

# BOOK OF ENOCH

## Introduction

**AUTHOR:** Enoch, Noah (few chapters), Unknown Compiler

**DATE OF COMPOSITION:** mostly pre-flood, some chapters may be written immediately afterward

**ORIGINAL LANGUAGE:** Ancient Hebrew(?)

**EXTANT VERSIONS:** Hebrew (fragments), Aramaic (fragments), Greek (translation from original; incomplete manuscripts and fragments), Ethiopic (translation from Greek; the most complete version; some pages have been lost by time or accidentally dislocated from their original order)

**CONSIDERED CANONICAL/TRUTH BY:** Moses in the Book of Jubilees, Essenes (Dead Sea Scroll community - 100BC), Emissary (Apostle) Peter (c.60AD), Emissary (Apostle) Jude (c. 90AD), Barnabas (c. 70~132AD), Justin Martyr (150AD), Clemens (Clement) of Alexandria (170), Eirenaios (Irenaeus) (180), Athenagoras (177), Theodotos (~200), Tertullianus (200~230), Commodianus (240), Cyprianus (250), Lactantius (300), Epiphanius (375), Jacob of Edessa (640~708)

**UNCERTAIN:** Origenes (200~250), George Synkellos (c. 800)

**REJECTED BY:** Jerome (c. 360~420), Augustine (c. 395~430)

### Book of Jubilees (c. 1500 BC?)

The Book of Jubilees, which was a revelation given to Moses on the top of Mount Sinai (a book which was always part of the Ethiopian bible and was definitely used by our emissaries (apostles), seems to be the earliest witness to the Book of Enoch. For, when retelling the account of the despair before the flood, Jubilees is based on segments from Enoch almost word-for-word.

### Eupolemos (according to Eusebius Praep. Evang. 9.17:1-9) (c. 200BC)

“To Enoch was born a son, Methuselah, who learned all things through the help of the messengers of God, and this is how we gained our knowledge.”

### Dead Sea Scroll Community (c. 100~30BC)

The Dead Sea Scroll community at Qumran, which has been estimated by scholars to be dated to be somewhere between 100~30BC (though it contained copies of writings which were copied much earlier than that), considered the Book of Enoch to be part of their writings. In addition to their citations from it, the caves at Qumran contained at least 20 manuscripts of the book (as many as the book of Genesis), showing that there was no difference in popularity or canonicity between it and the rest of the holy writings. In addition, the chronological bibles which the community seemed to be compiling (or had been gathering) also included the events found in the Book of Enoch. Here are some references to Enoch from some of their own sectarian works:

“When they went about in their willful heart, the guardian messengers of the heavens fell and were ensnared by it, for they did not observe the commandments of God. Their sons, who were as tall as cedars, and whose bodies were as big as mountains, fell by it.” (Damascus Document)

“The prophetic interpretation concerning Azazel and the messengers wh[o went in to the daughters of the humans, so that] they bore mighty men to them. And concerning Azazel [who taught them to love] iniquity and to pass on wickedness as an inheritance, all [...] judgments, and the judgments of the council of [...]” (4Q180, Fragment 1)

“[...]the daughters] of the humans, so that [they] bore mighty me[n] to them.” (4Q181, Fragment 2)

### Josephus / Judeans of Jerusalem region / Emissaries (Apostles) (0~100AD)

While it is true that both Josephus and Philo overlook the Book of Enoch (as it seems to have been rejected by the Pharisees and Sadducees, though they seem to understand the account in Genesis 6 in the same way as presented in Enoch), there are too many allusions and parallels between Enoch and the rest of the new testament to deem them a mere coincidence. However, even though these allusions are numerous in both the Good-Messages (Gospels) and other letters, the need to list these clear allusions (for the time) are superceded by the weightiest confirmation of the book's canonicity by the emissaries (apostles) themselves.

#### 1 Peter 3:18~20

For the Anointed-One also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water.

*Definitely referring to Enoch 22:1~14, where Enoch visits the spirits of dead people who had been imprisoned in various regions (similar to the account of Lazarus and the rich man in Luke)*

22.1 From there I was transported to another place. And to the west, he showed me a great and high mountain of flint-hard rock. 2 And there were four hollow places in it, deep and very smooth. Three of them were dark, and one was illuminated and had a spring of water in the middle of it.

And I spoke, “How smooth are these hollows and altogether deep and dark to view.”

3 Then Raphael, one of the holy messengers who was with me, answered and spoke to me, “These hollow places are there so that the spirits of the souls of the dead might be gathered into them. For they were fashioned for this very purpose, that the souls of all the sons of the humans should be gathered here. 4 And behold, these are the pits for the place of their incarceration. They have been fashioned in this manner until the day on which they will be judged, and until the time of the day of the end of the great judgment which will be exacted from them.”

5 There I saw the spirit of a dead human appealing, and his lamentation was going up as far as the heavens and crying out and appealing. 6 Then I asked Raphael, the watcher and holy-one who was with me, and spoke to him, “This spirit which is appealing, whose is it, that in this manner his lamentation is going up and appealing as far as the heavens?”

7 And he answered me, saying, “This is the spirit which went forth from Abel, whom his brother Cain murdered. And Abel appeals against him until his seed perishes from the face of the earth, and until his seed is obliterated from among the seed of the humans.”

8 Then I asked about all the hollows, why they were separated one from the other. 9 And he answered me, saying, “These three were made so that the spirits of the dead might be separated. And this first hollow has been separated for the spirits of the righteous-ones, where the bright spring of the water is.

10 “And this second hollow has been created for the sinners, when they might die and are buried in the earth, but a judgment has not been executed upon them in their life. 11 Here their spirits are separated for this great torture, until the great

	<p>day of the judgment, the <i>day</i> of the perpetual scourges and the tortures of the cursed, so that there might be a recompense for their spirits. There he will be bound to an age.</p> <p><b>12</b> “And this <i>third hollow</i> has been separated for the spirits of those who are appealing, who are making disclosure with regard to the destruction, when they were murdered in the days of the sinners.</p> <p><b>13</b> “And this <i>fourth hollow</i> was fashioned for the spirits of the humans, as many as will not be sacred, <i>but would</i> rather be sinners, who are impious, and they were companions with the lawless-ones. But their spirit will not be afflicted with damage on <i>the day of the judgment</i>, nor will they be raised from here.”</p>
<p><b>2 Peter 2:4</b> For if God did not spare messengers who sinned, <i>but</i> instead, with cords of thick-darkness, hurled them into Tartaros, committing them <i>there</i> to be kept for a judgment.</p> <p><b>Jude 1:6</b> Also messengers, the <i>ones</i> who did not keep their own government, <i>but</i> instead abandoned their own dwelling, he has kept in everlasting bonds under thick-darkness <i>reserved</i> for a judgment of a great day.</p>	<p><i>Both are generally summarizing the entire main account in the book of Enoch, with the heavenly messengers (led by Azazel and Shemihazah) leaving the heavens and committing sexual-immorality with the daughters of the humans. However Peter, when he mentions Tartaros (which is the lowest region of the Netherworld) seems to be directly referring to Enoch 54:2-5.</i></p> <p>And I looked and turned to another part of the earth, and there I saw a deep valley with burning fire. And there my eyes saw that their fetters were being fashioned, iron chains of immeasurable weight.</p> <p>And I asked the messenger of peace who went with me, “For whom are these chains being prepared?”</p> <p>And he said to me, “These are being prepared for the host of Azazel, that they might take them and cast them into the lowest part of the Netherworld, and cover them over with jagged stones, as the Lord of Spirits commanded. And Michael and Raphael and Gabriel and Phanuel will take hold of them on that great day, and cast them, on that day, into the burning furnace, so that the Lord of Spirits may take vengeance upon them on account of their unrighteousness for having become servants of the Adversary, and leading astray those who are dwelling upon the earth.”</p>
<p><b>Jude 1:13</b> [they are...] wandering stars, for whom the thick-darkness of the darkness has been kept into an age.</p>	<p><i>Clearly referring to Enoch 19(18):12-21:10, where there are literally stars imprisoned in darkness for judgment for a long long time.</i></p> <p><b>12</b> And beyond this chasm I saw a place where <i>there was</i> neither a firmament of <i>the</i> heavens above, nor firmly founded earth beneath it. Neither was there water upon it, nor birds; instead the place was desolate and fearsome. <b>13</b> There I saw seven stars like great burning mountains.</p> <p><b>14</b> When I inquired about them, the messenger spoke, “This place is the end of the heavens and earth; this has become a prison for the stars and the powers of the heavens. <b>15</b> And the stars which are rolling over in the fire, these are the ones which transgressed the command of <i>the</i> Lord in the beginning of their rising, because they did not come out at their appointed times. <b>16</b> And he was angry with them and bound them until <i>the</i> time of <i>the</i> consummation of their sins—ten thousand years.”</p> <p><b>20.1(19.1)</b> And Uriel spoke to me, “Here in this place stand the messengers who mated with the women. And their spirits, assuming many forms, are ruining the humans and will lead them astray to sacrifice to the demons as to gods, until the day of the great judgment, in which they will be judged with finality. <b>2</b> And the women of the transgressing messengers will become sirens.”</p> <p><b>3</b> I, Enoch, alone saw the spectacles, the extremities of all <i>things</i>. And no one among humans has seen as I saw.</p> <p><b>21.1</b> And I traveled to the unformed-void. <b>2</b> And there I saw a fearsome work; I saw neither heavens above, nor <i>any</i> firmly founded earth, instead <i>it was</i> a place unformed and fearsome. <b>3</b> And there I looked at seven of the stars of the heavens, bound and cast in it together, like great mountains, and burning in a fire.</p> <p><b>4</b> Then I spoke, “For what reason have they been bound, and for what reason have they been thrown down here?”</p> <p><b>5</b> Then Uriel spoke to me, one of the holy messengers who was with me, and he was their leader; and he spoke to me, “Enoch, why do you ask? Why are you eager for the truth? <b>6</b> These are the stars of the heavens which transgressed the command of the Lord; and they have been bound here until the completion of ten thousand years—the time of their sins.”</p> <p><b>7</b> <u>And</u> From there I traveled to another place, more fearsome than the former. And I saw fearsome works—a great fire burning and flaming there. And the place had a narrow cleft <i>extending</i> to the abyss, full of great pillars of fire, borne downward. Neither the measure nor the size was I able to see, nor to estimate.</p> <p><b>8</b> Then I spoke, “How fearsome is this place and terrifying to behold!”</p> <p><b>9</b> Then Uriel, one of the holy messengers who was with me, answered me and spoke to me, “Enoch, why are you so fearful and shaken?”</p> <p>And I replied, “Because of this fearsome place, and because of the terrifying spectacle.”</p> <p><b>10</b> And he spoke, “This place is a prison for messengers. Here they will be confined to the age of the age.”</p>
<p><b>Jude 1:14-15</b> Now Enoch, <i>the</i> seventh from Adam, also prophesied about these <i>men</i>, saying,</p> <p>“Behold, <i>the</i> Lord came with tens of thousands of his holy-ones, to execute a judgment against all,</p> <p>and to convict every soul in regard to all the works of their impiety which they impiously-committed, and in regard to all the hard <i>things</i> which impious sinners uttered against him.”</p>	<p><b>Enoch 69:8</b> ...where my [Noah’s] great-grandfather was taken up, the seventh from Adam, the first man whom the Lord of Spirits created.</p> <p><b>Enoch 1:9</b> Behold! He is coming with tens-of-thousands of his holy-ones, to execute a judgment against all, and to destroy all the impious-ones, and will convict all flesh in regard to all <i>the</i> works of their impiety which they impiously-committed, and in regard to all <i>the</i> proud and hard discourses which impious sinners uttered against him.</p>

**Revelation of Johanan (John)**

**Revelation 20:12-13**

And the dead were judged, according to their works, from the things which were written in the books. And the sea gave up the dead, those *who were* in it; and the Death and the Netherworld gave up the dead, those *who were* in it. And they were judged, each one according to his works.

**Revelation 9:1**

And the fifth messenger trumpeted: And I saw a star which has fallen from the heaven to the earth. And to it was given the key to the well of the abyss.

**Revelation 9:2-3 & 11**

And he opened the well of the abyss, and a smoke arose out of the well like a smoke of a great furnace. And the sun and the air were darkened because of the smoke of the well. And out of the smoke locusts came out onto the earth. And they were given authority, as the scorpions of the earth have authority.

And they have as a king over them the messenger of the abyss, whose name in Hebraic is Abaddon, but in Hellenic he has the name Apollyon, *but in Latin and English he has the name Destroyer.*

*Now there are clear allusions from Enoch in Revelation of John, exactly as there are many illusions in Revelation of John from many other Old Testament prophets.*

**Enoch 50:4-51:1**

But he is righteous in his judgment,  
and in the presence of his glory unrighteousness will not stand;  
at his judgment those who do not change their mind will perish in his presence,  
“And hereafter I will have no mercy on them,” says the Lord of Spirits.  
“And in those days, the earth will give back what has been entrusted to it,  
and the Netherworld will give back what it has received,  
and destruction will repay what it owes.

**Enoch 86:1-3**

*This is a symbolic parable in Enoch, exactly like John; the stars represent heavenly messengers, exactly like in John.*

And again I saw with my eyes as I was sleeping. And I saw the heavens above, and behold, a star fell from the heavens, and it transformed and was eating and pasturing among them. **2** Then I saw those large and black cattle, and behold, all of them exchanged their pens and their pastures and their calves, and they began to moan, one after the other.

**3** And again I saw in the vision, and I looked toward the heavens, and behold, I saw many stars descend and cast themselves down from the heavens to *join* that first star. And in the midst of those calves they transformed into bulls, and they pastured with them in their midst.

*Why are there all these demonic beings in the center of the earth? Where did they come from?*

**Enoch 88:1** *[from the same symbolic vision above]*

And I saw one of those four who had come before; he seized that first star which had fallen from the heavens, and he bound it hand and foot and threw it into an abyss. Now that abyss was narrow and deep and desolate and dark.

*(see the quotation below for the identity of “one of those four”)*

**Enoch 10:11**

And to Michael he [God] spoke, “Proceed, Michael; explain this to Shemihazah [a leader of the fallen messengers] and the others [fallen messengers] with him, who have mated with the daughters of the humans, so that they were defiled by them in their uncleanness. And when their sons perish and they see the destruction of their beloved ones, bind them for seventy generations in the wooded-vales of the earth, until the great day of their judgment and consummation, until the judgment of the age of the ages is consummated.

*(see below for the conclusion of this discussion)*

Now, if the book of Enoch is an accurate book of prophecy, then these messengers will be bound in Tartaros for 70 generations. According to Jude 1:14, Enoch is the seventh generation from Adam. If the generations are counted in Luke 3:23+, the sum comes to 76 or 77 generations (depending on the manuscript), until the generation of Jesus. Therefore, if Enoch is the 7<sup>th</sup> generation, and the fallen messengers will be bound for 70 generations, then it may be concluded that they will be bound until the 77<sup>th</sup> generation. Jesus is the 77<sup>th</sup> or 76<sup>th</sup> generation. Now it says in Luke 11:51 (also Matthew 23:35)

“...in order that this generation might be charged with the blood of all the prophets shed since the foundation of the world, from the blood of Abel to the blood of Zechariah who died between the altar and the temple building. Yes, I tell you, this generation will be charged with their blood!”

Therefore, since the generation which Jesus spoke of is the same generation as him, then this makes his audience also the 77th generation. Jerusalem was destroyed in 70AD, which is when that generation paid for all that blood which was shed. So, the 77th generation would still be considered about 70AD or so, or very close to 79AD (a date which will be explained below). (Or, using other manuscripts, if 76<sup>th</sup> is the generation of Jesus, there is no reason that 79AD would not easily be in the 77<sup>th</sup> generation. Either way, this is not a problem.)

Now, there are a few possibly relevant verses to bring up beforehand:

*Psalms 104:4* – Who makes his messengers spirits, and his ministers a flaming fire.

*Enoch 18:1* – And they [heavenly-messengers] took me [Enoch] and led me away to a certain place, where those who were there were like a flaming fire; and whenever they wish, they take on the appearance of men.

Now it needs to be explained why 79AD is an important date. In 79AD Mount Vesuvius erupted in Italia. This is one of the biggest recorded volcanic eruptions to this day. Eyewitness records still survive of this event, of a man who experienced this himself. This was a secular individual, a pagan Roman (Plinius: Letters 6.16 & 6.20)<sup>1</sup>. Also, there are Roman histories which are not Christian affiliated which mention this event (Cassius Dio: Roman History 66.21:1~66.24:3). Both of them speak of strange spiritual things happening at that time. This is an account which I composed by combining both of those sources into a single narration (as present in the first volume of my Christian History). In fact, I did not intentionally discover this, nor have I ever encountered anyone else who has. I was compiling historical material for my Christian History book and came across this event. The following is the composite account from both sources solely in the words of the above sources:

#### **Christian History: Book 1, Ch 19**

Now in the 1<sup>st</sup> year of the reign of Emperor Titus, a remarkable and frightful occurrence took place; for a great fire from Mount Vesuvius in Campania suddenly flared up at the very end of summer. This mountain stands facing Neapolis near the sea, and it has inexhaustible fountains of fire, and often, it throws up smoke and ashes; and the tremors caused by it were a common occurrence in Campania and no cause for panic.

But at this particular time, many great men, far surpassing any human *stature*, appeared: indeed, on the mountain, but *also* around the country; also in the cities, wandering day and night over the earth and through the air. And after this, both terrible and sudden violent quakings occurred, growing much stronger, so that even the entire plain all around seethed, and the summits leaped up *into the air*. But there were indeed frequent sounds, indeed, *some* were subterranean, like thunderings, but some were also on the surface, like bellowings. And both the sea roared, and the heaven resounded it. Then suddenly, an excessive crash was heard, as if the mountains were falling against one another. And first, enormous stones leaped up *into the air*, so that they rose even as high as the very summits. After this came lots of fire and endless smoke, so that, indeed, the entire air was overshadowed, but the sun was entirely covered up, as if it had been eclipsed. Therefore, both day was turned into night, and light into a darkness which was darker and thicker than any night.

And indeed, some thought that the giants were rising up again (for at this time, many of their apparitions shown through the smoke, and above all, a sound like a trumpet was also heard); but others even believed that the entire world was being consumed into chaos and fire. And for this reason, they fled; indeed, some from the houses into the roads, but others from outside inside; both from the sea to the land, and from there to the sea. *For* in their excitement, they regarded any place where they were not as safer than where they were.

While this was happening, an unspeakable *amount* of ashes puffed out of the mountain. These dark and horrible clouds, rent by twisted *and* quivering fiery spirits, opened into long figures of flames, like lightning, but bigger. And the ashes covered both the land and the sea like a flood, and filled all the air. And indeed, they wrought many and various kinds of injury, even to humans and countries and fattened-animals; but it utterly-destroyed all of both the fish and the birds. For not only the smoke, but the trembling of the earth caused the sea to be sucked backwards. And with the shoreline receding, many sea-creatures were left on dry sand. And the ash was so thick, that the one who did not continuously shake it off, was crushed by the weight.

The darkness was not like a moonless or cloudy night, but more like the black of closed and unlit rooms. There was *the* wailing of women, *the* cries of infants, the clamor of men, the calling of relatives. They could only be recognized by their voices. Some, who were so afraid of death, prayed for death. Many raised their hands to whatever they considered a god, and even more believed that no god existed anywhere, and that this was the last night of the world.

And above all this, two entire cities were buried in ash like snow, both Herculaneum (which used to be called Herakleion) and Pompeii, the latter while the throng was seated in a theater. (And even until this day, nearly 2,000 years later, these cities have not been rebuilt.)

For the amount of all *the* dust was so great that, indeed, some even reached Africa and Syria and Egypt, but it also reached Roma, and both filled the air overhead and overshadowed the sun. And here there was no little anxiety, which lasted for several days, since the humans did not know *and* could not imagine what had happened. Instead, they believed that everything was being turned upside-down, and, indeed, that the sun was disappearing into the earth, but that the earth was going up into the heaven.

Therefore, indeed, these ashes did no great evil *to the Romans* at this time, though later, they brought down upon them a terrible pestilential sickness, the like of which had hardly been known before.

*I am not exactly certain how this lines up with John's prophecy. But I know for certain that this proves the divine inspiration of the prophecies given in Enoch. This happened 70 generations after Enoch down to the exact. And that is the 77<sup>th</sup> generation. So, I do not think that I have to linger any more on the inspiration of the book of Enoch, when it has proved prophecies such as this which could not have been fabricated. I should also mention, that there is no other event like this found at all within Roman history, where people state that they saw spirits coming out of a volcano, or anything supernatural to this magnitude at all. This is a very unique event testified by secular historians.*

<sup>1</sup> Be warned: Secular English translations try to censor the words in this section by incorrectly translating “spirit” to “breath” or some such word without spiritual significance. Cassius Dio’s account shows that actual spirits were meant.

**ANTE-NICEAN CHURCH FATHERS (WHICH ARE FROM 100~325AD)**

This is a full list of all the known authors with surviving works during this period. However, many of them have little to no works surviving. Therefore, it would be assumed that an author with only a few fragments or a single work would have less of a chance of mentioning Enoch even if he believed in it, not to mention the rest of the holy writings. This must be taken into account in order to ascertain a proper survey of the beliefs of the Christians about this book during this period. Authors which should be most-considered (due either to their closeness to the emissaries (apostles) or because they have a substantial amount of writings still extant) have been bolded.

<p><b>Barnabas (c. 70~132AD)</b>  <i>In his one letter, he refers to Enoch three times, twice without mentioning the name of the prophet, showing that his audience clearly was familiar enough with the book that he did not have to even mention its title when quoting from it.</i></p> <p><b>Barnabas 4:3</b>          The complete impediment has drawn-near, about which it has been written, as Enoch says:          For to this <i>purpose</i> the Master has cut-short the seasons and the days, in order that the <i>one</i> who has been loved of him might be-quick and might come to the inheritance.</p> <p><b>Barnabas 16:3-5</b>          Yet he says again:          “Behold, the <i>ones</i> who took-down this inner-sanctum, they themselves will build it.”          It is coming-to-pass <i>now</i>. For due to the <i>fact</i> that they [the Israelites] were waging-war [in 70AD], it was taken-down by their enemies [Romans]. And now, they themselves as the assistants of the enemies, will rebuild it. <b>5</b> Again, it was manifested how the city and the inner-sanctum and the people of Israel were going to be being delivered <i>up</i>. For the writing says:          “And it will be during the days <i>which are</i> last,              and <i>the</i> Lord will deliver <i>up</i> the sheeps of the pasture,              and the <i>sheepfold</i> and their tower into destruction.”</p> <p><b>Barnabas 16:6</b>          But may we seek to <i>find out</i> if there is an inner-sanctum of a god. There is—where he himself says, that he is making and fully-fitting <i>it</i>. For it has been written:          “And it will be, <i>while</i> the week <i>is</i> being completely-finished,              an inner-sanctum of a god will be gloriously built on the name of <i>the</i> Lord.”</p>	<p><i>Barnabas also preserves quotations from books which we no longer have, plus, in addition to many other New and Old Testament passages, also quotes from 2 Ezekiel (which was unknown until the discovery of the Dead Sea Scrolls), as well as 2 Baruch and Wisdom of Solomon.</i></p> <p><b>Barnabas 4:3 = non-extant passage from Enoch</b>  <i>Strangely, this passage, which would have been quoted from the Greek book of Enoch, does not seem to be present in the current extant fragments of the Ethiopic Enoch (though, after the Dead Sea Scrolls were found, there was evidence that entire sections have went missing from the Ethiopic version.)</i></p> <p><b>Barnabas 16:3-5 = Enoch 89 (also 91?)</b>  <i>This seems to be referring to the entire Sheep and Tower vision which seems to still be fully preserved in the Ethiopic translation, where a tower (a symbol in the vision for the temple/inner-sanctum which is exactly what Barnabas is referring to) is mentioned for the first time in <b>Enoch 87:1</b>, then the tower of the sheep in <b>89:50,54,56</b> (“And I saw that he abandoned that house of theirs and their tower, and he threw them all into the hands of the lions so that they might tear them in pieces and devour them—into the hands of all the beasts”), <b>66-67</b> (“And they burnt down that tower and demolished that house. And I grieved exceedingly over that tower, and because that house of the sheeps had been demolished.”), <b>73</b> (“And they began again to build as before; and they raised up that tower and it was called the high tower. And they began again to place a table before the tower, but all the bread on it was polluted and impure.”).</i></p> <p><i>And a tower is also referenced in <b>Enoch 91:7-9</b>:</i></p> <p>A great punishment will come from the heavens upon all these,              and the holy Lord will come forth in wrath and punishment,              in order to execute judgment upon the earth.</p> <p><b>8</b> In those days, violence will be uprooted from its foundations,              as well as the foundations of iniquity, together with deceit,              and they will be destroyed from under the heavens.</p> <p><b>9</b> And everything will be given over—the idols of the nations,              and a tower—to be burned with fire.</p> <p><b>Barnabas 16:6 = Enoch 93:13</b>  <i>And at its [i.e. ‘eighth week’] conclusion, they will acquire possessions in righteousness, and an inner-sanctum of the kingdom of the Great-One will be built in the greatness of his glory for all the generations of eternity.</i></p>
<p><b>Clemens of Roma (c. 95AD) [ordained by Peter and Paul]</b></p>	<p><i>Does not refer to Enoch at all in his one long letter, which is comprised of quotations from primarily the Old Testament, including Wisdom of Solomon and Judith and some unknown writings which are now lost.</i></p>
<p><b>Ignatios (107AD) [disciple of John]</b></p>	<p><i>Does not refer to Enoch. However, despite a collection of 7 letters, he has very few quotations at all, which include a saying of Jesus which is possibly of uncertain origin.</i></p>
<p>Aristeides (125AD)          Quadratus of Athens (126AD)</p>	<p><i>Neither refers to any holy writings in their writings at all.</i></p>
<p>Mathetes (130AD)</p>	<p><i>Does not refer to Enoch, however he only has one New Testament quotation in his single letter.</i></p>
<p>Hermas (Shepherd of Hermas) (c 140AD)</p>	<p><i>Does not refer to this book at all. Even though this book is very lengthy, it only has a single quotation (and no direct allusions to any other books), which is actually from the so-called apocryphal book “Eldad and Medad.” However, there seems to possibly be some similar ideas to Enoch throughout.</i></p>
<p>Aristo of Pella (140AD)</p>	<p><i>Does not refer to Enoch. However only a few fragments of his writings remain, and there is only a single quotation from any holy writing.</i></p>

<p><b>Polykarpos (Polycarp) (150AD) [disciple of John]</b></p>	<p><i>Does not refer to Enoch. However he only has one short letter and a martyrdom account, in which he quotes several times from the New Testament and twice from the Old Testament (of which is Psalms and Tobi).</i></p>
<p>Papias (c. 70~155) [disciple of John]</p>	<p><i>Does not refer to Enoch. Only very few fragments of his works remain. However, he does have Jesus quoting from 2 Baruch, a so-called apocryphal work. However, Papias refers to some account about the Adversary's (Satan's) original fall from the heavens (something which is not mentioned in any holy writing or even Enoch, unless of course he is considering the fall of the sons of God in Genesis and Enoch to be the Adversary's original fall).</i></p>
<p><b>Justinus (Justin) Martyr (c. 110~165)</b></p> <p><b>Justinus: Second Apology</b></p> <p>God, when He had made the whole world, and subjected things earthly to man, and arranged the heavenly elements for the increase of fruits and rotation of the seasons, and appointed this divine law--for these things also He evidently made for man--committed the care of men and of all things under heaven to (heavenly) messengers whom He appointed over them. But the messengers transgressed this appointment, and were captivated by love of women, and begat children who are those that are called demons; and besides, they afterwards subdued the human race to themselves, partly by magical writings, and partly by fears and the punishments they occasioned, and partly by teaching them to offer sacrifices, and incense, and libations, of which things they stood in need after they were enslaved by lustful passions; and among men they sowed murders, wars, adulteries, intemperate deeds, and all wickedness.</p>	<p><i>Justinus has a collection of several lengthy works. Almost all of his quotations are from the Old Testament, and he refers to Enoch once, which is a general summary of <b>Enoch 6~16</b>, especially <b>6:1-2, 7:1-8:4</b></i></p> <p><b>6.1</b> And it came to pass, when the sons of the humans had multiplied in those days, blooming and beautiful daughters were born to them. <b>2</b> And the watchers, sons of <i>the</i> heavens, saw them and desired them. And they spoke to one another, "Come, let us choose women for ourselves from the daughters of the humans, and let us beget children for ourselves."</p> <p><b>7.1</b> These and all the others with them took women for themselves from among all whom they chose. And they began to go in to them, and to defile themselves with them, and to teach them sorcery and spellbindings, and to make-clear to them the cutting of roots and plants. <b>2</b> Now <i>the women</i> became pregnant by them and bore to them great giants. But the giants begot Nephilim, and to the Nephilim were born Elioud. And they were growing in accordance with their greatness. <b>3</b> And they were devouring the labor of all the sons of the humans, and the humans were unable to sustain them. <b>4</b> But the giants conspired to slay the humans and to devour them. <b>5</b> And they began to sin against all the birds and beasts of the earth and reptiles which creep [upon the earth, and in the waters, and in] the heavens, and the fish of the sea; and <i>they began</i> to devour the flesh of one another. And they drank the blood. <b>6</b> Then the earth petitioned against the lawless-ones for everything which was done upon it.</p> <p><b>8.1</b> Azazel taught the humans to make swords of iron and breastplates of brass. And he showed them metals of the earth; and how they should work gold, to fashion it suitably; and concerning silver, to fashion it for bracelets and ornaments for the women. And he instructed them about antimony and about eyeshadow and about all manner of precious stones and about dyes. And the sons of the humans made these for themselves and for their daughters, and they transgressed. <b>2</b> And there was much impiety upon the earth, and they made their ways desolate.</p> <p><b>3</b> Shemihazah taught spellbinding and <i>the</i> cutting of roots.  Hermani taught sorceries, incantations, sophistries, and loosing of incantations.  Barak'el taught the auguries of the lightning flashes.  Kokab'el taught the auguries of the stars.  Zik'el taught the auguries of the meteors.  Ar'tekof taught the auguries of the earth.  Shamshi'el taught the auguries of the sun.  Sahari'el taught the auguries of the moon.</p> <p>And they all began to reveal mysteries to their women. <b>4</b> And as the humans were perishing, their cry went up toward the heavens.</p> <p><b>15:2-16:1</b> "It is you [i.e. the fallen messengers of the heavens] who should be asking on behalf of the humans, and not the humans on behalf of you. <b>3</b> Why have you left-behind the heavens, the highest <i>heavens</i>, the holy <i>place</i> of the age; and fallen-asleep with the women, and were stained with the daughters of the humans; and taken women for yourselves, acting like the sons of the earth; and <u>have</u> begotten for yourselves sons <i>which are</i> giants? <b>4</b> But <i>all of</i> you were holy-ones and living as spirits, perpetual. Yet you were stained in the blood of the women, and gave-birth in <i>the</i> blood of flesh. And you desired in <i>the</i> blood of humans, and you are producing flesh and blood, exactly as those do who die-off and perish. <b>5</b> It was for this reason that I gave them females, in order that they might cast seed into them, and, in this way, beget children by them, in order that descendants should never fail them upon the earth. <b>6</b> But you were existing <i>as</i> spirits, while living perpetual, and are immortal for all the generations of the age; <b>7</b> and this is why, I did not make females among you. In the heavens is the habitation for the spirits of the heavens.</p> <p><b>8</b> "And now the giants who were begotten by the spirits and flesh—they will</p>

	<p>call them wicked spirits upon the earth, for their habitation will be on the earth. <b>9</b> The spirits which will come forth from the body of their flesh are wicked spirits; for they have come into being from humans, and the origins of their creation and the origins of their foundation are from the holy watchers. They will be wicked spirits on the earth, and wicked spirits they will be called. <b>10</b> As for spirits of <i>the</i> heavens, in the heavens is their habitation; but spirits begotten on the earth, on the earth is their habitation. <b>11</b> And the vicious spirits of the giants, the Nephilim, act-unrighteously, cause desolation, and attack, and wrestle and dash to the ground, and cause injuries. And they eat nothing, instead <i>they</i> abstain from food, and thirst, and stumble and fall. <b>12</b> And these <i>spirits will</i> rise-up against the sons of the humans and of the women, from whom they have come forth.</p> <p>16.1 “From <i>the</i> day of the time of <i>the</i> slaughter and perdition and death of the giants, the spirits which emerge from the soul of their flesh will continue to cause desolation, uncondemned. This is how they will cause desolation until the day of the consummation of the great judgment, when the great age will be consummated. It will be consummated all at once.</p>
Tatianus (c. 110~172)	<i>Does not refer to Enoch. However, he has only one writing (which is long) but has very few quotations from holy writings.</i>
Melito (160~177)	<i>Does not refer to Enoch. However, only fragments of a few of his works survive. However, in them, he quotes from Wisdom of Solomon and Martyrdom of Isaiah, showing that he is not limited to the modern day canon.</i>
Theophilus (168)	<i>Does not refer to Enoch. He only has one writing.</i>
Hegesippus (170)	<i>Does not refer to Enoch. Only fragments of his one writing survive, which is a church history and does not have many quotations at all.</i>
Dionysios of Korinthos (170)	<i>Does not refer to Enoch. Only a few fragments of his letters remain, which only have a few quotations.</i>
<p>Athenagoras (177)</p> <p><b>Athenagoras: A Plea for the Christians</b></p> <p>Just as with men, who have freedom of choice as to both virtue and vice (for you would not either honor the good or punish the bad, unless vice and virtue were in their own power; and some are diligent in the matters entrusted to them by you, and others faithless), so is it among the (heavenly) messengers. Some, free agents, you will observe, such as they were created by God, continued in those things for which God had made and over which He had ordained them; but some outraged both the constitution of their nature and the government entrusted to them: namely, this ruler of matter and its various forms, and others of those who were placed about this first firmament (you know that we say nothing without witnesses, but state the things which have been declared by the prophets); these fell into impure love of virgins, and were subjugated by the flesh, and he became negligent and wicked in the management of the things entrusted to him. Of these lovers of virgins, therefore, were begotten those who are called giants...</p> <p>Therefore, these messengers, who have fallen from heaven, and <i>who</i> haunt the air and the earth, and <i>who</i> are no longer able to rise to heavenly things, along with the souls of the giants, which are the demons who wander about the world, perform similar actions. The one, that is, the demons, <i>perform actions</i> to the natures they have received. The other, that is, the messengers, <i>performs actions</i> to the appetites they have indulged.</p>	<p><i>Only has two writings, which despite their length, has relatively little references to holy writings. One however is Enoch.</i></p> <p><i>This is a summary of the fall of the heavenly messengers as told in <b>Enoch 6-14</b> (see above).</i></p>
Claudius Apollonaris (160~180)	<i>Does not refer to Enoch. However, only a few fragments of his writings exist, consisting of only a few quotations.</i>
<p><b>Eirenaios (Irenaeus) (182~188)</b></p> <p><i>Many lengthy writings in circulation, with many quotations (including 1 Baruch, Daniel Additions, Shepherd of Hermas and several unknown writings) He references Enoch at least four times in his extant writings.</i></p> <p><b>Eirenaios: Proof of Apostolic Preaching</b></p> <p>And for a very long while wickedness extended and spread, and reached and laid hold upon the whole race of the humans, until a very small seed of righteousness remained among them: and illicit unions took place upon the earth, since (heavenly) messengers were united with the daughters of the race of the humans; and they bore to them sons who for their exceeding greatness were called giants. And the messengers brought as presents to their women teachings of wickedness, in that they brought them the virtues of roots and herbs, dyeing in colors and cosmetics, the discovery of rare substances, love-potions, aversions, amours, concupiscence, constraints of love, spells of bewitchment, and all sorcery and idolatry hateful to God; by the entry of which things into the world evil extended and spread, while righteousness was diminished and enfeebled.</p> <p><b>Eirenaios: Against Heresies</b></p>	<p><i>(Eirenaios is a disciple of Polykarpos who is a disciple of Johanan the emissary (John the apostle))</i></p> <p><i>These first three quotations are clearly alluding to the overall account of the fallen heavenly messengers in Enoch, which is primarily told in <b>Enoch 6-16</b>, especially <b>8:1-4</b> (Though their judgment is described in more detail later in the book. See above for some quotations.)</i></p>

<p>Enoch, too, pleasing God, without circumcision, discharged the office of God's legate to the (heavenly) messengers although he was a man, and was translated, and is preserved until now as a witness of the just judgment of God, because the messengers when they had transgressed fell to the earth for judgment, but the man who pleased [God] was translated for salvation.</p> <p><b>Eirenaios: Against Heresies</b> Therefore, fittingly shall his name possess the number six hundred and sixty-six, since he sums up in his own person all the commixture of wickedness which took place previous to the deluge, due to the apostasy of the (heavenly) messengers.</p> <p><b>Eirenaios: Against Heresies</b> Therefore, with good reason, and very fittingly, in reference to your rash attempt, has that holy elder and preacher of <i>the</i> truth burst forth in verse against you as follows: Marcus... furnishing signs... by... power... by which <i>the</i> Adversary, your true father, enables you still to accomplish, by means of Azazel, that fallen and yet mighty messenger—thereby making you <i>the</i> precursor of his own impious actions.</p>	<p><i>Azazel one of the leaders of the sons of God (or the watchers, or the heavenly-messengers) who descended from the heavens to commit sexual-immorality with the daughters of the humans, and was subsequently punished for doing this. He appears many times throughout the book, too many to reference here.</i></p> <p><i>Many lengthy writings in circulation.</i></p>
<p><b>Clemens (Clement) of Alexandria (193AD)</b></p> <p><b>Clemens: The Instructor Book 3</b> For the mind is carried away by pleasure; and the unsullied principle of reason, when not instructed by the Word, slides down into licentiousness, and gets a fall as the due reward of its transgression. An example of this are the (heavenly) messengers, who renounced the beauty of God for a beauty which fades, and so fell from heaven to earth.</p> <p><b>Clemens: Stromata: Book 3</b> But already even some (heavenly) messengers became incontinent and were seized by desire so that they fell from heaven.</p> <p><b>Clemens: Stromata: Book 5</b> To which also we shall add, that the (heavenly) messengers who had obtained the superior rank, having sunk into pleasures, told to the women the secrets which had come to their knowledge; while the rest of the messengers concealed them, or rather, kept them against the coming of the Lord.</p> <p><b>Clemens: Stromata: Book 7</b> For he knows that some of the (heavenly) messengers, through carelessness, were hurled to the earth, not having yet quite reached that state of oneness.</p> <p><b>Clemens: Stromata: Book 6</b> The first-born princes of the (heavenly) messengers who have the greatest power, are seven.</p> <p><b>Clemens: Commentary on Jude</b> “Wandering stars,”—that is, he means those who err and are apostates are of that kind of stars which fell from the seats of the (heavenly) messengers—“to whom,” for their apostasy, “the blackness of darkness is reserved for ever.</p> <p><b>Clemens: Commentary on Jude</b> “Enoch, the seventh from Adam, also prophesied of these.” In these words he verifies the prophecy.</p>	<p><i>These four passages are a summary of the fall of the heavenly messengers as told in <b>Enoch 6-14</b> (see above).</i></p> <p><b>Enoch 17(20):1-8</b> Uriel... Raphael... Reuel... Michael... Sariel... Gabriel... Remiel... <i>The names of the seven chief-messengers.</i></p> <p><i>As with Jude itself about, see <b>Enoch 19(18):12-21:10</b> (above), where there are literally stars imprisoned in darkness. Clemens knew that this scene in Enoch was what Jude was referring to.</i></p> <p><i>See the Letter of Jude above.</i></p>
<p>Polykrates of Ephesos (130~196)</p>	<p><i>Does not refer to Enoch. Only fragments remain. Only a single quotation altogether in them.</i></p>
<p>Rhodon (180) Theophilus of Caesarea (180) Pantaenus of Alexandria (182~212) Maximus of Jerusalem (185~196) Serapion of Antiocheia (190~211) Minucius Felix (210) Alexandros of Kappadokia (250)</p>	<p><i>Authors do not have any quotations at all in their writings.</i></p>
<p>Bardesan (~200) For we are sure that, if the (heavenly) messengers likewise had not been possessed of personal freedom, they would not have consorted with the daughters of men, and sinned, and fallen from their places.</p>	<p><i>Only a few writings remain. Even though this is mentioned in Enoch, this is likely a summary from Genesis 6, as all of this information may be obtained from there.</i></p>
<p>Theodotos (~200)</p>	<p><i>Only fragments remain. In them, he refers to Enoch at least twice. (He also uses the dubious Revelation of Peter and other so-called apocrypha books.)</i></p>

<p><b>Excerpts of Theodotos LIII</b> And already Enoch had said, that the (heavenly) messengers who transgressed taught men astronomy and divination and the rest of the arts.</p> <p><b>Excepts of Theodotos II</b> ...says Daniel, in agreement with Enoch, who said, “And I perceived every kind of matter.”</p> <p><b>Excerpts of Theodotos LV</b> The stars, spiritual bodies, that have communications with the (heavenly) messengers set over them, and are governed by them, are not the cause of the production of things, but are signs of what is taking place.</p>	<p><i>This passage is a summary of the fall of the heavenly messengers as told in <b>Enoch 6~14</b>, but is especially referring to <b>Enoch 8:1~4</b> (see above)</i></p> <p><b>Enoch 20(19):1</b> (?) <i>{also mentioned by Origenes below}</i> I, Enoch, alone saw the spectacles, the extremities of all <i>things</i>. And no one among humans has seen as I saw.</p> <p><i>Seems to be referring to the Astronomical portion of <b>Enoch 72~82</b>, which is not limited to this quotation from <b>Enoch 72:3</b></i> And the moon <i>also</i> rises and sets in those gates, as well as the leaders of the stars together with the ones which they lead.</p> <p><b>And Enoch 75:1</b> And the leaders of the chiefs of the thousands, who are over all the creation and over all the stars...</p>
<p><b>Tertullianus (200~230)</b> <i>Tertullianus, next to Origenes, has the most extant writings of any Ante-Nicean Christian. The first quotation here will be his general opinion on the book.</i></p> <p><b>Tertullianus: On the Apparel of Women</b> I am aware that the writing of Enoch is not received by some, because it is not admitted into the Judean (Jewish) canon either. I suppose they did not think that, having been published before the flood, that it could have safely survived that worldwide calamity, the abolisher of all things. If that is the reason <i>for rejecting it</i>, let them recall to their memory that Noah, the survivor of the flood, was the great-grandson of Enoch himself; and he, of course, had heard and remembered, from domestic renown and hereditary tradition, concerning his own great-grandfather’s grace in the sight of God, and concerning all his preachings; since Enoch had given Methuselah no other change than to hand on the knowledge of them to his posterity. Therefore, Noah, no doubt, might have succeeded in the trusteeship of preaching; or, had the case been otherwise, he would not have been silent alike concerning the disposition by God, his Preserver, and concerning the particular glory of his own house.</p> <p>If <i>Noah</i> had not had this <i>conservative power</i> by so short a route, there would still be this <i>consideration</i> to warrant our assertion of <i>the genuineness</i> of this writing: he could equally have renewed it, under the spirit’s inspiration, after it had been destroyed by the violence of the flood, as, after the destruction of Jerusalem by the Babylonian storming of it, every document of the Jewish literature is generally agreed to have been restored through Ezra.</p> <p>But since Enoch, in the same writing, has also preached about the Lord, nothing at all must be rejected by us which pertains to us. And we read that “every writing suitable for edification is divinely inspired.” By the Judeans it may now seem to have been rejected for that reason, just like all the other <i>portions</i> nearly which tell of the Anointed-One. Nor, of course, is this fact wonderful, that they did not receive some writings which spoke of him whom even in person, speaking in their presence, they were not to receive. To these considerations is added the fact that Enoch possesses a testimony in the emissary Jude.</p>	<p><b>Enoch 69:1[81:5]</b> “Make everything known to your [Enoch]’s son Methuselah, and show all your sons that no flesh is righteous in the sight of the Lord, for he has created them.”</p> <p><b>Enoch 69:7</b> [Enoch:] “And now my son Methuselah, I am telling you all these things and am writing <i>them</i> down. And I have revealed all of them to you and have given you the books about all these things. My son, keep the book written by the hand of your father so that you may deliver <i>it</i> to the generations of the age.”</p> <p><b>Enoch 92:1~2</b> The <i>letter</i> which <i>Enoch</i> wrote and gave to [his son] Methuselah [and to all his brothers:] Enoch was a scribe of distinction and the wisest of humans, and chosen of the sons of the humans, and a judge of the whole earth. To all my sons [and] to the future generations, to all who will dwell on the earth who will observe truth and peace.</p> <p><i>His appeal to an event from 2/4 Ezra, shows that he also considered that book to be canonical.</i></p> <p><i>Likely referring here to material from the Anointed-One prophecies, found in <b>Enoch 37~63</b>.</i></p>
<p><b>Tertullianus: On the Apparel of Women</b> For they, withal, who instituted them are assigned, under condemnation, to the penalty of death,—those (heavenly) messengers, to wit, who rushed from heaven on the daughters of men; so that this ignominy also attaches to woman. For when to an age much more ignorant (than ours) they had disclosed certain well-concealed material substances, and several not well-revealed scientific arts—if it is true that they had laid bare the operations of metallurgy, and had divulged the natural properties of herbs, and had promulgated the powers of enchantments, and had traced out every curious art, even to the interpretation of the stars—they conferred properly and as it were peculiarly upon women that instrumental mean of womanly ostentation, the radiances of jewels wherewith necklaces are variegated, and the circlets of gold wherewith the arms are compressed, and the medicaments of orchil with which wools are colored, and that black powder itself wherewith the eyelids and eyelashes are made prominent...</p> <p><b>Tertullianus: On the Apparel of Women</b> But, if the self-same (heavenly) messengers who disclosed both the material substances of this kind and their charms--of gold, I mean, and lustrous stones—</p>	<p><i>These first passages are a summary of the fall of the heavenly messengers and how the spirits of their offspring (the Nephilim) became demons which are to inflict humans, as told in <b>Enoch 6~14</b> (see above).</i></p>

and taught men how to work them, and by and by instructed them, among their other (instructions), in (the virtues of) eyelid-powder and the dyeings of fleeces, have been condemned by God, as Enoch tells us, how shall we please God while we joy in the things of those (messengers) who, on these accounts, have provoked the anger and the vengeance of God?

**Tertullianus: Apology**

We are instructed, moreover, by **our sacred books** how from certain (heavenly) messengers, who fell of their own free-will, there sprang a more wicked demon-brood, condemned of God along with the authors of their race, and that chief we have referred to. It will for the present be enough, however, that some account is given of their work. Their great business is the ruin of mankind. So, from the very first, spiritual wickedness sought our destruction. They inflict, accordingly, upon our bodies diseases and other grievous calamities, while by violent assaults they hurry the soul into sudden and extraordinary excesses.

**Tertullianus: Apology**

The same homage is paid, dutifully too, by those who consult astrologers, and soothsayers, and augurs, and magicians, about the life of the Caesars—arts which, as made known by the (heavenly) messengers who sinned, and forbidden by God.

**Tertullianus: Apology**

One proposition I lay down: that those (heavenly) messengers, the deserters from God, the lovers of women, were likewise the discoverers of this curious art, on that account also condemned by God.

**Tertullianus: Ad Nationes**

In what manner demons, the offspring of evil messengers who have been long engaged in their mission...

**Tertullianus: On the Flesh of Christ**

It is plain that the (heavenly) messengers bore a flesh which was not naturally their own; their nature being of a spiritual substance, although in some sense peculiar to themselves, corporeal; and yet they could be transfigured into human shape, and for the time be able to appear and have intercourse with men. Since, therefore, it has not been told us whence they obtained their flesh, it remains for us not to doubt in our minds that a property of messenger power is this, to assume to themselves bodily shape out of no material substance.

**Tertullianus: Against Marcion: Book 5**

What (heavenly) messengers? In other words, whose messengers? If he means the fallen messengers of the Creator, there is great propriety in his meaning. It is right that that face which was a snare to them should wear some mark of a humble guise and obscured beauty.

**Tertullianus: On the Veiling of Virgins**

For if (it is) on account of the (heavenly) messengers--those, to wit, whom we read of as having fallen from God and heaven on account of lust after females--who can presume that it was bodies already defiled, and relics of human lust, which such messengers yearned after, so as not rather to have been inflamed for virgins, whose bloom pleads an excuse for human lust likewise?

**Tertullianus: On the Veiling of Virgins**

But even if they were females already contaminated whom those (heavenly) messengers had desired, so much the more "on account of the messengers" would it have been the duty of virgins to be veiled, as it would have been the more possible for virgins to have been the cause of the messengers' sinning.

**Tertullianus: Apology**

...the woes which God threatens them [the demons] at the hands of the Anointed-One as Judge, and which they expect one day to overtake them.

**Tertullianus: On Idolatry**

Already earlier, Enoch had predicted that the demons and spirits, that is the apostate messengers, would employ all elements, everything belonging to the world, everything that the heaven, the sea, and the earth contain, for idolatrous purposes, so that they were hallowed, instead of God, against God. Therefore, everything is worshipped by human error except the Creator of everything himself. The images of these things are idols, the consecration of the images is

*This is told in depth in Enoch, though the allusion is vague and could also be a reference to something said by Jesus himself.*

*May be a general reference, but see **Enoch 20(19):1**  
And Uriel spoke to me, "Here in this place stand the messengers who mated with the women. And their spirits, assuming many forms, are ruining the humans and will lead them astray to sacrifice to the demons as to gods, until the day of the great judgment, in which they will be judged with finality."*

*Then after this, he quotes directly from **Enoch 99:6~7**:*

<p>idolatry. Every offense committed by idolatry must of necessary be imputed to every make of every idol. After all, the same Enoch threatened and forejudges at the same time both the worshippers and the makers of an idol: “And again I swear to you sinners, that unrighteousness has been prepared for the day of the destruction of blood. You, who serve stones and who make images of gold and silver and wood and stone and clay, and serve phantoms and demons and spirits in sanctuaries and all errors, not according to knowledge, you will not find any help from them.”</p> <p><b>Tertullianus: On Idolatry</b> These things, therefore, the Holy Spirit foreseeing from the beginning, fore-chanted, through the most ancient prophet Enoch, that even entrances would come into superstitious use.</p> <p><b>Tertullianus: On the Resurrection of the Flesh</b> But, that you may not suppose that it is merely those bodies which are consigned to tombs whose resurrection is foretold, you have it declared in writing: “And I will command the fishes of the sea, and they shall cast up the bones which they have devoured; and I will bring joint to joint, and bone to bone.”</p>	<p>And again I swear to you, sinners, that sin is prepared for a day of ceaseless bloodshed. And those who worship stones, and who carve images of silver and gold, both wood and stone and clay, and <i>who</i> worship phantoms and demons and abominations and wicked spirits, and every <i>one</i> of the errors, not according to knowledge— and they will find no help from them.</p> <p><i>Uncertain which verse he is exactly referring to, but he is referring to something about entrances to idol temples, which may be a simple alluding to the book as a whole.</i></p> <p><i>The reference is uncertain. He may be quoting from <b>Enoch 61:5</b> (or 2 Ezekiel is another possible candidate):</i> And these measures will reveal all the secrets of the depths of the earth, and those who were destroyed by the desert, and those who were devoured by beasts, and those who were devoured by the fish of the sea; so that they all may return and rely on the day of the Elect-One, for no one will be destroyed in the presence of the Lord of Spirits, and none can be destroyed.”</p>
<p>Five Unknown writings (~200~250)</p> <p><b>Five Books in Reply to Marcion</b></p> <p>Of old. Her Enoch, signal ornament, Limb from her body sprung, by counsel strove To recall peoples gone astray from God And following misdeed, (while raves on earth The horde of robber-renegades,) to flee The giants’ sacrilegious cruel race; Faithful in all himself. With groaning deep Did he please God, and by deserved toil Translated is reserved as a pledge, With honor high. Perfect in praise, and found Faultless, and just—God witnessing the fact—</p>	<p><i>Five anonymous writings. One is a hall of righteous men from the beginning of the world until the present day among the Christians. When referring to Enoch, one of these writings seems to allude to the fall of the heavenly messengers as told in <b>Enoch 6-14</b> (see above), but may simply be a romanticizing of Genesis 6.</i></p>
<p>Apollonios (211)</p>	<p><i>Does not refer to Enoch. Only fragments remain. There are only a few quotations altogether in them.</i></p>
<p>Commodianus (240)</p> <p><b>Commodianus: Instructions</b> When Almighty God, to beautify the nature of the world, willed that that earth should be visited by (heavenly) messengers, when they were sent down they despised His laws. Such was the beauty of women, that it turned them aside; so that, being contaminated, they could not return to heaven. Rebels from God, they uttered words against Him. Then the Highest uttered His judgment against them; and from their seed giants are said to have been born. By them arts were made known in the earth, and they taught the dyeing of wool, and everything which is done; and to them, when they died, men erected images. But the Almighty, because they were of an evil seed, did not approve that, when dead, they should be brought back from death. Whence wandering they now subvert many bodies, and it is such as these especially that ye this day worship and pray to as gods.</p>	<p><i>Only two poetry-type writings of his are extant. His scriptural references are limited primarily to historical scriptural events. Again, this is a summary of the fall of the heavenly messengers as told in <b>Enoch 6-14</b>.</i></p>
<p><b>Origenes (230-250)</b></p> <p><b>Origenes: First Principles</b> He will know, moreover, the nature of the apostate messengers, and the reason why they have power to flatter in some things those who do not despise them with the whole power of faith, and why they exist for the purpose of deceiving and leading men astray.</p> <p><b>Origenes: Against Celsus, Book 4</b> In my opinion, however, it is certain wicked demons, and, so to speak, of the</p>	<p><i>Due to how many works of his are extant (and their unimportance) not all of his works have appeared in English, so I have not perused all of them. These are what I have found, however.</i></p> <p><i>Again, the next two passages are of the fall of the heavenly messengers as told in <b>Enoch 6-14</b>, as well as a possible reference to <b>Enoch20(19):1</b>: And Uriel spoke to me, “Here in this place stand the messengers who mated with the women. And their spirits, assuming many forms, are ruining the humans and will lead them astray to sacrifice to the demons as to gods, until the day of the great judgment, in which they will be judged with finality.</i></p>

race of Titans or Giants, who have been guilty of impiety towards the true God, and towards the messengers in heaven, and who have fallen from it, and who haunt the denser parts of bodies, and frequent unclean places upon earth...

#### **Origenes: Commentary on John**

Let us look at the words of the Good-Message now before us. "Jordan" means "their going down." The name "Jared" is etymologically akin to it, if I may say so; it also yields the meaning "going down;" for Jared was born to Mahalalel, as it is written in the Book of Enoch (if any one cares to accept that book as holy) in the days when the sons of God came down to the daughters of the humans.

#### **Origenes: First Principles**

That all things were created by God, and that there is no creature which exists but has derived from Him its being, is established from many declarations of writing... For even in that little treatise called The Shepherd or Messenger of Repentance, composed by Hermas, we have the following: "First of all, believe that there is one God who created and arranged all things; who, when nothing formerly existed, caused all things to be; who Himself contains all things, but Himself is contained by none."

And in the book of Enoch also we have similar descriptions.

But up to the present time we have been able to find no statement in a holy writing in which the holy spirit could be said to be made or created, not even in the way in which we have shown above that the divine wisdom is spoken of by Solomon, or in which those expressions which we have discussed are to be understood of the life, or the word, or the other appellations of the Son of God. The spirit of God, therefore, which was borne upon the waters, as is written in the beginning of the creation of the world, is, I am of opinion, no other than the holy spirit, so far as I can understand; as indeed we have shown in our exposition of the passages themselves, not according to the historical, but according to the spiritual method of interpretation.

#### **Origenes: First Principles**

A similar method must be followed in treating of the (heavenly) messengers; nor are we to suppose that it is the result of accident that a particular office is assigned to a particular messenger: as to Raphael, e.g., the work of curing and healing; to Gabriel, the conduct of wars; to Michael, the duty of attending to the prayers and supplications of mortals.

#### **Origenes: First Principles**

Moreover, Enoch speaks the following in his book: "I walked until I came to the unformed-void;" which I think may also be understood in a similar way, namely, that the mind of the prophet, in its investigation and study of every visible thing, came right to the very beginning, where it beheld matter in an incomplete state without qualities. For it is written in the same book, Enoch himself being the speaker, "I perceived every kind of matter."

#### **Origenes: Against Celsus, Book 5**

For Apelles... does not believe the books of the Judeans (Jews) which relate miracles. He will much less admit what Celsus [a heretic] seems to have affirmed because he misunderstood what is written in the book of Enoch. Nobody, then, convicts us of telling lies and of contradicting ourselves as if we said both that only our Savior has come and that none the less many others have often come. However, because he was hopelessly muddled in his discussion about the (heavenly) messengers who have come to men, he uses the instances, which he failed to understand, which were suggested to him by what is written in the Book of Enoch. He seems neither to have read them nor to have been aware that the books entitled Enoch are not generally held to be divine by the assemblies, although perhaps he took from this source his statement that sixty or seventy messengers came down at once and became evil...

Then he [Celsus] muddles and confuses what he has somehow heard, and what is written in some book or other, whether believed by Christians to be divine or not, saying that sixty or seventy messengers came down at once and were punished by being cast under the earth in chains. And he quoted as from Enoch,

#### **Enoch 6:5-6**

Then they all swore together and bound one another with imprecations. Now they were, all of them, two hundred, who descended in the days of Jared onto the peak of Mount Hermon. And they called the mountain Hermon, because they swore and bound one another with imprecations upon it.

*It is not entirely certain which specific passage Origenes is referring to from Enoch, but there are vast elements of creation elaborated upon in Enoch. However, it should be noted that he quotes from Hermas, then Enoch, and then from Proverbs(?) without any noting that they are different in authority. (Though it should be noted that Origenes makes the following statement in his 'Commentary on Romans' about Hermas, if anyone should doubt this: "Hermas is that writer of that book called 'The Shepherd,' a writing which seems to me very useful and, in my opinion, divinely inspired.")*

*Possibly referring to Enoch 17(20):1-8, but maybe Tobit (Raphael), Daniel (Gabriel), Michael (Revelation 8:3-4). But Enoch 17(20):5 reads:*

Michael, one of the holy messengers, the *one* who has been appointed over the good-things of the people.

#### **And Enoch 40:9:**

The first, who is merciful and long-suffering, is Michael. And the second, who is set over every sickness and every wound of the sons of the humans, is Raphael. And the third, who is set over every power, is Gabriel.

*Though there is also a fourth mentioned there, Phanuel.*

#### **Enoch 21:1**

And I [Enoch] traveled to the unformed-void.

#### **Enoch 20(19):3 (?) [also see Theodotos above]**

I, Enoch, alone saw the spectacles, the extremities of all things. And no one among humans has seen as I saw.

*The first quotation, may possibly be Celsus' muddled reference to Enoch 6:5-6*

Then they [apostate heavenly messengers] all swore together and bound one another with imprecations. Now they were, all of them, two hundred, who descended in the days of Jared onto the peak of Mount Hermon.

*The reference to tears of heavenly messengers becoming hot springs – there is nothing of this sort found in Enoch. It is possible that it was found in some sort of other false book of Enoch, or he was muddling and confusing something else. Maybe it is a muddling of Enoch 13:9?*

And when I [Enoch] awoke, I went to them [fallen messengers]. And all of them were assembled together, and they were sitting and weeping at Abel-maim, which is between Lebanon and Senir, with their faces covered.

*But again, nothing of this sort is mentioned in Enoch. Considering that Origenes*

<p>though he does not name it, that their tears are the cause of hot springs, a notion neither mentioned nor heard of in the assemblies of God. For no one has been so stupid as to imagine that the tears of the messengers which came down from heaven were physical tears like those of men. If we may be frivolous about objections which Celsus seriously brings against us, we would remark that nobody would say that warm springs, most of which are fresh water, are tears of messengers, since tears naturally salt – unless perhaps Celsus’ messengers weep tears of fresh water!</p> <p><b>Origenes: Against Celsus</b>  Moreover (the goat), which in the book of Leviticus] is sent away (into the wilderness), and which in the Hebrew language is named Azazel, was none other than this [destroying messenger – the Slanderer (devil)]; and it was necessary to send it away into the desert, and to treat it as an expiatory sacrifice, because on it the lot fell.</p> <p><b>Origenes: Homilies on Numbers 28</b>  For he who made the multitude of the stars gives names to them all. Concerning these names very many secrets and mysteries are contained in the books which are called Enoch’s. But since these books do not appear to have authority among the Hebrews, for the present we will postpone citing examples from the things which are identified in them. Instead, let us pursue our investigation of realities from the things which we have in hand, concerning whose <i>authority</i> no doubts can arise.</p>	<p><i>quotes favorable of Enoch in his other writings, perhaps there was a false book of Enoch that some heretics forged that contained some nonsense like this and Origenes’ criticism is against that book and not the normal book of Enoch...</i></p> <p><i>Many translations of Leviticus 16:8-10 are incorrect – the word there is “Azazel” as in the NAB translation (any translation with “scapegoat” is completely incorrect), and is referring to the same fallen messenger Azazel in Enoch. Origenes would not have made the connection that Azazel was a leader of the fallen messengers unless he knew about Enoch. (And what is happening in Leviticus is not understandable without the book of Enoch.)</i></p> <p><b>Leviticus 16:6-10 &amp; 26</b>  [Yahweh God:] Aaron shall offer the bull, his purification offering, to make atonement for himself and for his household. Taking the two male goats and setting them before Yahweh at the entrance of the tent of meeting, He shall cast lots to determine which one is for Yahweh and which for Azazel. The goat that is determined by lot for Yahweh, Aaron shall present and offer up as a purification offering. But the goat determined by lot for Azazel he shall place before Yahweh alive, so that with it he may make atonement by sending it off to Azazel in the desert... The man who led away the goat for Azazel shall wash his garments and bathe his body in water; only then may he enter the camp.</p> <p><b>Enoch 10:4-8</b>  [Yahweh God:] Proceed, Raphael, and bind Azazel hand and foot, and cast him into the darkness. And make an opening in the desert which is in Doudael. Cast him there, and lay beneath him sharp and jagged stones. And cover him with darkness, and let him dwell there throughout the ages. And cover up his face, and do not let him see the light. And on the day of the great judgment, he will be led away to the conflagration of fire. And heal the earth which the watchers have desolated; and explain the healing of the earth, that the plague may be healed, and all the sons of the humans may not altogether perish on account of the mystery which the watchers have told and taught to their sons. And all the earth has been made desolate by the works of the teaching of Azazel; and over him ascribe all the sins.</p> <p><i>Seems to be referring to Enoch 81-82, such as:</i>  And these are the names of the leaders who separate the four fixed parts of the year: Milki’el, and Hel’ememelek, and Mele’eyel, and Narel. The names of those whom they lead <i>are</i>: Adnare’el, Iyasusa’el, and Elome’el. These three follow the leaders of the orders of <i>thousands</i>; and one of the <i>four primary leaders</i> follows the three leaders of the orders, who <i>in turn</i> follow those <i>main</i> leaders of the positions who divide the four parts of the year.</p>
<p><b>Hippolytos (170-236) [disciple of Eirenaios]</b></p>	<p><i>He has a decent amount of extant works, of which none mention the book of Enoch, though he does use other so-called apocryphal books and has at least one quotation from an unknown prophet.</i></p>
<p><b>Cyprianus (200-258)</b></p> <p><b>Cyprianus: On the Dress of Virgins</b>  For God neither made the sheep scarlet or purple, nor taught the juices of herbs and shell-fish to dye and color wool, nor arranged necklaces with stones set in gold, and with pearls distributed in a woven series or numerous cluster, wherewith you would hide the neck which He made; that what God formed in man may be covered, and that may be seen upon it which the Slanderer (devil) has invented in addition. Has God willed that wounds should be made in the ears, wherewith infancy, as yet innocent, and unconscious of worldly evil, may be put to pain, that subsequently from the scars and holes of the ears precious beads may hang, heavy, if not by their weight, still by the amount of their cost? All which things sinning and apostate (heavenly) messengers put forth by their arts, when, lowered to the contagious of earth, they forsook their heavenly vigor. They taught them also to paint the eyes with blackness drawn round them in a circle, and to stain the cheeks with a deceitful red, and to change the hair with false colors, and to drive out all truth, both of face and head, by the assault of their own corruption.</p>	<p><i>He has many writings and letters. He only once refers to Enoch, again, regarding the fall of the heavenly messengers as told in Enoch 6-14.</i></p>
<p>Gaius (Caius) of Roma (180-217)  Asterius Urbanus (232)</p>	<p><i>Only fragments remain. Very few quotations.</i></p>

Novatianus (250)	<i>Does not refer to Enoch.</i>	
Unknown Documents Between 150 and 250AD		<i>This treatise is quoting Enoch directly and not Jude. For the treatise, like Enoch, has "flesh" instead of Jude's "soul" and also has the "to destroy all the wicked/impious-ones" which the Jude quotation is missing.</i>
<b>A Treatise Against Novatianus</b> as it is written, "Behold, He is coming with many thousands of his messengers, to execute judgment upon all, and to destroy all the wicked, and to condemn all flesh, for all the deeds of the wicked which they have wickedly done, and for all the impious words which sinners have spoken about God."	<b>Jude 1:14~15</b> "Behold, <i>the</i> Lord came with tens of thousands of his holy-ones, to execute a judgment against all, [LINE NOT QUOTED BY JUDE] and to convict every soul in regard to all the works of their impiety which they impiously-committed, and in regard to all the hard <i>things</i> which impious sinners uttered against him."	<b>Enoch 1:9</b> Behold! He is coming with tens-of-thousands of his holy-ones, to execute a judgment against all, and to destroy all the impious-ones, and will convict all flesh in regard to all <i>the</i> works of their impiety which they impiously-committed, and in regard to all <i>the</i> proud and hard discourses which impious sinners uttered against him.
Gregorios (Gregory) Thaumaturgus (205~265)	<i>Only a few writings. Very few quotations.</i>	
Dionysios of Alexandria (200~265)	<i>Only fragments remain. Most have little or no quotations.</i>	
Julius Africanus (200~245)	<i>Only fragments remain of his works. However in them, Enoch is mentioned.</i>	
<b>Julius Africanus: Chronographia: Fragment 23</b> When humans became numerous upon the earth, (heavenly) messengers of the heaven had intercourse with the daughters of the humans... it was they who transmitted knowledge about magic and sorcery, as well as the numbers of the motion of astronomical phenomena, to their women, from whom they produced the giants as their children.	<i>Again, this passage is a summary of the fall of the heavenly messengers as told in Enoch 6~14 (see above).</i>	
<b>Julius Africanus: Chronographia: Fragment 21</b> [someone is quoting Julius Africanus] About... he states... an oracle (?) (of?) Enoch is reported in a book of the apocrypha.	<i>Uncertain vague reference.</i>	
Dionysios of Roma (259~269)	<i>Does not refer to Enoch. Only has one writing.</i>	
<b>Methodios (260~312)</b>	<i>Has lots of extant writings, but never refers to Enoch directly (or at all). He refers to several so-called apocryphal writings, even including the possibly dubious Revelation of Peter. However, this seems to be referring to Enoch 6~14 (see above), as the identical account in Genesis does not include sexual-immorality with the daughter of the humans.</i>	
<b>Methodios: Discourse on the Resurrection</b> Now the rest of them [messengers] remained in the positions for which God made and appointed them; but the Slanderer was insolent, and having conceived envy of us, behaved wickedly in the charge committed to him; as also did those who subsequently were enamored of fleshly charms, and committed-sexual-immorality with the daughters of the humans.		
Theognostus of Alexandria (265) Malchion (270) Pierios of Alexandria (275)	<i>Only fragments remain. Most have little or no quotations</i>	
<b>Anatolios of Alexandria (270)</b> But that the first month among the Hebrews is about the equinox, is clearly shown also by what is taught in the book of Enoch.	<i>Only a short writing and a few fragments remain. However, in this he refers once to the Book of Enoch. It is clearly referring to the astronomical portion of the book, as found within Enoch 72~82.</i>	
Archelaos (277)	<i>Only has one writing, which is lengthy. But it contains one possible brief reference to the fall of the heavenly messengers as told in Enoch 6~14.</i>	
<b>Archelaos: Acts of Archelaos</b> Hence also certain of the (heavenly) messengers, refusing to submit themselves to the commandment of God, resisted his will; and one of them indeed fell like a flash of lightning upon the earth, while others, harassed by the dragon, sought their felicity in intercourse with the daughters of the humans, and thus brought on themselves the merited award of the punishment of perpetual fire.		
Arnobius (297~303)	<i>Has one very long book, but contains almost no quotations.</i>	
Theonas of Alexandria (300) Alexandros of Lykopolis (301) Phileas (307) Pamphilus (309) Victorinus (c. 300)	<i>Only one work. Almost no quotations.</i>	
Petros of Alexandria (300~311)	<i>Only two works. No references to Enoch.</i>	
Alexandros of Alexandria (313~326)	<i>Only a few works. Almost no quotations.</i>	
<b>Lactantius (260~300)</b>	<i>Lots of lengthy works, though many do not contain quotations. Two references to Enoch. Both of which summarize the fall of the heavenly messengers as told in Enoch 6~14. (Lactantius quotes from many other so-called apocryphal books, including a few quotations of unknown origin.)</i>	
<b>Lactantius: Divine Institutes Book 2, Ch 15</b> When, therefore, the number of men had begun to increase, God in His forethought, lest the Slanderer (devil), to whom from the beginning He had		

given power over the earth, should by his subtlety either corrupt or destroy men, as he had done at first, sent (heavenly) messengers for the protection and improvement of the human race; and inasmuch as He had given these a free will, He enjoined them above all things not to defile themselves with contamination from the earth, and thus lose the dignity of their heavenly nature. He plainly prohibited them from doing that which He knew that they would do, that they might entertain no hope of pardon. Therefore, while they abode among men, that most deceitful ruler of the earth, by his very association, gradually enticed them to vices, and polluted them by intercourse with women. Then, not being admitted into heaven on account of the sins into which they had plunged themselves, they fell to the earth. Thus from messengers the Slanderer makes them to become his satellites and attendants. But they who were born from these, because they were neither messengers nor men, but bearing a kind of mixed nature, were not admitted into hell, as their fathers were not into heaven. Thus there came to be two kinds of demons; one of heaven, the other of the earth. The latter are the wicked spirits, the authors of all the evils which are done, and the same Slanderer is their prince.

**Lactantius: Epitome of the Divine Institutes**

But when God saw this, he sent his (heavenly) messengers to instruct the race of men, and to protect them from all evil. He gave these a command to abstain from earthly things, lest, being polluted by any taint, they should be deprived of the honor of messengers. But that wily accuser, while they tarried among men, allured these also to pleasures, so that they might defile themselves with women. Then, being condemned by the sentence of God, and cast forth on account of their sins, they lost both the name and substance of messengers. Thus, having become ministers of the Slanderer, that they might have a solace of their ruin, they betook themselves to the ruining of men, for whose protection they had come. These are the demons, of whom the poets often speak in their poems, whom Hesiod calls the guardians of men. For they so persuaded men by their enticements and deceits, that they believed that the same were gods.

*Those are all of the references from the Book of Enoch which I was able to find prior to the Council of Nicaea in 325. After that, I have not browsed the references in their entirety, but here are a few testimonies from some of the more "important" writers after that time, and is in no way complete.*

**Eusebius: Preparation for the Good-Message (5.4)**

Possibly what is said in the divine writing about the giants before the flood deals with such things; and it is about the ones who were birthed by them, about whom it is said: "When the messengers of the God saw the daughters of the humans, that they were beautiful, they took to themselves women out of all whom they chose: From them were birthed the giants, the named ones *from* out of an *earlier* age.' For someone might say, that these *demons* are those *giants*, and that their spirits were deified by the humans after these, and that their battles, as well as the disagreements among them and their wars, are mythized about the gods.

**Epiphanius: Panarion (1,3)** [who also uses Jubilees and several other so-called apocryphal texts]

The child of Adam was Seth, the son of Seth was Enosh, and his descendants were Cainan, Mahalaleel and Jared. And the tradition which I have learned says that wickedness first appeared in the world at this point. It had also appeared at the beginning through Adam's disobedience, and then through Cain's fratricide. But now, in the lifetime of Jared and afterward, came sorcery, witchcraft, licentiousness, adultery and injustice.

**Priscillian of Avila: Book on Faith and Apocryphal Writings (Tractate 3.56-57)**

The authority of non-canonical prophecy is proved by the letter of Judah... for Judah quotes Enoch as uttering prophecy.

**Jerome (heretic): On Illustrious Men (4)**

Jude...left a short letter which is reckoned among the seven general letters. And it is rejected by many, because in it he quotes from the apocryphal book of Enoch.

**Jerome (heretic): Homilies on Psalms**

We have read in a certain apocryphal book that when the sons of God were coming down to the daughters of the humans, they descended upon Mount Herman and there entered into an agreement to come to the daughters of the humans and make them their women. This book is quite explicit and is classified as apocryphal. The ancient exegetes have at various times referred to it, but we are citing it, not as authoritative, but merely to bring it to your attention. ... I have read about this apocryphal book in the work of a particular author who used it to confirm his own heresy.

*Now Mani the Maniac is the heretic who Jerome is referring to. Before Augustine made his so-called conversion to Christianity, he used to be a follower of Mani. Perhaps this is the root of Augustine's heavy rejection of the book. For after Augustine's ridiculous rebuttal of the book of Enoch, it went virtually unnoticed. For he, unlike the fathers before him, could not admit that spiritual beings could possibly have intercourse with men and produce abnormal offspring. We also need not mention that the translators of the Greek Septuagint (who translated 'sons of God' to 'messengers (angels) of God'), Josephus the Jew, Philo the Jew, the Emissary (Apostle) Peter, the Emissary (Apostle) Jude, and almost all the extant-fathers until Augustine, accepted such a view. Even Augustine's statement about the "obscure origin" of Enoch being "unknown to the fathers" shows that he was no more ignorant than the 21<sup>st</sup> century man in the making of such statements.*

**Augustine (heretic): City of God**

Therefore, let us omit the fables of those writings which are called apocryphal, because their obscure origin was unknown to the fathers from whom the authority of the true writings has been transmitted to us by a most certain and well-ascertained succession. For though there is some truth in these apocryphal writings, yet

they contain so many false statements, that they have no canonical authority. We cannot deny that Enoch, the seventh from Adam, left some divine writings, for this is asserted by the Emissary (Apostle) Jude in his canonical letter. But it is not without reason that these writings have no place in that canon of writing which was preserved in the temple of the Hebrew people by the diligence of successive priests; for their antiquity brought them under suspicion, and it was impossible to ascertain whether these were his genuine writings, and they were not brought forward as genuine by the persons who were found to have carefully preserved the canonical books by a successive transmission. So that the writings which are produced under his name, and which contain these fables about the giants, saying that their fathers were not men, are properly judged by prudent men to be not genuine; just as many writings are produced by heretics under the names both of other prophets, and more recently, under the names of the emissaries (apostles), all of which, after careful examination, have been set apart from canonical authority under the title of Apocrypha.

#### **Hilary of Poitiers**

There is told that there exists a book – although I do not know from whom – about messengers who, desiring daughters of humans, when they descended from heaven, came together on this very high mountain. But let us pass over this. Whatever is not contained in the book of the law, that we do not have to know, either.

#### **Zosimos, philosopher of Panopolis**

The holy writings, that is the books, say, my lady, that there is a race of demons who avail themselves of women. Hermes also mentioned this in his *Physika*, and nearly every treatise, both public and esoteric, made mention of this.' Thus the ancient and divine writings said this, that certain (heavenly) messengers lusted after women, and having descended taught them all the works of nature. Having stumbled because of these women, he says, they remained outside heaven, because they taught mankind everything wicked and nothing benefiting the soul. The same writings say that from them the giants were born.

#### **Euthalius: Edition Universal Letters**

Letter of Jude:

...*Out of Apocryphon of Enoch* 11:

Behold...against him.

#### **Photius: Amphilochia: Question 151 [183]**

But in the same letter, he [Judah] remembers a *different* such *thing* of the apocrypha of Enoch:

Behold...against him.

#### **George Synkellos (c. 800AD)**

He quotes several lengthy passages from the Book of Enoch. Before the first quotation he states:

After Adam, Seth ruled over the people of that time. In AM 1000, in Jared's 40th year, the 770th year of Seth himself, 200 Watchers of his line went astray and went down and took for themselves women from the daughters of men, and begot giants, men of renown, as writing states. But since some dispute these things, I have decided also to cite a series of a few passages concerning them as well, from the First Book of Enoch, from Moses himself, and from Peter, the chief of the emissaries (apostles).

After the first lengthy quotation George states:

Therefore, Enoch is a witness to these things.

And after the second quotation:

But before this, I shall cite the corresponding account about the Watchers from the Book of Enoch, since this account is more akin to our writings, even if it is apocryphal and questionable in places.