testament the term could possibly be used as it related to married persons.<sup>190</sup>

Is it possible that the original use of the term fornication as it related to the sexual union of humans with Nephilim or children of the giants that existed at that time was changed to imply that the spirit motivating fornication is from the evil terrestrial spirits of the Nephilim?

After Rob Skiba synchronized Genesis 6:4 with the *Book of Enoch*, the *Jubilees* and the *Book of Jasher* he asserted that Noah's daughter-in-laws were only chosen seven days prior to the family entering the ark. By accounting for the wickedness of all the people in the days of Noah, he suggested one or more of these women were tainted by Nephilim DNA. This may account for the reason Jesus used marriages and arranged marriages that occurred in the days of Noah to be similar to what will happen when Jesus returns.

This is referenced in Matthew 24:36-39. The offspring of these marriages resulted in Nephilim blood tainting the pure blood line of Israel and those without a pure bloodline were considered bastards. Those who married giants or humans with Nephilim DNA were considered fornicators. In God's eyes they were considered reprobates and children of fornication.

### **Pneumatology**

Systematic theology is a study of the major aspects of God including His essence, nature, and Word. It also includes a discussion about salvation of mankind, the church and the last days. In the middle of the discussion is an understanding of God's Spirit under the heading of pneumatology.

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<sup>190</sup> Ibid.



The Greek word *pneuma* is translated breath, wind or spirit and when referencing God, it is commonly translated Holy Spirit. Evangelical Christianity surmises the Holy Spirit to be the third person in the Trinitarian Godhead and after the ascension of Jesus, He became the primary relationship by which mankind communes with God. John 15:26 assured Jesus' followers that he and the Father would send the Holy Spirit to live in mankind that He may reveal the will and desires of Jesus and the Father.

It should not be overlooked that the man Jesus also depended upon the Holy Spirit to perform the supernatural during his ministry. In John 5:19 and 30, Jesus told his followers that his miracles and healings were produced as the Holy Spirit revealed to him the Father's will. Luke confirmed in Luke 4:41 that after Jesus was tempted in the wilderness that he was full of the Holy Spirit." In Matthew 12:28, Jesus said, "If I cast out demons by the Spirit of God, then the kingdom has already come to you." It is certain that Jesus did not use divine powers to heal and work miracles. He was however aided by the Holy Spirit to perform the supernatural in the same way men and women of faith do today.

The natural discourse of Systematic Theology among Christian theologians does not find Pneumatology listed. Thiessen maintained the order as Theology, Angelology, Anthropology, Soteriology, Ecclesiology, and finally Eschatology.<sup>191</sup> He asserted that the study of the Spirit (pneumatology) should be discussed under the unity and tri-unity nature of God but this would only include the person of the Holy Spirit and exclude all other spirits.

As an alternative, he includes Angelology as a separate discussion to include both good and bad angels but falls short of the discussion about those spirits that are not angelic spirits. His illustrations and Scriptural references relate only to those angels who manifested physically but he does include the work of evil angels, which he calls demons or evil spirits, that are not visibly seen.

It seems logical that if good angels can manifest physically as noted in Hebrews 13:2, that bad angels may have the same capacity. Paul clarified in 2 Corinthians 11:14, "...even Satan disguises himself as an angel of light." Both Old and New Testaments mention both good and evil spirits that are not labeled as angels. These spirits seem to influence the thoughts, emotions, and the behavior of humans

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<sup>191</sup> Thiessen, p. 7-20.

without actually manifesting themselves as spirits in the physical realm as angels do.

Spirits seem to be recognizable in the physical realm only by the behavior of the individuals they influence; albeit, it is likely that they are recognizable in the spirit realm by other spirits. For example, a violent and angry person is probably influenced by a spirit of anger. People do not actually see the spirit; they only see the manifestation of the person who is influenced.

Another example is found in Mark 9: 17-18 where a young boy was possessed by a spirit and exhibited visible characteristics of being influenced by a spirit of suicide or a spirit of destruction. The unseen spirit realm is filled with spirits that are recognizable in the spirit realm in the same way that thoughts, emotions and behavior are spirit influenced and recognizable in the physical realm. This young boy who tried to commit suicide by drowning or leaping into the fire was influenced by the destructive spirit.

The use of the term possession suggests the boy had no ability to control the spirit but found himself controlled by it. Thoughts, emotions and behavior that can be controlled would be classified as influenced by rather than possessed by. Those who are have no control would be classified as possessed. People who are controlled by demons often need assistance to be freed from demonic powers, but those who are influenced have the power through God's Spirit to become free without outside assistance. James 4:7 offers a great formula. He wrote, "Submit to God. Resist the devil and he will flee from you." Paul wrote in Ephesians 4:27, "Do not give the devil an opportunity."

### **Angels and Spirits**

While it is easy to confirm the biblical statement that angels are spirits, it may be a far stretch to assume that spirits are angels. It was not so difficult for Mortimer J Adler who describes angels as minds without bodies.<sup>192</sup> But is that true? One must ask, what are spirits and what does the spirit world look like? Can they be seen in the physical world? Are they thoughts? Are they words? Jesus said in John 6:63, "The words that I speak to you are spirit and life."

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<sup>192</sup> Mortimer Adler, *The Angels and Us* (New York: MacMillian Publishing, 1982), p. 3.

To clearly understand his concept, Jesus identified spirits as that which produced words. He said, “My words are spirit” but he also said, “My words are life.” This means that the words Jesus spoke by the Holy Spirit produced life. On the other hand, people also have thoughts and hear words or speak words that are not edifying. Some are condemning, some are discouraging, some are destructive. These thoughts and words come from evil spirits and not the Holy Spirit, Who produces life. The powers of darkness have the ability to implant thoughts, ideas, and impressions into the spirit of a person’s mind. Paul said in Ephesians 4:23, “Be renewed in the spirit of your mind.” A person who is submitted to God can resist these evil thoughts, ideas and impressions and they will flee.

Paul explained, in 1 Corinthians 14:2-19, the difference between praying in the spirit and praying with the understanding and indicated that we can willfully pray and sing utilizing thoughts and words in our conscious mind. That is praying with the understanding but willfully using unknown speech by praying in the spirit shows our ability to willfully yield our speech apparatus to our spirit.

All words are produced by thoughts, ideas, and impressions. They filter through our conscience brain but are initiated in our sub-conscience spirit. People use words to express thoughts, ideas and impressions. It is important to note that some spirits are good and some are evil and both influence our speech, emotions and behavior; albeit, we choose which spirits influence us. This section will focus on good spirits in the same way the section of demonology focused on evil spirits.

Paul mentioned spirits such as gentleness and meekness (I Corinthians 4:21 and Galatians 6:1), faith (2 Corinthians 4:13), and eternal spirit (Hebrews 9:14). Peter mentioned a gentile or meek and quiet spirit (I Peter 3:4) and a spirit of glory (I Peter 4:14). John mentioned the spirit of truth (John 4:17; 15:26; 16:13; 1 John 4:6; 5:6), spirit of life (Revelation 11:11), and spirit of prophecy (Revelation 19:10). Romans 1:4 referred to a spirit of holiness; Romans 8:2 mentioned the spirit of life; and Romans 8:15 said that people can receive a spirit of adoption. These are simply words that identify attitudes, behavior, expressions, and spiritual acumen.

According to Scripture, human spirits are linked to our minds (Romans 8:27); they pray (I Corinthians 14:14) and they come from God to help people understand (Job 32:8). A person’s spirit can rejoice (Luke 1:47) and spirits are subject to the will of that person (I Corinthians 14:32). A person’s spirit sustains him through sickness

(Proverbs 18:14); can bear witness to God's Spirit (Romans 8:16); and can receive other spirits (Romans 8:15). Spirits can confess (I John 4:2); can be broken (Proverbs 15:4 and Job 17:1) or crushed (Proverbs 17:22) and can constrain people (Job 32:18). Spirits can also be tested (I John 4:1) be refreshed (I Corinthians 16:18); and be enthusiastic (Romans 12:11) or full of fury (Ezekiel 3:14). The spirit is closely connected to the will of a person (Matthew 26:41 and Mark 14:38); and a spirit can be free from deceit (Psalm 32:2). When the spirit leaves the physical body, it is considered, a spirit of the dead or an underworld spirit (Isaiah 19:3.)

Paul connected the mind and the spirit in two ways. He used the phrase "spirit of the mind" in Ephesians 4:23 and "the mind of the Spirit" in Romans 8:27. These two verses substantiate the linkage of the mind and spirit of both the human spirit and the Holy Spirit. To that end, outside spirits (both good and bad) can influence our spirits through the mind.

One can reason that spirits are mental and emotional virtues, which we identify through behavior, emotions, and thoughts but it must be understood that the spirits only initiate the thoughts. Afterwards, the thoughts produce words, form emotions and influence behavior. This works for both good and bad spirits.

The election of President Donald Trump produced an onslaught of demonic activity throughout the United States and the world. A spirit of division isolated political parties while a spirit of murder vexed our schools and invaded the police forces throughout the nation. A spirit of suicide caused young men and women around the world to kill themselves with bombs in an attempt to kill other people. All of this erratic behavior started with thoughts that led to words that formed emotions and finally played out in human behavior.

The same can be said about good conduct. It begins with thoughts that produce words, that form emotions that lead to good behavior. It is important not to separate good spirits from the Holy Spirit. Galatians 5:22 lists nine fruit of the Spirit. Each fruit listed is a product of the Holy Spirit that influences us in a godly way. The Holy Spirit produces spirits such as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control or moderation. These spirits are the offspring of the Holy Spirit in the same way evil spirits are the offspring of the Devil. To that end, the Holy Spirit is the hierarchal leader of all good spirits and perhaps that is why Noah

consistently used “Lord of Spirits” as the God who ruled the spiritual world.

### **Lord of Spirits**

The phrase “Lord of Spirits” is used to identify God in the *Book of Enoch*. However, it is only used in Chapters 37 through 70, which happens to be the same portion of *1 Enoch* that was written by Noah. The writings of Enoch in the first 36 chapters or any writings after Chapter 70 predominately used “Most High” or Most High God as a title. In the Old and New Testaments there are similar expressions used for God. They are Lord of Hosts, Lord of Glory, Father of Lights, Father of Spirits and God of spirits but never is the term Lord of Spirits used.

Another term, “Lord of Angels” is not found in the Bible or in other texts; however, the Scriptures declare God to be Lord of all, which includes both angelic and human spirits. As such, the Holy Spirit is identified as Lord of Angels and or Lord of Spirits.

The explanation of 1 Enoch 48:2 is difficult. It states, “In that hour was this Son of man invoked before the Lord of Spirits, and his name in the presence of the Ancient of days.” The difficulty of this Scripture lies in the fact that throughout Noah’s writings he constantly uses the term “Lord of Spirits” to identify God, but in this verse, the Godhead is expressed as Ancient of Days, Son of Man and Lord of Spirits. In retrospect, it is easy to see that the verbiage of this verse highlights the hierarchal component of the Godhead, naming the Son of Man before the Lord of Spirits and honoring the name of the Son of Man in the presence of the Ancient of Days.

Daniel 7 also identified the Ancient of Days as Yahweh when the prophet envisioned the celebration and inauguration of the Son of Man receiving the authority, honor and sovereignty as king of God’s eternal kingdom that will not be destroyed. It is difficult to understand why Noah used Lord of Spirits as the title for God throughout his writing; yet, in 1 Enoch 48:2 he places the Lord of Spirits as third in the hierarchal order. While Christianity focuses upon the three personalities within the Godhead, Noah was not bothered by the specific order except in this one verse, where he identified the Lord of Spirits after the Ancient of Days and Son of Man.

His usage of Lord of Spirits could mean several things. First, that Noah recognized the spiritual formation of human and angelic life and that the spirit in man was the connective element to God.

Second, it could suggest that Noah interfaced with the Holy Spirit in a similar way that humans do today with thoughts, ideas, and impressions. Although this suggestion complies with Genesis 6:9, 13, 22; 8:15; 9:8,12,17 that declares Elohim as the voice that spoke to Noah, Trinitarians would suggest that Elohim would include either Yahweh, Jesus, the pre-incarnate Word or the Holy Spirit. Hence Noah identifies the Holy Spirit as the Lord of Spirits.

At the same time this suggestion falls short when one reads Moses' writing of Genesis 7:1 and learns that Yahweh spoke to Noah and in verse 5 confirmed that Noah obeyed Yahweh. The biblical narrative declares that Noah worshipped Yahweh in 8:20 and 9:26, which leads one to think that Noah experienced the revelation of the Trinity of the Godhead and possibly interacted with each personality.

### **Spiritual Connotations**

The study of the Holy Spirit must include the study of the spirits and angels that do his bidding. In the *Book of Enoch*, the hierarchal understanding of the Godhead is understood, and the Bible explains God's various personalities. Yahweh is the Father who stands in highest authority. Jesus, the Son of Man, is named before the Lord of Spirits. Paul explained in I Corinthians 15:24 that when the end comes, Christ will hand over the kingdom to Yahweh when he has brought an end to all rule, authority and power and Jesus must reign as king until all enemies, including death, have been conquered. Paul confirmed that Jesus will be subordinate to the Father so that God can be all and in all.

Not only is the Godhead hierarchal, the spirit world is also hierarchal with the Holy Spirit operating as Lord or Head of all spirits. This, of course, excludes Yahweh and His Word. The Holy Spirit assigns spirits to assist mankind in Christ's kingdom. As noted earlier, Dionysius the Areopagite of the fourth and fifth centuries, branded three spheres of angels with a triad of angels in each sphere. His listing included the highest level of first sphere angels as Seraphim, Cherubim, and Thrones. These perhaps include winged creatures who surround the throne of God and are identified with God's helping and protecting the Children of Israel. Images of these winged creatures were embroidered into the curtained walls of the Tabernacle in the Wilderness. They were also molded onto the lid of the Ark of the Covenant that was revered by the people of Israel.

His second sphere and next level were called Dominions or Lordships, Virtues or Strongholds, and Powers or Authorities. There are no physical images that define these creatures and they are perhaps of the highest level of spirits in the spirit realm. It would appear that these spirits influence all governmental or authoritative structures in varying institutions such as family, church, education, politics, and any other organizational structure.

The third and bottom sphere included principalities or rulers, archangels and angels.<sup>193</sup> This bottom tier of spirits may be so designated because they are not only spirits in the spirit realm but have the capacity to transcend and be recognized in the physical world. Dionysius' categorization may or may not accurately depict the correct hierarchal structure among spirit beings but he does provide a concept of hierarchy among spirits. As noted earlier, Paul lists many spirit categories that are found in his writings and compiled in Appendix K. It is assumed that these spirits are both good and evil depending on their nature.

The first chapter of the *Book of Enoch* identifies the many doctrines that has greatly influenced Christianity. 1 Enoch 1 is highlighted below with the italicized doctrine that it mentions. Eight of the major systematic doctrines of the Christian church are included.

“The Holy Great One (*theology*) will leave His dwelling place in heaven. He will tread upon Mount Sinai and appear in the strength of His might. His appearance will frighten everyone. The rebellious angels (*demonology*) will quake. Yes, they will greatly fear and tremble unto the ends of the earth.

The tall mountains will be shaken, and the high hills will be lowered. They will melt like wax before the flame and the whole earth will be broken into pieces. Everyone on earth will perish and then judgment will come to all men. (*Judgment of evil*)

He will make peace with the righteous and protect the elect. (*Soteriology* and *Election of the Saints*) Mercy will be upon them because they all belong to God. Prosperity, blessings, and God's help will come to the elect. (*Ecclesiology*) Light will appear and the Godhead (*Christology*) shall illuminate them. (*Glorification*)

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<sup>193</sup> “The Christian Angelic Hierarchy”, 2016.

Behold! He comes with tens of thousands of His holy ones (*Angelology*) to execute judgment upon all and to destroy the ungodly. He will convict all flesh of their ungodly works and of all the harsh things that ungodly sinners have spoken against Him.” (*Eschatology*)



## CHAPTER SEVEN

### IS THERE CANONISTIC VALUE TO THE BOOK OF ENOCH?

#### Enoch as a Man

The original author of *1 Enoch* is one of four persons named in the Bible. The first person named Enoch was the son of Cain (Genesis 4:7); the second person named Enoch was the son of Jared (Genesis 5:18); the third person named Enoch was the son of Midian (Genesis 25:4) and the fourth was the oldest son of Reuben found in Genesis 46:9 and Exodus 6:14. The Enoch of which this book refers was the son of Jared.

Schodde promoted the Jewish tradition that Enoch is not only the father of arithmetic and astrology, but also the inventor of the alphabet and the first author to whom many books are ascribed.<sup>194</sup> Andrei Orlov pointed out that Enoch's Astronomical Book displayed his understanding of cosmological and astronomical secrets, which became a major factor in his popularity. These Enochian traditions can be traced to 1 Enoch 72:1, 74:2, and 80:1, which were derived from angelic revelations that included celestial knowledge of astronomical, meteorological, and calendrical lore. Also, in 1 Enoch 41:1 the prophet is described as one who "saw all secrets of heaven."<sup>195</sup> Orlov was not the only one who acknowledged Enoch's scientific agenda. Nineteenth century theologian, Laurence, also believed that Enoch was astute in universal physics and his writings impacted Galileo and the martyrdom of Bruno.<sup>196</sup>

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<sup>194</sup> Schodde, p. 8-9.

<sup>195</sup> Andrei A. Orlov, "Enoch as the Expert in Sciences" An excerpt from *The Enoch-Metatron Tradition*, p. xii. Created 14 June 2015. Retrieved 21 October 2016. <http://www.marquette.edu/maqom/enochsecrets.html> 2015.

<sup>196</sup> Laurence, p. xviii.

The *Book of Jubilees* gives credit to Enoch for a portion of the mathematical book. Jubilees 2:1 stated that the Angel of the Presence gave Moses the time periods of the forty-nine jubilees. This is the same angel mentioned by Noah in the *Book of Enoch*. Accordingly, Moses was instructed to write an historical record from the time of creation through the crossing of the Israelites into Canaan.<sup>197</sup> In the text, the Angel dictated to him the forty-nine jubilees totaling 2450 chronological years of history and the events that occurred within each Jubilee year. And while Moses may have written the script of *Jubilees*, Enoch probably documented the jubilees until Noah. The expanded history of Enoch that is found in *Jubilees* is not found in the Genesis account, which seems odd if Moses had written that portion of *Jubilees*. The book states that Enoch was born in the fifth week of the fourth year of the eleventh jubilee.

Jewish historian, Josephus, stated that Adam was the first to predict a destruction of the earth, first by water and second by fire. He announced that these people were great inventors and sought to protect their inventions by building two pillars: one made of brick and the other made of stone. He also confirmed that these remain in the land of Siriad to this day.<sup>198</sup>

Reuben Katter agreed with Josephus and suggested that God revealed a pre-scripted message through the Star Gospel, which was an intellectual witness of the Creator and His plan to redeem mankind from sin. He also taught that the Lord set Signs and Wonders in the land of Egypt to confirm Jeremiah 32:17-20. Katter taught that these two pillars were the Great Pyramid and Sphinx.<sup>199</sup> He confirmed that the URIM MIDDIM, the Hebrew name for the Great Pyramid, means “geometrical expression of Divine revelation” or the redemptive plan exposed by mathematical and physical symbolism. He taught that Isaiah 19:20 was an actual reference to the colossal edifices. Isaiah wrote,

“In that day there will be an altar to the LORD in the midst of the land of Egypt, and a pillar to the LORD near its border. It will become a sign and a witness to the LORD of hosts in the land of Egypt; for they will cry to the LORD

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<sup>197</sup> Horn, *Researchers Library, Volume 1*, p. 279, 284.

<sup>198</sup> Nimmo, p. 27.

<sup>199</sup> Katter, p. 1-40.

because of oppressors, and He will send them a Savior and a Champion, and He will deliver them.”

According to Katter, the Star Gospel, the Great Pyramid and Sphinx were designed by Adam to prophetically show the history of civilization from a redemptive perspective that was passed down throughout the generations. If his premise is true, then Enoch was quite familiar with celestial beings and his familiarity and their information could have been used to help predict future events.

Josephus noted that the lineage of Seth esteemed God as the Lord of the universe and he walked in virtue for seven generations.<sup>200</sup> This designates a monotheistic concept of God. Genesis 4:26 states that in the days of Seth, men began to call upon the name of Yahweh. Rob Skiba explained that the Hebrew word “chalal,” which is in this verse is often translated “to call” is better translated, “to profane, wound, defile or break.” Thus, the correct interpretation of Genesis 4:26, “...in the days of Seth, men began to profane the name of Yahweh.” This would explain the polytheistic views that occurred early in civilization and it occurred among the descendants of Seth.<sup>201</sup> Seth lived four generations prior to the traditional teachings about angels descending from heaven at the time of Jared, Enoch’s father. The coincidence of evil on earth is strikingly close to the same time period.

Josephus’ only mention of Enoch, other than for genealogical purposes, was the quote, “Now when he had lived 365 years, he departed and went to God; whence it is that they have not written down his death.”<sup>202</sup> The historian also answered another question as to why the ancient civilization lived longer than the current civilizations. He maintained a two-fold reason. First, the ancients were beloved of God and their food and diet assisted the prolongation of life. Second, God afforded them a longer time of life on account of their virtue and the good use they made of it in astronomical and geometrical discoveries, which would have afforded the time of foretelling (the period of the stars) unless they had lived six hundred years.<sup>203</sup>

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<sup>200</sup> Nimmo, p.27.

<sup>201</sup> Skiba, p. 28.

<sup>202</sup> Nimmo, p. 28-29.

<sup>203</sup> Ibid.

Enoch's age of 365 years is uniquely equal to the number of days in a year. According to Vos, the phrase "Enoch walked with God" means more than leading a pious life. He maintains the customary phrase "to walk before God" or "to walk after God" was not used but rather "to walk with God" suggesting a supernatural intercourse with Deity. To walk with God suggests a common communication and dialogue. For it is when men walk together, they communicate and converse.

In Genesis 18, God came to earth to converse with Abraham, but Enoch's communication was different. He communicated with God in his sleep. Many of the books that he wrote came from dreams or visions that he experienced. The only other references whereby men walked with God was Noah in Genesis 6:9 and Levi, God's chosen priest in Malachi 2:6. Both had supernatural ministries as a result of being closely connected to God.<sup>204</sup>

One might question why society would accept and acknowledge such an event that cannot be proven. But we must consider that most major religions were founded upon dreams and visions. The visions of Abraham were the impetus for three major religions: Judaism, Christianity and Islam. Moses wrote the law via angelic messengers who crossed the veil of the spirit realm to communicate with the leader of God's chosen family. The Christian faith is based upon dreams and visions that God gave Mary and Joseph about the birth of Jesus. Paul also was caught up in a vision and was responsible for thirteen books of the New Testament. Mohammad had visions of angels who apparently dictated the words that are presently found in the Qu'ran. These examples make it likely that the people in Enoch's day also embraced supernatural encounters because they were seeking God and when Enoch no longer existed in the physical realm, his legacy extended throughout the generations to impact history.

Schodde also mentioned the Muslim relation. According to the Qu'ran, Enoch stood high as an inventor and literary character. Islam honors him with the invention of sewing. Beidawi, the best Arabic commentator on the Qu'ran, said thirty divinely revealed books were ascribed to him.<sup>205</sup>

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<sup>204</sup> Vos, p. 47.

<sup>205</sup> Schodde, p. 16.

## Enoch's Message

The conflict in Christendom over the *Book of Enoch* exists because of the words mentioned in Genesis 6:2, 4, "The sons of God saw that the daughters of humankind were beautiful; thus they took wives for themselves from any they chose...the Nephilim were on the earth in those days (and also after this) when the sons of God were having sexual relations with the daughters of humankind, who gave birth to their children. They were the mighty heroes of old, the famous men."

There are two varying interpretations of this passage. First, the sons of God were sons of Seth and the fact that Nephilim were on the earth had nothing to do with the intermarrying of humans and angels. The Qumran fragment 4Q417 contains the earliest known reference to the phrase "children of Seth," stating that God has condemned them for their rebellion. Other early references to the offspring of Seth rebelling from God and mingling with the daughters of Cain, are found in Rabbi Shimon bar Yochai, Augustine of Hippo, Julius Africanus, and the Letters attributed to St. Clement. In Judaism, "sons of God" usually refers to the righteous, i.e. the children of Seth.<sup>206</sup>

There seems to be another indirect connection found in Jasher 16:11-12 which states Adonizedek (also known as Melchizedek) was in fact Shem. This indirect reference suggests that the lineage of Adam was traced through the patriarchal lineage of Seth through Shem and concluded with Jesus the son of God.<sup>207</sup>

The second theory is that angels did in fact come to earth and cohabit with women, producing children who were giants. According to Enoch's story, these giants died in the flood and their spirits were not permitted to become celestial spirits but were relegated to earth as terrestrial spirits. Elizabeth Claire Prophet explained that although the sons of God were considered angels among first century believers the patristic fathers preferred to say that they were not angels at all but descendants of Seth, thus ousting Enoch's story in its entirety. She contends that Origen rejected the Nephilim story and had negative views about evil angels producing Nephilim. Prior to Origen, the

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<sup>206</sup> Wikipedia, the free Encyclopedia. "Sons of God" Literary Origins, *Wikipedia.org*. [https://en.wikipedia.org/wiki/Sons\\_of\\_God](https://en.wikipedia.org/wiki/Sons_of_God) Retrieved 08 December 2016.

<sup>207</sup> Horn, *The Apocrypha*, p. 97.

doctrine was embraced by the church<sup>208</sup> She also noted that the fourth-century Synod of Laodicea struck another sharp blow against the *Book of Enoch's* angelology stipulating that the only named angels in the Bible were Michael, Gabriel, and Raphael.<sup>209</sup>

George Schodde translated the *Book of Enoch* from the Ethiopic Orthodox version and concluded that it was a good copy of the Septuagint. Professor Dillmann also translated the text and stated,

“The Ethiopic translators were by no means very learned men and had not an absolute command of the Greek language; especially when they had to translate rare words and technical terms that clearly appears and consequently some misunderstandings and mistakes have crept into the text though the fault of the translators. This version of the Old Testament is, then, on the whole, a faithful copy of the Septuagint.”<sup>210</sup>

One’s measure of influence is gauged by the number of people who embrace a certain teaching, belief system or idea. And while there may be some who refuse to embrace the *Book of Enoch* as valid literature for acceptance of truth, they still may acknowledge the validity of the teachings written in the book. This section will address three doctrines that are argued throughout Christendom and other religions. They include the teachings of eschatology and righteousness and how the patristic fathers understood these doctrines.

### Eschatological Message

Enoch’s message was eschatological. He began his writings with a prophetic message about the future demise of the world and the coming judgment of the fallen angels and those who had been influenced by them. According to Laurence, the referenced quote from the *Book of Enoch* found in the *Epistle of Jude* was perhaps written by a Jew of the Dispersion in his own language, whether Hebrew or later Aramaean acquired in exile. He asserted that the version in the hands of the author of the *Epistle of Jude* and that which the Ante Nicene Fathers studied was a Greek translation and the Ethiopic edition, whether translated from Greek or Aramaean, was the same

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<sup>208</sup> Elizabeth Clare Prophet, *Fallen Angels Among Us: What You Need to Know* (Gardiner, Montana: Summit University Press, 2010), p. 59.

<sup>209</sup> Ibid.

<sup>210</sup> Schodde, p. 8-9.

work as that cited by Jude. He argued that extracts of the *Book of Enoch* from the Zohar were regarded as a genuine work of the Prophet Enoch and not a spurious production of a later age.<sup>211</sup>

Peter and Jude's writings articulate an end-time judgment that Enoch predicted would not happen in his generation, but a future generation as determined by the Godhead. Jude cited Enoch when he wrote, "Behold! He comes with tens of thousands of His holy ones to execute judgment upon all and to destroy the ungodly. He will convict all flesh of their ungodly works of all the harsh things that ungodly sinners have spoken against Him."

As stated previously, Enoch taught that a future judgment would occur at which time the rebellious angels, and those influenced by them, would be cast into an unquenchable eternal and unsmoldering fire. The belief of such a fire is acknowledged by most; however, the belief in a literal fire is questioned. But whether one questions the literalness or allegorical concept of an eternal fire does not matter when it comes to influence. In reality, the message of Enoch was embraced by many who do not accept a literal hellish fire but they embraced the message in an allegorical context.

Enoch's eschatological message was about judgment. The judgment he taught was intended to finalize the rebellion of the fallen angels. The Hebrew Bible and Jewish thought reveals an eschatology that is concerned with events that will happen at the end of time. This includes the ingathering of the exiled diaspora, the coming of a Jewish Messiah, afterlife, and the revival of the righteous dead.<sup>212</sup>

The Christian view of eschatology is found in four different theologies surrounding the *Book of Revelation*.<sup>213</sup> The symbolic or idealist view does not view John's Apocalypse as predictive prophecy but leans toward a symbolic portrait of the cosmic conflict of spiritual principles. The Preterist view teaches the book is a symbolic description of the Roman persecution of the church, emperor worship and the divine judgment of Rome. It is built around the destruction of the Temple text in Matthew 24.

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<sup>211</sup> Laurence, p. viii.

<sup>212</sup> Wikipedia, the free Encyclopedia, "Jewish Eschatology," Revised 19 September 2016, Retrieved 07 November 2016, [https://en.wikipedia.org/w/index.php?title=Jewish eschatology&oldid=740235223](https://en.wikipedia.org/w/index.php?title=Jewish_eschatology&oldid=740235223) 2016.

<sup>213</sup> Kenneth D. Boa, Ph.D. *The Open Bible* (Nashville, TN: Thomas Nelson Publishers, 1985), p. 1299.

Lumkin noted that a change in eschatological stance to embrace the Preterist view and the destruction of Jerusalem in 70 A.D. was led by Hilary, Jerome, and Augustine. They pronounced Enoch's writings to be fake and consequently, the *Book of Enoch* was lost to Western Christendom for over a thousand years.<sup>214</sup>

The historicist view sees Revelation as an allegorical panorama of the history of the church from the first century to the second advent. The last opinion is futuristic. The futurist view embraces a literal interpretation of Chapters 4 through 22 but there is a debate among the proponents as to the time of Christ's appearance as it relates to the tribulation.<sup>215</sup> The pre, mid, and post tribulation teachers all agree on a literal second advent and a cataclysmic conclusion of the present heavens and earth.

### Message of Righteousness

The first statement in the *1 Enoch 1* was about righteousness. Methuselah wrote, "The following was Enoch's prophetic blessing over the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless will be removed." Enoch identified himself as a righteous man in the affidavit he wrote about his vision, dreams and heavenly encounters. He declared in verse 9 that the Holy Great One coming from heaven would make peace with the righteous and protect the elect.

Enoch contrasted those who were righteous with the rebellious angels who left their heavenly abode. He said, "In those days your names will be an eternal curse word of all the righteous. And everybody who curses will do so because of you." Enoch even said, "The sinners and godless shall curse you because they will share in your punishment." He noted in the same chapter that the elect and righteous would rejoice. Clearly, Enoch differentiated between the good and evil and often mentioned both the elect and the righteous as a single group.

In Chapter 11, Enoch wrote down the words of the LORD as he spoke to Michael. He wrote, "The plant of righteousness and truth will appear, and its progeny will bless the earth. Righteousness and truth shall be planted with joy forever more. Then all the righteous will escape and live until they have begotten thousands of children

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<sup>214</sup>Lumpkin, p. 16.

<sup>215</sup>Boa, 1299.



and they will live all the days of their lives in peace.” Enoch depicted the Garden of Eden as a place of righteousness and noted that Michael’s job was to rid the earth of oppression, unrighteousness, sin, godlessness, and uncleanness that had come upon it. The LORD said, “Once he accomplished this, then all the children of men will become righteous and everyone will offer adoration by praising and worshipping Me.”

In Chapter 12, the angels called Enoch “the scribe of righteousness” and later in Chapter 15, the LORD called him by the same name. In Chapter 13, Enoch stated that he reprimanded the rebellious angels with words of righteousness. In Chapter 22, another archangel named Raphael explained the location of the spirits of the souls of the dead. There were four compartments, one which included the dead spirits of the righteous.

In Chapter 24, the archangel, Michael, escorted Enoch to the location of the Tree of Life and said no one was permitted to touch the fragrant tree until the great judgment at which time the righteous would receive the Tree of Life. In Chapter 31, Enoch was shown the Garden of Righteousness and the many beautiful trees including the trees that stood out: the tree of knowledge and the tree of wisdom.

Enoch was not the only antediluvian preacher to discuss the righteous, Noah also had that as a main focus. In Chapter 38 and 39, he claimed that the godless would be driven away from the elect and righteous. He talked about righteous people, righteous angels and the Elect righteous one referring to the Messiah. In Chapter 46, Noah said that the Son of Man would live with the righteous and show them the hidden treasures for the Lord had chosen him to be the supreme authority in uprightness.

In Chapter 47, Noah claimed that the blood of the righteous will ascend from the earth and the prayers of the righteous will intercede in behalf of the righteous blood that had been shed. Noah said there was a fountain of righteousness that never ceased to flow and it surrounded the homes of the holy, righteous elect. He even stated in Chapter 48 that the spirit of wisdom lives in the Elect One and he had insight, understanding and might so that he could know the spirits who have fallen asleep in righteousness.

In Chapter 50, Noah described the resurrection as a time when the righteous on earth will see the faces of the angels in heaven; they will light up and rejoice when they see them. In Chapter 56,

Noah used the word righteous six times in a statement about the future glorification. He wrote,

“All you righteous and Elect Ones! You are blessed! Your future is bright and glorious. The righteous will live in the sunlight and the elect will have the light of eternal life. Their lives will never end and their days will swell into eternity. They will seek the light and find righteousness with the Lord of Spirits and the righteous will have peace in the name of the Eternal Lord. Even the holy in heaven will seek out the secrets of righteousness and the heritage of faith because the righteous and elect have become as bright as the sun upon earth.”

There can be little controversy that the *Book of Enoch* influenced the concept of righteousness. The righteous enter heaven and the unrighteous enter hell and eventually the lake of fire. Perhaps the main controversy is the definition of righteous. In Enoch's and Noah's time, the righteous were those who were not part of the fallen angels or their offspring. Judaism and Christianity differ in their views as to what is righteous. Even the Muslims look at those who refuse to acknowledge Mohammed as the last prophet to be infidels and thus unrighteous.

The clarity of righteousness can only be measured by what the Elect Righteous One determines; therefore, righteousness is God's standard. Paul stated in Romans 10:3 that righteousness comes from God and is different from the righteousness established by one's own understanding. He declared in Romans 1:17 that the righteousness of God was revealed in the gospel and can only be accomplished through faith.

In 2 Corinthians 5:21, Paul stated that those walking in faith in Christ crucifixion and resurrection become the righteousness of God. In other words, it is a measurement of faith and not a measurement of man's behavior. To Paul, righteousness came through faith in Jesus Christ and those who walked in that understanding. Righteousness determines one's behavior instead of behavior determining righteousness.

### **Enoch's Canonistic Value**

If the *Book of Enoch* had such a major influence on the writers of the New Testament, one would question, “Should it not be part of the canon of New Testament Scriptures?” Perhaps to answer this

question one must inquire, “What caused the clerics to canonize some books and reject others? Why were some books accepted and later rejected? Why were some books so long in being embraced by the church?”<sup>216</sup> Without question, the *Book of Enoch* impacted the writing of the New Testament authors and religious thought through the first three centuries. In the first century, Jesus, the gospel writers, Apostle Paul and the other writers such as James, Peter, and Jude were greatly influenced by Enochian literature. The patristic fathers of the second, third and fourth centuries debated their sacredness, as well as the veracity and the canonicity of the antediluvian prophet.

The debate was strongly influenced by the mental reasoning of whether or not angels could transcend the spirit realm in order to engage in physical sexual intimacy with women. The irony of some refusing the *Book of Enoch* is seen in the fact that they embraced New Testament writers but refused to acknowledge the *Book of Enoch* that the New Testament authors embraced. The irony also includes their acceptance that Jesus existed in the spiritual realm prior to being born in the physical, yet they reject spirits from the same spirit realm who reproduce the children in the physical realm.

### **Second and Third Century Church Fathers**

Schodde noted that the *Epistle of Barnabas* references Enoch 4:3 in a similar way that Jude 1:14 supports an Enochian reference found in 1 Enoch 2:1<sup>217</sup> He pointed out that Enoch 89:56 was also quoted in the Barnabas’ letter. Schodde maintained that second century church fathers: Justin Martyr, Clement of Alexandria, Origen, Irenaeus, Tertullian, Eusebius, Jerome, Hilary, Epiphanius, and Augustine all refer to the *Book of Enoch* but none of them would have embraced its canonicity except for Tertullian. Schodde claimed that the *Book of Enoch* became a victim during a period of literary death to the noblest monuments of sacred literature.<sup>218</sup>

Tertullian (160-230 A.D) was the greatest proponent of Enochian writings among patristic authors. He even called it Holy Scripture. Laurence purported that his prophecies were accepted as a Divine revelation and that Jesus himself, explained his relevance to Jude and his apostolic brethren. He questioned, “Have we moderns

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<sup>216</sup> Schodde, p. 4.

<sup>217</sup> Schodde, p. 1-2.

<sup>218</sup> Ibid., p.3.

betrayed our trust by excluding an inspired record from the Bible?”<sup>219</sup> Tertullian also wrote: “But as Enoch has spoken in the same scripture of the Lord, and every scripture suitable for edification is divinely inspired, let us reject nothing which belongs to us.”

Laurence explained that the *Book of Enoch* was disavowed by Jews like all other Scripture which speaks of Christ. This fact should cause us no surprise; if they did not accept him, why would they embrace a book that identifies him? Laurence agreed with Tertullian that the *Book of Enoch* was as sacred as the *Psalms* or *Isaiah*.<sup>220</sup> Tertullian at the beginning of the second century admitted that the

Scripture of Enoch was not received by some because it is not included in the Hebrew Canon. Books accepted into the Catholic canon must have significant proof of authorship. Laurence embraced Enoch’s authorship by asserting the possibility that Noah preserved the writings on the Ark.<sup>221</sup>

Irenaeus and Clement of Alexandria cited the *Book of Enoch* without questioning its sacred character and Irenaeus even assigned it as Mosaic literature. Origen lived around A.D. 254 and assigned the *Book of Enoch* the same authority as the *Psalms*. In polemical discussion with Celsus, he affirmed that the work of Enoch was not accepted in the churches as divine and modern theologians have assumed that he rejects its inspiration; but Laurence contends his language and personal conviction discloses his regard to Enoch as one of the greatest prophets.

The canonicity of the *Book of Enoch* is accepted by some Christians and rejected by others. Laurence noted that in the Abyssinian Canon, the *Book of Enoch* came just before the *Book of Job*.<sup>222</sup> According to Schodde, who translated an Ethiopic translation into Abyssinia, a learned monk named Peirescius bought a copy of the Ethiopic translation. In 1773, English traveler James Bruce found three copies. He kept one for himself, placed one in the Bodleian Library and the other in the Royal Library of France.<sup>223</sup>

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<sup>219</sup> Laurence, p. iv.

<sup>220</sup> Ibid. p. v.

<sup>221</sup> Ibid.

<sup>222</sup> Laurence, p. vii.

<sup>223</sup> Schodde, p. 5.

Jesus' brother wrote the *Book of Jude*. The essence of his messages were quite similar to the sermons that Noah would have preached as he announced Enoch's prophecy about the final destruction upon the fallen angels. There may be several reasons why this book was not canonized at an earlier date. First, the whole story of the Nephilim seemed to be a matter of discussion by the patristic fathers. Not only did they fail to canonize *1 Enoch*, they also excluded the *Book of Jasher*, and *Jubilees* probably because they included and verified great portions of the Enoch's story. It is not known why these sacred books were not included in the Old Testament, especially since Jesus and the New Testament writers embraced them.

Possibly they felt those books were irrelevant because the Nephilim failed to succeed in tainting Jesus' blood line. Another possibility could be their difficulty to accept a message about copulation between angels and humans. It was certainly debated because some Orthodox Oriental churches have *1 Enoch* and *Jubilees* in their Old Testament canon. Whatever their motive, these three books were not considered for canonization when Catholic clerics were determining sacred books to be read in the Catholic Church.

In the second and third centuries, the New Testament books of *2 Peter*, *Jude* and *Revelation*, were also excluded. These are all part of the Antilegomena, meaning they have strong ties to *1 Enoch* and were excluded from the canon until the third century.<sup>224</sup> They were confirmed at the Council of Laodicea in 393 A.D. and Synod of Carthage in 397 A.D.

It is my opinion that the books, which cited or quoted *1 Enoch*, were not accepted for three reasons. First, the canon seemed to develop around the writings of Paul. All of his letters were universally accepted, except for Hebrews, if Paul, in fact wrote it. The over dominance of Paul's writings suggests that the majority of clergy debating the authenticity were Pauline; hence, most of his letters were accepted.

In 180 A.D., Irenaeus referenced the Antilegomena, which is a Greek word meaning "written texts whose authenticity or value is questioned." The Antilegomena included: *Hebrews*, *James*, *2 Peter*, *2* and *3 John*, *Jude* and *Revelation*. Contrasting the authors, it is easy to notice

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<sup>224</sup> Wikipedia, the free Encyclopedia, "Development of the New Testament Canon" Retrieved October 16, 2016, [https://en.wikipedia.org/wiki/Development\\_of\\_the\\_New\\_Testament\\_canon](https://en.wikipedia.org/wiki/Development_of_the_New_Testament_canon) 2016.

that Pauline literature was accepted and other authors were questioned. There was and still is debate about the author of Hebrews; therefore, it was not easily or early accepted. Gradually, the other books of the Antilegomena found their way to canonization but not the *Book of Enoch*.

Second, three of these Antilegomena books had direct quotes or citations from *1 Enoch*. Even Barnabas' writings were eliminated. Perhaps it was because the *Epistle of Barnabas* highly favored the *Book of Enoch* to the point that he called it Scripture. Perhaps it was their rejection of Barnabas himself who had an explosive argument with Paul, which led to their ministries going separate ways.

The authorship of the *Acts of Barnabas* was not questioned. It was written by John Mark, who was a cousin to Barnabas and the person over whom Paul and Barnabas were divided. The *Acts of Barnabas* describes the events that occurred after Paul and Silas parted ways with Barnabas and John Mark. The book discloses Barnabas as a miracle worker, martyred for his faith. But it shows Paul as physically weak person who maintained a fervent anger against John Mark because he didn't immediately bring Paul's personal scrolls. Describing Paul negatively could have led to the exclusion of Barnabas' books especially if the clerical majority were Pauline followers.

Third, the *Book of Jude* noticeably had been altered from the Greek to the Latin. In verse 5, Jude literally wrote,

“Now I desire to remind you (even though you have been fully informed of these facts once for all) that Jesus, having saved the people out of the land of Egypt, later destroyed those who did not believe.”

Notice that Jude said that his brother, Jesus, was the person who saved the Israelites from Egypt and later destroyed those who didn't believe. That is the correct translation in original text; however, very few translations will acknowledge it. Instead, they replace the word *Ἰησοῦς* (Jesus) with *κύριος* (Lord).

In similar fashion, Peter referenced the second coming of Christ in 2 Peter 1:16; 3:4; however, when quoting Enoch's writings in 2 Peter 3:12, he wrote the coming of God. This certainly reflected his understanding of I Enoch 1:1-8; 2:1 that the Most High God would be the One who returns with His angels. It also could signify the apostolic understanding of the deity of Christ.

Discussing the "Evolution of Christianity" Laurence cited the following passage from Irenaeus,

"It is impossible that the Gospels can be more or less than they are. For as there are four zones in the world which we inhabit, and four principal winds, while the Church is spread abroad throughout the earth, and the pillar and basis of the Church is the gospel and the spirit of life, it is right that she should have four pillars exhaling immortality on every side and bestowing renewed vitality on men. From which fact it follows that the Word has given us four versions of the Gospel, united by one spirit."<sup>225</sup>

Laurence recognized that the fanciful theory of a limited number of Evangelists was based on the cosmology of Enoch. He said that in the second century, Irenaeus accepted the visions of an antediluvian patriarch as facts, the traditional survival of the earth's "corner stone" doubtless controlled the orthodox astronomy of mediaeval theologians. These are the same concepts that Enoch and Noah wrote about. Making a plea for canonicity, Laurence wrote,

"It is important for readers of the *Book of Enoch* to recollect that we owe the Reformation to independent study of sacred literature, previously withdrawn from the people through the oblivion of dead and untranslated languages. The long neglected *Book of Enoch* now stands in analogous relationship with modern seekers after religious truth; and it remains for its readers to exercise that right of private judgment, to which Protestantism owes its existence, by impartially considering the inevitable modifications of faith involved in the discovery, that the language and ideas of alleged revelation are found in a pre-existent work, accepted by Evangelists and Apostles as inspired, but classed by modern theologians among apocryphal productions."<sup>226</sup>

Other early church fathers embraced the *Book of Enoch*. Lumpkin pointed out that Justin Martyr ascribed all evil to demons whom he alleged to be the offspring of the angels who fell through lust for women, directly referencing the Enochian writings. Athenagoras, who lived around 170 A.D., regarded Enoch as a true prophet, describing angels who violated both their own nature and their office. He authenticated the *Book of Enoch* detailing the nature of

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<sup>225</sup> Ibid. p. xviii.

<sup>226</sup> Ibid.

fallen angels and the cause of the fall. Irenaeus (180 A.D.) suggested in his work “Against Heresies” that a future rapture, comparing Enoch’s past transcendence as a model for the church.<sup>227</sup>

It was in the next one hundred and fifty years that Enoch’s writings faded from the theological embrace. The early church fathers debated the veracity of the *Book of Enoch* as the canon developed. Clement of Rome had the letters of Paul in 96 A.D. and even quoted Jesus in some books but he did not label them as Scripture, choosing instead to only embrace the Septuagint. In 180 A.D, Irenaeus called Enoch’s text a model for the church. And around 330 A.D., Eusebius listed books of the New Testament and the church began to filter those that were accepted books via the Seven Ecumenical Councils of the Catholic church. These Councils, extending from 325 A.D. to 787 A.D. discussed problems in the church and identified clerical decisions by canons.<sup>228</sup>

The [Council of Laodicea](#) met around 363 A.D. and was one of the first councils to adjudicate which books could be read aloud in churches. There were about thirty clerics from around the world that met to discuss problems and determine canonical decrees. Canon 59 decreed that only canonical books should be read in the churches followed by Canon 60 which established the list. This list had twenty-two Old Testament books and twenty-six New Testament books. Bishop Anthanasius of Alexandria wrote an Easter letter in 367 A.D. and included a list of exactly twenty-seven books that are known today as the New Testament. He was the first to use the term "canonized" as it related to the New Testament.<sup>229</sup>

The Council of Chalcedon in 451 A.D. debated the nature of Jesus Christ and experienced a division of two doctrines. Diophysitism also spelled dyo-, dia- or duophysitism is the belief that Christ maintained two natures, one divine and one human after the incarnation.<sup>230</sup> The vast majority of Christians nowadays belong to the Chalcedonian churches including Roman Catholic, Maronite, Eastern Orthodox and traditional Protestant. These embrace diophysitism.

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<sup>227</sup> Lumpkin, p. 15.

<sup>228</sup> Wikipedia.org, “Development of the New Testament canon”.

<sup>229</sup> Ibid.

<sup>230</sup> Wikipedia.org. “Coptic Orthodox Church of Alexandria”  
[https://en.wikipedia.org/wiki/Coptic\\_Orthodox\\_Church\\_of\\_Alexandria](https://en.wikipedia.org/wiki/Coptic_Orthodox_Church_of_Alexandria) Retrieved 04 September 2016.



Monophysitism refers to those who believe that Jesus had one nature; both divine and human. The miaphysite Oriental Orthodox Churches today include the Ethiopian Orthodox Tewahedo Church, the Eritrean Orthodox Tewahedo Church, the Coptic Orthodox Church of Alexandria, the Armenian Apostolic Church, the Syriac Orthodox Church and the Malankara Orthodox Church of India.<sup>231</sup> The *Book of Enoch* and *Jubilees* are embraced by the Eritrean and Ethiopian Orthodox Tewahedo Churches and canonized immediately after the *Book of Job* in the Old Testament. The other Oriental Orthodox Churches exclude them.<sup>232</sup>

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<sup>231</sup> Wikipedia.org, “Orthodox Tewahedo Biblical Canon”  
[https://en.wikipedia.org/wiki/Orthodox\\_Tewahedo\\_biblical\\_canon](https://en.wikipedia.org/wiki/Orthodox_Tewahedo_biblical_canon) Retrieved 11 December 2016.

<sup>232</sup> Miruhan, 2016.

## CHAPTER EIGHT

### THEORY OF TRANSCENDENCE

Enoch's message was not only eschatological, it was an important document to explain the relevance and interaction between the physical and spiritual realms. He believed that all physical substances were interconnected with spiritual substances that caused their existence. Similar to man's spirit and soul being the life of the physical body, Enoch contended that even the celestial sun, moon and stars were motivated and prompted by spiritual substances that he called chariots. Although credit is given to Plato for this philosophical position, it seems logical that Plato used Enochian concepts to formulate his theories.

Throughout the years, I have studied the connection of the spirit world with the physical world. Using the Scriptures of the Old and New Testaments, I have conceptualized a theory of transcendence whereby spiritual beings can possibly transcend from one realm to another. There are several considerations in positioning this theory. First, the physical realm exists in different dimensions than the spiritual realm. The physical is relegated to a linear time dimension of past, present and future while the spiritual realm exists without time restrictions. The physical realm is also restricted to baryonic matter or physical substance whereas the spiritual realm has a uniquely different substance not identified by the physical senses.

The need to discuss the Theory of Transcendence is predicated upon the debate regarding the physical manifestation of angelic beings. Scientist William Gilbert believed that the magnetic force was an animate substance similar to the human soul.<sup>233</sup> In his book, *On the Loadstone and Magnetic Bodies*, he outlines Aristotle's

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<sup>233</sup> Adler, p. 7.

hypothesis that the heavenly bodies are animated souls and even concludes that the earth's magnetic force is the soul of the planet.<sup>234</sup>

His theory seems comparable to the description of the celestial realm identified by Enoch when he noted that the sun, moon and stars, which mankind views from earth, are actually propelled by chariots whose spirits are subordinate to higher powers. Enoch stated, "The Lord of the whole creation of the world is over the host of heaven. He has power over night and day in heaven to cause light and to provide light to men with the sun, moon, stars, and all the powers of heaven which revolve in their circular chariots."<sup>235</sup>

What scientists call seasons, Enoch declared to be four "spirit" leaders that delegate their periods of ruling. He also claimed there were twelve leaders that divide the months, followed by three hundred and sixty leaders that divide the days. He gave names to the leaders: Mîlk'êl, Hel'em mêlêk, Mêl'êjal, and Nârêl who are responsible for the four intercalary days and maintained three other spirits: Adnâr'êl, Ijâsûsa'êl, and 'Elômê'êl shouted out the orders as they follow the four leaders behind the stations. His descriptions and names of spirits suggest spiritual functions that cause the celestial realm to work.<sup>236</sup>

The discussion in the scientific community about dark matter and dark energy may also shed light on the existence of the spiritual world as it interacts with the physical. Enoch's basic description is portrayed in the existence of a uniform calendar that Moses called time. In Genesis 1:14, Moses stated that on the fourth day God created the sun, moon and stars for signs and seasons, mentioning

only the physical structure. Enoch went one step further and assigned spiritual life as the substance that maintains that physical structure. His understanding of the celestial realm is similar and compares to what scientists today know to be the difference between baryonic matter, which is measured by the observable emission or interaction with electromagnetic radiation, and dark matter, which cannot be observed.<sup>237</sup>

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<sup>234</sup> Ibid.

<sup>235</sup> *Living Enoch Chapter by Chapter*, p. 66.

<sup>236</sup> Ibid.

<sup>237</sup> Wikipedia, the free Encyclopedia, "Dark Matter" Retrieved 09 October 2016, [https://en.wikipedia.org/wiki/Dark\\_matter](https://en.wikipedia.org/wiki/Dark_matter) 2016.

Although scientists will not agree on the metaphysical concept of the spiritual realm, their standard model of cosmology indicates that the total mass–energy of the universe contains 4.9% ordinary baryonic matter, 26.8% dark matter and 68.3% dark energy, which means that dark matter and dark energy constitute 95.1% of total mass–energy content.<sup>238</sup>

Their scientific theory of dark matter and dark energy is based upon their ability to measure baryonic matter with electromagnetic radiation and their inability to see dark matter and energy in the same way. Simply put, baryonic matter is physical, which can be seen, while dark matter and dark energy is so named because it cannot be seen; yet, they have determined an interconnection with gravitational force or pull and maintain it is the substance that holds the universe together.<sup>239</sup>

Using that definition, one can easily assimilate Scriptural texts to explain and identify dark matter or dark energy. It is a spiritual substance that cannot be seen but holds all things together. Referring to Jesus, Paul wrote in Colossians 1:17,

“He is the image of the invisible God, the firstborn over all creation, for all things in heaven and on earth were created by him – all things, whether visible or invisible, whether thrones or dominions, whether principalities or powers – all things were created through him and for him. He himself is before all things and all things are held together in him.”

The spirit realm is discussed in the New Testament as light. John recognized Jesus to be the True light who gives light to everyone coming into the world. In John 1:4, he explained that there was no difference between life and light and contrasted this spiritual light with spiritual darkness. Paul identified two worlds: one that can be seen and one that cannot be seen. In 2 Corinthians 4:16-18, he noted that the physical body is wearing away but the inner person, which is spiritual, is renewed day by day. He concluded that thought by saying, “That which can be seen is only temporary but that which cannot be seen is eternal.” Connecting the New Testament understanding of the spiritual realm with the scientific understanding of dark matter and dark energy, one could argue that dark matter and

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<sup>238</sup> Ibid.

<sup>239</sup> Ibid.

dark energy can be interpreted as spiritual light, the force that remains constant and is the spiritual substance of the spiritual realm that holds all things together.

It seems logical to me that all physical substances or baryonic matter are experienced through the physical senses. On the other hand, spiritual substances or spirits are not experienced by physical senses but rather with spiritual senses. These senses have the ability to see, hear, touch, smell and taste the spiritual realm. Because man is both spiritual and physical, he has the capacity for spiritual senses but cannot internally activate them at will because the sin of mankind caused us to be dead to our spiritual senses temporarily. There have been occasions when people have seen and heard the spiritual realm, but they can only do so at God's behest. Whether it is through dreams, visions, or supernatural transcendence, God and his angels are able to communicate to humanity from the spiritual realm. It is with these presumptions that the development of the Enochian Theory of Transcendence has been written. Although the title suggests that Enoch wrote the theory, it is only named after him because of his own transcendent experience recorded in the Bible and in other non-canonical texts.

### **The Literal Spiritual and Physical Worlds**

According to John 4:24, God is spirit. But what does that mean? One obvious answer is that God exists in a spiritual dimension that cannot be realized through tangible means. If God is spirit, then His substance and nature are both spiritual. He not only expresses Himself spiritually, but He also relates to His creation spiritually. A spiritual God demands the existence of a spiritual realm in which all things spiritual exists.

Genesis 1:1 records, "In the beginning God created the heavens and the earth." Humans exist in both the physical and spiritual realms. They relate to those realms through their senses. Being physical, people can only see what physically appears in the heavens; therefore, their understanding of the heavens relates to celestial objects such as the sun, moon and stars. Man's natural interpretation of Genesis 1:1 is strictly a physical interpretation. But another interpretation is plausible. If God is spirit, the phrase heavens and earth could refer to a dual dimension to include the existence of both spiritual and physical substances.

The study of science, specifically, physics, chemistry, astronomy etc., informs one of physical substances but the study of

spiritual substances is vague because of man's inability to identify and relate through his spiritual senses. Paul explained a spiritual substance with his definition and understanding of faith. In Hebrews 11:1, he stated, "Now faith is the substance of things hoped for and the evidence of things not seen." Paul gave us further understanding in 2 Corinthians 5:7 when he wrote, "We walk by faith and not by sight." These two verses reveal Paul's understanding of the spiritual dimension. Faith is a spiritual substance that exists in a spiritual realm that cannot be seen in the physical realm.

Although Paul separated the physical and spiritual dimensions, he also explained how the spiritual dimension can be manifested in the physical realm. He wrote in Romans 10:17, "Faith comes by hearing and hearing by the word of God." Words are sensical expressions that convey thoughts in such a way that objects, ideas, and experiences can be identified and communicated. Therefore, thoughts, ideas and impressions are spiritual substances that can be expressed with words. So if one person has a thought, idea, or impression, that person can convey those spiritual substances to someone else via his words.

Words are not really physical expressions. They are sensical expressions of spiritual substances. Paul concluded that faith is an unseen spiritual substance that is identified through words and manifested in the physical dimension when one believes what is said. Faith comes by hearing God's word and faith is manifested in the physical dimension when a person hears His word, believes His word, and receives what is believed.

If the physical world is experienced through physical senses, it seems logical that the spiritual world is experienced with spiritual senses such as sight, hearing, tasting, touching and smelling. Genesis 1:1 referenced both the spiritual and physical dimensions. The heavens represent the spiritual dimension and earth represents the physical dimension. And while it cannot be determined how God created these dimensions, it is certain that He created them in such a way that they are uniquely synced, yet uniquely separated. The union of the physical and spiritual gives man a spiritual and physical presence and ability to relate to both realms simultaneously. Since all things physical are comprised of chemical and physical properties it is understood that these properties provide the basis and union of two realms existing in a single composite.

## **Garden of Eden Example**

Because man can only experience the physical realm, it may seem confusing to consider the spirit realm to be a literal substance; however, it is easy to explain that both dimensions are literal and co-exist. Both realms have substance and both realms are experienced through the senses. The physical realm is experienced through physical senses and the spiritual realm is experienced through the spiritual senses.

Reading the story of Adam and Eve in the Garden of Eden reveals how this occurs. Some aspects of the narrative are experienced through the spiritual realm while other aspects of the story are experienced through the physical realm. For example, Genesis 1:19 and 2:5 refers to physical food that man eats to provide physical sustenance while the two trees mentioned in Genesis 2:9 are spiritual trees and were designed to provide spiritual sustenance. Physical and spiritual trees co-existed in the garden. The first couple could eat fruit from any of the trees, but they were forbidden to eat the fruit from the Tree of Knowledge of Good and Evil.

This author considers a different name more logically understood in this generation as the Tree of Morality. He maintains that God wants mankind to be moral, but He does not want them to choose his morals; therefore, eating from or touching the Tree of Morality causes man to die spiritually. That is why their disobedience caused an instant inability to experience the spiritual realm.

The good news is that one-day mankind will again experience the spiritual dimension in the same manner that Adam and Eve did. This was the good news Jesus was sent to tell his people. He explained that when he returns, a resurrection of the saints will occur and at glorification, the believers will experience both spiritual and physical realms in a new heavens and earth. Paul said, “All creation groans for the revealing of the sons of God.”

Paul gave us another clue in Galatians 5:22 when he listed nine fruit of the Spirit: love, joy, peace, longsuffering, kindness, goodness faithfulness, gentleness and self-control. Fruit is defined as “something that contains seeds and is produced by trees.” Could it not be that the spiritual trees mentioned in Genesis 2:9 were similar to the trees that produced the fruit that Paul mentioned in Galatians 5:22. Spiritual fruit comes from spiritual trees.

When Bible scholars find unexplainable concepts or stories in Scripture, they tend to call those stories allegorical or metaphorical;

thus concluding that the Garden of Eden was an allegorical story that didn't literally occur but instead had a hidden meaning. Likewise, because they cannot conceive of a literal spiritual world containing angels and spirits that possess spiritual senses, these same Bible scholars created a word to explain biblical texts like: the eye of the Lord, the finger of God, the Father's right hand or references to His nostrils or other body parts.

The term *anthropomorphism* comes from two Greek words *anthropos*, which is the Greek word for man and *morphe*, which is the Greek word for form; hence, anthropomorphisms are words that attribute human characteristics or behavior to God. The term itself suggests that man cannot understand God, so the Bible uses words to describe God's nature and activities on earth in ways that man can understand. The very concept of creating such a word is humanistic because it attempts to create God in man's image. On the other hand, to say that God is spirit with spiritual senses and that He literally made man in his own image and after his own likeness is more biblically accurate, yet unexplainable. For how can God, who is spirit, have human features like man? Perhaps a better question would be, "How can man who is human understand a spirit world that he has never seen, smelled, tasted, touched or heard?" Again, the best answer to that question is found in Eden's environment that Adam and Eve experienced.

It seems consistent with Scripture to say that Adam and Eve lived in both a literal, tangible, spiritual and physical environment where they ate both physical and spiritual food. The first couple experienced both spiritual and physical realms simultaneously. They saw angels just like they saw animals. They could see God and talk with Him just like they saw animals and talked with them.

One might suggest that the devil was actually speaking through the serpent and the serpent wasn't really talking; however, another biblical character named Balaam also dialogued with his donkey in Numbers 22 when the spiritual realm was opened for him to see and talk with an angel. Our lack of knowledge about the unseen spirit world should not disqualify biblical stories nor suggest they did not actually happen. Even Peter confirmed Balaam's story in 2 Peter 2:16, providing detail that Balaam's female donkey spoke with a male voice.

Christians are aware that certain thoughts and ideas derive from an evil source, but they are not able to tangibly see or hear the



source of those thoughts. Eve's experience with the serpent demonstrates the dramatic differences of earth's environment before and after the sin of Adam and Eve. Prior to sin, they were able to communicate with animals and the deceitful devil who tricked them into eating the forbidden fruit. After their sin, they could not communicate with animals or see the source of their demonic thoughts.

One more biblical truth should be established that will help the reader to understand the separation of the spiritual world from the physical world. In Jesus' prayer recorded in John 17:5, he asked his Heavenly Father, "And now, O Father, glorify me alongside yourself with the same glory that I had with you prior to the creation of the world." This simple statement helps the reader to better understand the spiritual nature of Jesus in heaven prior to his conception and birth on earth. His nature was *glory*, which is a spiritual substance that our physical senses are ill equipped to experience.

In the same way that faith is a spiritual substance, glory is also a spiritual substance. The Hebrew word *kabode* and the Greek word *doxa* are translated in English as *glory* and are described as a light or shining substance that has a weightiness. There have been many instances in Scripture where the glory of humans and the glory of God were revealed. Stephen actually saw the glory of Jehovah as well as the glory of Jesus. In Acts 7:55, Luke referenced Stephen, "And he, being full of the Holy Spirit, gazed into the heaven and saw the glory of God and Jesus standing at the right hand of the Father."

Although this experience occurred after the resurrection, another occasion revealed the glory of Jesus before his death. Matthew 17:2 and Mark 9:1-9 describe an event when Jesus was transfigured in front of three of his disciples with an appearance of glory. His face shone like the sun and his clothes became white like light. Matthew described glory as light that covered Jesus. At the same time, Moses and Elijah also appeared in their glory and they discussed Jesus' departure with him. Since Moses and Elijah were dead, it would more correct to say that Peter, James and John saw the dead spirits of Moses and Elijah. If that is true, then man's spirit is really his glory and a spiritual image that is visible in the spirit realm.

A week prior to the transfiguration, Jesus informed all his disciples that a certain event would occur whereby some of his disciples would see the kingdom of God. He stated in Luke 9:27, "There are some standing here who shall not taste death till they see

the kingdom of God.” The very next verse records, “And it came to pass, about eight days after these saying, that He took Peter, John and James to a high mountain to pray and that is where they saw his glory. John confirmed the experience in John 1:14, when he narrated the transfiguration experience. He wrote, “The word became flesh (at the incarnation) and we saw his glory (on the Mount of Transfiguration.)”

It seems significant that Jesus said they would see the kingdom of God and what he showed them was his glory. There is an obvious connection between this Scripture and Luke’s later documentation of Luke 17:21 when Jesus said, “The kingdom of God is within you,” intimating that all of humanity has a veiled glory that one day will be revealed. This certainly was Paul’s explanation in I Corinthians 15:35-56 when he explained the resurrection and the appearance of our spiritual bodies. He said resurrected bodies are spiritual, incorruptible, powerful and comprised of glory. Paul also connected the kingdom of God with the nature of our resurrected bodies when he said,

“Flesh and blood cannot possess the kingdom of God (the glorious nature inside of man) any more than corruption can inherit incorruption.”

So, when Jesus returns, his followers will obtain a glorified body or better stated, a spiritual body of glory.

Having described man’s future appearance may help the reader to understand the appearance of Adam and Eve in the Garden of Eden. They were both physical and spiritual. They had physical and spiritual senses that related to each realm. Eve saw the spiritual tree; she touched and tasted the spiritual fruit. She obviously operated with spiritual senses to be able to see, touch and taste something spiritual.

When Adam and Eve disobeyed God, their spiritual covering or their glory disappeared, and they became naked and ashamed. God barred them from experiencing the spiritual dimension by placing cherubim to guard the Tree of Life. From that point onward, Adam and Eve could only experience the physical world. God was no longer visible to commune in the cool of the evening. From that point, they could only see and eat physical fruit while groping in darkness when it came to spiritual fruit. Their physical eyes could see animals, but they were blinded to spirits or angels.

A main purpose why Jesus became human was not only to

redeem mankind from sin but also to reveal to his people that the kingdom of God is a kingdom of light (glory) that exists within man. He commanded his disciples, “Let your light shine so people could see their good works, which would bring praise and honor to God.” Jesus said in Luke 4:43, “I was sent to preach the gospel of God’s kingdom.” In John 20:21 he said, “As my Father has sent me, so send I you.”

In summary, the kingdom of God existed in the Garden of Eden but when Adam and Even sinned, God’s kingdom became invisible and intangible causing all mankind to walk in darkness. Jesus came to preach the gospel or good news of the kingdom of God and told parables to explain its value, purpose and appearance. Along with John the Baptist, Jesus preached, “Repent for the kingdom of God is at hand.” A paraphrase statement is, “Change your mind about the spirit world because the glory of God’s kingdom is so close that you can touch it.”

When Jesus returns, the kingdom of God will be revealed in its fullness. Presently, we only have a deposit of the Holy Spirit to help us navigate through this unseen spiritual world but when Jesus returns, believers will have a resurrected spiritual body that appears as glory. It is in this dimension that demons long to abide. It is in this world that we will live throughout eternity. It is in this realm that God and His angels presently exist.

## **Divine Composition**

### **God is Spirit**

What is the substance of God? Jesus said in John 4:24, “God is spirit” but how can spirit be defined? Not only does the Bible say God is spirit, it also says angels are spirits and makes references to fallen angels as evil spirits. It even acknowledges man to be spirit. If God created all of these spiritual entities, then He did so from His own spiritual substance.

It is difficult to understand spiritual substance because of man’s current inability to experience the spirit realm. The context of God being spirit is to suggest God is immaterial and incorporeal. He is invisible and His spiritual substance cannot be perceived with physical senses. Thiessen described substance as “essence” and suggested that God’s essence consists of spirituality, self-existence and infinity as it relates to space and time.<sup>240</sup> The nature of God’s

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<sup>240</sup> Thiessen, p. 121-122.

spiritual substance prevents man from relating to God through sensory means; however, God has constructed man with the capacity to know and worship Him through the spirit. The word spiritual means “that which is about spirits.”

The nature of God’s spirituality establishes that He is also alive, meaning He is active in nature. His nature of life imparted to His creation indicates a personality with feelings, power and activity. God is conscious with intellect, senses, and volition and His spiritual substance has sensibility. Since man was made in God’s image and mankind can only relate to the physical realm through five senses: hearing, seeing, tasting, touching and smelling, it must be consistent that both man and God also have five spiritual senses, which allows them to relate to one another in the spirit realm.

Like God, angels are of spiritual substance that experience that realm through spiritual senses. Hebrews 1:14 states that angels are ministering spirits sent forth to minister to those who will inherit salvation. According to Hebrews 13:2, these angels are spirits that exist in the spiritual realm but have the capacity to transcend the physical realm and do so at God’s behest. Fallen angels are evil spirits that rebelled against God’s nature and live as terrestrial spirits awaiting eternal judgment.

### **God is Love**

Not only does the Bible say, “God is spirit,” it also states, “God is love.” Galatians 5:22-23 lists nine things that are produced by the Spirit of God. They are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. All of these spiritual substances exist in the spirit realm and are considered offspring or fruit of God’s Spirit.

The Greek word *agape* is translated love. It can be used as both a noun and an action verb. It is clear from 1 John 4:7-9 that God is love, identifying his nature but He also loves, which is an expression of who He is. Paul linked man’s God-centered relationship to love. He wrote in 1 Corinthians 8:3, “Is someone loves God, he is known by God.” Although love is a spiritual substance (noun) in the spiritual realm, the demonstration (verb) of that love can be recognized in the physical realm.

God is love; however, he loved us by giving His only begotten son to be the propitiation of our sins. Even though love is a spirit, it must be expressed in some manner. Similarly, salt is no good in the

salt shaker. Only when the food has been salted does it have the right flavor. Jesus said in John 14:15, “If you love me, you will keep my commandments.” In this manner, one’s love for Jesus is expressed in obedience.

John made it clear that mankind does not have love in and of himself. He wrote in 1 John 4:10, “This is love. Not that we have loved God, but that He loved us and sent His son to be an atoning sacrifice for our sins.” All spiritual substances initially come from God. These spiritual substances are also active qualities that can be expressed in the physical realm. For example, God is patient and He gives patience to others who can choose to demonstrate that spiritual substance. God is also gentle and gives gentleness to His creation, but the will of man determines whether or not those spiritual substances are activated. John confirmed in 1 John 4:12, “No one has seen God at any time. If we love one another, God resides in us, and his love is perfected in us.” These are the gifts or gratuities that God imparts to His creation.

### **God is Light**

Not all spiritual substances are godly. The spirit realm includes both spiritual light and darkness. John revealed the gospel message that Jesus taught. He wrote in 1 John 1:5, “Now this is the gospel message we have heard from him and announce to you: God is light, and in him there is no darkness at all.” It is quite clear that Jesus wanted his followers to understand the substance of God. He is spirit; He is love; He is light.

To understand light is to understand the spiritual light that has already been discussed. Love, joy, peace, patience, kindness, goodness, gentleness, faith and self-control are spirits produced by God. These spirits are also laws of Christ’s kingdom that rule the citizenry. Other spirits such as righteousness, glory and holiness are light fixtures in God’s kingdom.

If anyone wants to know where darkness comes from, he only needs to read Isaiah 45:7. Seeking to reveal Himself to Israel, God said through Isaiah, “I am the one who forms light and creates darkness.” This statement about God’s sovereignty helps one to understand that God is all and in all. He formed light in each person coming in the world according to John 1:9 but he also created a place where Satanic rebellion can thrive. Since all authority comes from God, he named Satan to be the prince of the power of the air.

God's creation of darkness gave man a choice of whom to serve. He did not want man to worship him out of compulsion but rather out of volition. Likewise, He gave man volition to serve himself or to serve God.

Spiritual darkness is not part of His light nature. Ezekiel 28:15 explains that Lucifer was perfect in his ways from the time he was created until iniquity was found in him. Iniquity is best understood as the selfishness in God's creation that leads man or angels to rebel against the will of God to serve their own.

Spiritual darkness came into the world after the creation of the heavens in Genesis 1:1. Everything was perfect until Lucifer said in his heart, "I will ascend into heaven; I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights; I will be like the Most High.

God created angels and mankind into His own image, which meant He gave them volition. God's botanical creation does not have volition, but His animal creation does. The spirit of God gives life and all life has spirit, but only animated life has a will to make choices. Both angelic creatures and mankind have moral capacity, which distinguishes them above all other creation and thus are judged accordingly.

Creating mankind and angels with volition, provided them with the potential to rebel against the will and nature of God. When Lucifer chose his will over God's, then God had to create a new kingdom of darkness, making Lucifer the highest authority in that kingdom. His name was changed to Satan meaning adversary. He also goes by the name The Devil, which means accuser. Satan's kingdom of darkness exists and acts in direct contrast to God's kingdom of light. He produces evil spirits that taunt, tempt, and disrupt human and angelic life. This is evident in Daniel 10:13, when Gabriel was on a mission to answer Daniel's prayer but was disrupted and resisted by the prince of Persia for twenty-one days.

### **Angelic Composition**

The beginning of all major religions started with angels. Judaism exists because Abraham experienced and believed in angels. The angel of God gave instructions to Moses to go back to Egypt to lead His people into the land God promised his ancestors. The angel of the Lord helped Moses lead millions of people through the Sinai

desert and he helped Joshua when entering Jericho. The Old Testament prophets experienced the presence of angels with winged bodies. These images were sewn into the curtains of the tabernacle and moulded onto the sacred Ark of the Covenant.

The birth of Jesus came about when Mary believed the words of an angel named Gabriel. The angel informed Joseph not to put Mary away as permitted by the law and a few months later, a heaven filled host of angels came to some shepherds in a field to announce the birth of God's son. It was also an angel that informed Joseph to escape to Egypt and later spoke to him in a dream to return to Nazareth.

The Qu'ran was first written by Mohammad when he received revelations from an angel.<sup>241</sup> His book was believed sacred by his followers and after his death, Islam was formed. In 1946, an angel appeared to William Branham in a cave giving him the power to discern people's thoughts and illnesses, which accelerated the Latter Reign Movement. Ellen G. White claimed she had an accompanying angel and the birth of the Seven Day Adventists occurred. Joseph Smith started the Mormon Church after receiving angelic revelations and the F. W. Franz testified in a Scotland courtroom that angels of God are used to direct the affairs of Jehovah's Witnesses.<sup>242</sup> Angels are interlinked with most religions. To that end most religions believe in the existence of angels and demons.

The spiritual substance of angels is the same as the spiritual substance in humans. Both were created from spiritual light and both have their origins from God. According to Enoch, the angelic transparent nature has an appearance of a flaming fire without the destructive and physical components of fire.

Spiritual fire is a different substance than physical fire. Physical fire is a combustible agent that changes the molecular and chemical agencies of physical matter, but spiritual fire is neither combustible or distinguishable. Psalm 104:4 and Hebrews 1:7 assert that the angelic substance looks like a flame of fire. Job 18:5 describes what happens to wicked people. Bildad the Shuhite explained, "The light of the wicked is extinguished; the flame of his fire does not

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<sup>241</sup> Mike Oppenheimer, "Religions Started by Angels" *Let Us Reason.org*, Retrieved 22 November 2016, <http://www.ukapologetics.net/angels.html> 2009.

<sup>242</sup> Ibid.

shine.” There is an obvious difference between the fiery substance in the spirit realm and the fiery substance in the physical realm.

Although angels look like transparent fire in the spiritual realm, that spiritual substance is different from the fire that exists in the physical realm. According to Isaiah 66:24, Ezekiel 20:47 and the words of Jesus found in Mark 9:48, this is a fire that is never quenched and will burn creatures that were created good but rebelled against God and became evil. Such is the fate of Satan and those who exist in the kingdom of darkness.

The angelic host is like a rank-in-file army with levels of authority, importance, and abilities. These angels have an ability to transcend from the spiritual to the physical world at some dimensional portal that exists somewhere between heaven and earth. Enoch saw and described the location of transcendence where the physical and spiritual converge. The location is more dimensional rather than geographical or astronomical.

The *Gospel of Thomas* was another first century book documenting the words of Jesus. The book is under scrutiny because many of Jesus’ quotes were not found in the Bible. Verse 83 is an example where Jesus reportedly said, “The images become visible to man, but the light in them remains concealed in the image of the light of the Father. The man’s body can be seen but his image remains concealed by his light.”<sup>243</sup> This clearly showed a difference between man’s physical and spiritual images. The spiritual image of a person is spiritual light (also called the spirit of man) that lives within and through that physical image; however, it is concealed and cannot be seen with the physical eye.

Angels are spirits without bodies but have a volitional capacity of transcendence with or without God’s direction or approval. Although angels exist in the spiritual realm which is concealed from the physical realm, they have the capacity to transform themselves into the physical realm according to Hebrews 13:2. Paul said in 2 Corinthians 11:14 that even Satan can disguise himself as an angel of light. Angels who make unauthorized transformations are considered un-orderly and are judged accordingly.

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<sup>243</sup> *The Living Thomas*, p. 17.



Jesus said in Matthew 22 that in the resurrection humans are like the angels of God in heaven. Paul said in 1 Corinthians 15:44 that the physical body is buried or sown but it is raised a spiritual body. How that occurs is a mystery but a clue is provided in Matthew 27:51-53. Matthew described what happen when Jesus was crucified, “Just then the temple curtain was torn in two, from top to bottom. The earth shook and the rocks were split apart. And tombs were opened, and the bodies of many saints who had died were raised. They came out of the tombs after his resurrection and went into the holy city and appeared to many people.”

No more information is provided about these spirits of the dead. According to Jesus, they like angels. Here are the known facts about these saints. First, these people were saints or holy ones. Second, these holy ones were physically dead. Third, they were raised from the dead at the crucifixion. Fourth, they were resurrected when Jesus came out of the tomb. Fifth, they walked around and went to the holy city. Sixth, more than one person saw them walking around. Seventh, the people who saw them knew they had died.

Recording this event in Scripture helps scholars to understand what will occur in the resurrection. Resurrected bodies will look physical. They will be recognizable in the physical realm and can do physical functions such as walking. It will be similar to life prior to sin in the Garden of Eden. Adam and Eve’s spiritual bodies were integrated and synced with their physical bodies.

Similarly, in Mark 16:9 and John 20:11, Jesus appeared to Mary Magdalene. Before Mary saw Jesus, she had also seen two angels who told her that Jesus was not in the tomb. Then Jesus appeared to her in the form of a gardener but later revealed himself to her as she knew him. In verse 12, he appeared in another form to a couple who had been at his crucifixion. They did not recognize him because he presented himself to them in a different form. Jesus explained the end time judgment revealing how some people treat others. In Matthew 25:34-40, within the context of helping others, Jesus said, How you treat other people is how you treat me.” Angels are spiritual creatures, and in the resurrection, we will be like them.

### **Demonic Existence**

Prior to the existence of earth’s creation, the spirit realm consisted of two kingdoms: the kingdom of light, which is ruled by God and the kingdom of darkness, which is ruled by the Devil or Satan. This kingdom is filled with demons, also known as evil spirits.

Without controversy they exist in the spiritual realm and are adversarial to God's kingdom of light. These spiritual creatures were originally the offspring of God and were previously called angels. They became enemies to God's kingdom when they rebelled and revolted against His authority. This resulted in the extinction of their spiritual light. They were cast from the realm of light and now they perpetuate spiritual darkness.

According to Enoch, in the days of his father, Jared, two hundred angels came to Mount Hermon, Israel and conspired to change the image of God in mankind. Their intention was to copulate with women so they could bear human children, thus creating hybrid children in their image, so their children would be part human and part angel. They openly rebelled against God, transcended the physical realm and created a breed of humans not made in God's image but rather the image of angelic humans.

Their offspring were composed of human bodies mixed with angelic spirit. These Nephilim were not human nor were they angelic. They were a crossbreed born out of rebellion. They were called biters or bastards. Humans who engaged them sexually were called fornicators. These spirits were in rebellion to God and no longer carried His image or worshipped His glory. Being adversarial to God's kingdom, they will be judged accordingly.

The size of these hybrids was gigantic and these giants competed with smaller humans for the food supply. Their existence terrorized humanity. According to Enoch, the angelic fathers of these giants petitioned God to forgive them and to allow their children entrance into the celestial world. God refused their request and sentenced their offspring to death through a worldwide flood. Upon their death, God also sentenced them to be terrestrial spirits without recourse of eternal life. Instead they would remain on earth as an agitation to humanity.

Part of God's decree upon these terrestrial spirits included a prevention of ongoing judgment for their actions. Their punishment would be implemented at the end of time when the King adjudicated their final demise. The King of God's kingdom is scheduled to arrive and implement a final judgment upon the devil, the fallen angels, their demonic terrestrial offspring. Those humans who are influenced to rebel against God and His kingdom will be judged with them. This final judgment will rid God and the spiritual realm of their enemies.

Currently these terrestrial spirits have the deceptive ability to deceive humans by changing themselves into angels of light while in their darkened state. They are permitted to afflict, oppress, destroy, attack, do battle, work destruction, and cause trouble on the earth without penalty; however, their final destruction will be severe and permanent. Enoch wrote God's edict, "It is my decision that when these giants are slaughtered and killed that their souls can destroy without incurring a present judgment."<sup>244</sup>

These spiritual enemies have the ability to deceive and influence mankind because man is unable to use his spiritual senses. And while man can be easily influenced, the Holy Spirit and the kingdom of God lives within him to guide him into God's righteous ways. He must remain submissive to the laws of the kingdom that God has established and man's refusal to adhere to these laws will result in his future judgment of eternal destruction.

### **Human Composition**

The physical body is comprised of biological cellular and molecular structures with interlinking operational systems that permit a generational transference of genes and anatomic development. The operational aspects of the human body must unequivocally include interlinking soulical and spiritual components.

The soulical components include the mental, volitional, and emotional life. These three soulical components have a direct link to the brain mechanism that regulates bodily functions. During sleep, the soulical components are placed in a resting non-conscious state and are regenerated by the spiritual component. Individuals require nightly sleep for rejuvenation. Sleep allows the spirit to rejuvenate the soulical and physical bodies and those who fail to sleep for an extended period of time will ultimately increase in abnormal mental, volitional, and emotional normalcy.

Human composition begins with light. Theresa Woodruff from Northwestern University wrote findings that scientists are able to determine the exact moment of conception, by viewing an explosion of fiery sparks that is emitted. Woodruff attributes the flash to a trigger release of calcium that occurs when the sperm enters the egg, and that deposit causes an expulsion of zinc. As the zinc pours forth, it carries with it small molecules that give off a fluorescent

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<sup>244</sup> *The Living Enoch, Chapter by Chapter*, p. 18.

light.<sup>245</sup> It seems logical to me that this conception is the creation of the soul or life of the human that eventually grows into a human being. This life is separated from the mother's life but is incubated inside the womb until birth.

The existence of life creates a spiritual component that causes the fertilized egg to form the body and soul and produce life but it is not until birth that God breathes into the nostrils of the baby. The spirit of a person comes from God and His eternal spiritual light. The interlinking of the physical and spiritual is maintained through the respiratory mechanism of physical oxygen and spiritual light. The oxygenation of the body is more than a physical perseverance. The breath or spirit inside the body suffices for life through the breathing process. Artificial breathing mechanisms cannot maintain the spiritual light inside the body. Once God's light disengages the physical body, then the breath of life also departs, leaving that body lifeless. Even though artificial mechanisms can sustain breath, they cannot sustain life.

The separate life of an individual begins when God imputes the spirit of life inside the baby at birth. Prior to birth, the baby exists and is preserved in union with the mother. The baby itself cannot sustain life separated from the mother until God imputes the spirit of life into that child. The spirit of life inside the body comes from God. It is with this context that man is made in His image. Humans must have God's spirit and life keeping the physical body functional and alive. Humans have both physical and spiritual identity. In the spirit realm, they are identified as spiritual light and the offspring of God. Man's spirit comes from God's spirit. Ecclesiastes 12:7 states that upon death, life's spirit (breath) returns to God who gave it. The spirit comes from God and exists in man's physical body until death. I assume that the physical appearances and soulical properties are created at conception while the spirit of man causes personality and individuality.

Life on earth was designed to be eternal but sin created the need to eliminate the physical earth to be replaced with a new earth. Although man exists in both the physical and spiritual realms

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<sup>245</sup> Cheryl Chumley, "Stunning Video: Bright Flash of Light When Life Begins" *Wnd.com*. Posted and Published 26 April 2016, Retrieved 10 October 2016, <http://www.wnd.com/2016/04/stunning-video-flash-of-light-at-moment-of-conception/> 2016.

simultaneously, he cannot transcend from the physical to spiritual realms at will. Apparently, angels are able to transcend the spiritual to experience the physical, but man does not have that arbitrary function without God's ability.

The Scriptures reveals several instances when humans have experienced the spiritual and physical realms simultaneously, but it requires God's initiative. One example is found in 2 Chronicles 18:22 when Micaiah was privileged to see an assembly in heaven. On another occasion in 2 Kings 6:17, God opened the heavens for Elisha's servant to see the host of heaven surrounding the enemy. The revelation that John saw on the Island of Patmos was a clear example of how he remained in his physical body but experienced a vision of the spirit realm. In Acts 7:56, Stephen was able to see Jesus standing at the right hand of his Father, when no one else could see. And all of the many prophets who saw visions, engaged conversations with angels or even spoke with Yahweh did so because God opened the heavens to allow them to experience the spiritual realm.

Although man was made in the image of God, he co-exists in the physical realm with a concealed spiritual nature. Without the ability to engage his spiritual senses, man becomes prey to the spiritual enemies and terrestrial spirits that seek his eternal destruction. It was for this reason that Jesus came to earth to reveal the government of his kingdom and inform his followers about the power they have in the spiritual realm over demonic forces. Jesus has all authority and gives his people this same spiritual authority to heal the sick and cast out demons. As the Lord leads, people have raised the dead and performed supernatural things.

Man can see or experience the spiritual realm at God's behest. When humans see visions, have certain dreams or see angels, it is because the spiritual realm has been unveiled to them. At least one New Testament story indicates man's ability to transcend space. In Acts 8:39-40, Philip transcended time and space. Describing the baptism of the Ethiopian eunuch, Luke wrote, "Now when they came up out of the water, the Spirit of the LORD caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus." On another occasion in 2 Corinthians 12:4, Paul said he was caught up into Paradise and heard inexpressible words, which is not lawful for a man to utter.

In the *Book of Revelation*, John was on an island called Patmos and was caught up to see God's throne and he listened to angels talk.

Paul explained in 1 Corinthians 15 and 1 Thessalonians 4 that Christ's return will initiate a resurrection of dead spirits and an unveiling of the spirit realm where our physical bodies will be changed so their spiritual bodies can also be seen. Man's corrupt bodies will become incorruptible; his mortality will become immortal. There will be a transcendence of humanity into the spirit realm that will allow man to transcend from physical to spiritual in the same way that God and angels can transcend the physical realm today.

The physical realm co-exists in a multidimensional state with the spiritual realm. The Bible provides many examples of angelic transcendence. In Luke 15:10, Luke informs us that angels in the spirit realm are aware of human behavior because they rejoice when sinners repent. Jesus said in Matthew 26:53 that he could have called twelve legions of angels. In Genesis 18, Abraham shared a meal with God and two angels before the angels headed to Sodom.

Balaam was called a prophet of God, but he was not an Israelite. Numbers 22:22-35 tells the story about how he encountered an angel. While in the physical realm, he heard his donkey talking to him. Since donkeys do not have the physical speech apparatus, we must assume Balaam was also experiencing the spiritual realm where animals communicate. While some say talking animals is impossible, Jesus reminds us that what is impossible with humans is very possible with God. Angels appeared before and after the outpouring of the Holy Spirit.

Matthew reported in Matthew 4:11 that angels came and ministered to Jesus after a forty-day fast accompanied by severe temptations of Satan. Luke reported in Acts 7:30 that Moses saw an angel in a flame of fire. He also recorded in Acts 10:3 that Cornelius saw an angel of God who spoke to him in a vision. Two chapters later an angel appeared to Peter who was incarcerated and scheduled for execution. The angel broke the chains that secured Peter, opened the city gate and helped him escape. These are only a few of the many times that people encountered angels. In the Old Testament, the angel of the Lord visited most of the leaders and prophets of Israel. This validates a concealed spiritual dimension that can engage and relate cohesively with the physical dimension.

### **The Concept of Convergence**

The interconnectivity of the physical and spiritual realms are related but somehow separated from each other. This occurred in

Genesis 3:24 after Adam and Eve sinned. Moses wrote, “So He drove out the man and He placed cherubim at the east of the garden of Eden and a flaming sword, which turned every way to guard the way of the tree of life.” This verse identifies several facts about the separation of the physical and spiritual realms.

First, the Garden of Eden or Paradise was both spiritual and physical. Adam and Eve ate both physical and spiritual fruit that grew there. God told Adam that eating the Tree of knowledge of good and evil would cause death. The first couple ate and immediately three things happened. First, Adam and Eve became dead to the spiritual realm without the ability to experience life through their spiritual senses. At the same time, the process of physical death began to occur. It is understood then that the spiritual and physical realities have different dimensions.

Second, God placed cherubim at the east of the garden, indicating a specific entry way or portal that separates the spiritual dimension from the physical dimension. Cherubim are described in the Bible as winged-like angelic creatures with multiple faces. These creatures have a special place in God’s kingdom. They surround His throne and are sent on various assignments to individuals. Isaiah had an angelic visitation when he saw the LORD in the Temple. These cherubim constantly shouted to one another, “Holy, holy, holy.”

Third, a flaming sword rotated in a 360-degree motion to separate the physical dimension from the spiritual dimension to prevent man from seeing, receiving and entering into eternal life until a future time.

According to Ezekiel 28:16, Satan was one of the covering cherubim that prevented humans from receiving eternal life. It seems that his current mission remains the same -- to prevent people from entering the kingdom of God. Luke said in Acts 14:22 that believers must endure many tribulations to enter God’s kingdom.

### **Explanation of Two Worlds**

It is necessary to distinguish the difference between the world we see and the world we do not see. The physical and spiritual dimensions are contrastingly different. The physical is relegated to a linear time dimension of past, present and future while the spiritual realm exists without time restrictions. The non-linear spirit realm allows angels to know past and future events. This gives an advantage to Satan over humans because he can use the past to condemn mankind and strategize with his cohorts to thwart their future. The

unseen spiritual world is limited in knowledge, abilities and function. The demonic system must work within God's approval as they find themselves outside His kingdom.

The physical realm is also restricted to baryonic matter or physical substance which is composed of protons, and neutrons and whose mass is measured in four dimensions: length, width, height, and depth. The spirit realm does not have time and space restrictions but has two capacities: light and darkness. Dark spirits have limited access to God's kingdom. The spirit realm is comprised of a hierarchy of spirits, angels, and other living creatures that serve God and assist the redeemed.

The physical realm is linear, changeable and finite. The spiritual realm is invisible, immeasurable and is filled with glory or light. Knowledge, wisdom and understanding are spirits from God. They exist in the spirit realm and can be enacted to affect the physical realm. The spirit realm is filled with mysteries known only to God. Angels or spirits are not privy to all information, motives and reason. They only know those things that God has decreed. God is solely omniscient, omnipotent, and omnipresent. Spirits are thought initiators of ideas and impressions, but they are limited in knowledge, power and presence. God, Who is spirit, is beyond limitations. Angels and humans are similar. Both are spirits created by God. The primary difference is man's inherent physical capacity. This becomes a major distinction between orthodox Christianity, Mormons and Jehovah Witnesses. Christianity esteem Jesus as God's word made flesh, while Mormons and Jehovah Witnesses demean his deity and define him as an angel.<sup>246</sup>

### **What Are Spirits?**

Rank-in-file spirits initiate thoughts, ideas, impressions. These thoughts produce words, attitudes and emotions. Spirits influence man's will but do not determine man's behavior. Unclean, evil spirits seek to control human behavior and will, but they cannot do so without gaining access. Some spirits have the capacity to help or inhibit physical function as well as man's senses such as speech, hearing and capacity. Biblical examples of evil spirits have caused

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<sup>246</sup> Lee Baker, *4Witness.org* (Colorado Springs, CO: Witnesses for Jesus, Inc., 1996). Posted 01 February 2013, Retrieved 12 December 2016  
<http://www.4witness.org/why-jehovahs-witnesses-and-mormons-are-not-christians/> 2013.



people to seek suicide. Such were the cases of humans in Mark 9:22 and animals in Matthew 8:31-33, that sought self-destruction because of demon possession.

According to Descartes, man is composed of two distinct substances: one is intellect, which is called *rescogitans* or in English a thinking substance; the other a body, which he called *resextensa* or in English, a three-dimensional extended substance.<sup>247</sup> Adler suggested that the definition of an angel is a *rescogitan* and he calls them minds without bodies. Since angels are spirits, it does not seem unreasonable to apply such a definition.

Biblical information about angels are helpful for scholars to understand spirits, since angels are serving spirits. To this degree, spirits serve in a hierarchal order and are given specific assignments. Angels by definition are messengers; therefore, spirits have the ability to release messages to believers for their encouragement. Such messages are edifying, productive and supportive. At the same time there are evil spirits that engage believers to belittle, accuse, afflict, oppress and degrade them with temptations channeled through thoughts, ideas and impressions. In 2 Corinthians 12:17, Paul recorded a personal attack he had from the Devil. He called the harassment “a thorn in the flesh” and said an angel or messenger from Satan was sent to buffet him. Since angels are message oriented, it seems that Paul was being mentally harassed with negative thoughts, which he called a thorn in the flesh. Whether or not the harassment was a physical impairment preventing him to see clearly is unknown.

Fallen angels or demon spirits release messages into one’s thought life that cause oppression, fear and insecurity. Paul told Timothy, “God has not given us a spirit of fear or timidity, but He gives us powerful spirits of love that bring sanity.” Isaiah 61:3 suggest that spirits or messengers of Satan brings oppression that can be overcome by an angelic covering of praise. Apparently these angels are appointed to encourage and edify humans who are attacked with demonic thoughts that discourage and demoralize. Evil spirits influence people with lustful temptations and try to influence human behavior that satisfies self. It is for this reason that Jesus said in Mark 8:34, “If anyone wants to be my disciple, he must deny himself, take up his cross and follow me.”

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<sup>247</sup> Adler, p. 152.

The activities of the unseen spirit world of both good and bad spirits work against one another as it relates to God's people. Bad angels seek to prevent disciples from following God's word while good angels encourage and at times make a way when there is no way. They are certainly involved in supernatural events that occur such as healings, miracles, signs and wonders.

### **Work of Caroline Leaf**

Dr. Caroline Leaf is a modern-day neuroscientist who has researched the science of thought. Capturing microscopic photographs of human thoughts, she noted that thoughts look like trees with branches. As thoughts grow and become permanent, more branches grow, and the connections become stronger.<sup>248</sup>

Leaf explains, in order to understand something and build a stable memory that augments intelligence, the two mirror images of the same "thought tree" have to communicate with one another from both sides of the brain. She asserts that thoughts are electrical impulses, chemicals and neurons on a physical level but when put together it creates a distinct thinking signature, similar to fingerprints and DNA. Every individual is different. She noted that every thought, whether positive or negative goes through the same cycle when it forms.

Leaf teaches that thoughts are active; they grow and change. They also influence every decision, word, action and physical reaction we make. She explained that toxic thoughts can become physically, emotionally or spiritually dangerous. These toxic thoughts trigger negative and anxious emotions, which produce biochemicals that cause body stress. They are stored in the human mind as well as in the cells of the body.<sup>249</sup>

I am stimulated by the science of the brain because it so much reflects the biblical concepts of spirits in the spirit realm. Leaf's use of the term "toxic thoughts" is akin to evil spirits, which can influence negative and anxious emotions. The fact that thoughts influence human decisions, actions and physical responses clearly capsulizes how spirits influence human behavior. The fact that thoughts are

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<sup>248</sup> Dr. Caroline Leaf, *The Gift In You* (Southlake, TX: Caroline Leaf, Distributed through Thomas Nelson Publishers, 2009), p.31.

<sup>249</sup> *Ibid.*, p. 181.

active, grow and change based upon the human response shows their influence upon human reactions. For example, a spirit of anger influences an individual to be angry. Jesus explained in Matthew 5:22, that one's failure to control anger can result in murder. Likewise, in Matthew 5:28, a person who fails to control lust will often find themselves in adulterous situations.

Paul said in Colossians 3:2, "Keep thinking on things above, not things below," differentiating between good and bad spirits. He also said in Philippians 4:8, "Finally, brothers and sisters, whatever is true, whatever is worthy of respect, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if something is excellent or praiseworthy, think about these things." Paul focused on right thinking because those thoughts were influenced by the good angelic spirits.

Could Jesus be referencing human thoughts in Matthew 12:33 when he said, "Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is known by its fruit?" Perhaps his analogy was more literal than allegorical. Caroline Leaf's microphotographs and video of growing trees may be the link to understanding how spirits are thought initiators. Jesus also explained that the thoughts and words (both good and evil) come from a person's heart. Talking to the Pharisees who had just accused him of casting out evil spirits by the power of Beelzebul, he said, "On the day of judgment, people will be held accountable for their words."

Jesus said in Matthew 15:19, that evil thoughts come from the heart. Using his previous statements in Matthew 5, it is easy to see how anger, lust, greed, lying and deception are conceived in the heart, which later manifests in murder, adultery, sexual immorality, theft, perjury and deception.

Paul explained how to rid oneself from the toxic thoughts. In 1 Corinthians 10:3-5 he wrote,

"For though we live as human beings, we do not wage war according to human standards, for the weapons of our warfare are not human weapons but are made powerful by God for tearing down strongholds. We tear down arguments and every arrogant obstacle that is raised up against the knowledge of God, and we take every thought captive to make it obey Christ."

Spirits are thoughts that influence every decision, word, action and physical reaction that humans make. Jesus connected thoughts to the spirit realm. While in the process of healing a

paralysed man, he said, “Your sins are forgiven.” This was followed by a dialogue between Jesus and some Pharisaic lawyers. Mark 2:6-9 records:

“Now some of the experts in the law were sitting there, turning these things over in their minds: “Why does this man speak this way? He is blaspheming! Who can forgive sins but God alone?” Now immediately, when Jesus realized in his spirit that they were contemplating such thoughts, he said to them, “Why are you thinking such things in your hearts?”

Jesus informed his followers that people think in their hearts. The lawyers had not spoken anything, but they were meditating certain thoughts. In the spirit realm, Jesus knew what they were thinking and confronted them with their thoughts. One would have to assume that these were evil thoughts influenced by evil spirits to thwart the work of God’s kingdom. This story explains the spirit nature of thoughts, both good and bad.

Leaf does not engage in the theological debate about spirits as they relate to thoughts, neither does she explain the controlling nature of demonic spirits that control human behavior rather than influence it. She does; however, offer remedies of how to reduce toxic thoughts through a twenty-day detox plan that positions a person towards a life of thinking positive thoughts.

The work of Dr. Caroline Leaf will go a long way to proving the nature of human thoughts as they relate to the spirit realm. The theological world owes her deep respect for presenting scientific measurement of spiritual activity in the brain. Joshua Reynolds confirms Leaf’s teaching that thoughts, memories and feelings move through the brain as pulses of electrical signals or messages and estimates there is enough electrical current running through the brain to light up a 25-watt lightbulb. His research and *20/20 Brain Power* program is designed to reverse memory loss and boost brain health and fitness.<sup>250</sup>

### **Interlinking Co-Existing Realms**

The concept of convergence is the interconnectivity of both physical and spiritual worlds joined together in a single location. This

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<sup>250</sup> Joshua Reynolds, *20/20 Brain Power* (Laguna Beach, CA: *20/20 Brain Power Partners, LLC.*, 2007), p. 23-24.

is easily understood by man's composition of spirit, soul and body. Although the spirit realm is not linear and it is not assigned to a fixed location, the physical world is; therefore, the animated spirit of life in man is considered convergent with the physical.

Man's physical body can be seen and experienced in the physical realm, but man's spiritual body is not subject to the senses of the physical realm. It is like the wind, which cannot be seen; however, evidence of its existence is seen by the movement of leaves on a tree. Breath is the same as wind. It cannot be seen; however, on a cold winter day, evidence of its existence can be seen when warm breath meets the cold air. Other evidences of wind can be seen in a tornadic funnel cloud or a destructive hurricane.

The trichotomy of man is necessary for life. Without spiritual components, the body is dead; without the physical components, the spiritual is not confined to one location. When man dies, trichotomy ceases to exist temporarily as the spiritual portion (soul and spirit) leaves the body. Without the spiritual, the body will eventually decay. According to the Old Testament these become "spirits of the dead." The interconnectivity of man's spiritual and physical bodies is called convergence, which currently explains the present human phenomenon and the future resurrected state of humanity.

The convergence of the invisible God occurred when His word was made flesh. God's Word, which cannot be seen, was conceived inside Mary's womb. Nine months later, the physical image of the invisible God was born. After the incarnation, the spirit of Christ was confined inside a human body for thirty-three years. As Paul noted in Colossians 1:15, Jesus is the image of the invisible God. The physical Jesus existed for thirty-three years in a convergent state on earth. After the resurrection, his convergent body became glorified in a similar way that those who believe in Christ will be glorified when he returns. If one day with the Lord is a thousand years, then Jesus' entire human life on earth was equal to about 7.2 hours with God. The was an infinitesimal time compared to His eternity.

According to Enoch, a convergence of physical and spiritual exists in the celestial sun, moon and stars. He stated that these physical lights are actually propelled by chariots whose spirits are subordinate to higher powers. Enoch stated in 1 Enoch 74,

"There are certain leaders who head up thousands that are placed over the entire creation and over all the stars. Some of the leaders are responsible for the four intercalary days,

which are inseparable from their office and must be counted when reconciling the year.”

In the same chapter he wrote, “The Lord of glory set Uriel over all the luminaries of heaven so they can rule the face of heaven and be seen on earth.” In 1 Enoch 81, he wrote, “The Lord of the whole creation of the world is over the host of heaven. He has power over night and day in heaven to cause light and to provide light to men via the sun, moon, stars, and all the powers of heaven which revolve in their circular chariots.”

Interlinking co-existent realms explain the relationship between the physical and spiritual realms. The spirit realm was created first and is a higher dimension than the physical realm. Genesis 1:1 reveals that God created the heavens and the earth. If heavens represent the spirit realm, then it was created prior to the physical realm represented by earth, which means that the spirit can exist without the physical. On the other hand, Plato, Aristotle and Enoch taught that the physical realm cannot exist without the spiritual. All life comes by the spirit. But all life is not the same.

### **Explanation of Life**

Physical life is seen in three measurements or degrees as noted by the order in which they were created. Botanical life existed prior to animated life. Animated life existed prior to human life. All life requires the life of the spirit. The physical and spiritual co-exist and convergence occurs when the spirit of life is established in the physical. If Plato, Aristotle and Enoch are correct, all physical creation, animate and inanimate, experience convergence.

This would only be possible if God’s spiritual light or glory existed in everything. It does seem reasonable that God’s word, “Let there be light” was the impetus of all creation. Those who hold the pantheistic view would certainly embrace this thesis. Robert Flint defined pantheism as the theory which regards all finite things as merely aspects, modifications, or parts of one eternal and self-existent being. It views material objects, and all particular minds as necessarily derived from a single infinite substance.<sup>251</sup>

Although I cannot embrace the pantheistic religions of atheism, polytheism and theism, I do consider George Hegel’s

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<sup>251</sup> Thiessen, p. 67.

concept as having validity. Hegel was an eighteenth-century theologian who believed that reality is thought and reason. He surmised that the world is a great thought process and could be deemed as “God thinking.”<sup>252</sup> Hegel considered nature as externalized thought but this belief leads to an impersonal absolutism that reduces everything to the same order. This certainly is not the case because God is more than mental. He is also volitional and emotional. Although animated life may have volition and emotion, botanical life does not obtain those qualities and inanimate objects certainly do not.

Paul confirmed that all creation is subject to decay. In Romans 8:20-22, he wrote,

“For creation was subjected to futility – not willingly but because of God who subjected it – in hope that the creation itself will also be set free from the bondage of decay into the glorious freedom of God’s children. For we know that the whole creation groans and suffers together until now.”

Paul stated that “all creation” was subject to futility and experiences groans and sufferings awaiting glorification when Christ returns. The notion that all creation, both animate and inanimate, is glorified can be compared to the Garden of Eden, prior to sin. The spiritual realm and physical realm co-existed in the same place. One might say the physical was covered inside and out with spiritual light that is called glory.

Seven hundred years after the fall of Adam and Eve, Enoch experienced a tour in the spiritual realm. He described the spiritual world as it appeared to the first couple. After experiencing hades in Chapter 22 and the heavens in Chapter 23, he visited what appeared to be an earthly place where Jesus would rule, and he saw the location of Tree of Life and Wisdom. In 1 Enoch 24:1 he wrote,

“From there I went to another earthly place and the angel showed me a mountain range of fire that burned day and night.” Then he described seven mountains where Jesus would rule. Following the description, he recorded, “Fragrant trees encircled the throne. And among these fragrant trees was a tree whose fragrance I had never smelled before. It was unlike any other and it had a fragrance beyond all fragrance. The leaves, blossoms, and

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<sup>252</sup> Ibid., p. 68.

bark never withered. The fruit was beautiful, and it resembled palm dates.”

Enoch asked the archangel, Michael, who was accompanying him about the summit and the tree. He replied,

“This high mountain which you have seen, whose summit looks like the throne of God...? Well, it is His throne. This is the very place where the Holy Great One, the Lord of Glory, the Eternal King will sit when He comes down to visit earth with goodness. And as for this fragrant tree, no mortal is permitted to touch it until the great judgment when He takes His vengeance on all and brings everything to its final conclusion forever. It shall then be given to the righteous and holy. Its fruit will be food for the elect. It will be transplanted to the holy place, to the temple of the Lord, the Eternal King.”

Enoch experienced the spiritual realm in the same way Adam and Eve did. He saw the spiritual throne and the tree of life. The spiritual tree looked physical to Enoch in the same way the physical geographical area of the globe is surrounded by and interlinked with the spiritual dimension of the same geographical area. Essentially, he experienced baryonic matter and dark matter and energy co-existing.

If this theory is true, then the physical world such as buildings, mountains, and rivers, which can be seen by the physical senses co-exists with a spiritual realm having a different substance that can only be experienced with spiritual senses. Using two out of the five spiritual senses, Enoch saw and smelled the fragrant spiritual tree.

It is my analysis that Adam and Eve experienced both spiritual and physical senses until they sinned. After their disobedience, they were no longer privy to experience the spiritual world in the same manner. In Genesis 3:10, Adam described the experience as being naked. He could no longer see the spirit or glory on himself or Eve. His spiritual senses were no longer operative and perpetual. He was concealed from the spiritual with the inability to engage his spiritual senses.

The same malady would occur in a blind, deaf, mute person who could not smell, taste or feel. This individual could still be alive with natural functions, but could not appreciate or experience the physical realm. God’s judgment upon man’s sin was a concealment of



his spirit, which left him unable to experience glory and the spirit world.

Botanical life has both physical and spiritual dimensions. Plants need physical light (sun), moisture (water), and earth (dirt.) These elements are necessary to produce fruit and flowers that appeal to the physical senses of humanity. Similarly, these trees are spiritual and require spiritual light, spiritual moisture, and spiritual substance to exist. These spiritual elements are the life that produces fruit and flowers.

When we look at a calendar, we see days, weeks months and years. When Enoch drafted the first calendar, he saw the internal mechanisms in the same way a clockmaker sees the parts of a clock. If Enoch's vision was real, then human, zootomical and botanical life within the physical realm are greatly influenced by astral-intelligent components. Every visible planet as well as the sun, moon, and stars are multi-dimensional.

Because of physical limitations, animated life is unable to see, hear or recognize the spiritual realm and the orderly operation that exists in it. Enoch also asserted that the sun and moon within earth's solar system are gender related. Each star has a spiritual identity that relates to angelic forces. The sun, moon, and stars were created to provide a timing mechanism for mankind and a seasonal occurrence for botanical production. The calendar as we know it was created from the spiritual dimension of the heavenly order.

This clock is comprised of twelve gates within earth's solar system. The gates are passageways for the sun, moon, and stars. Their movements are manipulated by the cadence of spiritual forces. The earth's orbit and rotation create an atmosphere for seasonal weather including, rain, snow, hail, and strong winds. The earth exists within the Milky Way galaxy, which is one of 100 billion galaxies in the observable universe. The majority of these galaxies are organized into hierarchical clusters and super-clusters that are arranged in sheets and filaments. Black holes and unstructured star galaxies are called wondering stars whose spiritual angelic forces refuse obeisance to God's authority.

### Understanding Authority

As far as we know, humanity is the highest order of God's creation. Botanical life exists without volition and emotion, while animal life has volition and emotion. Mankind was created to rule over the rest of creation. Both mankind and animals are physical

creatures that require sleep and rest. It seems that the physical body requires mental, emotion, and physical repair and the spirit body works during sleep time to make those daily repairs.

Life is governed by God. His government exists in both the spiritual and physical realms and He governs both with a spiritual substance called authority. According to Enoch, every physical thing has a spiritual substance that formed the basis of its physical life. The spiritual realm perpetuates the physical realm and everything that presently exists or ever existed physically originated from a spiritual substance called light. According to John 1:9, Jesus is the true light that gives light to everyone coming into the world. John 1:4 purports that life is in Jesus and the life is the light of men. This spiritual substance called light is man's spirit, which produces the life in mankind. The light of the spirit is man's glory.

There is a hierarchal order for both good and bad spirits. God intended for the good spirits in the kingdom of light to give man good thoughts, ideas and impressions, which filters through a reasoning process and influences man's will to create emotion and behavior. At the same time, the demonic spirits of the kingdom of darkness influence man towards selfishness and evil. How man responds to the impulses will determine his emotion and behavior.

For example, timidity or fear is a spirit not from God. Paul said in 2 Timothy 1:7, "God has not given us a spirit of fear but of love, power and mental sanctity (when tempted by evil)." Fear is often connected with other spirits like bondage. In Romans 8:15, Paul mentioned another spirit called bondage or slavery, which leads to fear if one does not manage with the mental sanctity that God provides. Even in the Old Testament, God told the Israelites in Haggai 2:1-9 that they should be strong by using an encouraging spirit that helped them to believe God's promise to their ancestors, instead of yielding to the spirit of fear that would prevent them from seeing the promise.

The same thing happened to Jesus' followers. In Mark 14:22, Jesus told them to get into a boat and go to the other side. During the night, the wind and waves beat against the boat creating doubt. When they saw Jesus walking on the water, they cried out in fear. It seems that the spirits of fear and doubt accompany one another to prevent people from fulfilling the word God has given them.

When sin occurred in the Garden, the physical realm became tainted, which began a progression of decay. The ultimate end of the physical realm is its own destruction. The hope of eternal existence is found in the spiritual realm. Those who are entitled through Jesus have hope and will experience respite while living in the physical realm. Those who submit to the authority of Christ will find spiritual rest.

From the foundations of the world, God predetermined Jesus to govern His spiritual estate. As king, he has ultimate authority to rule and adjudicate without appeal. According to Enoch, all spirits, including angels, humans, animals, authorities and powers will stand in judgment by the king.

The spiritual king became a physical person to experience the insufficiencies of humanity and to prove that mankind has the power to overcome sin and the corruption of the physical. His visitation to earth included the re-establishment of God's kingdom and the entitlement of mankind to live a spiritual life inside a physical body. He established the laws of the kingdom by which he will judge mankind and the eternal destiny of mankind will be determined by his adherence to these spiritual laws.

The temporary visit of the spiritual king will be followed by his permanent residence and judicial installation in a new environment of heaven and earth. At that time the king will judge both angels and humanity according to the laws of his kingdom. He will separate good and evil. Light and darkness will reside in their places of eternal designation.

## **CONCLUSION**

This Enochian Theory of Transcendence might be one to set upon a shelf next to some of the other philosophers of yesterday. The Christian church might embrace its concepts, or they might reject the theory. It should be easy to embrace the theory's vestiges because it would have been a theory that Enoch would have embraced had he lived among theologians of the past 2000 years. After all, the church embraced his many other teachings and the first century authors did not shy away from them. The theory itself is not necessarily mine. It belongs to Enoch. I wrote it in such a way that he would have identified and embraced it. As such, our Christian beliefs based upon Enoch's historical adventures can be interactive with Enoch's writings, but this theory of transcendence is one that I may or may not wholeheartedly embrace in the future.

## CHAPTER NINE

### ENOCH'S CLARIFICATION OF SCRIPTURES THAT ARE RELATED TO JESUS

In the same way that creation happened when God spoke, the humanity of Jesus occurred when the Word was made flesh. From a Christian perspective, the written text of God's narrative about Jesus is found in the Bible and since the Bible is about Jesus, it is about God's Word. The *Book of Enoch* is not the Word of God, nor was it ever intended to be; however, its contents remarkably explain so many things about the words of Jesus that otherwise would not be known or understood.

Jesus told several biblical stories that seem a bit confusing until a person reads them through the lens of the Enoch narrative. These include: Jesus' encounter with Demons, an explanation of Hades and Abraham's Bosom, an explanation of the sons of God, an explanation of the Elect One, an explanation about marriage in two ages and the explanation of the end-time judgment.

#### **Jesus Encountered Demons**

A strategic story about Jesus' encounter with demonic forces in Gadara solicits many questions about relationships and identities in the spirit world, specifically about Jesus and the demons of darkness, commonly known as unclean spirits. The story is told in Matthew 8:28-34, Mark 5:1-20 and Luke 8:26-36. Piecing all the stories together we learn about a homeless, demon possessed man living among the tombs in the caves of a mountain. Matthew said there were two men, but Mark and Luke mentioned only one. He walked around naked and had extraordinary strength. Previously, people had tried to shackle him with chains. Security guards were assigned to prevent him from harming people but when the evil spirit took control of him, he would break the fetters, run off the guards and scare people away from his space. Night and day, the man would cut himself with stones. One day, Jesus came up the coast and when the

man saw Jesus coming his way, he came running to him and bowed before Christ.

Jesus recognized the evil, unclean spirit in the man and commanded it to leave him. The evil spirits recognized Jesus and instead of leaving, they asked, “Have you come to torment us before our time?” Then the leader of the spirits called Jesus by name and said, “Leave me alone, Jesus, son of the Most High God. I implore or adjure you by God, do not torment me.” Looking at the man, Jesus spoke to the head demon and asked, “What is your name?” It answered, “Legion, for we are many.” Then they began to beg Jesus not to send them out of the region and especially not to the abyss.

Negotiating their departure, the demons suggested that Jesus cast them into a herd of swine grazing nearby and Jesus agreed to their request. As a result, the demons entered the two thousand swine, caused them to run down a deep slope and into the lake where the animals drowned. The incident caused turmoil among the herdsmen and they went into a nearby town and returned with the leaders who requested Jesus to leave the territory. The people were amazed as Jesus headed off to the Decapolis to proclaim the Gospel.

The story itself is a picture of Jesus interacting with spirits from another realm. The narrative uniquely provides insight to the workings of the unseen spirit realm. Significant to understanding the spirit realm is the realization that a man or men were seized by a spirit of another dimension that took control of their cognition, will, emotions, and even their muscular systems. Insanity struck the man making him wild and giving him supernatural strength. The man retained his volition and that is why he ran to Jesus and then bowed in an act of worship. Jesus understood the spirit realm and discerned the demons that possessed the man. That discernment caused Jesus to engage the unclean spirits and to cast them from the man. In the Greek language, Jesus called them *akathartos*, which is translated unclean spirit. These spirits are categorically different from other evil spirits that are called *daimon*.

When Jesus told the spirit to identify himself, it said, “Legion, for we are many.” A legion in the Roman army was between three and six thousand militia. His name suggested that a single unclean spirit had rank-in-file, hierarchal authority over a multitude of spirits. They seized the human and controlled his behavior, emotions, and vocal organs. Included within the ranks were spirits of destruction or suicide that effected the behavior and mental derangement of two thousand pigs.

It is noted that the spirits who possessed the man were not always active. Sometimes the individual had control of his own faculties, such as his act of worship. But when the evil spirits took control, they were able to influence his physical demeanor and even used human speech to communicate with Jesus.

This compares to another incident reported in Acts 19:15 where demons spoke to the seven sons of the high priest and told them, "I know Jesus and I know Paul, but who are you." These demons were also strong and gave supernatural strength to the man they possessed. And under demonic influence, he beat up seven men, stripped them naked and ran them out of town.

The encounter of Jesus with the demons at Gadara revealed that these evil spirits not only knew Jesus as the Son of the Most High God, they recognized his authority. In other words, they knew his function in the Godhead and his title. They also had previous knowledge about their future demise and an apparent oath or edict that God had made as it related to their function as terrestrial spirits, which include their future judgment to the abyss. There is no other place in the Bible or non-canonical literature that revealed this decree except the *Book of Enoch*. It was revealed in a dialog between God and Enoch and recorded 1 Enoch 15.

According to the narrative, Gabriel and Michael told Enoch about God's edict and the future judgment of evil spirits. Enoch was given instructions to report God's adjudication to Azazel, who is the devil, and Semjaza, who was the leader of the group that came to Mount Hermon and made a covenant among themselves to cohabit with women in order to give birth to humans. The adjudication and oath made by of the Most High God are found in 1 Enoch 15:7-16:1, He said,

"When these giants die, they will become evil spirits and be confined to earth. Evil spirits will proceed from their bodies because they were born from earthly human flesh and heavenly angelic spirits. From now on, they will be terrestrial spirits, not celestial spirits who dwell in heaven.

And the spirits of these giants shall afflict, oppress, destroy, attack, do battle, work destruction, and cause trouble on the earth. They won't eat even though they hunger and thirst. They will also cause offences. And these spirits will attack the children who are born to men and women.

It is my decision that when these giants are slaughtered and killed that their souls can destroy without incurring a present judgment. But on that great judgment day, at the end of the age, when the rebellious angels are judged, these godless, evil spirits will face their final judgment.”<sup>253</sup>

The adjudication and oath made by God to these Nephilim remained permanent from the time it was given. In Mark 5:7, the unclean spirit recognized the authority of Jesus but it made an outrageous demand by saying, “I adjure you by God, do not torment me!” This bold statement from the unclean spirit was not without merit. The Greek word *horkid'zo*, which was translated “adjure” and often translated “solemnly implore” or “sternly warn” is a word used to remind people of a vow or oath of covenant. In this case the demon was telling Jesus, you do not have the right to punish me before the end-time judgment based upon the adjudication of the Most High.

It may seem unusual that Jesus would back down from these spirits of darkness and grant them their petition to be transferred from the man to pigs, but for Jesus, it was an act of respect for his Father who said in 1 Enoch 16:1, “It is my decision that when these giants are slaughtered and killed that their souls can destroy without incurring a present judgment. But on that great judgment day, at the end of the age, when the rebellious angels are judged, these godless, evil spirits will face their final judgment.”<sup>254</sup>

It must also be noted that this story reveals the power and ability of unclean spirits to not only influence the behavior of humans but also the behavior of animals. There were two thousand pigs grazing on a hillside that when possessed by this legion of demons, they ran down the slope into the lake and drown.

### **Explanation of Hades and Abraham's Bosom**

According to Louis Berkhof, the Apostolic Fathers did not focus or reflect upon the intermediate state of human spirits after death. He believed the righteous immediately inherit the heavenly glory and the wicked at once suffers the punishment of hell.<sup>255</sup> He did concede; however, that the general opinion of church fathers, such as

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<sup>253</sup> Book of Enoch, Chapter by Chapter, p. 27.

<sup>254</sup> Ibid.

<sup>255</sup> Louis Berkhof, *The History of Christian Doctrines* (Grand Rapids: Baker Book House, 1937), p. 259.

Irenaeus, Tertullian, Hilary, Ambrose, Cyril and Augustine was that the dead descended into hades, a place with various divisions where they remain until the day of judgment. Augustine added that they remain there until they were sufficiently purified.

There are many words that are used to identify the netherworld. In Hebrew, the word *Sheol* is a place of departed spirits and compares to the Greek word *Hades*, which is translated in English as “hell.” The Greek word *gehenna* and Hebrew word *binnom* are used to identify the lake of fire, which was mentioned in Revelation 20:14-15 as the final judgment where death and hades are to be assigned. According to Revelation 12 and 13, Jesus Christ had three enemies: the demonic system, the political system and the religious system. These systems were allegorically pictured as the dragon and two beasts. All three systems will be cast into the lake of fire. This judgment is contrasted with that of a righteous person who dies and whose soul is escorted to paradise, which is also identified as Abraham’s Bosom.

Not only is paradise described in Genesis 2 and Revelation 20, it is also mentioned in Luke 23:43, 2 Corinthians 12:3 and Revelation 2:7. The story that Jesus told about Lazarus and a rich man in Luke 16:20-31, does not mention “paradise” but provides a vivid description of Abraham’s Bosom, which is located in the netherworld. The only other place in the New Testament that provides a quasi-description of Hades and Abraham’s Bosom is Revelation 6:9-10. These two passages will be discussed and be compared to Enoch’s description found in 1 Enoch 22.

Before analyzing these two Scriptures, it must be pointed out the Abraham’s Bosom and Paradise are synonymous. The term Abraham’s Bosom was used by the Jewish community to describe the location of post death spirits of the Jewish people. The modern term bosom refers to the female breasts so the concept of Abraham’s Bosom denoted the chest cavity as the seat of emotions. Their patriarchal understanding of life after death included the concept that Jewish people continued community even after death where they were embraced by the arms of Abraham as they entered the netherworld. Although Enoch provided a vivid description of the place. The guiding angel did not give it a name.

The debate about whether Jesus’ story was real or parabolic is not significant as it relates to the intent of this discussion. Even the main characters of the story are somewhat irrelevant except to



identify people whose earthly attitude and actions were examined. The focus in this chapter is upon the description of the netherworld that Jesus provided as it relates to the description that Enoch provided in his writings.

Jesus explained what happens when people die. He said that Lazarus was carried by angels into a specific location that he called Abraham's Bosom. The rich man was buried and found himself in anguishing in hades or hell because of the tormenting fire. The story divulged a chasm that separated the locations of Lazarus who was in Abraham's Bosom and the rich man who was in hades. Jesus said people could not transfer from one location to the other and Lazarus was comforted while the rich man was tormented in the flame. The rich man felt pain and torment. He was thirsty and felt compassion for his five brothers and wanted someone to warn them about the netherworld.

Clement of Alexander considered the *Apocalypse of Peter* to be Scripture whose contents describes certain pictures of the netherworld.<sup>256</sup> Although scholars date the book between 100 A.D. to 150 A.D., the message is claimed to be an encounter that Peter and some of the apostles had with Jesus after the resurrection where Jesus revealed images of heaven and hell. The images mentioned by the alleged Peter are significantly similar to the descriptions found in the story Jesus of Lazarus and the Rich Man as well as the description provided by Enoch.

According to Enoch, the archangel Raphael showed him the place of the underworld. Referring to four deep hallowed places he recorded Raphael's explanation,

"These four divisions are to separate the spirits of the dead into these four hallowed places. The first hallowed place has been made for the spirits of the righteous. A bright spring of water is there.

The second place holds the departed spirits of sinners who die and are buried in the earth but judgment for their sins was never executed during their lifetime. These spirits are set apart to experience great pain and suffering until the great judgment day when they will be punished and tormented. On that day, those who are cursed and

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<sup>256</sup> Peter Kirby, *Apocalypse of Peter*, Archived in *Earlychristianwritings.com*, Translated by Peter Roberts, Stored on pdf. file in Lifeworld International Electronic Library, Cedar Hill, TX. Retrieved, 02 December 2016, <http://earlychristianwritings.com/text/apocalypsepeter-roberts.html> 2001.

petitioned heaven for vengeance will find retribution for their spirits. And then these spirits will be bound for ever.

The third place has been made to separate the spirits of those who utter petitions of vengeance against those who murdered them. These spirits cry out so that their murderers are constantly reminded of their sins.

The fourth place has been made for the spirits of men who were not righteous. Sinners are here because they receive judgment of their transgressions when they were alive. They were in this chamber to be companions of other transgressors. Their spirits will not be slain on the judgment day and neither will they be raised from here.

Christianity contends that hades has two compartments based upon the words of Jesus; however, the Catholic Church invokes a purgatory where some people go through a purification process. The Bible does not reference the location.

The Luke 16 narrative is complemented by John's vision recorded from Patmos. It provides additional understanding about the netherworld. In Revelation 6:9 he wrote,

“When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony, which they held. And they cried with a loud voice, “How long O Lord holy and true, until you judge and avenge our blood on those who dwell on earth.”

These souls were spirits of the dead who had been killed when living on earth. In the vision, John saw them and heard them crying in the same way Abel's blood cried out in Genesis 4:10.

In 1 Enoch 22:7, Enoch noticed men's voices crying out for vengeance, but one specific voice was crying out to heaven and accusing. He asked Raphael about that particular voice and the archangel responded,

“This is the spirit of Abel, who was slain by Cain his brother; and who will accuse that brother, until his seed be destroyed from the face of the earth, until his seed perish from the seed of the human race.”

Abel's prayer was answered with a worldwide flood but the voices that John heard were accusing their murderers awaiting the final judgment.

## **Explanation of the Elect Servant and Son of God**

Enoch predicted that a Messiah would appear who would be God's Elect One. The term Elect One or Chosen One is mentioned several places in the Bible. According to Isaiah, the Messiah is God's chosen or elect servant, who is the King of Israel.

Isaiah wrote several servant songs, which were interpreted by Jewish scholars to be references about Israel as God's servant. They based their assumptions upon Isaiah 41:8 that states, "Israel is My servant." Following this verse, Isaiah wrote lyrics to songs in Chapters 42, 49, 50, 52-53 to explain why Israel is God's servant. An argument can be made that Chapter 61 is also a servant song; however, the word servant doesn't appear.

Matthew provided an interpretative assessment. Quoting Isaiah 42:1, Matthew 12:17-28 recorded, "Jesus warned the disciples not to make him known that it might be fulfilled which was spoken by Isaiah, the prophet, saying, 'Behold My Servant whom I have chosen, My Beloved in whom My Soul is well pleased.'" From a Christian perspective, Matthew's interpretation assumes that all the servant songs are applicable to Jesus. Hence, the Jewish version was actually referring to the seed of Israel; thus, reconciling the Christian interpretation.

This embraces the belief that Jesus is the second person of the Godhead, however, other questions are raised that require reconciliation. "How can God be a servant?" The servant nature of Jesus is readily applied in 1 Corinthians 15:24. Jehovah is sovereign over all things but He granted authority to His son, Jesus, to be king of his kingdom. As Messiah and King, he will serve in this capacity until he delivers the kingdom to the Father. This will occur after he has put an end to all rule and all authority and all power.

The first century Jewish culture clearly distinguished between servants and sons as indicated by Jesus in Luke 15 recording of the Parable of the Prodigal Son. The idea of a servant being a son was not common. On the other hand, Jesus referenced his ongoing commentary about Old Testament Scripture and said in Luke 24:44, "These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses, the prophets and the psalms must be fulfilled."

From a Jewish perspective, there are four divisions of the Old Testament. They include the Law or the Pentateuch; the Prophets, namely Isaiah, Jeremiah, Ezekiel and the twelve minor prophets; the

Writings, which include Job, Ecclesiastes, Proverbs, Song of Solomon and Psalms; and lastly the Historical Books, which are Joshua, Judges, Samuel, Kings, Chronicles, Daniel, Esther, Ruth and the apocryphal writings. In Jesus' statement of Luke 24:44, he did not mention the historical books because they were mainly the recorded history of Israel and Judah.

One such Old Testament Christological example is found in Exodus 21 as it outlines the Law of Hebrew Servants. According to the law, an Israelite could only be enslaved for a period of six years and in the seventh year, the Master must free the slave. There were stipulations in the release. If the slave or servant was single when purchased by the master, then he was released as a single person. If a man and his wife were married when they became servants, they were released together. But if a single person married while enslaved, he had to leave his wife and children behind because they belonged to the master.

The law provided for the servant to remain with his family but he had to go through a specific ritual to become a bondservant, which was a pledge of service. The ritual included an appointment with his owner where he verbally stated, "I love my master, my wife and my children; I will not go free." This was followed by a judicial agreement with the elders of the community who met at the gate to notarize statements and adjudicate problems. Since the Law for Hebrew Servants limited servanthood to six years, the servant had to go before the elders to validate his pledge of lifelong service to his master. This was followed by a memorial ring placed in the ear of the slave, making him a bondservant.

According to Luke 24:44, this law of Hebrew servitude typified the relationship between the deity of God and the servanthood of Jesus. Paul understood this ritual of becoming a bondservant and referenced the ritual of Jesus and the Father when he announced in Philippians 2:5-7,

"Let this mind be in you which was also in Christ Jesus, who being in the form of God did not consider it robbery to be equal with God but made Himself of no reputation, taking the form of a bondservant and coming in the likeness of men. And being found in appearance as a man, he humbled him and became obedient to the point of death, even the death of the cross."

The application of the ritual was probably played out on the Mountain of Transfiguration, where Jesus showed Peter, James and John a spiritual image of the kingdom. During the transfiguration, Elijah and Moses appeared and discussed Jesus' departure. For years, I assumed they were speaking of Christ's ascension, which in a broad sense was true. But to highlight the bondservant ritual, this piece of the vision may have been included to explain that Jesus had a choice to leave earth and be free from servitude or remain on earth as a permanent bondservant. Although it was not recorded, it would have been during this time that Jesus, who committed no sin, and was free to depart to his Father having fulfilled the time of his servitude, chose to remain on earth. If he followed the ritual correctly, Jesus would have referenced the church and said, "I love my Master and I love my wife. I will not go free." According to the law, he had to go before the judges. This happened in the final week of Jesus' life; he faced five courts of justice: Jewish Sanhedrin, Pilate, Herod, a second appearance before Pilate and a final adjudication by the people's court. He chose death rather than freedom and found freedom in his death.

From a Christian perspective, the Old Testament writings, and those sacred scripts not canonized, provide a platform for the life and ministry of Jesus. He was called the Elect One or Chosen One. The church was also the elect of God and Paul referenced the "elect angels." In his second letter, John mentioned the "elect lady" and the children of her "elect sister." It is obvious that those things belonging to God are considered the elect. Even the Old Testament understanding of the elect was strictly those who were born or accepted into the Jewish culture as indicated in Isaiah 45:4.

The "elect angels" are those angels who from the beginning of their creation have remained in obedience to God. The writers of first century Christianity did not change the meaning of the elect. They were still righteous Jews who loved and served God. At the same time, they included Gentiles and everyone who embraced Jesus as Messiah. The understanding of the elect became to mean the people who followed Jesus. The following Scriptures identify the church as the elect: Matthew 24:24, 31; Mark 13:22, 27; Luke 18:7; Romans 8:33; Colossian 3:12; Titus 1:1 and 1 Peter 2:6 and 1 Peter 1:2.

The connection between 1 Peter 1:2 and 1 Enoch 48 4-5 must be noted as it relates to predestination and foreknowledge. Peter stated, "To the pilgrims of the Dispersion in Pontus, Galatia,

Cappadocia, Asia and Bithynia, the elect according to the foreknowledge of God the Father...” This statement assesses that God foreknew the elect of the last generation of which Enoch wrote.

Perhaps Peter was quoting Noah’s statement about the elect in 1 Enoch 48:4-5. He wrote about Jesus (the Concealed One) and the Elect (the Church) when he recorded,

“Therefore, the elect and the concealed one existed in his presence, before the world was created, and forever. In his presence he existed, and has revealed to the saints and to the righteous the wisdom of the Lord of spirits; for he has preserved the lot of the righteous, because they have hated and rejected this world of iniquity, and have detested all its works and ways, in the name of the Lord of spirits.”

The Calvinist teachings would strongly embrace this concept in the same way they strictly followed Paul’s outline or order of salvation. Paul wrote in Romans 8:28-30,

“And we know that all things work together for good for those who love God, who are called according to his purpose, because those whom he foreknew he also predestined to be conformed to the image of his Son, that his Son would be the firstborn among many brothers and sisters. And those he predestined, he also called; and those he called, he also justified; and those he justified, he also glorified.”

Although Noah used the term “Concealed One” in 1 Enoch 48:4-5, he used the term “Elect One” some twenty-one times in Chapters 39 through Chapter 61. The interconnection of foreknowledge and predestination mentioned by both Peter and Enoch provides even more evidence of Peter’s knowledge and understanding of Enochian writings.

There is strong evidence that Jesus wanted his followers to understand the content of the *Book of Enoch* regarding the “Elect One” or “Chosen One” as it related to the Messiah. Even the opposition understood the meaning of the Elect One as noted in Luke 23:35, which recorded the sneering rulers as they mocked Jesus saying, “He saved others; let him save himself if he is the Christ, the chosen or “Elect One” of God.” This statement provides understanding that the Jesus had connected the office of Christ with the Enochian term “Elect One” and those who doubted ridiculed his assertion.

This may also explain why the term “chosen one” was used. It was not that Jesus was selected among other contestants. The Jews believed that God chose their leaders and kings. So, the term Chosen or Elect One indicated Yahweh’s choice to be King over Israel. In similar manner, Enoch stated in 1 Enoch 48 that the Ancient of Days named (or chose) the Son of Man in the presence of the Lord of Spirits. And he was named before the creation of the world. He was not selected among men or angels. He predetermined that His Divine Word would invade humanity and thus Jesus became the God-man.

The phrase “elect angels” is only used once in Scripture. Paul instructed Timothy in 1 Timothy 5:21, “Before God and Christ Jesus and the elect angels, I solemnly charge you to carry out these commands without prejudice or favoritism of any kind.” The application was the visibility of the spirit realm engaging activity in the physical realm. The fallen angels were considered wicked and they influenced men to be wicked. The term wickedness is described in 1 Enoch 105:32, by listing three groups of men who were influenced by the wicked angels. They were sinners, blasphemers, and those who work wickedness. The term “wicked” was a slang for fallen angels<sup>257</sup> and is the basis and root concept of witch, witchcraft and Wicca who pronounces magic spells.

### **Sons of God and Marriage in Two Ages**

Perhaps one of the best reasons for recognizing the *Book of Enoch* as a Scriptural text is found in a debate between the Sadducees and Jesus over the topic of the resurrection found in Luke 20:34-36. The Sadducees were a group of Jewish religious men who only viewed the Pentateuch as authoritative and according to Acts 23:8 they did not believe in the resurrection, angels or spirits. Asking a hypothetical question in an attempt to trick Jesus, they used the Old Testament Law of Redemption that required a man to redeem his brother’s name if the brother died without having children. By law, the brother of the deceased man married the widow and allowed the first child to carry the dead brother’s name in order for his lineage to continue throughout the generations.

After declaring that the widow had married seven brothers, they asked, “In the resurrection whose wife will she be, since she was married to all eight men?” Jesus responded by saying, “The sons of this age marry and are given in marriage. But those who are counted

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<sup>257</sup> Edmundson, “Wicked Slang Origin” 2016.

worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.”

There were four things the Lord stated about the resurrection that other Bible verses does not confirm. First, he said people must be worthy to attain that future age. Second, he said that those who are resurrected from the dead will not engage in marital relationships. Third, he said those who are resurrected cannot die anymore. Lastly, he said, those who are resurrected are like angels, they are sons of God. Christ’s statement confirmed that angels are sons of God and explained the theological notion that the sons of God mentioned in Genesis 6:1-7; Job 1:6; 2:1; 38:7; Psalm 82:6 were angelic beings.

The answer that Jesus gave the Sadducees also included a sentence found in Mark and Matthew’s account that was not found in Luke’s. He corrected the Sadducee tradition when he said, “You err because you do not know the Scriptures or the power of God.” Although no Old Testament Scripture documents the error to which Jesus referred, it is considered Scripture because Jesus validated it. His words are Scripture enough; but it is interesting to note that Jasher 3:23 and Jubilees 5:1 compare to Genesis 6 and Jasher 22:46 compares to Job 1-2 as it relates to the discussion about angels being sons of God. Also, the *Book of Jubilees* references angels as the sons of God. However, the first person to write about the subject was Enoch. Reciting God’s words he wrote in 1 Enoch 15:5-7 a distinction between humans and angels,

“Therefore, I have given to them (*humans*) wives, that they might cohabit with them; that sons might be born of them; and that this might be transacted upon earth. But you (*angels*) from the beginning were made spiritual, possessing a life which is eternal, and not subject to death for ever. Therefore, I made not wives for you, because being spiritual, your dwelling is in heaven.”

Jesus’ statement about sons of God in the resurrection and that of Barnabas 4:3 who identifies Enoch as the person who wrote Scripture must be noted. Barnabas 4:3, quotes Jesus’ statements about the end time in Matthew 24:22 and Mark 13:20 but does not credit Jesus for the statement. Instead, he credits Enoch by saying, “The last offense is at hand and just as Enoch said in Scripture, ‘The Master



has shortened the days and seasons so His beloved will quickly come to his inheritance.””

Barnabas referred to the statement Enoch made in 1 Enoch 79:1. He wrote,

“In those days Uriel said to me, “Enoch, I have shown and revealed to you everything about this sun, this moon, the leaders of the stars of heaven, and all of those who turn them. And I have explained their tasks, their times, and their departures. But in the days of the sinners, the years will be shortened, their seed will be tardy in the lands and fields, and everything on the earth will be altered, be out of sync, and not appear in their time.”

Bryan Huie pointed out that the Flavius Josephus, Philo, Eusebius of the first century and many of the Ante-Nicene Fathers, including Justin Martyr, Clement of Alexandria, Origen, Tertullian, Irenaeus, Athenagoras and Commodianus embraced the view that the sons of God mentioned in Genesis were angels.<sup>258</sup> He contends that an opposing opinion, declaring the sons of God to be Seth’s lineage, was first established in the third century B.C. by Julius Africanus and later advocated by Saint Augustine, the Catholic Bishop of Hippo.

Commenting on the *Book of Giants*, Philo stated, “And when the angels of God saw the daughters of men that they were beautiful, they took unto themselves wives of all them whom they chose.” Those beings, whom other philosophers call demons, Moses usually calls angels.<sup>259</sup>

### **Explanation About Final End-Time Judgment**

Without Jude’s statement in verse 14, the discussion about the *Book of Enoch* would be mute. But because Jude, the Lord’s brother, cited Enoch as a source in this statement, he gave the *Book of Enoch* credibility, and this has caused theologians throughout the centuries to look into all of Enoch’s writings.

Was Jude validating all of the Enoch’s message of just the single statement in 1 Enoch 1:2? Jude quoted Enoch as he referenced the Lord’s return saying,

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<sup>258</sup> Bryan T. Huie, “The Sons of God in Genesis 6,” *Here A Little, There A Little*, Posted 26 December 1996, Revised 06 April 2014, Retrieved 03 December 2016, [http://www.herealittletherealittle.net/index.cfm?page\\_name=Genesis-6-Sons-of-God](http://www.herealittletherealittle.net/index.cfm?page_name=Genesis-6-Sons-of-God) 1996.

<sup>259</sup> *Ibid.*

“Behold! He comes with tens of thousands of His holy ones to execute judgment upon all and to destroy the ungodly. He will convict all flesh of their ungodly works and of all the harsh things that ungodly sinners have spoken against Him.”

It must be understood that Enoch wrote these words more than three thousand years before Jude quoted him and throughout those generations, the concept of evil people being judged when Messiah comes had become a doctrinal standard. The Jewish community centered their attention upon a Messiah or deliverer of the Jewish people from tyrannical governments and kings who had captured and captivated them for long periods of time. They trusted Yahweh and called upon him during difficult times. As a result, God raised up prophets to encourage the people of the future but required them to repent of their ways. Their prophetic messages were all about Jesus.

When Jesus arrived on the scene, he continued the prophetic message, which included many doctrinal concepts formulated by Enoch. For example, in Matthew 25:31-46 Jesus stated, “When the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory.” Jesus confirmed that angels would accompany him when he establishes his throne on earth to adjudicate the nations of the world. He concluded this passage by announcing everlasting punishment upon evil and eternal life for the righteous.

In Matthew 13:36-43, Jesus told a parable and explained the characters of the story. He said, the harvest is an end-time event when he sends his angels to gather out of His kingdom all things that offend and those who practice lawlessness and cast them into the furnace of fire where there is wailing and gnashing of teeth. Earlier, in Matthew 13:29, he told another parable about the end of the age and announced the angels would come forth and separate the wicked from the just.

Jesus told many parables that referenced his return with the angels assisting him but in Matthew 24:31 and Mark 13:27 Jesus answered questions from his disciples about his return and the end of the age. He said there would be many signs that announce his return, but the final sign would be the sound of a trumpet just before he sends his angels to gather the elect from the four winds, from the farthest part of earth to the farthest part of heaven.

Apostle Paul noted in II Thessalonians 1:7 that God would repay with tribulation those people who trouble them and give them rest when the Lord Jesus is revealed from heaven with his mighty angels. Also, in the presence of Jesus and the elect angels, Paul charged Timothy in 1 Timothy 5:21, to observe his instructions without prejudice and do nothing with partiality. It is evident that the New Testament writers recognized the work of angels on earth and in heaven.

Before ending this chapter, it is important to discuss the human angelic relationship now and the future. It has already been observed that angels are able to transcend from the spirit realm, where they abide, to the physical realm, where they interact with humanity. According to Hebrews 1:14, Psalm 34:7 and Psalm 91:11 angels were created to be servants of God and sent to serve God's people who inherit salvation.

One Scripture is difficult to explain as it relates to Jesus. Hebrew 2:7, 9 states that Jesus was made a little lower than angels placing his divinity less than creation, when other Scriptures like John 1:3 that said Jesus created everything, including angels. The problem occurred when the translators of the Septuagint translated the word Elohim as angels instead of God.<sup>260</sup> Subsequently, Hebrews 2:7, 9 translated the same word to *angelos* or angels instead of *theos* for God. The correct translation should be, "Thou has made him to be a little lower than God." This does not infringe upon the understanding of the Godhead since Jesus is already submitted in that relationship and it does validate that human-divine relationship. There are other places in the Old Testament where the word Elohim has been translated as angels but in Psalm 8:5 the more appropriate translation is God and not angels.

Another Scripture warrants discussion. Paul said in 1 Corinthians 6:2-3 that the church will not only judge the world, it will also judge angels. What conclusions can be made from this statement? There are at least four possibilities. First, Paul may have been referring to fallen angels. But it seems unlikely that this was his premise since Isaiah 24:21-22; 2 Peter 2:4; Jude 1:6; Revelation 21:10 all confirm that God will judge the fallen angels at the final judgment. None of these verses mention any help by the church to judge these fallen angels.

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<sup>260</sup> Tom Horn, *The Researchers Library of Ancient Texts Volume 3, The Septuagint, 1851 Translation by Sir Lancelot C. L. Brenton* (Crane, MO: Defender Press—2012), p. 5

Second, the Bible teaches that humans have angels assigned to them. Acts 12:15 states that Peter had an angel; Matthew 13:41 recorded that Jesus had angels; and the little ones mentioned in Matthew 18:10 all had angels assigned to them. Is there a possibility that in the future, the church will judge the activities of angels that are personally assigned to its members? This is unlikely since God created both man and angels; therefore, He is judge of all creation, both human and angelic.

A third option sounds possible. In 1 Corinthians 6:3, Paul used the Greek word *κρίνω* (*pronounced kree-no*), which presents the concept of having authority over or to select or to make determinations and as such to rule or govern. Perhaps Paul's understanding of the heavenly church was not so much to adjudicate right and wrong but rather to exercise some measure of authority over angels in the coming age. This seems more likely than to judge fallen angels or to judge angels in the future for their behavior today.

Woven within this theory is a final option. There is some evidence that the first century church used angels and spirits synonymously. Both Old and New Scriptures validate that all angels are spirits, but nothing has been established to determine whether or not all spirits are angels? It is certain that spirits are unseen as well as angels but angels occasionally manifest in the physical realm.

Paul's statement in 1 Corinthians 6:3 about having authority over angels could readily be understood as having authority over spirits especially since it has been affirmed that all angels are spirits. Also, referencing a "thorn in the flesh," in 2 Corinthians 12:7, Paul called it a messenger (angelos) from Satan. Could this not be a "hounding spirit" attacking Paul? Knowing that Satan, himself, is a fallen angel but he is also a spirit lends to that possibility. The Old Testament give substantive support to the notion that angels and spirits are the same. Some include showing the Angel of His Presence is the same as the Holy Spirit and this is found in several texts.

The essence of spirits as a spiritual substance that initiates thoughts may also give credence to the possibility. All thoughts come from one of three sources: God, the devil or us. All words, emotions, and behavior are stimulated from thoughts; therefore, spirits come to our minds and we must discern whether or not they are good or evil. Hebrews 5:14 suggests that mature Christians are those who use their senses to discern both good and evil. To judge means to discern and then make a decision. Perhaps Paul's statement about judging angels

in 1 Corinthians 6:2-3 is referencing our ability to judge spirits. Could the context not be that if the saints will judge the world of spirits, why should we take the disagreements among saints and allow the world to judge them?

## CHAPTER TEN

### INFLUENCE OF THE BOOK OF ENOCH ON OTHER RELIGIONS

The content of this dissertation thus far has described the influence that the *Book of Enoch* has had upon Christianity as well as Greek philosophers living near the first century church. It has been explained that the dating and archeological evidence of the *Book of Enoch* supports and validates it as a pre-Christian manuscript. The content has described and compared biblical texts with those written by Enoch and Noah. It has also compared New Testament quotes and citations by Jude, Peter, Paul, Jesus, John, James, and Luke. And since Christianity also embraces the Old Testament, the book has included Old Testament concepts that were introduced by the *Book of Enoch*.

The major Christian doctrines first discussed or mentioned in *1 Enoch* appear to uniquely outline a systematic theology embraced by the antediluvian writers. These theological branches found in the New Testament include eschatology, ecclesiology, soteriology, concepts about God's kingdom, angelology, demonology, and pneumatology. A discussion about the canonicity value of the *Book of Enoch* was researched through the first, second and third century church fathers to ascertain its validity of influence through the entirety of Christianity from the Old Testament to the canonization of Scriptures.

I included in this book a theory about the transcendence of spirits from a spiritual to physical dimension. I labeled it "The Enochian Theory of Transcendence," which Enoch may have written today if he lived among current theologians and philosophers. The theory was based upon Old and New Testament Scriptures as well as the *Book of Enoch*. Lastly, many New Testament stories were discussed

where clarity. Some of the narratives could only be understood with the support of the *Book of Enoch*, most of which included Jesus' interaction with the demonic spirits, a view of the nether world and the absence of marriage in heaven.

This final chapter will discuss religions other than Christianity that embrace the prophet Enoch and how they treat the book named after him. These include: Judaism, Beta Israel, Islam, Coptic Christians, Latter Day Saints, Jehovah's Witnesses, Hinduism and Zoroastrianism.

## Judaism

Christianity grew out of Judaism and the hallmarks of the Christian cannot exclude itself from its Jewish roots. Jeffrey Seif wrote,

“The gospel is a story about a Jew name Jesus, who preached to Jewish people, from the Jewish Scriptures, in the Jewish synagogues, in the Jewish language, and about a Jewish concept --- Messiah. There were those Jews who accepted Him and there were those who didn't. Those who did respond favorable to Him became known as the Church.”<sup>261</sup>

All of the first century New Testament writers were Jewish but with Paul's worldwide evangelistic efforts the church grew exponentially among Gentiles. The resistance of Judaizers and their rejection of Jesus led the church to separate itself from the Jewish persecution and soon the majority of church became non-Jewish.

The Jewish faith is centered around the worship of one true God and its religious tenets that are found in the Old Testament. Included in Jewish script are Talmudic records of rabbinical teachings that go beyond the Old Testament. The Talmud declares seven binding laws that were given by God to Noah and to his children, which includes the Jewish race. These Seven Laws of Noah include the following admonitions: do not deny God, do not blaspheme God, do not murder, do not engage in illicit sexual relations, do not steal, do not eat from a live animal and establish courts/legal system to

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<sup>261</sup> Jeffrey L Seif, *The Messianic Kingdom* (Dallas, TX: Christ For The Nations, Inc., 1989), p. 63.

ensure obedience to the law.<sup>262</sup> All of these commands are found in the Bible except for establishment of courts and adjudications. Jubilees 7:20-28 outlines these same ordinances as read,

“And in the twenty-eighth jubilee Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgments that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honor father and mother, and love their neighbor, and guard their souls from fornication and uncleanness and all iniquity. For owing to these three things came the flood upon the earth. For whoso sheds man's blood, and whoso eats the blood of any flesh, shall all be destroyed from the earth.”<sup>263</sup>

Non-Jews are expected to adhere to these laws as well righteous Gentiles that are assured of a place in the world to come.

In Judaism, end times are usually called the "end of days," which is a phrase that appears several times in the Hebrew Bible. It centers around a messianic age that is prominent in Jewish thought.<sup>264</sup> Medieval priest, Rabbi Moshe ben Maimon, is not universally accepted by Orthodox Judaism but highlights a common Jewish theme regarding the time of the Messiah. He wrote,

“The Messianic age is when the Jews will regain their independence and all return to the land of Israel. The Messiah will be a very great king, he will achieve great fame, and his reputation among the gentile nations will be even greater than that of King Solomon. His great righteousness and the wonders that he will bring about will cause all peoples to make peace with him and all lands to serve him...”<sup>265</sup>

The Maimonides viewed the Messiah as an earthly king and did not focus on a heavenward end; however, the world to come is an

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<sup>262</sup> Wikipedia, the free Encyclopedia, “Seven Laws of Noah,” Retrieved 14 December 2016, [https://en.wikipedia.org/wiki/Seven\\_Laws\\_of\\_Noah](https://en.wikipedia.org/wiki/Seven_Laws_of_Noah) 2016.

<sup>263</sup> Jubilees, p. 290.

<sup>264</sup> Wikipedia, the free encyclopedia, “Jewish Eschatology,” Revised 19 September 2016, Retrieved 07 November 2016, [https://en.wikipedia.org/w/index.php?title=Jewish\\_eschatology&oldid=740235223](https://en.wikipedia.org/w/index.php?title=Jewish_eschatology&oldid=740235223) 2016.

<sup>265</sup> Ibid.



important part of Jewish eschatology. Their eschatology includes a contrast in this world and the afterlife, a heavenly Garden of Eden and Gehenna or hell. There will be a final reward for the godly and punishment for the ungodly.<sup>266</sup>

The name Azazel, also spelled Azazael and in Arabic Azazil, is found in the Old Testament in association with a scapegoat ritual. Traditional Judaism and Christianity link this name to a fallen angel found in the *Book of Enoch*. According to Enoch, God assigned all sin to Azazel, which indicates his identity as the Devil or Satan. Lumpkin noted, “The reference to Azazel as the scapegoat only makes sense if the writer believed that Azazel was responsible for all human sins and would bear the punishment for it.”<sup>267</sup>

The scapegoat ritual is found in Leviticus 16 where the Lord told Moses how to perform the ritual. Two goats were selected and lots were cast to determine the destiny of each goat. One lot represented Yahweh while the other lot represented the scapegoat or Azazel. The lot that fell to Yahweh’s goat was sacrificed and the lot that fell to Azazel’s goat was banished into the desert. In Leviticus 16:8, the Hebrew word for scapegoat is Azazel means absolute removal.

Throughout the years the term “scapegoat” has been considered one who takes on the sins of others; however, the “scapegoat ritual” seems to be more of a prophetic declaration that Azazel or the Devil is assigned responsibility for the sin of mankind and cast into the desert, while Yahweh’s goat is sacrificed to atone for man’s sin. Leviticus 16:29 requires an annual day of atonement, called Yom Kippur, for the people of Israel and shall be a statute forever.

A group of nineteenth century theologians developed a theory about the authorship of the Old Testament. They were called the Documentarians. The theory supposes that the Old Testament was not written by Moses but was a compilation of several documents with different authors. It was centered around Chapters 1 and 2 of Genesis in what they considered a discrepancy in the name of God. Chapter 1 uses Elohim, which is the title for God and Chapter 2 uses Elohim Yahweh, which is the title and name of God.

The Documentarians named the Elohim Scriptures “E” and named the others “J” for Jehovah, which is the Latin derivative of

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<sup>266</sup> Ibid.

<sup>267</sup> Lumpkin, p. 12.

Yahweh. Merging E and J together they created the concept of Document D and later, the genealogical lists plus the sacrifices were added to D and the document was labeled P.<sup>268</sup>

These liberal theologians concocted the theory in an attempt to discredit the Bible, while it would have been just as easy to agree that Moses was the author of the Pentateuch just like the Jewish sages confirmed and embraced the Bible as fact instead of an allegorical piece of literature. A question must be asked, “Why did it take some 4000 years before these brilliant theological minds found the “perfect answer” to a question that no one was asking?” I contend it is easier to have faith that Moses wrote the Pentateuch than to have faith in a theory that doesn’t make sense and can’t be proven. It must be pointed out that the Old Testament is the Jewish heritage and existed long before Christianity came into vogue. To discredit the Old Testament was a type of anti-Semitism that had found its way into the church.

It seems likely that the Old Testament was greatly influenced by the *Book of Enoch*. Lumpkin contrasted concepts found in Enoch with those found in the Old Testament and found many parallels. The next chart compares the concepts of Genesis 5-9 with those found in in the Book of Enoch.

<b>Book of Enoch</b>	<b>Genesis 5 - 9</b>
Corrupt earth - Chapter 8	Human way corrupt on the earth - Genesis 9
Eating animals - Chapter 7	Eating animals - Genesis 9
Bloodshed – Chapter 9	Bloodshed Genesis 9
364 –day year - Chapters 71, 72	30-month days - Genesis 7
12 months X 30 + 4 – Chapter 74	365-day year Genesis 5
Enoch in heaven - Chapter 47 and 48	Enoch goes to heaven - Genesis 5

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<sup>268</sup> Ibid.

The most telling Scriptures that highlight the likelihood that the Jews embraced the *Book of Enoch* was found in Daniel 7, which reveals a vision Daniel had in the first year after the Babylonians overtook the Jewish government. Daniel envisioned a throne and described the apparel and features of the Ancient of Days. He recorded that ten thousand times ten thousand stood before him. Suddenly, the Son of Man, coming with the clouds of heaven came to the Ancient of Days and he was given dominion and glory and an everlasting kingdom that would not be destroyed. This mimics the vision that John had in the *Book of Revelation* and the sights Enoch saw in the unseen spirit realm in Chapters 46-48.

The basic concepts of Judaism run parallel with Enoch's writings. The spiritual concepts in Enoch embraced by Plato and Aristotle were not embraced by Judaism because the Jews focused more on the earthly, while Enochian literature focused more on the heavenly.

### **Beta Israel**

The name Beta Israel means house of Israel in the Ge'ez language, which is the classical language of Ethiopia and still remains the liturgical language of the Ethiopian Orthodox Christians. In the fourth century A.D. this community of Ethiopian Jews refused to convert to Christianity. Their Holy Scriptures include the Octateuch: Five Books of Moses with Joshua, Judges and Ruth. The remaining books are secondary and considered less important. The deuterocanonical books include: Sirach, Judith, Esdras 1 and 2 Meqabyan, Jubilees, Baruch 1 and 4, Tobit, Enoch and the testaments of Abraham, Isaac and Jacob.

In 2012, a DNA study to genetically determine ancestry, showed that the Beta Israel more closely resembled the indigenous populations of Ethiopia; however, they have distant Jewish ancestry, going back 2000 years.<sup>269</sup> International trade probably was the means to develop a community in Ethiopia. A Jewish itinerant trader probably brought the Jewish religion to Ethiopia; however, some Jewish authorities contend that Beth Israel descended from the Tribe of Dan.<sup>270</sup>

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<sup>269</sup> Wikipedia, the free Encyclopedia, "Beta Israel" Retrieved 14 December 2016, [https://en.wikipedia.org/wiki/Beta\\_Israel](https://en.wikipedia.org/wiki/Beta_Israel) 2016.

<sup>270</sup> Ibid.

Civil war and famine in Ethiopia prompted the Israeli government to create rescue operations in 1984 and 1991 and most of the Ethiopian Beta Israel community are now living within Israeli boundaries and claims a population of more than 121,000 people. Although they assert themselves to be Jews, they did not understand the holiday, “Hanukkah” until they were resettled in Israel. Hanukkah is the Jewish holiday commemorating the rededication of the Jewish Temple in Jerusalem at the time of the Maccabean Revolt. Beth Israel ancestors probably left prior to that time; hence, they were unaware of the Talmud rules or Jewish holidays.

The lack of connectivity proves that ancient Israel included Jubilees and Enoch as sacred texts. The Beth Israel community in Ethiopia, being separated by the rest of the Jews, maintained the old ancient documents in their Bible but the Jews in Israel or in Assyrian and Babylonian exile had them removed. Today, the thriving Jewish community celebrates their Jewishness but maintain their separateness. They too were greatly influenced by the teachings of Enoch and include the *Book of Enoch* as a second canon in their religions.

## Islam

Islam is the sacred religion of Muslims and is the second largest religion in the world next to Christianity. Although Islam contends that their religion goes back to Abraham, they base their religious beliefs upon the writings of Mohammad and the Qu’ran that identifies Enoch as Idris, which is Arabic for Enoch. The word Idris means *the instructor* for they regard him as a man of truth and a prophet, as well as a model of patience. Muslim tradition said that he invented the scales to enable weights and tailoring.<sup>271</sup> Schodde confirms Mohammedan writers who claim Enochian ownership rights to the invention of sewing, writing, astronomy and arithmetic<sup>272</sup> and Beidawi, a noted Arabic commentator on the Qu’ran, stated that Enoch is responsible for thirty divinely revealed books.

Islamic eschatology is the branch of Islamic scholarship that studies the Day of Resurrection, which is considered God’s final

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<sup>271</sup> Religion wiki, “Islamic View of Enoch” 14 December 2016, *religionwiki.com*, [http://religion.wikia.com/wiki/Islamic\\_view\\_of\\_Enoch](http://religion.wikia.com/wiki/Islamic_view_of_Enoch) 2016.

<sup>272</sup> Schodde, p. 16.

assessment of humanity. It consists of the annihilation of infidels, resurrection and judgment.<sup>273</sup> They believe in Jesus as Messiah who will return to earth in the last days; however, he will only live about forty years and then die.

Muslims do not embrace or acknowledge the deity of Jesus but they do consider him a great prophet to the Christians. They embrace some but not all of Enoch's teachings. Those that conflict with the Qu'ran are not embraced because they believe Mohammad was the last prophet; therefore, his word has a greater authority than previous prophets.

### **Ethiopian Orthodox Church**

The Ethiopian Orthodox Church is a denomination of the Oriental Orthodox Churches that divided from the Catholic Church in A.D. 451 at the Council of Chalcedon. Appendix K shows the major church divisions or splits since the first century. The Oriental Orthodox Churches believed that Jesus Christ had a single nature that was both divine and human. This was contrasted by the Roman Catholic Church that believed Jesus had two natures. One was divine and the other was human.

Neighboring country Egypt was also part of the Oriental Orthodox Church and their adherents are often called Coptic Christians because the word Coptic means Egyptian. Both share major tenets of Christianity; however, the main Ethiopian Orthodox Tewahedo Church found predominately in northern Ethiopia and the Eritrean Tewahedo Churches, previously part of Ethiopia, have canonized the *Book of Enoch* and *Jubilees*, which are found immediately after the *Book of Job* in their canon. Miruhan confirmed that one of the main reasons for canonization is that the *Book of Enoch* was originally written in the Ge'ez language, which is the liturgical language of the church.<sup>274</sup> An obvious conclusion of influence by this antediluvian book is in the canonization of its text.

### **Other Non-Orthodox Christian Church**

Religion is greatly divided. Judaism, Hinduism, Buddhism, Islam and Christianity all have multiple religious beliefs. Appendix L shows the many branches of Christianity from 431 A.D. through present day, but it does not include the numerous denominations and

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<sup>273</sup> Wikipedia "Islamic Eschatology" 2016.

<sup>274</sup> Miruhan Interview, October 2016.

church splits occurring daily. There are many reasons that division occurs among Protestants. First, there are opinion differences. Second, division occurs because people have deep seated beliefs and doctrinal differences. Third, division occurs when devout or charismatic leaders gather dissatisfied or disgruntled followers of other denominations or religions to start a movement.

Throughout the centuries, Christianity has been traced from Christ's first century followers through the patristic fathers. The Nicene Creed divided the church over the doctrine of the humanity and deity of Jesus. The Council of Ephesus in 431 A.D. convened over Nestorius' insistence on identifying Mary as the Mother of Christ instead of the Mother of God. Nestorius, the Archbishop of Constantinople or modern-day Istanbul contended that Jesus had two separate substances (*hypostases*): one was Divine and the other was human. The mainline church contended for a single substance (*hypostases*) known in theological circles as the Hypostatic Union.

Thirty years later the fourth ecumenical council met to revisit the topic, which brought about a major division. The teachings of the Council of Chalcedon agreed that Christ had two natures (Divine and human.) Those adherents included: Eastern Orthodox Church, Roman Catholic Church and Western Christian groups but the Oriental Orthodox churches maintained he had one nature that was both Divine and human.

In each generation, Christian churches have surfaced that will not accept the orthodox Trinitarian teaching and insists that Jesus is the Son of God but not himself God. Two of the most recent major groups are the Church of Jesus of Christ of the Latter Day Saints and Jehovah's Witnesses. Another group called Seventh Day Adventist contends for the Trinitarian belief, but all three groups were strongly influenced by the *Book of Enoch*.

### **Latter Day Saints (LDS)**

Salvatore Cirillo documented "Mormonism and the Enochic Tradition." His thesis presented a historical translation of the *Book of Enoch* from the time James Bruce brought three copies from Africa and placed one in the Bodleian Library in Oxford. In 1821, Richard Laurence, from Cashel, Ireland, translated the Bodleian copy into English under the title of *The Book of Enoch, an Apocryphal Production*.

This initial translation from the Ethiopic Manuscript was revised in 1833, 1838 and 1842.<sup>275</sup>

The discussion about how Joseph Smith wrote large portions of the *Book of Enoch* is under scrutiny. The idea that Smith received it through inspiration is challenged by Cirillo; however, Hugh Nibley believed that in 1830, Joseph Smith wrote content that is recorded in the *Book of Enoch*, which was prior to Laurence's revised version of 1833. Nibley's only conclusion was that the LDS Church had Laurence's original translation, which Nibley could not accept. The notion that Joseph Smith received a heavenly impartation from a divine source is not accepted by the mainstream Christianity; however, Nibley introduced eight reasons why Joseph Smith could not have had a copy of the original translation of James Laurence.<sup>276</sup>

The purpose of this chapter is not to ascertain whether or not Joseph Smith received a large portion of the *Book of Enoch* from Divine inspiration or whether he wrote *Joseph Smith's Book of Enoch* from a written source. It seems to me that we do not need to assume such Divine inspiration if, in fact a copy of the *Book of Enoch* was already available. The purpose of this book is to highlight the influence that the *Book of Enoch* had on Christianity and various religions including non-orthodox Christianity. It is evident that Joseph Smith and the LDS followers were definitely influenced by the book itself.

### **Jehovah's Witnesses**

The various beliefs about God, angels, sin, the devil, future judgment were all first mentioned in the *Book of Enoch* and espoused by the Jehovah's Witnesses, who esteem Enoch as the patriarch of the Jews. Georg Beer divides the *Book of Enoch* differently than other theologians. The divisions include: Of Angels (chapter 1-36), Of Messiah (chapter 37-71) 3, Astronomical (chapters 72-82), Historical (chapter 83-90) and Admonitory (chapter 91-108).<sup>277</sup> The emphasis on

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<sup>275</sup> Salvatore Cirillo, *Joseph Smith, Mormonism and Enochic Tradition*, (Durham, CT: Theses, Durham University. <http://etheses.dur.ac.uk/236/> 2010), p. 30 - 34.

<sup>276</sup> Hugh Nibley, "A Strange Thing in the Land: The Return of the Book of Enoch Part 2," Posted December 1975, Retrieved 16 December 2016, [lds.org](https://www.lds.org/ensign/1975/12/a-strange-thing-in-the-land-the-return-of-the-book-of-enoch-part-2?lang=eng). <https://www.lds.org/ensign/1975/12/a-strange-thing-in-the-land-the-return-of-the-book-of-enoch-part-2?lang=eng> 1975.

<sup>277</sup> Georg Beer, "Angels and Demons in the Apocryphal Book of Enoch" (*Watchtower-Stop*, Posted February 2009, Retrieved 17 December 2016), <http://watchtower-stop.blogspot.com/2009/10/angels-and-demons-in-apocryphal-book-of.html> 2009.

angels and the eschatology of Jehovah has a direct link to their interpretation of *Book of Enoch* as it relates to the end times.

The beliefs of Jehovah's Witnesses are based upon the Biblical teachings of Charles Taze Russell, who was the founder of the Bible Study Movement. The accepted doctrinal teachings of the Jehovah's Witnesses are disseminated by the *Watch Tower Society*. They believe God is the Creator and Supreme Being but they reject the Trinitarian doctrine. They see God as the Father, an invisible spirit "person" separate from the Son, Jesus Christ and the Holy Spirit as God's "active force", rather than the third part of the Trinity.<sup>278</sup>

Their strong belief in the angelic spirit realm and fallen angels, pits Jesus and Lucifer as brothers. Jehovah Witness eschatology began in 1914, when they assumed Satan was cast down to earth marking the beginning of the last days. According to the *Apocalypse of John*, they contend that Satan will be defeated in the Battle of Armageddon and be bound for a thousand years.<sup>279</sup>

Orthodox Christianity denounces the teachings of Jehovah Witnesses because they fail to embrace the Trinitarian doctrine, but it is quite evident that both Christianity and the worldwide Jehovah Witness movement were influenced by the *Book of Enoch*.

### **Seventh Day Adventist**

Ellen White is the founder of the Seventh Day Adventist Church (SDA) and is known because of a central doctrine of Sabbath worship on Saturday, the seventh day of the week.<sup>280</sup> The church is viewed by some to be non-orthodox because of this required tenet and legalistic stance towards a works-oriented salvation. But Walter Martin, a noted expert of sects and cults noted, "It is perfectly possible to be a Seventh-day Adventist and be a true follower of Jesus Christ despite heterodox concepts."<sup>281</sup> He lists this denomination as a

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<sup>278</sup> Wikipedia, the free Encyclopedia, "Jehovah Witnesses Beliefs" Retrieved 17 December 2016. [https://en.wikipedia.org/wiki/Jehovah%27s\\_Witnesses\\_beliefs](https://en.wikipedia.org/wiki/Jehovah%27s_Witnesses_beliefs) 2016.

<sup>279</sup> Ibid.

<sup>280</sup> Wikipedia, the free Encyclopedia, "Seventh Day Adventist Church" Doctrines Retrieved 15 December 2016. [https://en.wikipedia.org/wiki/Seventh-day\\_Adventist\\_Church#Doctrines](https://en.wikipedia.org/wiki/Seventh-day_Adventist_Church#Doctrines) 2016.

<sup>281</sup> Walter Martin, *Kingdom of the Cults* (Minneapolis, MB: Bethany House, 1997), p. 517.



Christian Church because of the major emphasis that White has given to the Bible.

Former SDA member, D Anderson, has made it his mission to expose what he calls erroneous teachings of Ellen White and the Seventh Day Adventist Church. He noted that White had a common appreciation for the *Book of Enoch* as Mormon Joseph Smith and both had similar experiences. White claimed that she had heavenly visitations and even talked with Enoch in a common dialogue, which were recorded in her book *Patriarchs and Prophets*. Similarly, Joseph Smith allegedly heard God speaking to Enoch and recorded the statements in Chapter 7 of *Pearl of Great Price*. Anderson refutes her claims that the *Book of Enoch* was written by the antediluvian prophet. He believes it was a spurious work written by an anonymous author long after Enoch died.<sup>282</sup> Nonetheless, the Seventh Day Adventist Church is influenced by the *Book of Enoch* and openly acclaims the validity of Enoch's prophetic writings.

### **Hinduism**

Hinduism is the world's third largest religion with over one billion followers, representing fifteen percent of the world's population. Its formation started around 1500 B.C. and is the predominate religion of India and Nepal. It is considered by Jeaneane Fowler, Klaus Klostermaier, Alan Nobel and other Hindu scholars to be the oldest of all religions,<sup>283</sup> It is difficult to compare Hinduism with Christianity or any other religions because of its embrace and choice of polytheism, pantheism, monotheism, monasticism, agnosticism, atheism or humanism. The Supreme Court of India confirmed,

“Unlike other religions in the World, the Hindu religion does not claim any one Prophet, it does not worship any one God, it does not believe in any one philosophic concept, it does not follow any one act of religious rites or performances; in fact, it does not satisfy the traditional

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<sup>282</sup> D. Anderson, “The Mystery of Enoch,” *nonsada.org*, Retrieved 15 December 2016. <http://www.nonsada.org/egw/egw60.shtml>.

<sup>283</sup> Wikipedia, the free Encyclopedia, “Hinduism, Concept of God” [https://en.wikipedia.org/wiki/Hinduism#Concept\\_of\\_God](https://en.wikipedia.org/wiki/Hinduism#Concept_of_God) Retrieved 15 December 2016.

features of a religion or creed. It is a way of life and nothing more."<sup>284</sup>

There are elements of Hinduism that do show some connectivity to Christianity and possibly Judaism. The *Nasadiya Sukta* translated, Creation Hymns, is a praise book of the *Rig Veda*, one of the four canonical sacred texts of Hinduism. The word “hymns” is traced back to the Greek language and is mentioned in the New Testament.

The word hymn is a shortened word for hymeneal and hymnals, which were collections of religious songs sung by the church identifying their marriage covenant with Jesus Christ. The word came from the term “hymen” or the membrane that partially closes the opening of the female vagina and is a significant part of the marriage covenant. To culminate the wedding ceremony, the new bride and groom would consummate their marriage vows with sexual intercourse and the penetration of the hymen completed a blood covenant between the husband and wife. In the New Testament, hymns were songs about the covenant of the church with Jesus Christ. Hymns are also a fixture of other world religions, especially on the Indian subcontinent. Hymns survive from antiquity, especially from Egyptian and Greek cultures. Some of the oldest surviving examples of notated music are hymns with Greek texts.<sup>285</sup>

Another connection that shows some similarity between Christianity and Hinduism is found in Hindu Cosmology. *Rig Veda* 10:129 speculates about the origin of the cosmos: "Neither being nor non-being was as yet. What was concealed? And where? And in whose protection? Who really knows? Who can declare it? When was it born, and when came this creation?" The *Rig Veda's* view of the cosmos also sees one true divine principle self-projecting as the divine word, *Vaak*, 'birthing' the cosmos.<sup>286</sup>

The concept that the Word of God birthed the cosmos is compared to Christianity and Judaism who believes God spoke the world into existence. Christianity goes farther to assert, the Word was

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<sup>284</sup> Ibid.

<sup>285</sup> Ibid.

<sup>286</sup> M. P. Pandit, *Upanishads: Gateways of Knowledge*" (Twin Lakes: WI: Lotus Press, 1988), p. 10.

also birthed into the world and became Immanuel, meaning God with us.

There are three concepts found in Enoch that are also found in the Hindu faith. The first is the question asked above, “What was concealed?” The word concealed is found multiple times as it relates to the unseen spirit realm. 1 Enoch 12:1 states that Enoch was concealed and interacted with the angels. In 1 Enoch 79 the prophet wrote, “And the whole order of the stars will be concealed from the sinners.” The word conceal means to hide oneself and was also used in 1 Enoch 10 when God sent Uriel to tell Noah to conceal himself, supposing it was in the ark, but it could have been to obtain divine information from the Lord of Spirits.

A connection of the term “concealment” may be found in the *Gospel of Thomas*, written by one of Jesus’ appointed apostles. History suggests that Thomas traveled to India to spread the Gospel. He was considered the Patron Saint of India. His gospel is a list of the sayings of Jesus, many which are not found in Scripture. Three verses stand out as they relate to concealment. He wrote in Thomas 1:82-84,

“Jesus said, ‘He who is near me is near the fire, and he who is far from me is far from the Kingdom.’ Jesus said, ‘The images become visible to man, but the light in them remains concealed in the image of the light of the Father. The man’s body can be seen but his image remains concealed by his light.’ Jesus said, ‘When you see your likeness, you rejoice. But when you see your images that came into being before you and that never die or become visible, how much of that can you handle?’”<sup>287</sup>

It seems likely that Thomas introduced the concept of concealment to the Indians, which he considered a revelation from Jesus or Enoch.

The second concept found in Enoch that is also found in the Hindu faith is the idea of the end of the age and the judgment of mankind. According to Hindu thought, the universe is preserved by Vishnu, who is the God of Preservation and destroyed by Shiva, the God of Destruction. Enoch introduced to the religious world the concept of the Most High God and the Devil (Azazel) contrasting good and evil. Even in Christianity, Paul called the Devil, the god of this world. The central difference in the notion of preservation is that Hinduism believes the gods are equal, while Christianity maintains a tripartite monotheism.

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<sup>287</sup> *The Living Thomas*, p. 19-20.

The third Enochian concept found in Hinduism is a comparison of one day with the Lord is a thousand years found in I Enoch 92:1-18. The Puranic view of Hinduism asserts that the universe is created, destroyed, and re-created in an eternally repetitive series of cycles. A day of Brahma, the creator, endures for about 4,320,000,000 years.<sup>288</sup>

The gap theory of Christianity, introduced by Simon Episcopius, was taught by Thomas Chalmers in 1814. Chalmers was an old earth creationist. He maintained a separation of time between Genesis 1:1 and Genesis 1:2, when an ante-human world existed and was destroyed by evil causing the chaos to the earth.<sup>289</sup> Although the time sequence may not be the same, the concept of multiple creations on planet earth is applicable.

The fourth Enochian concept found in Hinduism is related to the celestial cycles is the twelve-month lunar solar calendar. Enoch is responsible for producing an earthly calendar both in solar years and lunar years found in 1 Enoch 71-73. The Hindus use a lunisolar calendar in many cultures whose date indicates both the moon phase and the time of the solar year. If the solar year is defined as a tropical year, then a lunisolar calendar will give an indication of the season; if it is taken as a sidereal year, then the calendar will predict the constellation near which the full moon may occur. Usually there is an additional requirement that the year have a whole number of months.

They adopted the same concept of the Enoch's intercalary year to assure the accuracy of the calendar. The calendar of ordinary years consist of twelve months but every second or third year is an embolismic year, which adds a thirteenth intercalary, embolismic, or leap month.<sup>290</sup> 1 Enoch 72:1 states,

“There are certain leaders who head up thousands that are placed over the entire creation and over all the stars. Some of the leaders are responsible for the four intercalary days, which are inseparable from their office and must be counted when reconciling the year.”

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<sup>288</sup> Wikipedia, “Hinduism, Concept of God”.

<sup>289</sup> Wikipedia, the free Encyclopedia, “Thomas Chalmers,” Retrieved 15 December 2016. *Wikipedia.org*, [https://en.wikipedia.org/wiki/Thomas\\_Chalmers](https://en.wikipedia.org/wiki/Thomas_Chalmers) 2016.

<sup>290</sup> Wikipedia, “Hinduism, Concept of God”.

These four concepts are evidence that ancient Hinduism was somewhat influenced by the *Book of Enoch* and some indication that current Hinduism was also influenced by Judaism and Christianity.

### **Zoroastrianism**

The religion of Zoroastrianism was founded by Zarathushtra in Persia, which is modern-day Iran. It is a monotheistic faith and the primary religion of the Persian empire. Today, there are fewer than 200,000 adherents. Zoroastrian adherents and many religious historians believe the Jewish, Christian and Muslim faiths derived from Zoroastrianism. They deem the early discovery about their worship and the common beliefs about God and Satan, the soul, heaven and hell, the virgin birth of the savior, the slaughter of the innocents, resurrection, the final judgment gives cause to the impetus for this reasoning.<sup>291</sup> However, their assessment does not include the leadership of Adam, Enoch and Abraham as noted by the Torah.

If Zoroastrianism existed around the first millennium B. C., then David and Solomon's rule in Israel could possibly have influenced the monotheistic religion. It seems more logical that Judaism influenced the Persian Empire during the reign of Daniel who had significant authority in both the Babylonian and Persian Empires.

Robinson assigns the time at about sixth or fifth century,<sup>292</sup> near the reign of the Babylonians. During this time, Daniel and his three Hebrew friends convinced Nebuchadnezzar that Yahweh was the only true God. In Daniel 2:46 and 47 and again in Daniel 4:1, 33-34 the Babylonian leader decreed that the Most High God is the God of gods and Lord of lords. The significance of those statements suggest that Nebuchadnezzar recognized many gods but embraced the Hebrew God in a monotheistic fashion. Those statements "God of gods" and "King of kings" pronouncing the greatness of God, were first found in the *Book of Enoch*.

Daniel not only influenced the Babylonia kingdom, he also influenced the Persian King. His reading and interpreting God's handwritten message on the banquet wall, which announced the

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<sup>291</sup> B. A. Robinson, "Zoroastrianism: An ancient religion founded by Zarathushtra" (Watertown, NY: *Religious Tolerance.org*, Last Update 09 February 2016), <http://www.religioustolerance.org/zoroastr.htm> Retrieved 3 September 2016.

<sup>292</sup> Ibid.

destruction of the Babylonian king may have been the action necessary to give him authority over a third of the kingdom in the triumvirate Medo-Persian government. Daniel may have been the leader who showed Cyrus his name in Old Testament literature, specifically Jeremiah and Isaiah's prophecies, that named him as the leader to set Israel free from exile. Whatever the impetus, Cyrus was responsible for the formation of Israel until the Roman insurgency in 70 A.D.

Most conservative evangelicals contend that Zoroastrianism was not the first monotheistic religion. Moses lived around 1600 B.C and he was called by God to have a kingdom of priests among the Israelites. Enoch, the seventh from Adam had an understanding of the Most High God. The title "Most High" suggests other gods were also worshipped in the Enoch's culture. Similarly, the first commandment that God gave Moses clearly revealed a cultural belief in polytheism.

The monotheistic belief concerning God and Satan, the soul, heaven and hell, the virgin birth of the savior, the slaughter of the innocents, resurrection, the final judgment, all mentioned or insinuated in the *Book of Enoch* from which Judaism, Zoroastrianism, Christianity and Islam followed, in that order.

CAIS, an acronym for Circle of Ancient Iranian Studies has a different opinion. They contend that Zoroaster and Enoch were the same person.<sup>293</sup> CAIS is a cultural body founded in 1998, to promote scholarship and research in all aspects of pre-Islamic Iranian Civilization at the University of London. Although not religious in nature, this group was designed to expand understanding and appreciation of pre-Islamic Iranian heritage as achieved through systematic investigation of the archaeological and historical records.<sup>294</sup> To that degree, The Book of Enoch influenced Zoroastrianism more than any other religion.

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<sup>293</sup> Shapour Suren-Pahlav and Oric Basirov, "The Enoch Literature; Was Enoch Zoroaster?" *Cais-soas.com*, Retrieved 16 December 2016. [http://www.cais-soas.com/CAIS/about\\_cais.htm](http://www.cais-soas.com/CAIS/about_cais.htm) 1998.

<sup>294</sup> *Ibid.*

## CONCLUSION

The *Book of Enoch* was probably written by Methuselah, Noah, and an unknown author during the Maccabean Period. It is named after Enoch, the seventh from Adam, who requested his son Methuselah to preserve and teach his descendants what was written in his memoirs. Enoch is revered by all monotheistic religions and acclaimed as the Greek legendary Hermes Trismegistus which means God thrice great.<sup>295</sup> The Greeks regarded Hermes as the discoverer of the zodiac and of astronomy in general but the name may be a clue as to the Trinitarian nature of God that would be easily accepted in the culture of that era.

Enoch is not only known in monotheistic religions; his popularity also extends to other cultures. Joachim Bouvet and a group of Jesuits took a mission into China at the end of the seventeenth and the beginning of the eighteenth century. Their mission was based upon the ideas of Matteo Ricci (1552 to 1610.) They learned that China's ancient Fu Xi is actually the prophet Enoch and claimed he lived in the mid 2800s B.C. To China, Fu Xi (Enoch) was considered a culture hero. He is reputed to be the inventor of writing, fishing and trapping. Other scholars link Enoch to the ancient Sumerian king Emmeduranki because the lifespan of Enoch was 365 years and corresponds to the duration of the solar year, which is linked to Emmeduranki's association with the sun god Utu.<sup>296</sup>

To Christians, Jews and other religions, he is highly acclaimed as having interacted with God and whose undying eulogy reads, "Enoch walked with God. He was not, for God took him." Enoch is one the most influential historical personalities in our global society. His influence in astronomy, history, religion, education, and parapsychology has forged how the religious society thinks today.

Enoch's theological beliefs and values have vastly influenced Islam, Judaism, and Christianity as well as other lesser known religions. Most of these religions agree on the primary tenets of Enoch including: God, heaven, hell, angels, demons, godliness, a future Messiah and an end time judgment. All of these religious doctrines of monotheistic religions were first introduced by Enoch.

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<sup>295</sup> Religion wiki, "Islamic View of Enoch."

<sup>296</sup> Ibid.

Christianity, the largest of the religions, has a distinct affinity towards the notable prophet. All New Testament authors referenced his writings in some form or other. Jude, the brother of Jesus, cited his book, quoting his prophetic message. Paul and John used the same terminology that Enoch used and Peter referenced the content in both his letters, devoting one entire chapter to record his message. James and Luke also mention doctrines from Enoch's teaching.

Understanding the title "Son of Man" has been a matter of discussion because in Enoch's memoirs, he referred to the Messiah as the "Son of Man, which is the same title that Jesus gave himself while traveling throughout the land of Israel. Although in Numbers 23:19, Moses declared, "God is not a man, that He should lie, nor a son of man, that he should repent," it must be understood that the efficacy of God's intended purpose in the virgin birth supersedes a notion that Yahweh cannot create a son after His likeness. When Moses wrote the passage in Numbers, Jesus existed as the Word of God and had not been born. Secondly, Balaam's prophecy had nothing to do with the theological debate over the Trinitarian position of Christology. His message was about integrity and the truthfulness of God's promise to bless the nation of Israel.

This apologetic validated the Christian doctrine, which is the only religion that supports a modern theological position that the Messiah of Judaism is Trinitarian in nature. It consists of a Godhead, acknowledged by the *Book of Enoch* as the Ancient of Days, Son of Man and Lord of Spirits. The Enochian memoirs referred to the Messiah as the "Son of Man." This is the same title that Jesus assigned to himself.

It is uniquely strange that Jesus called himself, "Son of Man," because Jesus was born of woman without an earthly father. The title "Son of Man" inaccurately identifies Jesus and the virgin birth more correctly identifies him as "Son of God" confirmed by the angel Gabriel. The only reasonable purpose for calling himself "Son of Man" was to highlight the Messianic name used in Daniel 7 and the *Book of Enoch*. Both authors identified the Messiah as the Son of Man and the *Book of Enoch* identified him as the second person in the Godhead.

This book has proven through archeological findings that the *Book of Enoch* was written prior to the onset of Christianity and was therefore a primary factor in the first century church embracing a Trinitarian God found in three persons, namely the Father, and the



Son, and the Holy Spirit. Evidence was given that linked Elijah and Daniel as well as the Psalms with Enochian written records. Daniel's Messianic prediction coincides with the expectation of future events, while David's emotional songs were obviously influenced by antediluvian writings. The Christian doctrines of Theology, Christology, Pneumatology, Soteriology, Angelology, Demonology, Ecclesiology and Eschatology were not only alluded to in Enochian writings, they were primary in content and scope.

This book has underscored how God, angels and humans can transcend the dimensions of spiritual and physical realms as explained by New Testament writers. The views and opinions about Enoch from other major religions such as Judaism, Islam, Hinduism, Zoroastrianism and non-Trinitarian Christian religions and cults have added to the significance of this prophet to be the single person in history who has had a positive effect on the doctrines of every major and minor monotheistic religion.

Today, religions disagree on substance and cause, but they find commonality in the man Enoch even though they interpret his writings differently. Enoch's overarching influence has convinced me that the *Book of Enoch* has had a major impact and influence upon Christianity and other major religions of the world. I challenge everyone to live like Enoch. He was a man that walked with God and was not because God took him.

**The End**

## APPENDIX A

### Books Mentioned in the Holy Bible that are not Books of the Bible

1. The Book of Asher: 2 Samuel 1:18; Joshua 10:13
2. The Book of Wars of the Lord: Numbers 21:14
3. The Annals of Jehu: 2 Chronicles 20:34
4. The Book of the Kings: 2 Chronicles 24:27
5. The Book of Records; Chronicles of Ahasuerus: Esther 2:23; 6:1
6. The Acts of Solomon: I Kings 11:41
7. The Sayings of Hozai: 2 Chronicles 33:19
8. The Chronicles of King David 1 Chronicles 27:24
9. The Chronicles of Samuel, the Seer: I Chronicles 29:29
10. The Prophecy of Ahijah the Shilonite: 2 Chronicles 9:29
11. The Visions of the Prophet Iddo, the Seer: 2 Chronicles 9:29
12. The Treatise of the Prophet Iddo: 2 Chronicles 13:22
13. Book of Baruch: Jer. 36:32; 2 Kgs 25:8; Bar 1:3
14. The Chronicles of Nathan, the prophet: I Chronicles 29:29
15. The Chronicles of Gad, the seer: I Chronicles 29:29
16. The Writings of Samuel: I Samuel 10:25
17. Records of Nathan, the Prophet: 2 Chronicles 9:29
18. Book of the Kings of Israel and Judah 2 Chronicles 27:7; 35:27; 36:8
19. Book of the Kings of Israel: 1 Chronicles 9:1; 20:34
20. Records of Shemaiah, the Prophet: 2 Chronicles 12:15

## Appendix B

### Various Theologians Date *1 Enoch*

<b>Name</b>	<b>1 Enoch Portion</b>	<b>Date</b>	<b>Later Additions</b>	<b>Date</b>
Lucke	Chapters 1 - 36 and 72-108	166-160 B.C	Chapters 37-71	135-105 B.C.
Hofmann	Both portions written by same author	2nd Century A.D.	Both portions written by same author	Second Century A.D.
Dillmann	One Author for the main body	1st century B.C.	The entire book is a compilation of two or even three different works	1st century BC
Ewald	Chapters 37-71	144 B.C.	(1) Chapters 1-5 and 91-105 (2) Remnants of Enoch (3) Noah Book (Chapters 6-16) (4) Complete book compiled.	(1) 2 <sup>nd</sup> Century BC (2) 128 B.C. (3) Before Remnants (4) 1st Century BC
Kostlin	(1) Groundwork - Chapters 1-16; 21-36; 72-105	110 B.C.	(1) Chapters 37-54 & 55:3-70 and 17-19 (2) Chapters 54:7-55:2; 60; 65-69:25 (possible 20 and 82:9-20) (probably 106-107 & some things in 6-8)	(1 and 2) Between 110 and 64 B.C. (3) Time of Herod the Great
Hilgenfeld	(1) Groundwork - Chapters 1-16; 20-36; 72-105	1 <sup>st</sup> Century B.C.	Chapters 17-19; 37-71; 106-108 and these later portions are all the work of a Christian who leaned toward Gnosticism	After Christ

## Appendix B

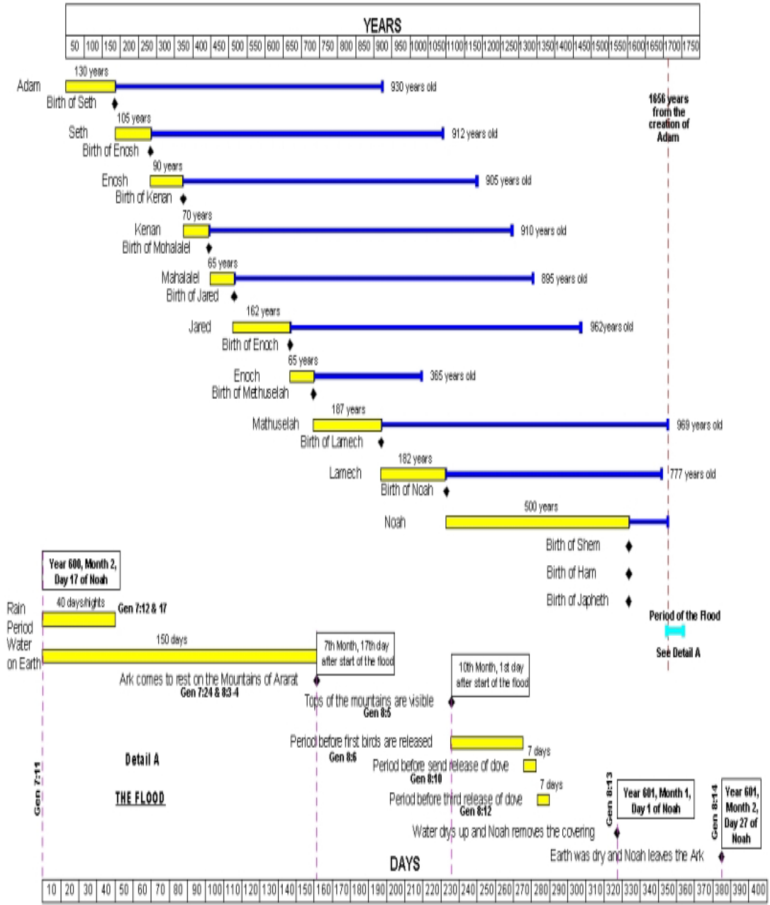
### Various Theologians Date *1 Enoch*

Name	1 Enoch Portion	Date	Later Additions	Date
Volkmar	Work of One Author	132 A.D.		
Langen	Work of multiple authors	160 B.C.		
Phillipi	Entire book written by one author who was a Christian	100 A.D.		
Sieffert	Chapter 1-16; 20-36; 72-81; 91-105	165-160 B.C.	(1) Shepherds portion (2) Chap 17-19; 37-71; 106-108	(1) 108 AD (2) 64 B.C.
Wittichen	Chapters 83-91	166-161 B.C.	Chapters 6-16; 93; 91:12-17; 106-107	Later than 166-161 B.C.
Schurer	(1) Groundwork - 1-37 and 72-109	Third or Second Century B.C.	(1) Parables 37-71 (except No chic (54:7- 55:2; 55:2 60; 65-69:25 fragments) and probably 106-107 (2) Chap 108 is separate	(1) During Herod the Great (2) Uncertain about Parables
Vernes	Views Messiah and the Shepherds as Christian	End of First Century A.D.		

# Appendix C

## Timeline between Noah and Adam

Old Testament Bible Timeline: From Adam to the End of Noah's Flood



From BibleStudy.org

## APPENDIX D

### Listing of Six Evil Archangels

#### I Enoch 69

Laurence's Translation	Charles' Translation	Nickelsburg and VanderKam
Yekun	Yequn	Yequn
Kesabel	Asbeel	
Gadrel	Gadreel	
Penemue	Penemue	
Kasyade	Kasdeyae	
Kesbel	Kesbeel	

## Appendix E

Lists of Fallen Angels by Laurence, Charles and Nickelsburg

Laurence's Translation	Charles' Translation	Nickelsburg and VanderKam
Samîazâz, leader	Semyaza	Shemihazah
Arâkîba	Urakiba	Arteqoph
Râmêêl	Ramiel	Remashel
Kôkabiêl	Kokabiel	Kokabel
Tâmîêl	Tamiel	Turel
Râmîêl	Ramiel	Ramel
Dânêl	Daniel	Daniel
Êzêqêêl	Ezeqiel	Ziqel
Barâqîjâl	Baraqiel	Baraqel
Asâêl	Asael	Asae;
Armârôs	Armaros	Hermani
Batârêl	Ananel	Matarel
Anânêl	Zaqiel	Basasel
Zaqqêl	Samsiel	Ananel
Samsâpêêl	Satael	Turel
Satarêl	Turiel	Shamsiel
Tûrêl	Yomiel	Sahriel
Jômjâêl	Araziel	Tummiel
		Turiel
		Yamiel
		Azazel

## Appendix F

### Listing of Thirty Names of God in Enoch, Noah and Compilers Writings

<i>Chapters</i>	<i>1-37:1; 71-91; 101-106</i>	<i>37-70</i>	<i>92-100</i>	
<b>Name</b>	<b>Enoch's writings</b>	<b>Noah's writings</b>	<b>Compilers Sermons</b>	<b>Chapters</b>
Ancient of Days	No	Yes	No	46, 47,48, 54, 59, 70
Creator	Yes	No	No	80
Elect One	No	Yes	No	45, 48, 50, 51, 54, 60, 61
Eternal King	Yes	No	No	24
Eternal Lord	No	Yes	No	56
God	No	Yes	No	66
Godhead	Yes	No	No	1
Great One	Yes	No	No	13, 103, 104
Holy Great One	Yes	No	Yes	1,10, 24, 83, 95, 104,
Holy Lord	No	No	Yes	90-93
King of Glory	Yes	No	No	2
Lord	Yes	Yes	Yes	6, 9, 10, 14, 21, 22, 24, 26, 41, 50 ,61, 64, 67, 80 (Great Lord), 82, 83, 94, 96, 99, 105
Lord of Ages	Yes	No	No	9
Lord of Creation	Yes	No	No	81,83
Lord of Glory	Yes	Yes	No	22, 24, 26, 35,74, 82 plus 40,62



## Appendix F

### Listing of Thirty Names of God in Enoch, Noah and Compilers Writings

<i>Chapters</i>	<i>1-37:1; 71-91; 101-106</i>	<i>37-70</i>	<i>92-100</i>	
<b>Name</b>	<b>Enoch's writings</b>	<b>Noah's writings</b>	<b>Compilers Sermons</b>	<b>Chapters</b>
Lord of Heavens	Yes	No	No	13
Lord of Judgment	Yes	No	No	81,83
Lord of Kings	No	Yes	No	62
Lord of Lords	Yes	No	No	9
Lord of Majesty	Yes	No	No	12
Lord of Righteousness	Yes	No	No	22
Lord of Spirits	No	Yes	No	37, 38, 39, 40, 42, 43, 45, 46, 47, 48, 49, 50, 51, 52, 53, 55, 56, 57, 58, 59, 60, 61, 62, 64, 66, 67, 69, 70
Lord of the Mighty	No	Yes	No	62
Lord of the Rich	No	Yes	No	62
Lord of the World	Yes	Yes	No	56 and 80
Lord of Wisdom	No	Yes	No	62
Might One or Great One	Yes	No	No	104
Most High	Yes	Yes	Yes	9, 10, 21, 46, 59, 61, 76, 93, 96, 97, 99, 100
Son of Man	No	Yes	No	46, 48, 59, 61, 62, 68, 69,70
Sword of the Lord	No	Yes	No	61

## Appendix G

### Comparing the Statements of Jesus with *1 Enoch*

	Enoch	Text	Jesus	Text
1	6:7-10	The elect shall possess light, joy, and peace; and they shall inherit the earth.	Matt. 5:5	The meek shall inherit the earth
2	48:1-7	I beheld a fountain of righteousness which never failed, encircled by many springs of wisdom. Of these all the thirsty drank and were filled with wisdom, having their habitation with the righteous, the elect, and the holy	John 4:14; Rev 21:6	“But whosoever drinks of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.”
3	50:4	The righteous shall become angels in heaven	Matt 22:30; Mark 12:25	In the Resurrection, they are as angels of God in heaven
4	50:5	Then shall the righteous shine as the sun in the kingdom of their Father	Matt 13:43	Jesus described the time of glorification
5	93:7	Woe to the rich	Luke 6:24	Woe to the rich
6	96:6,7,25	Woe to those who possess wealth and determines to do what they want with it. They shall die suddenly	Luke 7	In parable, Jesus said the man that wanted to build bigger barns was called a fool and said, "Tonight, your soul will be required."

## Appendix G

### Comparing the Statements of Jesus with *1 Enoch*

	Enoch	Text	Jesus	Text
7	105:26	“And I will place each of them on a throne of glory, of glory peculiarly his own.”	Matt 19:18	You shall sit upon twelve thrones, judging the twelve tribes of Israel
8	38:2	Where will the habitation of sinners be . . . who have rejected the Lord of spirits. It would have been better for them, had they never been born.”	Matt 26:24	“Woe unto that man through whom the Son of man is betrayed! It would be good for that man if he had not been born.”
9	22:10,12	Describes the souls being separated by a chasm	Luke 16	Description of hell as having a gulf fixed between the saints and sinners
10	76	the years will be shortened	Matt 24:22	days would be shortened
11	61:9	Son of woman sitting on throne of glory	Matt 24:30	Son of man sitting on throne of glory
12	66:5-8	Hell is like burning sulfur and fire called the valley of the angels and reserved for angels who seduced inhabitants of the earth	Matt 13:42; 25:41	Everlasting fire prepared for devil and his angels

## APPENDIX H

### Comparing the Statements in Revelation with *1 Enoch*

	Enoch	Text	Revelation	Text
1	14:1	A cloud then snatched me up, placing me at the extremity of the heavens. I saw another vision of habitations and couches of the saints with the angels the under the wings of the Lord of spirits	4:1-5	After these things I looked, and a door stood open in heaven! Immediately I was in the Spirit, and a throne was standing in heaven with someone seated on it!
2	51:1	After this I beheld thousands of thousands, ten thousand times ten thousand, and innumerable people, standing before the Lord of spirits."	5:11	I beheld, and I heard the voice of many angels around about the throne, . . . and the number of them was ten thousand times ten thousand, and thousands of thousands."
3	45:3	In that day shall the Elect One sit upon a throne of glory, and shall choose their conditions and countless habitations."	7:15	"He that sits on the throne shall dwell among them."
4	85:2	"A single star fell from heaven."	9:01	"I saw a star fall from heaven to earth."
5	9:3-4	Thou art Lord of lords, God of gods. King of kings. The throne of thy glory is for ever and ever, and for ever and ever is thy name sanctified and glorified. Thou art blessed and glorified.	17:14 19:16	"King of kings, and Lord of lords." "Thou art worthy Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are, and were created"

6	21:5 6	"I beheld columns of fire struggling together to the end of the abyss, and deep was their descent. But neither its measurement nor magnitude was I able to discover. Uriel said "This is the prison of the angels, and here are they kept for ever	20:1-3	And I saw an angel come down from heaven, having the key of the bottomless pit (abyss) and a great chain in his hand. And he laid hold on the devil and . . . cast him into the bottomless pit, and shut it, and sealed it over him."
7	54:1 4-16	Bind them for seventy generations underneath the earth, even to the day of judgment, and of consummation, until the judgment, which shall last forever, be completed. Then shall they be taken away into the lowest depths of the fire in torments, in confinement forever.	20:10	"The devil that deceived them was cast into the lake of fire and brimstone,.. and shall be tormented day and night forever,"
8	10:1 5-16	He sat upon the throne of his glory. The book of the living was opened in his presence, while all the powers above the heavens stood around and before him."	20:11-12	I saw a great white throne and the dead, small and great; and the books were opened, and another book was opened, which is the book of life. The dead were judged.
9	54:1 2	In those days the mouth of hell shall be opened into which they shall be immersed, hell shall destroy and swallow up sinners from the face of the elect.	20:13	The sea gave up the dead and death and hell delivered up the dead. Then Death and Hades were thrown into the lake of fire, which is the second death.
10	92:1 7	"The former heaven shall depart and pass	22:1	" I saw a new heaven and a new earth the first

		away, a new heaven shall appear."		heaven and first earth passed away."
11	26:1 0-11	He has prepared this tree for the saints. The sweet odor shall enter into their bones; and they shall live a long life on the earth like forefathers. Sorrow, distress, punishment won't afflict them."	2:7 22:22 22:14	I will give to eat of the tree of life in the midst of the paradise of God. The tree will bare 12 manner of fruits, yielding fruit every month. The leaves were for the healing of the nations.

APPENDIX I

Solar Calendar By Enoch

Chart: Randy Delp

Month	Gate that Sun Rises	Gate that Sun Sets	Days of Month	Daylight	Night-time	Sign	Movement of day
1st	4	4	30	longer	shorter		Increases 9
2nd	5	5	30	longer	shorter		Increases 2
3rd	6	6	31	longer	shorter	Yes	even
4th	6	6	30	longer	shorter		decreases 1
5th	5	5	30	longer	shorter		decreases 2
6th	4	4	31	longer	shorter	Yes	equal
7th	3	3	30	shorter	Longer		
8th	2	2	30	shorter	Longer		
9th	1	1	31	shorter	Longer	Yes	even
10th	1	1	30	shorter	Longer		decreased 9
11th	2	2	30	shorter	Longer		decreases
12th	3	3	31	shorter	Longer	Yes	equal

## APPENDIX J

### Lunar Calendar by Enoch

Chart: Randy Delp

Gate of Sun Rise	Gate of Moon Rise	Gate of Sun Set	Gate of Moon Set	Phase	Moon Against Sun
4	4		5	1	Half Moon
	4		5	2	Half Moon
	4		5	3	Half Moon
	4		5	4	Half Moon
	4		5	5	Half Moon
	4		5	6	Half Moon
	4		5	7	Half Moon
	6	6	1	8	Half Moon
	6		1	9	Half Moon
	6		1	10	Half Moon
	6		1	11	Half Moon
	6		1	12	Half Moon
	6		1	13	Half Moon
	6		1	14	Half Moon
	6		1	1	Half Moon
4	4		5	2	Half Moon
	4		5	3	Half Moon
	4		5	4	Half Moon
	4		5	5	Half Moon
	4		5	6	Half Moon
	4		5	7	Half Moon
	4		5	8	Half Moon
	6	6	1	9	Half Moon
	6		1	10	Half Moon
	6		1	11	Half Moon
	6		1	12	Half Moon



## APPENDIX J

### Lunar Calendar by Enoch

Chart: Randy Delp

<b>Degree of Movement</b>	<b>Moon Visibility to Earth</b>	<b>Light to Dark Visibility</b>	<b>Modern Day Terms</b>
7.1428%	1/14	1 to 13	New Moon
7.1428%	1/7	2 to 12	Waxing Crescent
7.1428%	3/14	3 to 11	Waxing Crescent
7.1428%	2/7	4 to 10	Waxing Crescent
7.1428%	5/14	5 to 9	Waxing Crescent
7.1428%	3/7	6 to 8	Waxing Crescent
7.1428%	1/2	Equal	Quarter Moon
7.1428%	4/7	8 to 6	Waxing Gibbous
7.1428%	9/14	9 to 5	Waxing Gibbous
7.1428%	5/7	10 to 4	Waxing Gibbous
7.1428%	11/14	11 to 3	Waxing Gibbous
7.1428%	6/7	12 to 2	Waxing Gibbous
7.1428%	13/14	13 to 1	Waxing Gibbous
7.1428%	1	14 to 0	Full Moon
7.1428%	13/14	13 to 1	Waning Gibbous
7.1428%	6/7	12 to 2	Waning Gibbous
7.1428%	11/14	11 to 3	Waning Gibbous
7.1428%	5/7	10 to 4	Waning Gibbous
7.1428%	9/14	9 to 5	Waning Gibbous
7.1428%	4/7	8 to 6	Waning Gibbous
7.1428%	1/2	Equal	Last Quarter Moon
7.1428%	3/7	6 to 8	Waning Crescent
7.1428%	5/14	5 to 9	Waning Crescent
7.1428%	2/7	4 to 10	Waning Crescent
7.1428%	3/14	3 to 11	Waning Crescent
7.1428%	1/7	2 to 12	Waning Crescent

APPENDIX K

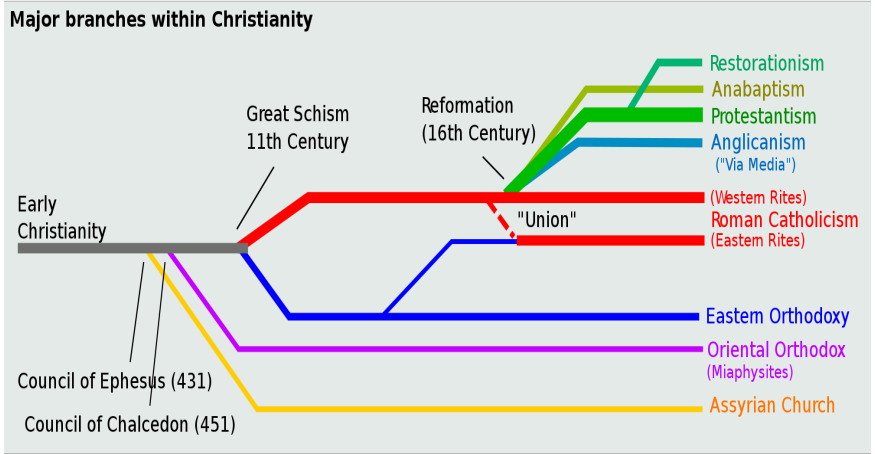
GREEK NAMES FOR ANGELS OR SPIRITS:

“Scriptures that mention spiritual beings”

Greek Name	Description	Col. 1:16	Col. 2:15	Eph. 1:21	Eph. 3:10	Eph. 6:12	Rom. 8:38
αρχηε	chief of rulers, archangel authorities	Yes	Yes	Yes	Yes	Yes	Yes
εξουσια	or those with delegate authority	Yes	Yes	Yes	Yes	Yes	No
δυναμισ	mighty powers or those empowered to do miracles and wonders	No	No	No	No	No	Yes
τηρονοσ	thrones or political leaders of those in authority	Yes	No	No	No	No	No
κυριοτεσ	dominions or those involved in political rulers of	Yes	No	Yes	No	No	No
κοσμοκρατορ σιοτοσ	darkness of this world	No	No	No	No	Yes	No
πνευματικοσ πονερια	spirits of sexual perversion	No	No	No	No	Yes	No
αγγελοσ	angels or messengers or those sent with a message	No	No	No	No	No	Yes

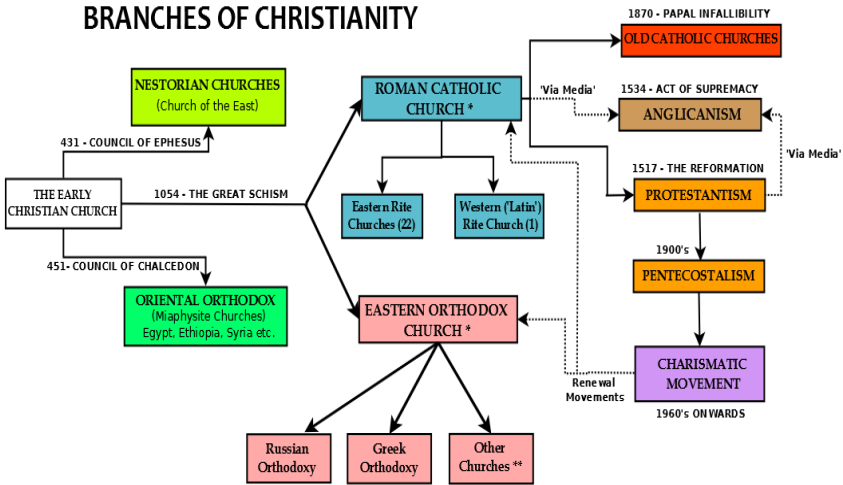
# Appendix L

## MAJOR BRANCHED WITHIN CHRISTIANITY



# Appendix M

## Branches of Christianity from 431 A.D.



\* Both Eastern Orthodox and Roman Catholic Churches claim the title of the 'One True Church'.  
 \*\* There are several other autonomous and autocephalous churches within Eastern Orthodoxy.

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## VITA

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### THE IMPACT OF THE BOOK OF ENOCH ON CHRISTIANITY AND OTHER RELIGIONS

#### **Biographical**

##### **Personal Data:**

Born in West Virginia, January 11, 1950; the son of Raymond Cromwell and Chloe Roverta Delp; Lives in Cedar Hill, TX; Married to Terry Renee Delp, wife since July 1969; One son, Kevin and wife, Jessica; Five grandchildren: Mason and Ragen Delp and Jackson, Noah and Bradley Morrison.

##### **Education:**

Graduated from Woodrow Wilson High School, Beckley, WV. Received a Bachelor of Science degree from Lee University, Cleveland, TN; received a Master of Biblical Theology, International Seminary, Plymouth, FL. Post Graduate work at Southern Methodist University, TX; Liberty University, VA, Oral Roberts University, OK; Doctor of Philosophy in Theology at International Seminary, Plymouth, FL., 2017.

##### **Professional Experience:**

Pastor for fifteen years in West Virginia, Minnesota, Florida; Administrative responsibilities at Christ For The Nations include: Dean of Students, Human Resource Director and Business Director. Currently is Director of International Ministries and Director of CFN Association of Bible Schools, which has 82 schools in 42 nations; Twenty-two years of experience as Professor at Christ For The Nations.

##### **Professional Organizations:**

Ordained Minister with Christ For The Nations since 1986; President of Lifeworld International, Cedar Hill, TX; Founding Director of Caribbean Christ For The Nations, Montego Bay, Jamaica; Past Director and Advisory Council of Christ For the Nations, Japan, Past Presbyter of CFNI Fellowship of Ministers and Churches; Chairman of the Board of Emmanuel Caribbean University, Montego Bay Jamaica. President's Council, Christ For The Nations, Dallas, TX.