Should The Book of Enoch *be Considered Scripture?*

Why is the Book of Enoch important?

It was prophesied that in the end times knowledge would be increased. “ But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” (Dan. 12:4). Part of that knowledge that is being revealed is the book of Enoch.

To whom was the Book of Enoch addressed to? “The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless are to be removed.” (1 Enoch 1:1, R.H. Charles, Clarendon Press, 1912). Enoch was written for God’s Church, the Elect, in the Day of Tribulation, which will shortly occur. It discusses the setting up of the Messiah, the Son of Man, the reward of the righteous and the punishment of the wicked.

And since the Book is for the end-time people of God, God has brought it back from obscurity.

The Angels who Sinned

In order to understand the references in the New Testament we must first understand the story that is explained in detail in the Book of Enoch, and that is the story of the Watchers. This story was as common as the story of Sodom and Gomorrah in the days of the writing of the New Testament.

In it, we are told that in the days of Jared (3544 B.C.E. to 2582 B.C.E.), before the Flood, 200 of the Watchers made a pact that they would each take human wives, which they did. And they taught mankind all types of knowledge. One named Azazel taught man how to make weapons and armor for war, and women in ways of seduction, for the corruption of mankind. Their hybrid children were always growing, and hungry, and eating. They ate all the food and cattle, and then the wild animals, and then the people, and finally each other.

When these angels, the Watchers, realized they were coming under judgement they petitioned God for mercy for themselves, and their children, the giants, through the prophet Enoch. God rejected their petition, and sent out four angels. Uriel was sent to tell Noah to build the ark. Michael was sent to imprison the Watchers. Raphel was sent to capture Azazel. And Gabriel was sent to cause the giants to war against themselves and kill each other. These Watchers who sinned are now imprisoned. The giants are dead, and their disembodied spirits are the demons.

Genesis 6 speaks of the angels sinning with women.

> “Then the people began to multiply on the earth, and daughters were born to them. The sons of God saw the beautiful women and took any they wanted as their wives…In those days, and for some time after, giant Nephilites lived on the earth, for whenever the sons of God had intercourse with women, they gave birth to children who became the heroes and famous warriors of ancient times. The LORD observed the extent of human wickedness on the earth, and he saw that everything they thought or imagined was consistently and totally evil. (Gen. 6:1-2, 4-5 NLT).

Notice the great wickedness of mankind occurred after the corruption by the angels.

It is because of this event explained in the Book of Enoch that the Apostle Paul said women should wear head coverings to show that they are under the authority of a man. “For this reason the woman ought to have *a symbol of* authority on *her* head, because of the angels” (1 Cor. 11:10 *NKJV*). This type of angel refrains from influencing a woman who is obviously under her husband’s authority (which was shown by wearing a head covering).

Jude and Peter also refers to the same event and punishment for the angels who sinned with women.

Jude compares the men of Sodom who, wanted to have sex with angels, with the angels who wanted to have sex with human women. “ And 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. Even as Sodom and Gomorrah, and the cities about them **in like manner**, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (Jud. 6-7). In the case of Sodom the men wanted to have sex with the angels, before the flood, the Watchers wanted to have sex with women.

2nd Peter also talks about the same event. “ For if God spared not the angels that sinned, but cast them down to hell [Tartarus-Strongs #5020], and delivered them into **chains of darkness**, to be reserved unto judgment” (2 Pet. 2:4). Tartarus is the Abyss, a prison for angels.

Peter speaks about Yeshua preaching to the angels when they were put into prison before the flood. “By which also he went and preached unto the **spirits in prison**; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water” (1 Pet. 3:19-20). In this passage Peter explains this imprisonment happened before the flood.

From these scriptures alone we can understand that before the flood angels bred with women and created giants. And afterward were imprisoned in the darkness of the Abyss.

Enoch gives a detailed account of the sin and punishment of the angels before the flood. Throughout the New Testament the writers reference this story in the same way they reference the story of Sodom and Gomorrah, they don’t have to retell these stories because their readers are completely familiar with them. That was because the Book of Enoch was well known at that time, for example the Dead Sea Scrolls contain 19 copies of the Book of Isaiah and 11 of the Book of Enoch.

Yeshua addresses the Book of Enoch as “Scripture”.

The Pharisees and the Sadducees were in a competition to discredit Yeshua. The Sadducees believed only the five books of Moses were scripture, and they did not believe in a resurrection or afterlife, as they did not believe man had a spirit. They sought to both mock Yeshua’s teachings on the resurrection of the dead by using the Levirate marriage (part of the Law), and also discredit the Pharisees, who also believed in the resurrection, at the same time. The law of Levirate marriage stated when a man’s brother died without having children, he was to marry his brother’s widow to provide children for his deceased brother.

> “The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her” (Mat. 22:23-28).

Yeshua explained that they were in error because they did not know the scripture, as they didn’t read any but the five Books of Moses. And they did not understand God’s spirit, or even believe humans had a spirit.

> “Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God” (Mat. 22:29).

Yeshua then discussed the section of scripture that deals with angels and marriage, and compares it to that.

> "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Mat. 22:30).

Yeshua explained that in the resurrection that we will not marry, but we will have celestial bodies like the angels in heaven who do not marry. Where in scripture does it say that angels should not marry and why they should not marry? What was the scripture that Yeshua referenced that they didn't know?

> "And though ye [angels] were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten *children* with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die and perish. Therefore have I given them [men] wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them [men] on earth. But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling" (1 Enoch 15:4-7).

God explains in Enoch that men marry and have children because they are mortal, and they need to be replaced. Angels are immortal spirits and are designed to live in heaven. There is no other scripture that refers to this, and yet Yeshua refers to this passage in Enoch as "scripture". Only Enoch addresses this subject. Yeshua answered their question from the scripture of Enoch. He was showing that other books besides the Torah (the first five Books) were scripture and the example He used was Enoch.

The passage in Enoch that Yeshua references is where the Watchers are condemned for having children.

Then Yeshua said that the Sadducees did not understand the Torah, or they would see that the Torah teaches the resurrection of the dead. " But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine," (Mat. 22:31-33). This was a one-two blow to the Sadducees' false teachings that the Torah was the only scripture and that the resurrection and spirits were not in the Torah.

The Son of Man seated on the Throne of Glory

Yeshua often refers to himself as "the Son of Man". "But that ye may know that **the** Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house" (Mat. 9:6).

And He prophesied about Himself as "the Son of Man". "For as Jonas was three days and three nights in the whale's belly; so shall **the** Son of Man be three days and three nights in the heart of the earth." (Mat. 12:40). "And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the Passover, and **the** Son of Man is betrayed to be crucified." (Mat. 26:1-2).

" And he began to teach them, that **the** Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again" (Mar. 8:31).

The Gospels are full of Yeshua referring to Himself as "**the** Son of Man" in a messianic sense. In the Old Testament, "son of man" is used to refer to the prophet Ezekiel, God called him son of man, basically "human" rather than use his name. and to Daniel as such, but not to the Messiah. There is a divine figure in Daniel who is "like unto a son of man" [humanoid]. But nowhere in the Old Testament is "The" or "That" "Son of Man" referenced. Where did this title come from? Enoch refers to the Messiah as "The" or "That" Son of Man in many places here are a couple examples,

> "And one portion of them shall look on the other, And they shall be terrified, And they shall be downcast of countenance, And pain shall seize them, When they see **that Son of Man Sitting on the Throne of his Glory**. And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all, who was hidden. For from the beginning **the Son of Man** was hidden, And the Most High preserved him in the presence of His might, And revealed him to the elect. And the congregation of the elect and holy shall be sown, And all the elect shall stand before him on that day. And all the kings and the mighty and the exalted and those who rule the earth Shall fall down before him on their faces, And worship and set their hope upon **that Son of Man**, And petition him and supplicate for mercy at his hands" (1 Enoch 62:1-9; R.H. Charles, Clarendon Press, 1912).

> "And there was great joy amongst them, And they blessed and glorified and extolled. Because the name of **that Son of Man** had been revealed unto them. And he **sat on the Throne of his Glory**, And the sum of judgement was given unto **the Son of Man**…For **that Son of Man** has appeared, And **has seated himself on the Throne of his Glory**, And all evil shall pass away before his face, And the word of **that Son of Man** shall go forth, And be strong before the Lord of Spirits." (1 Enoch 69:26-27;29; R.H. Charles, Clarendon Press, 1912).

Here are ten of the nearly eighty places Yeshua references the Son of Man in the Gospels.

> "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till **the Son of Man** be come." (Mat. 10:23). "**The Son of Man** shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Mat. 13:41-43). " For **the Son of Man** shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Mat. 16:27). " And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when **the Son of Man shall sit in the Throne of his Glory**, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Mat. 19:28). "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of **the Son of Man** be… And then shall appear the sign of **the Son of Man** in heaven: and then shall all the tribes of the earth mourn, and they shall see **the Son of Man** coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other… For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of **the Son of Man** be." (Mat. 24:27;30-31;38-39). " When **the Son of Man** shall come in his glory, and all the holy angels with him, then shall he **sit upon the Throne of his Glory**: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Mat. 25:31-32).

“ But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see **the Son of Man** sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.” (Mat. 26:63-65).

They understood that when He was referring to Himself as “the Son of Man” it was the Messiah from the Book of Enoch.

Nine times in the Book of Enoch it refers to “the throne of glory”, 3 times with the Father sitting on it, 6 times with the Messiah sitting on it, and 3 of those He is referred to as the “Son of Man”. Yeshua speaks of “the Son of Man” dozens of times in the Gospels, and He speaks of “the Son of Man sitting on his throne of glory” twice. No place in scripture is “the Son of Man” referred to in the Messianic sense, except Enoch, which is filled with it. No where else in scripture does it speak of “the Throne of Glory” except in Enoch. Yeshua used “the Son of Man” and “the Throne of Glory” together, each of which is nowhere else but in Enoch. And Yeshua used them together, twice. Enoch uses them together 3 times. Yeshua was quoting this phrase from Enoch.

Of all the prophetic names for the Messiah Yeshua could have chose to refer to himself, He chose the one from the Book of Enoch, The Son of Man.

Since every time Yeshua references “The Son of Man” in a messianic sense He is referencing Enoch, which is the only place it appears. This means Yeshua actually references the Book of Enoch more than any other book of scripture.

Jude quotes directly from the book of Enoch,

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jud. 14-15).

“And behold! He cometh with ten thousands of His holy ones to execute judgement upon all, And to destroy all the ungodly: And to convict all flesh Of all the works of their ungodliness which they have ungodly committed, And of all the hard things which ungodly sinners have spoken against Him” (1 Enoch 1:9). This passage from Enoch is directly quoted in Jude as scripture.

This passage quoted by Jude refences one the main themes of Enoch, the Messiah, the Son of Man.

Understanding Azazel

Azazel, one of the chiefs of the 200 Watchers that descended on Mt. Hermon, taught men how to make war and led them into corruption. “And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth, and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. And there arose much godlessness, and they committed fornication, and were led astray, and became corrupt in all their ways.” (1 Enoch 8:1-2, R.H. Charles, Clarendon Press, 1912). God ascribes to Azazel the corruption of mankind. “And the whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin” (1 Enoch 10:8, R.H. Charles, Clarendon Press, 1912). This is why on the Day of Atonement the goat that is for Azazel has all the sins ascribed to it. He took the lead in corrupting mankind.

“And Aaron shall cast lots over the two goats, one lot for the Lord and the other lot for Azazel. And Aaron shall present the goat on which the lot fell for the Lord and use it as a sin offering, but the goat on which the lot fell for Azazel shall be presented alive before the Lord to make atonement over it, that it may be sent away into the wilderness to Azazel.” (Lev. 16:8-10 ESV).

“And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins. And he shall put them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness. The goat shall bear all their iniquities on itself to a remote area, and he shall let the goat go free in the wilderness.” (Lev. 16:21-22 ESV).

Enoch delivers to Azazel the decree of his punishment. “And Enoch went and said: Azazel, thou shalt have no peace: a severe sentence has gone forth against thee to put thee in bonds: And thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men.” (1 Enoch 13:1-2, R.H. Charles, Clarendon Press, 1912).

Azazel was bound into the Abyss. “And again the Lord said to Raphael: ‘**Bind Azazel hand and foot**, and **cast him into darkness**: and make an opening in the desert, which is in **Dûdâêl**, and cast him therein. And place upon him rough and jagged rocks, and **cover him with darkness**, and let him abide there forever, and **cover his face that he may not see light**. And on the day of the great **judgement** he shall be cast into the fire.” (1 Enoch 10:4-7, R.H. Charles, Clarendon Press, 1912).

Remember that 2 Peter references this event. “ For if God spared not the angels that sinned, but cast them down to hell [Tartarus], and delivered them into **chains of darkness**, to be reserved unto **judgment**” (2 Pet. 2:4).

Dûdâêl, is a rocky place in the desert. This is the type of place where the atonement goat was sent. This is where the opening to the Abyss where Azazel was sent is located. And it is from the desert opening he will arise.

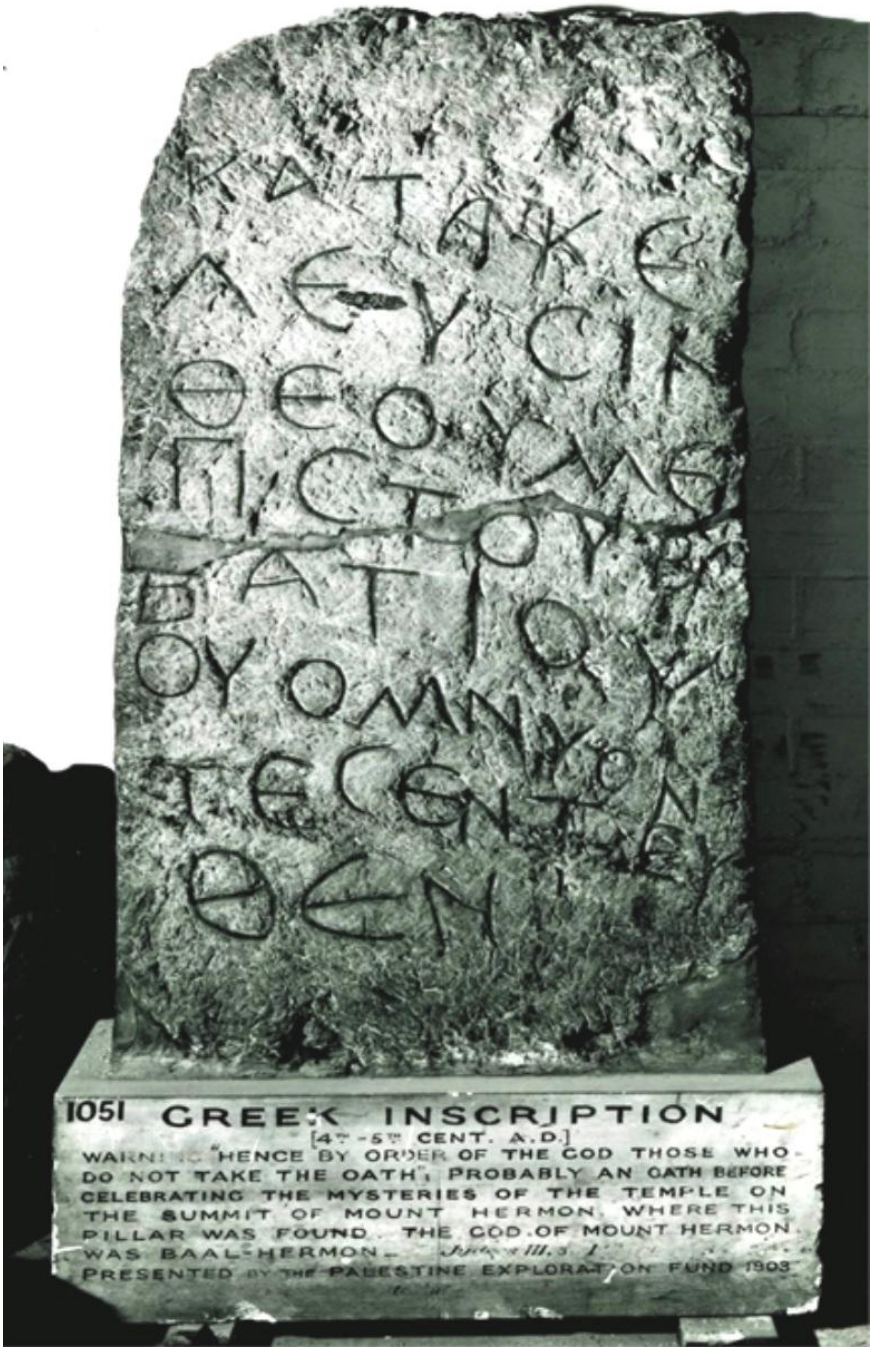
The fifth Trumpet Plague in Revelation includes releasing Azazel for a time.

> “And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads… And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.” (Rev. 9:1-4;11).

This locking Azazel in the Abyss and then releasing him for a time, is also what will happen to Satan.

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.” (Rev. 20:1-3). So the atonement goat that was released in the wilderness represents both the binding of Azazel and the future binding of Satan.

In conclusion, we have seen Yeshua refers to the Book of Enoch as scripture, He references it in His debate with the Sadducees, He references the Son of Man sitting on His Throne of Glory, and adopts the messianic term “the Son of Man” for Himself. Jude quotes from the Book of Enoch word for word in a messianic prophecy. Yeshua, Paul, Peter and Jude all reference the story of the Watchers sin. This leaves no doubt that Yeshua and the New Testament writers considered the Book of Enoch as scripture.



This ancient stone found on Mt. Hermon, memorializes the pact that the Watchers made there. It now resides in the British Museum. The inscription in Greek reads: “According to the command of the great bull god Batios, those swearing an oath in this place go forth.” Batios is another name for Zeus, which the scripture identifies as Satan. (Rev. 2:12-13)

The Prophetic Truth of Tomorrow

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