

the spiritual and historical past of the Sethites and Israelites, and Pagan myths and legends have their place in helping us to understand what occurred before recorded history, the four aforementioned non-biblical religious manuscripts have a stronger claim to veracity than any Pagan myth, and should be required reading in every theological school.

Which Ancient Texts Are the Most Reliable?

After seriously studying them for a number of years, I have come to the conclusion that the writings of Josephus, the Book of 1 Enoch, the Book of Jasher, and - to a more limited extent - the Book of Jubilees and 2 Enoch are authentic Semitic histories that preserve an accurate record of the spiritual beliefs that arose prior to and after the Great Flood. Therefore, they can be relied upon to fill in the huge voids left in the abbreviated Genesis account of antediluvian history.

Due to internal evidence and their harmonization with the Bible, it appears that the Book of Jubilees, Jasher, and 1 Enoch are either authentic histories, or compilations containing genuine historical information in a framework of later narrative. That is why these books are the basis for most of the suppositions in this book about what may have occurred prior to the Great Flood. However, unlike the Book of Jasher and Jubilees, the Book of 1 Enoch is also filled with divinely inspired prophecies. So, though it too is useful as a history, the Book of 1 Enoch is also a storehouse of extremely ancient, God-breathed prophetic knowledge. This makes 1 Enoch the oldest divinely sanctioned prophetic work available to mankind outside of the Gospel in the Stars.

When one ventures into religious literature for research purposes, it can be quite daunting to discover just how much extra-biblical literature is available in institutions of higher learning, or through specialty or Internet book stores. There is a wide range of material available to study, including many ancient texts that are considered to be Apocryphal or Pseudepigraphical in nature. That is, these texts are not considered to be canonical and are therefore unwisely looked down upon as completely unreliable, legendary, or fictitious in nature.

There are also the writings of Judaic scholarship to consider, including their copious amounts of written commentary on Scripture called the Midrash. In addition, there are compilations of material from the Apocrypha and Pseudepigrapha that are further commented on and explained in works such as Flavius Josephus' "Antiquities of the Jews," and Louis Ginzberg's "The Legends of the Jews." Though I always trust

what the Bible says about origins and history over the Talmud, Midrash, Apocrypha, Pseudepigrapha, history, or compilation, these other sources are often helpful for filling in the blanks in areas that the Bible mentions but doesn't explain, and therefore invites questions about - such as the Giants, the Nephilim, and the Watchers that we will discuss at length in this book.

In this chapter, it will be shown that 1 Enoch is very valuable as a prophetic source - one that is comparable to some biblical prophetic books. Therefore, in addition to analyzing biblical and extra-biblical Judeo-Christian religious teachings about human history in this book, we will decipher what Enoch's prophecies were meant to show this final generation before Christ's Second Coming in Book Four.

Since the Book of 1 Enoch contains the best source of information about the Nephilim, it is quoted from extensively in this book. Many people, however, are not familiar with this ancient manuscript and may therefore wonder how reliable it is as an historical account of the past. This section will address these concerns regarding three ancient Judeo-Christian manuscripts which have given me the best source of information about our biblical past outside of Josephus: the Book of 1 Enoch, the Book of Jubilees, and the Book of Jasher. In the process, it will show that these books should be considered much more reliable than the many Pagan myths that non-Christian scholars often rely on to determine what happened in the far past.

Though some scholars believe that 1 Enoch or the Ethiopian Book of Enoch is a Jewish work conceived of no later than the third or fourth century before Christ, other scholars feel it may be much older. Originally, it was likely written in Hebrew, and many fragments of the book were found written in Hebrew among the Dead Sea Scrolls. It was also highly regarded among all the early Christian Church Fathers, but mysteriously vanished from Western liturgical usage after the establishment of the Roman Catholic Church. In Book Four, we will discuss Enoch's prophecies and the possibility that sinister efforts were made to suppress these prophecies. This may explain this manuscript's near total disappearance in the Dark Ages except in the commentaries and letters of the early Church Fathers.

In 1773, in Abyssinia - which is an archaic name for modern day Ethiopia - the English explorer James Bruce found the full manuscript of the Book of 1 Enoch to still be extant in the religious literature of the Ethiopian Christians, along with the Book of Jubilees. He brought back three copies of 1 Enoch recorded in Ethiopic script, and these effectively re-introduced Western scholars to Enoch's incredible record of antediluvian times. Today, the Book of 1 Enoch and the Book of Jubilees

still hold a high place among the sacred books of the Ethiopian Christian Church. There, they are considered canonical, and they are used as references when Ethiopian Christians study God's Word. Unfortunately, they are still relatively unknown to many Christians in the West, who are often unaware of their spiritual and historical value.

Despite being regularly overlooked, the Book of 1 Enoch and the Book of Jubilees are considered to be authentic God-inspired scriptural documents by some Western scholars. Though most see Jubilees and 1 Enoch as compilations written by different people sometime during the post-exilic period of Jewish history, many scholars feel that 1 Enoch was written, at least in part, by Enoch and also possibly by Noah. If Enoch composed all or most of 1 Enoch, it would have been written sometime between Enoch's birth in 3381 BC and his translation in 3016 BC. If so, the historical information in 1 Enoch was recorded long before the Great Flood of 2347 BC.

In order to show how important the Book of 1 Enoch is as a Judeo-Christian reference work, it is important to establish who Enoch was, and - more importantly, why we should care about what he wrote in his manuscript. To find out, let's first look in the Book of Genesis. There, we are told that Enoch was the son of Jared, and the seventh patriarch in the line of Seth. We are also told that Enoch walked with God and never saw death:

"Enoch walked with God; then he was no more, because God took him away." - Gen. 5:24 (NIV)

By saying that Enoch *"walked with God,"* the author of this section of Genesis was stating that Enoch had a very close personal relationship with Yahweh and, like Abraham, was considered righteous by his faith. Now, Enoch may have first been taught that the metaphorical Language of God was symbolically written into the Cosmos at the time of Creation by his great, great, great grandfather Cainan, who died at the age of 910, and lived for two hundred more years *after* the time that Enoch was translated.

As good students often do, Enoch sought to know more than his wise old ancestor Cainan, and drew so close to Yahweh and His holy angels that he understood the Language of God in the starry heavens better than anyone else of his era. Enoch called this celestial record the *"Heavenly Tablets,"* and said it contained the deeds of men and angels throughout time. As was shown in Book One, the celestial storybook we call the Zodiac also foretold the coming of the one future King, Priest, and Redeemer who would come to conquer the fallen angel Azazel (i.e. Satan), sin, and death forever.

Uncannily, Enoch's book often speaks of this coming Redeemer and King and His future reign of righteousness. For this reason, many skeptics have claimed that, after the time of Christ, Christians wrote over half of the Book of 1 Enoch found in Ethiopia, and that it was never part of the original book. However, there is no conclusive proof that this ever occurred. Furthermore, several of Enoch's most profound and earth-shaking prophecies about the future are found in the latter section of the book supposedly added long after Enoch was translated. Therefore, it would be safe to assume that only a great prophet of God like Enoch could have written these amazing prophecies.

Since Enoch had such great faith in Yahweh, he was chosen to reveal a great deal more of God's hidden testimony about Himself than Cainan. So, though the Language of God in the stars was probably initially revealed to Cainan, Enoch was likely the first man to discern its full implications. Though the Book of 1 Enoch was likely translated into Ethiopic from an Aramaic or Hebrew original, Enoch probably originally used some form of hieroglyphic writing to record this book. In addition, Enoch may have written other books which are now badly corrupted, such as the Book of the Secrets of Enoch, or 2 Enoch. There is also some reason to believe that Enoch - or one of his descendants or followers - carved the Dendera ceiling Zodiac and drew up the architectural plans for the Great Pyramid complex at Giza. This immense pillar of stone, which is so grand in scale that it has never been surpassed, is dedicated to Yahweh and appears to be connected to the messianic constellation of Orion, which has a very exalted place among the 48 constellations or chapters in the Gospel in the Stars.

Rather than being used for fortune telling, there is much evidence that the Zodiac was created to inform mankind of God's purpose for Creation, as well as His Plan of Salvation through Yahshua the Messiah (i.e. Jesus the Christ). This is why many people have come to believe that the Zodiac forms a divinely created Gospel in the Stars. In Book One of this book series, we examined all the marvelous spiritual truths that are found in the heavens, and the knowledge that Enoch may have known simply from studying the allegorical meaning of the stars with his spiritual eyes open. Then, in Book Two, we discussed how Christ and the prefigurations of Christ found in the lives of many Bible heroes are forever memorialized in the constellations of the Mazzaroth. Now, in this book, we will explore the history of mankind as it was, is, and has yet to be revealed in the heavens.

The written references that exist concerning Enoch portray him as a great king and spiritual teacher. They reveal that he served as a prophetic messenger between Yahweh, men, and angels, and that he

recorded many prophecies in book form. His prophecies were about the coming destruction of the Earth, as well as the complete spiritual history of the world to the present. The Book of Jubilees mentions Enoch's prophetic visions and writings in a favorable light:

“And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgment; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations.” – Jubilees 4:19-20

The prophecies in the Book of 1 Enoch have proven to be incredibly accurate. In fact, much of 1 Enoch is prophetic in nature and full of the allegorical Language of God. In the metaphorical style of its prose, 1 Enoch is very similar to the Books of Daniel, Ezekiel, and Revelation in the Bible. We will closely analyze several of Enoch's prophecies in Book Four, “The Language of God in Prophecy.” There, we will explore Enoch's prophecies of the One-Horned Ram, the Ten 700-year Ages of Men - or 7000 years, and the Prophecy of the Seventy Shepherds. In every respect, these prophetic visions have proven correct - even though, since Enoch likely lived between 3381 BC and 3016 BC, they may have been written *over five thousand years ago!*

In addition to using 1 Enoch as a historical and spiritual reference, this book relies on the history called the Book of Jasher or “The Upright Record,” which is mentioned in the Old Testament twice (See Joshua 10:13 and 2 Samuel 1:18). Incidentally, “Jasher” isn't a person's name, but is the Hebrew word for “Upright.” Like the Book of Jubilees, the Upright Record is a retelling of the Genesis story from a different person's perspective other than Moses'. It also contains a wealth of detail missing from Moses' abbreviated account. For those who wish to read the Book of Jasher, be forewarned that there are two books in circulation called “The Book of Jasher.” The one that is purported to be a ninth century translation by Flaccus Albinus Alcuinus (the Abbot of Canterbury, and the religious tutor of Charlemagne) is an obvious forgery.

The books of Joshua and 2 Samuel in the Old Testament mention the Book of Jasher or Upright Record as a source of information for two historical events that the Bible covers briefly. These two stories are contained in the thirteenth century translation, but the incident in 2 Samuel is not covered in the ninth century edition at all. Furthermore, the thirteenth century translation appears to have been made from a Hebrew original.

Besides this important claim, the thirteenth century copy of the Book of Jasher has the feel of an authentic historical document written by someone with a Semitic background who actually witnessed some of the recorded events. This thirteenth century edition is far longer than the false ninth century edition, and contains too many authentic cultural descriptions of Near Eastern and Semitic life to have been invented. Furthermore, *none* of the more colorful historical and cultural recollections in the thirteenth century edition - the ones that give it such a ring of authenticity - appear in the supposedly older manuscript by Alcuinus.

Since the Book of Jasher isn't considered a religious document, but a historical narrative, some of its stories may have been embellished. In a few sections of the book, it appears that some tampering was done, but not enough to invalidate the entire book. Also, though the Book of Jasher's chronology for certain events differs from the abbreviated Genesis account of this time period in a few minor cases, I always trust that the sixty-six books of the Bible are more accurate.

Nevertheless, the Book of Jasher has great value as a history since it offers a wealth of details that the Genesis account by Moses lacks. In many ways, it can help us to understand difficult passages or situations recorded too briefly in the Bible. Still, it is currently impossible to prove whether or not the thirteenth century copy of the Book of Jasher available to us today is a full copy of the original Bible history - at least not until other authentic copies of it are found. In the meantime, I believe that there is enough internal evidence in the Book of Jasher to prove that it is genuine, and highly useful for study when read with the Holy Spirit's guidance.

What follows throughout this book are many suppositions about the past gleaned from studying these ancient manuscripts, the Bible, and countless secular history books. Since the history here is woven together from several little known ancient sources, the ideas in this book may sound very strange to people who have never delved very deeply into studying ancient history or ancient religions. However, the reader should carefully and prayerfully consider the ideas herein before rejecting them. If anyone fully researches these suppositions, they will see that they aren't far-fetched at all. Rather, they answer the many questions about the past that have been raised by adept non-Christian scholars such as Graham Hancock, Zecharia Sitchin, John Anthony West, Andrew Collins, and many others in recent times.

If anyone has read any books by the aforementioned scholars, they would realize that - though these gentlemen raise some very valid questions about the past - they aren't Christians. As a result, they

challenge not only orthodox secular views of ancient history, but also biblical history. However, the same scholars have done us a great service by pointing out that orthodox views of history are not based on facts at all, but suppositions. Furthermore, they solidly point out that many in the academic communities around the world blithely ignore evidence that negates, or is contrary to their established ideas. If we are seekers of truth, the legitimate though conflicting data presented by scholars who question modern scientific orthodoxy should also lead us to question what we are being told about the past in schools, museums, books, and via audio-visual media.

It is time that we Christians solidly addressed the findings of those who not only refute orthodox books on ancient history, but the Bible's record of what happened in the past. There are also many Christian scholars who question orthodox views in areas such as ancient history, anthropology, archeology, and geology. These include such godly men as Henry M. Morris - the founder of the Institute for Creation Research, and a prolific writer about the past.

This book is my attempt to reconstruct an accurate view of humanity's spiritual, historical, and intellectual past. This reconstruction is based on the findings of secular scholars, modern archeological research, Christian scholars, the Bible, mythology, ancient histories like those of Josephus and the Book of Jasher, and many ancient manuscripts that predate Christianity, especially 1 and 2 Enoch and Jubilees. By comparing and combining the facts found in these sources, sound Judeo-Christian answers can be given for the questions that are often raised regarding humanity's past and that are largely unanswerable in biblical terms without them.

Enoch as a Righteous Hermit, Messenger and Scribe of God

Now that we have explored the reasons for relying on the histories of Josephus, 1 and 2 Enoch, Jubilees, and the Book of Jasher in the process of making assumptions and forming conclusions about the past, let's see how much more they have to say about Enoch, the seventh antediluvian patriarch in Seth's line.

In the Book of 1 Enoch, Enoch is called the "*scribe of righteousness*" (1 Enoch 12:4; 15:2) who was able to read "*the heavenly tablets.*" Some scholars believe that these Heavenly Tablets may refer to some invisible record that Enoch saw in the Heaven where God dwells, i.e. not the heavens surrounding our Earth. However, there is evidence that people before and after the Flood saw the heavens as a giant,