Sex, Lies & Murder! #12

The Two Bloodlines Of Creation Part 10

CONTEXT IS KEY IN SOCIAL & ORAL COMMENTARY

Today we are covering what people think are Angels or "Nephilim", so named by many that believe they slept with Earth women. We will explore if they had Children who became mighty giants that walked the earth, despite the emphatic passion this topics raises in adherent of this belief. We will find that through scripture alone, this heretical teaching can be easily and quickly dismantled into the pile of trash it is. This might seem like harsh language- it is meant to be. This topic is a lie of Satan that has infected the church, deceiving many. Unfittingly, getting people to rebel against God and the divine laws of creation. No longer will this continue. We will start by dismantling the actual book called The Book of Enoch. Then in our next study, we will cover inaccuracy and contradictions. So, without further delay, let's begin the deconstruction of this lie.

THE BOOK OF ENOCH & ORIGIN OF THE DECEPTION

We Will Start With Who And What Enoch Wrote The Book Of Enoch.

- **How many versions are there? 3, with many fragments and manuscripts. Comprising 6 total interpretations. Aramaic, Greek, Latin, Ethiopian, Coptic, and Slavic. No, these do not all agree.**

The manuscript traditions for the Books of Enoch differ significantly between the Slavic (2 Enoch) and Ethiopic (1 Enoch) versions. 3 Enoch is its own script.

2 Enoch (Slavic Enoch)

The Second Book of Enoch has survived primarily in Old Church Slavonic manuscripts, with no complete ancient versions in other languages.

Total Manuscripts: There are more than 20 Slavic manuscripts and fragments dated between the 14th and 18th centuries.

Recent discoveries have identified four fragments in Coptic (dated to the 9th or 10th century.)
The benefit of such a small pool of manuscripts is that there has been less selective editing and alteration done to them, unlike 1 Enoch.

1 Enoch (Ethiopic Enoch)

The First Book of Enoch is unique because it's only complete surviving form is in Ge'ez (Ethiopic/ Ethopian). So yes, most of the original writing is lost to history.

Total Manuscripts: While older scholarship worked with only a handful, modern researchers like Loren Stuckenbruck have identified more than 120 Ethiopic manuscripts.

Age: The earliest surviving Ethiopic copies date to the 15th century.
Ancient Fragments: Unlike 2 Enoch, there are significant ancient fragments of 1 Enoch in other languages:

Aramaic: Fragments of roughly 12 to 20 different manuscripts were found among the Dead Sea Scrolls.

Greek: Substantial portions survive in the Codex Panopolitanus and works by George Syncellus.

Others: Small fragments exist in Latin, Coptic, and Syriac.

1 Enoch and 2 Enoch do not always agree and have different writing styles, and share competing information or variations in that information. Including and omitting different sections, etc. as you find selective editing especially to make it more adherent to Christian ideas. We must ask ourselves, if the book is true, which version of the book is the true version? But wait, there is another version.

- **1 Enoch (Ethiopic Enoch): The most famous version, preserved in full only in the Ge'ez language.**
- **2 Enoch (Slavonic/Coptic Enoch): also called the *Secrets of Enoch*.**
- **3 Enoch (Hebrew Enoch): A later Rabbinic work focused on the angel Metatron.**

Core Transformation: In 1 and 2 Enoch, Enoch remains a human patriarch who visits heaven. In 3 Enoch, his humanity is extinguished as his body turns to fire and he is crowned as "the lesser God" or Metatron. Written around 5th Century AD.

THEN WHO WROTE IT!

From Wikipedia Ai Search.
Scholars categorize both 1 Enoch and 2 Enoch as pseudepigraphal; a term for ancient writings where the actual author used the name of a famous historical or religious figure to give their work more authority.

Authorship Theories
The "Pseudonymous" Author: Because 2 Enoch was written long after the historical Enoch would have lived, it is generally considered the work of an anonymous writer (or writers).

- **Jewish vs. Christian Origins: Most scholars believe the core of 2 Enoch was originally a Jewish work written in the 1st century AD, possibly in Alexandria. However, since the full text only survives in Slavonic, it likely underwent significant editing by later Christian monks or scribes during the 7th to 10th centuries.**
- **Aramaic/Hebrew Roots: While the surviving manuscripts are in Old Church Slavonic, linguistic evidence suggests the text was translated from a Greek original, which itself may have been based on even older Hebrew or Aramaic traditions.**

As we can see, this is not the Enoch of the Bible. Even if you want to say it is an Enoch from the Bible, you run into another issue: What Enoch Of the Bible? As There Are Two Enochs. Let's look: While the verse in Jude gives a direct way to figure out who he is talking about when he says Enoch, which we will cover later, we are trying to prove what Enoch the writers of 1 & 2 Enoch are referencing- since it was written well after the actual life of the Biblical Enoch seventh from Adam, as Jude says. So, which of these two Enoch's are they referring to?

- **Enoch From The Line Of Cain.**

As we have learned, the blood line of this Enoch was cut off- Meaning the Messiah came through the line of Seth, not Cain.

Genesis 4:17 "Cain knew his wife. She conceived, and gave birth to Enoch. He built a city, and called the name of the city, after the name of his son, Enoch."

- **The Other Enoch From the Line Of Seth.**

The is the blood line of the Messiah, from Seth- The replacement for Able as we have learned in the Bloodlines OF Creation.
Genesis 5:18 "Jared lived one hundred sixty-two years, then became the father of Enoch."

1 Chronicles 1:1-3 "Adam, Seth, Enosh, (2) Kenan, Mahalalel, Jared, (3) Enoch, Methuselah, Lamech,"

This Is The Enoch That Found Favor In God's Sight.
Genesis 5:24 "Enoch walked with God, and he was not found, for God took him."

Hebrews 11:5 "By faith, Enoch was taken away, so that he wouldn't see death, and he was not found, because God translated him. For he has had testimony given to him that before his translation he had been well pleasing to God."

So, as we can see here, our first Biblical hiccup. If it was the Enoch from the Bible "whose real name is "Chănôk" [see: Strong's Concordance H2585.] Then, which one supposedly wrote it? Do note that the First section of the Books of Enoch do not claim to be the Enoch of the Bible in the Book of the Watchers. It is later applied to him in the Book of Parables more on this at the end of this study.

Now mind you, if Enoch really would have written the manuscript, Noah would have had to have a copy and this copy would have to be on the Ark. Never mind that it would have been written in a forgotten language. Let alone trying to preserve such a book over all this time. Either way, how would you prove which Enoch wrote it? Now most believers in the book would instantly say it was the good Enoch who was taken by God. Yet, wait one moment, if we want to be logical researchers we must be honest and methodical in our searching. We have no proof either for or against both Enoch's based upon the earliest manuscripts, as 1 Enoch 60:8 was added after the fact. It's purely guess work. Just as those two verses of Jude that are found in the Bible that seem to appear in 1 Enoch, is not an endorsement of everything in the manuscript. Much like when Paul quoted Greek poets to make a point. More on that is coming.

WHEN WAS IT WRITTEN

The First Book of Enoch (1 Enoch) is a much older and more complex work than 2 Enoch. While 2 Enoch is a single narrative of a heavenly journey, 1 Enoch is a "library" of five distinct books written by different anonymous authors over several centuries.

1. Key Differences from 2 Enoch

- **Age: 1 Enoch is far more ancient. Its oldest fragment parts date to around 300–200 BC, whereas 2 Enoch is generally dated to the 1st century AD.**
- **Canon Status: Unlike 2 Enoch, 1 Enoch is considered canonical scripture by the Ethiopian Orthodox Tewahedo Church and is supposedly quoted directly in the New Testament (Jude 1:14–15).**
- **Language: While 2 Enoch exists only in Slavonic, 1 Enoch was originally written in Aramaic or Hebrew. Fragments of it were found among the Dead Sea Scrolls.**

2. The Five Books of 1 Enoch

Scholars have identified five major sections that were likely written independently and later combined into one volume. Mind you, by different authors.

Section	Chapters	Estimated Date	Focus
Book of the Watchers	1–36	3rd Century BC	The fall of angels (the "Watchers") and their children, the Nephilim.
Book of Parables	37–71	1st Century BC/AD	Visions of the "Son of Man" as a heavenly judge.
Astronomical Book	72–82	3rd–4th Century BC	Celestial mechanics and a solar calendar.

Book of Dream Visions	**83–90**	**165–161 BC**	**A symbolic history of Israel using animals as metaphors.**
Epistle of Enoch	**91–108**	**2nd Century BC**	**Moral instructions and the "Apocalypse of Weeks".**

We can clearly see these are not ancient books stemming from the beginning of time. No, these are created writings based upon hearsay and not firsthand accounts like the Bible. It was often re-written and added to. It's like saying the Book of Peter Pan. Peter Pan didn't write the book. People after Peter Pan wrote the story of "Never Never Land." This is the same thing we find with the Book of Enoch. As we look back at the Book of Enoch, we must be honest with ourselves. Even those who believe it to be true admit it has been altered, added to, and subtracted from. The historicity or authenticity of the manuscript is questionable to say the least. The earliest version of the first part of Enoch is some 3700 years after the supposed events. Unlike the Book of Genesis: Earliest fragments from Yahwist (J) Originating in the Southern Kingdom of Judah around the 10th or 9th century BC, and Elohist (E) Emerging later, most likely in the Northern Kingdom of Israel during the 9th or 8th century BC. These are believed to be the earliest written strands of Genesis, originating between the 10th and 8th centuries BC. Some 600 years earlier than the Book of Enoch. So, while some might say Jude socially quoted an oral tradition found in the Book of Enoch, we cannot say the writers of the Book of Enoch did not adulterate plagiaries the scriptures of Genesis to form a desired narrative. While it said Moses wrote Genesis, here begins another issue. The Book of Enoch, if by Enoch, and the good Enoch at that, would be the older manuscript. It should have been much wider in its dispersion and more often quoted before 300 BC. At it would have been much older. Yet, we find the opposite. According to the literal Biblical chronology, there are something like 1,964 years between the birth of Enoch and the birth of Moses. We would think that we should find Moses quoting Enoch and being much more direct on the issues at hand than it appears in Genesis. And the Book of Enoch being the gold standard, yet it is not so.

JUDE SOCIALLY QUOTED AN ORAL TRADITION

Before we tackle Jude's verses that specifically talk about the destruction of the wicked- that believers in the Book of Enoch prove its authenticity. Please remember this quote is not about Angels mating with humans. We must prove the use of socially quoted oral traditions. We will find that Paul and Jesus both did this. To present information to the their audiences to better help them understand what they are saying, based commonly held understanding, be them right or wrong, to help get the point across.

Paul Quoting Greek Poets

- **Acts 17:28 - "For in him we live and move and have our being" and "For we are also his offspring": Paul quotes Aratus (from his poem Phaenomena) and likely Epimenides (from Cretica or De oraculis), both 3rd–6th century BC Greek writers referring to Zeus.**
- **1 Corinthians 15:33 - "Bad company corrupts good morals": This is a direct quote from the Greek playwright Menander (c. 342–291 BC) from his play "Thais."**
- **Titus 1:12 - "Cretans are always liars, evil beasts, lazy gluttons": Paul quotes Epimenides of Crete, whom he calls "a prophet of their own".**

This does not mean that everything they wrote is endorsed by Paul, just a social oral tradition to help the hearer better understand the point being made- using information readily available.

JESUS QUOTING BOOKS OUTSIDE OF SCRIPTURE.

Note: Just because Jesus quoted what would have been known socially, culturally, common parlance does not imply to state that Jesus gives His stamp of approval to everything written as we will show.

Example of Jesus referencing books outside of the commonly held idea of cannon of scripture:

- **Acts 26:14 - "It is hard for you to kick against the goads": Jesus, speaking to Paul, uses a phrase remarkably similar to a line in Euripides' play Bacchae (5th century BC). This makes sense knowing of Paul's very high education and knowledge of ancient writing who would have understood the reference.**

Here is the actual reference Jesus used, do notice how it relates to what was happening to Paul:

"I would sacrifice to him rather than, in a rage, kick against the goads, a mortal against a god."

What Jesus Said:

Acts 26:14 "When we had all fallen to the earth, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.'"

MORE ABOUT WHAT JESUS REFERENCED

Do know that Jesus quoted a story about false gods. Yet, do note all the illustrations and parallels of the life of Jesus. This is very amazing. Paul would instantly get the reference and the connection and how it related to Jesus.

"The Plot: The god Dionysus returns to his birthplace, Thebes, in human disguise to establish his cult and punish his mother's family for denying his divinity. The young King Pentheus, who represents rigid law and "civilized" order, views Dionysus as a fraud and a threat to society. The Conflict: Pentheus attempts to suppress the god's followers (the Maenads or "Bacchae"), but he is ultimately lured into the mountains by Dionysus."

So, Jesus would be Dionysus, Paul would be King Pentheus. The Christians would be the Bacchae. This is straight up amazing and right to the point that spoke to Paul in a profound way. My daughter said that Jesus used pop culture to get to Paul. Does this mean Jesus endorses the writing? No. Yet, it does mean He used it to make a point.

Much in the same way I would say to a fan of the Godfather movies: "I'm gonna make you an offer he can't refuse about Jesus." The oral and social context is understood as a good thing, not that I am endorsing the entire movie by using the quote.

Other Quotes Used By Jesus

- **Sirach (Ecclesiasticus): Jesus' statement about knowing a tree by its fruit (Matthew 7:16, 20) parallels Sirach 27:6, which discusses the fruit disclosing the cultivation. His teaching on the "fall by the edge of the sword" in Luke 21:24 also echoes Sirach 28:18.**
- **Wisdom of Solomon: The description of Herod's decree to slay innocent children (Matthew 2:16) is seen as a fulfillment of a prophecy in Wisdom 11:7. Additionally, Jesus' claim that God is His Father (John 5:18) aligns with language used in Wisdom 2:16.**
- **Judith: Jesus' description of the crowds as "sheep without a shepherd" in Matthew 9:36 is nearly identical to language found in Judith 11:19.**
- **Tobit: Gospel writers refer to the story of the seven brothers and their marriage to one woman in Tobit 3:8 and 7:11 during a confrontation between Jesus and the Sadducees (Matthew 22:25; Mark 12:20; Luke 20:29).**

Let's look at Tobit closer for our example:

Tobit on the removal of sins:

Tobit 12:9 "For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:"

Jesus on the removal of sins.

Matthew 26:28 "For this is my blood of the new testament, which is shed for many for the remission of sins."

As we can clearly see, Tobit is wrong, and contradicts the direct word of Jesus. Yet Jesus quoted Tobit in a social oral context to speak to people in a way they can understand. So, it was an illustration based upon their previous held understanding and beliefs, building upon their own understanding to make it easier to grasp his meaning. Not an open endorsement of everything that was written. We need to keep these examples in mind when reading Jude quoting Enoch. The Bible uses social, oral references to convey ideas. This does not imply the total support of these manuscripts.

Before we deal with Jude and Enoch, let us look at Jude 1:8-9 and the book *Assumption of Moses/ Or Testament of Moses.* A non conical book that was a Jewish work. While Deuteronomy 34:5–6 tells us that God buried Moses in an unknown location, it does not mention a spiritual conflict over his remains. While we no longer have any manuscripts that contain this section referenced in the book of *Assumption of Moses* as they are lost to time. As only one partial manuscript remains written in Latin from the 6th century and it lacks the specified portion. It was pseudepigraphal written about his life believed to be around 4 BC and 30 AD. This is the first of two references Jude makes to writings outside the Bible.

Jude 1:8-9 "Yet in the same way, these also in their dreaming defile the flesh, despise authority, and slander celestial beings. (9) But Michael, the archangel, when contending with the devil and arguing about the body of Moses, dared not bring against him an abusive condemnation, but said, "May the Lord rebuke you!"

What we are a left to assume is that the audience he was writing to was Jewish believers that converted to Christianity. So he wrote in a way and made references to writing they obviously knew of and understood. To the extent it was like this: "You know that if Michael even did make a slandering remark as you have read in the Assumption of Moses, does this not also give us an example that we should not do it either?"

If his audience had access to copies of the Old Testament Books, he could have used the following reference to make the same example.

- **Zechariah 3:1-2** "He showed me Joshua the high priest standing before Yahweh's angel, and Satan standing at his right hand to be his adversary. (2) Yahweh said to Satan, "Yahweh rebuke you, Satan! Yes, Yahweh who has chosen Jerusalem rebuke you! Isn't this a burning stick plucked out of the fire?"

Yet in all likelihood, his audience had a vested understanding and interest in the writing he referred to. So, he spoke to them on their level to convey an idea, not an endorsement of an entire manuscript.

GRASPING AT STRAWS

These are verses not directly attributed to Enoch in the Bible, yet often referenced by believers in the Book of Enoch as proof of the Nephilim story.

Jude 1:6 "Angels who didn't keep their first domain, but deserted their own dwelling place, he has kept in everlasting bonds under darkness for the judgment of the great day."

2 Peter 2:4 "For if God didn't spare angels when they sinned, but cast them down to Tartarus, and committed them to pits of darkness to be reserved for judgment;"

Said To Go With

1 Enoch 10:4-6 "4 And further the Lord said to Raphael: "Bind Azazel by his hands and his feet and throw him into the darkness. And split open the desert, which is in Dudael, and throw him there. 5 And throw on him jagged and sharp stones and cover him with darkness. And let him stay there forever. And cover his face so that he may not see the light. 6 And so that, on the Great Day of Judgment, he may be hurled into the fire."

While this might be so, and they are referencing back to the Book Enoch, or they might not be. We do not know as they do not give a notation just a story reference. It could be likely for Jude as he does reference Enoch. Yet he also references apparently Peter. As he says in Jude 1:17 "But you, beloved, remember the words which have been spoken before by the apostles of our Lord Jesus Christ." And 2 Peter 2:4 basically says the same thing as what Jude wrote at his later date. Yet there again is another option, a Biblical option could Peter actually be referencing not Enoch but Isaiah.

- **Isaiah 24:19-23** "The earth is utterly broken. The earth is torn apart. The earth is shaken violently. (20) The earth will stagger like a drunken man, and will sway back and forth like a hammock. Its disobedience will be heavy on it, and it will fall and not rise again. (21) It shall happen in that day that Yahweh will punish the army of the high ones on high, and the kings of the earth on the earth. (22) They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days shall they be visited. (23) Then the moon shall be confounded, and the sun ashamed; for Yahweh of Armies will reign on Mount Zion, and in Jerusalem; and before his elders will be glory."

So all we really know is Jude is referencing most likely Peter, as it even mirrors the format and laundry list of examples to make the point. We cannot say exactly what is being referenced here, Enoch or OT Writings, though I would go with the Bible personally.

They also say that Revelation 20:1-3 is a reference to Enoch and goes with it. This is a bridge to far and looks more like opportunist to bolster an already failing view point. As there is no reference of Enoch or its writing, and the book of Revelation is a direct meeting with Jesus about the end of time. Not a referencing of other books, but an in person encounter. While believers in Enoch will list the book of Revelation as study notes to things they find in the Books of Enoch, trying to prove its validity. A very opportunist after the fact behavior which I believe is using God's name in vain.

Revelation 20:1-3 "I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. (2) He seized the dragon, the old serpent, which is the devil and Satan, who deceives the whole inhabited earth, and bound him for a thousand years, (3) and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years were finished. After this, he must be freed for a short time."

Just because things might sound similar does not mean they are the same, nor apply to each other. So we won't entertain the grasping at straws to prove a point. Mind you, not even a point that seeks to imply Angels had children with women, just their punishment. Yet, they try correlating the text to support the other. Look, just because Enoch and the Bible both say a similar statement does not imply they must expressly support and endorse each other. No, I do not think so, and we will cover that in our next study. We will also cover the Genesis verse often quoted. Yet another example of this is the Golden rule: "Do unto others as you would have them do unto you." This idea is found in most world religions. Does it mean that they agree and endorse each other? NO!

CORRELATION IS NOT CAUSATION.

Just like in the classic example that ice cream sales and shark attacks both go up in the summer. They are perfectly correlated. But eating ice cream obviously doesn't cause shark attacks. The real cause is simply warm weather and people wanting to cool off. Here is another example of this:

What if I told you that Moses who came out of Egypt, knew of the Egyptian Book of the Dead? We know in this verse that Moses was trained in all things Egyptian:

Acts 7:22 "and Moses was taught in all wisdom of the Egyptians, and he was powerful in words and in works."

The Egyptian Book of the Dead is not a single book, but a vast collection of magical spells, prayers, and rituals used by ancient Egyptians to assist them in their journey to the afterlife. Yet, we find a large portion of what appears to be the Ten Commandments in this magic book. Does this mean that God and Moses used and endorsed The Book of the Dead? NO! Just because there is something appearing to be similar does not mean they are the same, nor is it an endorsement of the entire text. ~Correlation is not causation.~

Ten Commandments & Egyptian Book Of The Dead

Thou shalt not take the Lord's name in vain: Confession #37 says, "I have not cursed God".
Thou shalt not kill: Confession #4 states, "I have not slain men or women".
Thou shalt not commit adultery: Confession #11 or #20 states, "I have not committed fornication" or "I have not defiled the wife of any man".
Thou shalt not bear false witness: Confession #8 says, "I have not spoken lies".
Thou shalt not steal: Confession #3 states, "I have not stolen".

So, what have we learned? Stop jumping to uneducated conclusions? Correlation is not causation. Just because something seems to relate or sound the same does not mean they go together. We do not need to seek unity between competing writings based upon a reference to other writings. We need to understand the intent of the reference and not imply an acceptance of the entire writing.

NOW TO THE VERSE

Again, this still does not say anything about Angels Mating with Humans- just their destruction. Yet this is used to try to marry the Book of Enoch to Genesis. Taking a reference as an endorsement is a bridge to far. It is not sound theological logic.

Jude 1:14-15 "About these also Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord came with ten thousands of his holy ones, (15) to execute judgment on all, and to convict all the ungodly of all their works of ungodliness which they have done in an ungodly way, and of all the hard things which ungodly sinners have spoken against him."

It is Said To Go With This Reference.
1 Enoch 1:9 "And behold! He comes with ten thousand Holy Ones; to execute judgment upon them and to destroy the impious, and to contend with all flesh concerning everything that the sinners and the impious have done and wrought against Him.

Some positive outcome for this reference:
1 Enoch 1:9 was found in the Dead Sea Scrolls, specifically within the Aramaic fragments from Qumran Cave 4. This fragment (often associated with 4Q204 or 4QEnoch) confirms that the text quoted in Jude 1:14-15 was part of a known, existing oral and written history documented in the first century BC. This proves that what Jude was referencing is a commonly held prophecy of Enoch. And that this prophecy was before his writing. It was not stolen after the fact. Yet, in reality once again Jude was only socially sharing an oral history of a well known writing to convey an idea just like Jesus and just like Paul. We will prove this more in our next study. As the Books of Enoch are filled with notable errors and Biblical contradictions that completely prove its lack of standing.

Jude references a prophecy of Enoch that is also found 1 Enoch that was from a Greek manuscript, not the Aramaic or Ethiopian. This version is said to be translated from the Aramaic around the 1st century BCE and 1st century CE. It is preserved in manuscripts like the Codex Panapolitanus. (Found in Egypt)

- **Why They Think It Was The Greek:**

"Ten Thousands": The term used in both is myriads (from the Greek myriasin). In the Aramaic fragment 4Q204, the word is ribebat, which refers to an astronomical, countless number.

Now Jude does tell us what Enoch he is referencing here; the Seven from Adam through the line of Seth.

1 Chronicles 1:1-3 "Adam, Seth, Enosh, (2) Kenan, Mahalalel, Jared, (3) Enoch, Methuselah, Lamech,"

This we do know for sure. We also know that that this citation taken from Jude was also found in the Dead Sea Scrolls. Yet, the Dead Sea Scrolls were from the Aramaic version, not the Greek version that Jude's quotes also appear in. So specifically, the quote from Jude and the quote found in the Dead Sea Scrolls differ in word usage.

From Biblical History Context

Source	Wording Segment
Jude 1:14-15	"Behold, the Lord comes with ten thousands of his holy ones, to execute judgment on all..."
1 Enoch 1:9	"And behold! He cometh with ten thousands of His holy ones to execute judgment upon all..."
4Q204 (Dead Sea Scrolls)	"...he will come with myriads of his holy ones... to judge all flesh..."

We are left with similarities, but not a direct corresponding quote.

While I do believe we can trust Jude and his direct quote of the prophecy of Enoch, since he did give the exact Enoch and relations to Adam. I do not believe it lends creditably to 1 Enoch just because a writing written well after the life of Enoch also references it. They try to use the following correlation to prove authenticity. Yet it cannot be so. They say "Look, Enoch also says it's the seventh from Adam. Just like Jude did." You see….

1 Enoch 60:77 "…..where my grandfather was taken up, the seventh from Adam, the first man whom the Lord of Spirits created.

Jude 1:14-15 "About these also Enoch, the seventh from Adam,…"

These seem to fit and prove that they are connected, unlike a similar text of Jude 1:14-15 being also found in portions in the Dead Sea Scrolls. 1 Enoch 60:77 *was not found in the Dead Seas Scrolls*. The earliest copy of this portion of the Books of Enoch is found in the 15th century Ethiopian versions. It is said that was written in the 1st century. They say this because of Jude. Not because there are any actual copies from that time. Again the earliest is 15th century Ethiopian versions. Using circle logic to try to prove authenticity is insane. What if I wrote in a book: "In the beginning let there be light." Then people use the correlation of what I wrote and what is written in Genesis to say my writing was from the time the book of Genesis was written. That that is exactly what people are doing. So, to say the least, we still have nothing that proves the Books Of Enoch character is the actual seventh from Adam Enoch that Jude pointed to, as it never says it nor identifies himself as such in the Book of the Watchers. It is a grand assumption! Correlation is not causation!

I do not believe we have any real reason to believe the Book of Enoch as found in the Dead Sea Scrolls as being Holy written, nor in alignment with scripture as we will cover many errors in our next study. So at best, I would say there was a written and oral tradition from Enoch that was most likely high jacked by Jewish mysticism. Used and perverted to recreate a Peter Pan-style tale of a "Never Never Land" that never existed. Jude does not reference a book, but a prophecy in which we cannot find an original copy of or prove the historicity of, nor validate its authenticity. We are left with the "so called" Book of Enoch that was rewritten and translated multiple times. So, do I believe the current 1, 2 and 3rd Enoch are the Enoch's referenced by Jude? No, I do not. I believe they took what apparently was a prophecy of Enoch and used it in their writing to provide a sense of authority. This will become clearer when I show you the major errors in the actual writing and blasphemy it reveals. Yet to the Enoch believers, they try to imply authenticity through association as a pseudo proof of it being from God, Holy, and without error in line with the Bible. This is not so. From my studies, it comes across as plagiarism and outright theft for malicious intent. I think personally the many authors of the Books of Enoch should be charged with libel, for slandering Enoch's name. Much like modern authors do by rewriting history as a hit piece.

My Closing Thoughts:

Since from the writing of the last book of the Bible, Malachi around 430 BC, to the writing of the First New Testament Letter around 49 AD, there was almost an empty vacuum of correspondence with God and Prophets teaching God's way. Since the earliest writing of the Book of Enoch is 300-150 BC, it seems the Book was written around this time to fill a void and provide a sense of understanding and revelation from God. While in reality it is Jewish mysticism devoid of God and His truth, while likely based upon some truth to add validity to its writings. Don't believe the LIE.