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*Ancient Mention of Enoch's Books*

Now that we have seen the evidence internal to the *Book of Enoch* which indicates the book is very old, and we have also seen that the version of the book we are using today is essentially the same as was used in Apostolic times, a question remains.... Is it possible to find evidence of the existence of the *Book of Enoch* being referenced in other ancient books?

Before the invention of the printing press, the production and circulation of books required greater time and expense than today. For an ancient book to come to be quoted or mentioned in other ancient books required the passage of a great deal of time, as well as a widespread circulation. That the *Book of Enoch* had widespread popular usage over an expanse of time is evidenced by the many references we do find to the book in other ancient Jewish and literature.

In chapter 8, we spent a good deal of time pointing out references to the contents of the *Book of Enoch* in the books of the New Testament. In this chapter we will point out other ancient Jewish literature which either directly refers to the *Book of Enoch*, or the saga in its pages. This is being done *not* to make a case for these other books being authoritative in any way. Neither is the case being made that these books prove in and of themselves that the *Book of Enoch* is true. The following references to ancient Jewish literature are *for the sole purpose* of demonstrating that the *Book of Enoch* was widely known and revered among the Jews in very ancient times. The following quotations should demonstrate to the reader there was a high level of respect and usage accorded to the *Book of Enoch* before the time of Christ.<sup>644</sup> Unless otherwise noted the books mentioned in this chapter were written by Jews before New Testament times.

*The Unusual Birth of Noah*

There is an ancient Jewish book referred to by scholars as the “*Genesis Apocryphon*.” That title is probably not a good title for the book as it does not describe its contents well. A better title would probably be the “*Book of the Patriarchs*.” The book was quite long in its original form and consists of events from the lives of the patriarchs. Beginning with Noah, the book contains stories of each of the ancient patriarchs of Israel. Mostly, the stories are related in the first person, in turn, by each patriarch. The first part of the book relating the events from creation to

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<sup>644</sup> Due to copyright issues not all of these sources will be quoted here, but enough information will be given for the reader to look into these further.

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Enoch was lost in modern times, unfortunately. This book was not known to exist until the discovery of the Dead Sea Scrolls.

The earliest complete portion of the book which is preserved relates the story of the birth of Noah told in the words of Lamech his father. Lamech remarks that he was worried at the birth of Noah that he was not his child but that his wife might have had relations with a Watcher or one of the offspring of the Watchers.

Lamech questions his wife, telling her to speak the truth as to who Noah's real father truly is. Lamech's wife protests in anger and swears by God that she has been faithful and Noah is indeed Lamech's son. Lamech is not entirely convinced and seeks out his own father Methuselah and requests that Methuselah seek and ask Enoch for his judgment on the matter.

This is all of this segment of the book which survives. Readers may notice the similarity of this material to the same story of Noah's birth related in the *Book of Enoch* chapter 106. The *Genesis Apocryphon* version of the story gives greater detail than that we find in Enoch chapter 106.

Though the *Genesis Apocryphon* does not directly quote Enoch's writing, it does reveal a wider circulation of this story which, before the discovery of the Dead Sea Scrolls in the modern era, was only known from the *Book of Enoch*.

### *Abram Reads from the Book of the Words of Enoch*

Further on into the *Genesis Apocryphon*, Abram relates events from his life and time in the first person. His traveling to Egypt during a time of famine is recounted by him. Fearful he may be killed by Pharaoh in order to steal Abram's wife, Sarai, Abram plans to ask his wife to say she is Abram's sister. Seemingly confirming his fears, officials from Pharaoh visit Abram, and while they are there they see Sarai who they decide to recommend to Pharaoh.

Before the officials return to Pharaoh, however, while fellowshiping with Abram over a meal, we are informed the Egyptian officials are expecting to receive some words of wisdom from Abram. Abram brings out the *Book of the Words of Enoch* and reads to them from it.

Here we have an ancient mention of the writings of Enoch outside of the writings of Enoch themselves. The *Genesis Apocryphon* is a composition demonstrably more ancient than New Testament times.

### *A Biblical Chronology*

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Another scroll preserved in the Dead Sea Scrolls is a genealogy of the patriarchs which states the relative ages of Abraham, Isaac, and Jacob when they each had children. In Jacob's case it is his child Levi upon whom the passage focuses. In the passage it is related that Levi is entrusted with the *Book of the Words of Enoch* for preserving and passing on.

[. . . Abraham was] nin[ety-nine ye]ars old [when he fathered Isaac. Is]aac was [sixty years o]ld [when he fathered] [Jacob. Jacob was] sixty-five y[ears old when he fathered Levi.] [He gave to Levi the *Book of the Words of Enoch* [to preserve and pass on]]<sup>645</sup>

In this fragmentary passage we have a story which suggests the generational transmission path of the writings of Enoch from Abraham to Jacob's son Levi.

### *The Testaments of the Twelve Patriarchs*

The *Testaments of the Twelve Patriarchs* is an ancient book which purports to be the gathered sayings of the twelve sons of Jacob on their deathbeds. The book is a series of exhortations and prophecies delivered by each patriarch to his sons in similar fashion as is done by Jacob, in Genesis 49.

Though the book was of Jewish origin, the *Testaments of the Twelve Patriarchs* survives due to its preservation by Orthodox Christianity. There are some parts of the *Testaments* which are said by scholars to have been added by Christian scribes of a later date. Nevertheless the book is for the most part deemed by scholars to be a Jewish writing which originated before the Christian era. Five of the testaments in this book contain references to the *Book of Enoch*, and/or allusions to the Watcher-Nephilim saga. The passages which refer to the writings of Enoch, or the Enoch storyline are not among the sections of the book scholars have said were added by Christians at a later date.

In the *Testament of Simeon* 5:4-6, we read,

I have seen it inscribed in the *writing of Enoch* that your sons shall be corrupted in fornication, and shall do harm to the sons of Levi with the sword. But they shall not be able to withstand Levi; for he shall wage the war of the Lord, and shall conquer all your hosts.<sup>646</sup>

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<sup>645</sup> 4Q559 Col. 2, Michael O. Wise, *The Dead Sea Scrolls: A New Translation* p. 564

<sup>646</sup> All quotations from the Testaments of the Twelve Patriarchs are from the R.H. Charles

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The *Testament of Dan* 5:4-13, says,

I know that in the last days ye shall depart from the Lord, and ye shall provoke Levi unto anger, and fight against Judah; but ye shall not prevail against them, for an angel of the Lord shall guide them both; for by them shall Israel stand. And whensoever ye depart from the Lord, ye shall walk in all evil and work the abominations of the gentiles, going a-whoring after women of *the lawless ones*, while with all wickedness the spirits of wickedness work in you. For I have read in the *Book of Enoch*, the righteous, that your prince is Satan, and that all the spirits of wickedness and pride will conspire to attend constantly on the sons of Levi, to cause them to sin before the Lord.

In the *Testament of Naphtali* 4:1-5, there is this passage,

These things I say unto you, my children, for I have read in the *writing of Enoch* that ye yourselves also shall depart from the Lord, walking according to all the lawlessness of the gentiles, and ye shall do according to all the wickedness of Sodom.

From the *Testament of Benjamin* 9:1-5, we read,

And I believe that there will be also evil-doings among you, from the *words of Enoch* the righteous: that ye shall commit fornication with the fornication of Sodom, and shall perish, all save a few, and shall renew wanton deeds with women.

The *Testament of Reuben* 5:5-7, alludes to the Watcher-Nephilim saga in the following passage,

Thus they allured the Watchers who were before the flood; for as these continually beheld them, they lusted after them, and they conceived the act in their mind; for they changed themselves into the shape of men, and appeared to them when they were with their husbands. And the women lusting in their minds after their forms, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven.

In the *Testament of Naphtali* 3:4-5, we find this similar allusion,

But ye shall not be so, my children, recognizing in the firmament, in the earth, and in the sea, and in all created things, the Lord who made all things, that ye become not as Sodom,

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translation, 1912.

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which changed the order of nature. In like manner the Watchers also changed the order of their nature, whom the Lord cursed at the flood, on whose account He made the earth without inhabitants and fruitless.

Readers will be interested to note that similar to Peter and Jude in the New Testament, the passage above compares the sin of the Watchers with the sin of Sodom and Gomorrah.

### *The Apocalypse of Baruch*

The Apocalypse of Baruch is a Jewish book which some scholars believe was at least partly written in the first century AD.

[Adam] became a danger to his own soul: even to the angels. For, moreover, at that time when he was created, they enjoyed liberty. And became he a danger some of them descended, and mingled with the women. And then those who did so were tormented in chains. But the rest of the multitude of the angels, of which there is (no) number, restrained themselves. And those who dwelt on the earth perished together (with them) through the waters of the deluge. (56:10-15, R.H. Charles)

### *The Book of Jubilees*

The *Book of Jubilees* is a Jewish book which shares a closely similar path of transmission and preservation as the *Book of Enoch*. Like Enoch, it was widely used in Israel in Jesus' day, later fell into disuse and disappeared from the Jewish and Christian world throughout the Mediterranean. The *Book of Jubilees* has been preserved by Jews and Christians in Ethiopia. Among the Dead Sea Scrolls, copies of the *Book of Jubilees* are more plentiful than the *Book of Enoch*.

The *Book of Jubilees* retells human history in 49-year episodic increments, called "Jubilees", thus the book's modern title.

The *Book of Jubilees* contains an exceptional amount of material about Enoch and the Watchers.

And in the second week of the tenth jubilee. Mahalalel took unto him to wife Dinah, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgment and uprightness on the earth.

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(4:15, R.H. Charles)

Here we find information not offered in the *Book of Enoch*. According to the *Book of Jubilees*, the descent of the Watchers began as a benevolent mission. These angels on assignment came to earth to instruct humanity in God's ways.

And then we read,

And in the eleventh jubilee Jared took to himself a wife, and her name was Baraka, the daughter of Rasujal, a daughter of his father's brother, in the fourth week of this jubilee, and she bare him a son in the fifth week, in the fourth year of the jubilee, and *he called his name Enoch*.

And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months. And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made them, known to him.

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. (4:16-19, R.H. Charles).

The *Book of Jubilees* says Enoch was the first man to learn the scribal art. We are also told Enoch the scribe "*wrote down the signs of heaven*". This is a reference to the sun, moon and stars which are given in Genesis 1, as "signs." We are told Enoch recorded these things so "*that men might know the seasons and the years*." That's a good description of what we have in Enoch's *Geocentric Calendar Book*.

We are also informed Enoch saw in a dream-vision "*what will happen to men throughout their generations until the day of judgment*." That is a good description of the contents of Enoch's *Book of Dream-Visions*.

There is another interesting statement at the end of the passage, we are told Enoch, "*wrote his testimony, and placed the testimony on earth for all the children of men and for their generations*." This passage says the

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testimony that Enoch left in writing would not be destroyed but would survive until the last generation, something which is specifically prophesied in the first chapter of *Book of Enoch*.

Later in the *Book of Jubilees* we have a description of Enoch's preaching ministry and his translation to heaven.

He was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything. And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against them all.

And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honor, and behold there he writes down the condemnation and judgment of the world, and all the wickedness of the children of men, (4:21-23, R.H. Charles).

This seems to be a reference to Enoch's preaching ministry as we have it in Enoch's *Book of the Watchers*. There is also a reference made to Enoch's translation to heaven which is related in Enoch's *Book of the Parables*.

The *Book of Jubilees* relates an extensive retelling of the nature of the sin of the angels, quoted here.

And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants.

And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth -all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually.

And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes. And He said that He would destroy man and all flesh upon the face of

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the earth which He had created. But Noah found grace before the eyes of the Lord.

And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are kept separate.

And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven. And He said "My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years." And He sent His sword into their midst that each should slay his neighbor, and they began to slay each other till they all fell by the sword and were destroyed from the earth. And their fathers were witnesses of their destruction, and after this they were bound in the depths of the earth forever, until the day of the great condemnation, when judgment is executed on all those who have corrupted their ways and their works before the Lord. And He destroyed all from their places, and there was not left one of them whom He judged not according to all their wickedness. (5:1-11, R.H. Charles)

Then the *Book of Jubilees* adds even more detail,

For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they chose: and they made the beginning of uncleanness. And they begat sons the Naphidim, and they were all unlike, and they devoured one another: and the Giants slew the Naphil, and the Naphil slew the Eljo, and the Eljo mankind, and one man another. And every one sold himself to work iniquity and to shed much blood, and the earth was filled with iniquity. And after this they sinned against the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every imagination and desire of men imagined vanity and evil continually. And the Lord destroyed everything from off the face of the earth; because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth He destroyed everything, (7:21-25, R.H. Charles).

The *Book of Jubilees* retells the story related in Enoch's book with all of its essential points. The angels sinned by disobeying God and taking human wives. Their children were monstrous and corrupt. As lawlessness in the earth increased among the Watchers, their offspring



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and mankind, God decided to bring it all to an end in the judgment of the flood. The Watcher children were killed first, then the Watchers were bound in the earth until the last judgment, and then the earth was cleansed and renewed by means of the flood.

The *Book of Jubilees* is an important witness to the existence of Enoch's book from ancient times. Since the *Book of Jubilees* came into wide usage over the passage of time, its witness to the existence of the *Book of Enoch*, demonstrates an even greater antiquity and wide usage for the *Book of Enoch*.

### *The Book of the Giants*

A book which was known to have existed prior to the discovery of the Dead Sea Scrolls but for which no Aramaic or Hebrew originals were known, turned up in the caves by the Dead Sea. It has come to be called the *Book of the Giants*.

This strange book purports to preserve conversations between certain of the children of the Watchers. The document is in very fragmentary form so it is difficult to be certain of much beyond the following... In the book the story of the degradation of the world prior to Noah's day is reviewed. A number of the Watcher children's proper names are listed in the book; curiously, one of them is named Gilgamesh.<sup>647</sup>

There is a fragmentary portion of the book in which 200 each of various breeds of animals are brought before the Watchers. It is unclear if this is for the purpose of experimentation or some sort of unholy sacrifice.

The course of the book is then disrupted when certain of the Watcher offspring begin to receive troubling dream-visions. A vision is recounted of a clay tablet with the inscribed names of the giants being submerged in water. The clay tablet resurfaces with the names of the giants erased from its surface. Another dream has the roots of a tree being destroyed by fire and deluge. Another dream has the Holy One descend to earth for the purpose of judging all.

Certain Watcher children are deeply troubled about the visions and discuss what the dreams might mean. It is suggested that Enoch the scribe be sought to come and interpret the dream-visions for them.

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<sup>647</sup> Gilgamesh is also a character found in the Sumerian "*Epic of Gilgamesh*". The *Epic of Gilgamesh* was first discovered in the late 1800's on 4,000-year-old clay tablets. The Epic describes the story of a worldwide flood and the heroism of Gilgamesh, who survives the flood. The reader may be interested to know the *Book of the Giants* paints a very different picture of the Gilgamesh character. In the *Book of the Giants*, Gilgamesh is a bloodthirsty child of the Watchers who receives a vision in which the names of himself and other giants are erased from a clay tablet after being submerged in a flood.

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Enoch comes and addresses the group.

The book obviously dovetails with key points of the Enochan saga.

### *The Damascus Document*

The *Damascus Document* is a document written about the time of the early Church or slightly before. It is a series of instructions for Jews who are serious about the commitment to follow the Law.

In a section of the book<sup>648</sup> which warns against the sin of lust the writer informs us that lust of the mind and of the eyes has caused many to fall and has brought low even the brave and heroic. The writer tells us this is the reason why the Watchers fell. They failed to keep God's laws due to their own evil desires. And what is the outcome of their having fulfilled their lust? They and their children fell and have now become as if they never were since they have been removed from the earth.

### *A Sermon on the Flood*

There is a book among the Dead Sea Scrolls which seems to be a kind of sermon on the subject of the flood of Noah's day. In it the writer mentions how the flood was sent upon the earth because people disobeyed the commandments of the Lord. The scroll mentions the giants also being removed from earth at that time.

### *The Aramaic Levi Document*

This scroll was known to exist before the discovery of the Dead Sea Scrolls. In the 1800's a part of this book was found in storage in a synagogue in Cairo, Egypt. The book puzzled scholars due to its unique character and unknown origins. Since then, parts of the book have also turned up among the Dead Sea Scrolls. In the book Levi states he has learned from the words of Enoch that his descendants will apostatize.<sup>649</sup>

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<sup>648</sup> 4Q266 Col. 2

<sup>649</sup> 4Q213 8-10

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### *The Ages of Creation*

In a book from the Dead Sea Scrolls referred to by translators as “The Ages of Creation”, mention is made of the descent of the angels who took women in order to sire children who became giants. Azazel is singled out for God’s punishment.<sup>650</sup>

### *The Deuterocanonicals* <sup>651</sup>

Among the books of the Bible of the Eastern Orthodox Church, are four which also refer to the story-arc of Enoch’s book. These four books refer to the giants of the *Book of Enoch*.

Each of these four books were written by Jews in the centuries before Christ. Though these books are absent from most Protestant Bibles, they are of value here because, like the other books mentioned in this chapter, they demonstrate that the story of the *Book of Enoch* had circulated widely in ancient times. These books bear witness to the prevalence of belief in the story which we find in the *Book of Enoch*.

It is your will that works of your wisdom should not be without effect; therefore men trust their lives even to the smallest piece of wood, and passing through the billows on a raft they come safely to land. For even in the beginning, when arrogant giants were perishing, the hope of the world took refuge on a raft, and guided by your hand left to the world the seed of a new generation, (Wisdom 14:5-6, ESV).

He did not forgive *the ancient giants* who revolted in their might, (Sirach 16:7, NRSV).

*The giants were born there*, who were famous of old, great in stature, expert in war.<sup>652</sup> God did not choose them, or give them the way to knowledge; so they perished because they had no wisdom, they perished through their folly, (Baruch 3:26-28, ESV).

You, the creator of all things and the governor of all, are a just Ruler, and you judge those who have done anything in

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<sup>650</sup> 4Q180 Frag. 1

<sup>651</sup> Deuterocanonicals: Scriptures found in the Greek Septuagint and Orthodox Bibles but not in the Jewish canon or Protestant Bibles.

<sup>652</sup> “**The giants were born there, who were famous of old, great in stature, expert in war**”; notice how similar this description is to Moses’ words in Genesis 6:4, “*These were the mighty men who were of old, the men of renown.*”

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insolence and arrogance. You destroyed those who in the past committed injustice, *among whom were even giants* who trusted in their strength and boldness, whom you destroyed by bringing upon them a boundless flood, (3 Macc. 2:3-4, ESV).

The purpose of this chapter has *not* been to prove the *Book of Enoch* or any of the books mentioned above are *correct* in the claims they make. The point being made here is simply this, the message of the *Book of Enoch* was well-known and widely accepted as true among Jews in ancient times. This demonstrates the *Book of Enoch* to be even more ancient than the books listed here.

It is a notable fact that the *Book of Enoch* was well known in the past, but then became scarce, and effectively lost to the churches in the Greek and Latin world. What is also notable is that it has survived and is again becoming well known in our day.