

Lesson 6

Last week we did some more grounding in the creation of the nations, and then the creation of another nation, through Abraham, and we also reviewed the covenant God gave to Abraham. God walked the aisle of the covenant on Abraham's behalf, and in the process, both the Father and the Son entered into their roles in the process of God redeeming humanity.

We reiterated again that Jesus coming to earth in the form of the Son, with the purpose of paying the penalty for the violation of the covenant on the part of mankind, in that process, overcame three major issues.

One was reversing the sin of Adam; the cleavage between God and humanity caused by sin.

The second is to counter the teachings of the sin of the Watchers.

And the third was to begin the process of taking back the nations.

We had not done anything to develop the second of those two, the teachings of the sins of the Watchers, so that is where we are now.

Last week we read Genesis 6:1-2. In that we see the Sons of God came into the daughters of men and took wives of any that they chose. With that, we harkened back to our studying of who the sons of God are mentioned in the Bible.

There are only five options. What and/or who are they? Angels, Adam, Jesus, Israel, the Church.

At the time of Genesis 6, only the angels as one of the five options for the sons of God are active at that time. Therefore, the sons of God spoken of in Genesis 6 are angels.

Let's expound upon this some more.

Read Genesis 6:1-12.

Read the book of Jude.

Notice in particular verses 14 and 15. Verse 14 says that Enoch prophesied. Where in the Bible do you see Enoch prophesying? Answer: nowhere. The only references to Enoch in the Bible, apart from Jude, are the following:

[Gen 5:18, 21-24 ESV] 18 When Jared had lived 162 years he fathered Enoch. ... 21 When Enoch had lived 65 years, he fathered Methuselah. 22 Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. 23 Thus all the days of Enoch were 365 years. 24 Enoch walked with God, and he was not, for God took him.

[Heb 11:5 ESV] 5 By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God.

There is a piece of ancient literature called the Book of Enoch. Most scholars believe it was written around 300 B.C. It was a book that second temple period Jews, including the New Testament writers, were familiar with, and it apparently influenced their spiritual world view. It did Jude's, and it also did Peter's.

Jude specifically points to the Book of Enoch to lean on the angel view of Genesis 6 to emphasize the point he is making in his epistle.

The quote of prophesy in Jude verses 14 and 15 as attributed to Enoch comes directly from the Book of Enoch. (chapter 1, verse 9).

The Book of Enoch can be found here. <http://www.sacred-texts.com/bib/boe/>

Commentary about the Book of Enoch

Most scholars believe it was written about 300 BC. It has five major parts, the first part being the Book of Watchers.

It is wholly in existent only in the [Ge'ez](#) (Ethiopian) language. [Aramaic](#) fragments were found within the [Dead Sea Scrolls](#), as were also a few [Greek](#) and [Latin](#) fragments.

It was out of sight for hundreds of years until a full copy was brought to light in the 1700s when a Scottish traveler returned to Europe from Ethiopia with three copies.

Let's return to Jude 14-15. Show that this quotation is coming directly from the Book of Enoch.

[2Ti 3:16 ESV] *16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness...*

If you believe 2 Timothy 3:16, and the Book of Enoch is quoted in the biblical Book of Jude, then you must conclude that the Holy Spirit is comfortable with the Book of Enoch. The Holy Spirit "breathed out" a quote from the Book of Enoch upon the pages of Jude's epistle.

If the Holy Spirit allowed a portion of the Book of Enoch to be quoted in the Bible, then maybe we should not be afraid of looking at the Book of Enoch. The Bible makes mention of the Book of Jashar, the Book of the Wars of the LORD, and Book of the Acts of Solomon. If we had those books today, would we be afraid to look at them?

This first section is called the Book of the Watchers. What is a Watcher?

Daniel 4:13, 17

So, Watchers are holy ones; a description used of angels.

The portions of the Book of Enoch to read are chapters 6 thru 16.

It is certain that skepticism will abound about referencing the Book of Enoch. Not just because it is “outside the Bible,” but because it was written hundreds of years after Moses wrote the Torah (including the story in Genesis 6). Maybe this is just someone in the Intertestamental Period with a vivid imagination and is just playing games upon the older story of Genesis 6. (If so, he fooled the Holy Spirit into putting a quote from it in the Bible).

Let me take you to the Torah, to an incident that precedes the Book of Enoch, yet references a character not found anywhere else but in the Book of Enoch.

Read Leviticus 16.

All the structuring and actions surrounding the tabernacle were laid out by God to Moses. God told Moses not to miss or deviate one iota from His instructions, as God’s instructions for the tabernacle were a perfect, parallel copy of His heavenly reality.

In Leviticus 16, this is God’s instruction as to how the High Priest is to conduct business on the Day of Atonement. That day is the only day in which the High Priest can enter the Holy of Holies and sprinkle blood on the Mercy Seat over the Ark. This action represents the forgiveness of the collective sins of the nation of Israel each year.

Two goats are brought. One is to be sacrificed and represents the atonement for the nation’s sins. The other goat is called the scapegoat, and upon him are transferred all the sins of the nation.

Those sins (upon the scapegoat) are then taken out into the wilderness and pushed away, never to be seen or accounted against. The symbolism is that all the nation’s sins are placed upon the scapegoat. See Leviticus 16:20-23.

In the Book of Enoch, the sins of the entire operation of angelic rebellion are placed upon the angel Azazel.

B of E; Chapter 9, verse 6 : *Thou seest what Azâzêl hath done, who hath **taught all unrighteousness** on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn.*

B of E; Chapter 10, verses 4-8 : *'Bind Azâzêl hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein. 5. 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. 6. And on the day of the great judgment he shall be cast into the fire. 8. And the whole earth has been corrupted through the works that were taught by Azâzêl: **to him ascribe all sin.**'*

So, in the Book of Enoch, Azâzêl has been made the scapegoat for all of the earth’s manifestation of sin (he taught all unrighteousness on earth).

Now look at Leviticus 16, verses 8 and 10. Both of those verses use the term “scapegoat.” Do you know what the word translated “scapegoat” is in the Hebrew language? It is “Azâzêl.”

The sins of the nation of Israel are to be placed upon the other goat, and then that goat is to be sent out into the wilderness to Azazel.

The English Standard Version, the New Living Translation, and the Revised Standard Version, among other translations, all use the actual Hebrew word Azâzêl instead of the King James translation scapegoat.

The point is that Moses referred to Azâzêl and his actions long before the Book of Enoch came along. The events of the Book of Enoch are not just made up events in the Intertestamental Period.