

Enoch and Revelation

Commentary for February 16, 2016 — One is not biblical, one is canonical

Questions and Challenge

I was recently challenged about the scriptural validity of the books of First Enoch (an apocryphal book, hereafter cited as 1 Enoch) and Revelation. George, as I shall call him, questions whether the Book of Revelation should be considered Scripture. On the other hand, he believes the Book of 1 Enoch should be considered Scripture and placed where Revelation is (and should be canonically), the last book of the New Testament. George wrote,

“Our conversation ... helped me further realize that this spurious book at the ‘end’ of the canon is indeed another well announcement [a gospel] (Even if applied only to Israel) and anyone of us that teach it as inspired Writ (scripture) could be held up to the Anathema Paul speaks clearly about in Galatians 1.8.”

He then recommended for me to watch ...

“a 10 minute video here that I think shows some important scriptures to consider in regards to the Gospel taught by the Lord, the Apostles and Prophets and the ‘Gospel’ in the Book of [Revelation], especially in regards to the great tribulation at the end of this present eon and into the next eon.”

I watched the video. In my opinion, it has many errors.

My Response

I reread relevant verses in 1 Enoch and as I thought, there is no doubt that: **angels = watchers = sons of god** as presented in the text of Enoch. It is my understanding that all commentators, without exception, would state that 1 Enoch uses the three terms interchangeably. Therefore, Hebrews 1:5 makes Enoch irrelevant to me except as a historical document of what was believed by a segment of Jews in the 2nd century BC, during the Hasmonean period.

“For unto which of the angels said he at any time, ‘You are my Son, this day have I begotten you?’ And again, ‘I will be to him a Father, and he shall be to me a Son?’”

• *Hebrews 1:5*

This verse makes it clear that angels **cannot** be “sons,” and specifically they cannot be **“the Sons of God”** (from Genesis chapter 6; Job 1:6, 2:1 or 38:7) or **“the sons of heaven”** (1 Enoch 6:2, 13:8, 14:3), who are also termed **“the watchers.”**

Also, there is no evidence that the “watchers” described 3 times in Daniel 4:13, 17, and 23 have any relationship to the supposed “angelic” watchers in Enoch. In 1 Enoch and Daniel the terms seem to mean the same, but that is only in translation. They mean something entirely different (even though you find such an identification in Jewish writings such as Louis

Ginzberg's *Legends of the Jews*).¹ No one should assume the identification equating "watchers" in 1 Enoch and Daniel. I reject any such identification in light of Hebrews 1:5 and Psalm 82.

The punishment of the watchers (who are angels) in 1 Enoch is very different from the death sentence pronounced in Psalm 82:6–7 against the sinning Sons of God. The texts are irreconcilable. This also makes 1 Enoch to be fallacious and not a biblical book. The biblical texts and 1 Enoch are contradictory. NO ONE denies that Psalm 82 is canonical. See my analysis of Psalm 82 in the following articles:

1. "Idolatry and the Sons of God" at <http://askelm.com/doctrine/d070201.htm>,
2. "Idolatry and God's Punishment" at <http://askelm.com/doctrine/d070301.htm>, and
3. "Who Are the Nephilim" at <http://askelm.com/prophecy/p131201.pdf>.

(My presentations are different from anything you will read elsewhere.)

Keep in mind that the judgment of angels written in Second Peter and Jude are about angels, not about Sons of God or Watchers. Sons of God **cannot be** angels (Hebrews 1:5). In fact, Paul says "**WE shall judge angels**" (1 Corinthians 6:3). Yet God has already pronounced judgment against the Sons of God in Psalm 82:6–7, from the time of King David.

Regarding the Book of Revelation, let me suggest Ernest Martin's short [Chapter 20: "When Was the Book of Revelation Written?"](#) from his book, *Restoring the Original Bible* (free online). It presents information on the design, development and canonization of Scripture (Old & New Testaments). It may clear up misunderstandings some have about the Book of Revelation.

Another item. George mentioned that Jerusalem is erroneously said to be in Egypt (Revelation 11:8). The text of Revelation does not state that Jerusalem was in Egypt, but that Jerusalem "**spiritually is called Sodom and Egypt**" (Revelation 11:8). This is a comparison: that Jerusalem was like Egypt spiritually. There is no difficulty with that understanding. Later "**Mystery Babylon the Great,**" is identified as Jerusalem (Revelation 17:5–6).

Regarding the video that George asked me to watch. In the video, one reason the Book of Revelation is denied to be biblical (not to be thought a legitimate book of the Bible) is because it was given by an angel to John.² However, the entire Law of Moses was given by angels, as agents of YHWH (Galatians 3:19). The Book of Revelation was given by Jesus Christ (Revelation 1:1) through visions, led by angels who were agents of Jesus Christ.

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¹ The term "watchers" in Jeremiah 4:16 is Hebrew, unrelated to the Aramaic "watchers" in Daniel.

² Supposedly a different John from the apostle who wrote the Gospel of John and 1, 2, and 3 John.