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Logical Propositions

1. "Juan Marcos Wimberling-Terrace is going to be releasing his latest book, titled Enoch Rising, in Minduranki, The Fallen Watchers, and The Key to Unlocking Early Christianity."
2. "A lot of material has been written on the topic."
3. "A lot of people published the basic text of the book of Enoch, 2 Enoch, and then what's referred to as Sefer Hechalot, the Book of Palaces, or 3 Enoch."
4. "A lot of material has not been written on the historical aspects and development of Enoch and the titles that were assigned to him."
5. "Enoch is reflected in the biblical text and in the literature that developed around him."
6. "Enoch's functions and the titles assigned to him continue to evolve."
7. "This area informs us about the concepts that the writers of the New Testament drew from."
8. "There is a stream of Jewish thought that continued to preserve these types of ideas in mystical circles."
9. "Sefer Hechalot is referred to as 3 Enoch."
10. "Sefer Hechalot is clearly a rabbinic text."
11. "It is likely that Sefer Hechalot was written sometime in the 5th century CE."
12. "Sefer Hechalot continues to follow the development of the idea of an exalted patriarch."
13. "In Sefer Hechalot, the exalted patriarch transforms into Metatron, an exalted principal angel."
14. "You see the seeds of the idea of an exalted patriarch even in 1st Enoch and 2nd Enoch."
15. "The impact of these ideas on the development of the New Testament can be seen."
16. "There are concepts attributed to Jesus in the New Testament that have parallels in Enochic literature."
17. "Jesus in the New Testament is referred to as a prophet, a revealer of mysteries, and a healer."
18. "These functions can be found in the Enochic literature."
19. "The literature of Enoch presents an alternative Jewish worldview."
20. "Movements like the Pharisees and the Covenanters in Qumran were dedicated to the centrality of Torah."
21. "Later Judaism maintains a commitment to the Torah as the center of a Jewish relationship with God."
22. "There were other Jewish groups with a different worldview."
23. "These groups did not necessarily see the Torah as the pinnacle of revelation."
24. "Enoch's movement had a different worldview and several parallels with aspects of the New Testament."
25. "There were multiple streams of thought in early Christianity."

26. "Each book of the New Testament needs to be read independently on its own terms and merits."
27. "The ideas expressed in one book may have reflected the perspectives of a particular group of early Jews who followed Jesus."
28. "The Apostle Paul makes reference to different groups in his letter to the Corinthians."
29. "There is nothing inconsistent with this reflection in the New Testament itself."
30. "The book of Acts mentions that there were Pharisees and priests who were followers of Jesus."
31. "Early Christianity was a multifaceted movement with different streams of thought and theology."
32. "Enoch provides an excellent basis of comparison for early Christianity."

Transcription

Hello, my name is Juan Marcos Wimberling-Terrace. I'm on the road driving, but I'm extremely excited because I'm going to be releasing my latest book, titled "Enoch Rising, in Minduranki, The Fallen Watchers, and The Key to Unlocking Early Christianity." I'll be releasing that in the next day or so, and this is a fascinating topic.

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I mean, there's a lot of material that's been written on it, a lot of people published on Amazon, the basic text of the Book of Enoch, 2 Enoch, and then what's referred to as Sefer Hechalot, the Book of Palaces, or 3 Enoch in academic circles. But a lot of material has not been written, or I should say there's a lack of material that's been written on the historical aspects and development of Enoch and the titles that were assigned to him.

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So what I wanted to do is I wanted to look at the person of Enoch, as reflected in the biblical text, and then look at the literature that developed around him, and how his functions and the titles that were assigned to him continue to evolve. The reason that that's important, at least for my study, is because it informs us about the concepts that the writers of the New Testament drew from. But it's also fascinating because there's a stream of Jewish thought that continue to preserve these types of ideas in mystical circles.

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Sefer Hechalot, for example, is what's referred to as 3 Enoch. But it's clearly a rabbinic text, and it's likely that it was written sometime in the 5th century CE of the Common Era, so it's a rather late text. But it continues to follow the development of this idea of an exalted patriarch, and in that case, in Sefer Hechalot, his transformation into Metatron, this exalted principal angel. But you see the seeds of that even in 1st Enoch, and of course into 2nd Enoch, and you can see, at least from my perspective, the impact that that had on the development of the New Testament.

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Or at the very least, you can understand the milieu that the writers of the New Testament had to draw from. So there are concepts that they attributed to Jesus, messianic roles and different titles, because Jesus in the New Testament is referred to as a prophet, he reveals mysteries, he's a healer; there are many different things that he is assigned and described. But a lot of these functions you can find parallels not simply in Qumran or other writings, but specifically in the Enochic literature.

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The literature of Enoch is fascinating because in many ways it presents an alternative Jewish worldview. We're accustomed, of course, to movements like the Pharisees, the Pharisees, and the Covenanters in Qumran and so forth that were very dedicated to the centrality of Torah, of the Law of Moses, as most people refer to it, as the central tenet of their faith. And of course it makes sense in terms of later Judaism because Evolution and Bidding Judaism maintains this commitment to the Torah as a center of a Jewish relationship with Hashem, with God.

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But there were apparently other Jewish groups, other Jewish movements, even, if you want to say, other Jewish Judaisms, that had a different worldview where there wasn't necessarily a conflict with the Torah, but the Torah was seen not as necessarily the pinnacle of, or the focus, I should say, of revelation. And so this is why Enoch in many ways is fascinating because there's a lot of seeming parallels between his movement that grew up around him and what we see in certain aspects of the New Testament.

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And one of the things I've mentioned in the past—I'm sorry about that—is that my thoughts on the development of the New Testament in early Christianity are such that I really believe that there were multiple streams of thought in early Christianity, and that when you read the books of the New Testament from an academic perspective, you should realize that there's not necessarily a continuity between one book and another. That is to say that each book has to be read independently on its own terms and on its own merits.

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The ideas that are expressed in one book may have reflected the perspectives of a particular group of early Jews who followed Jesus or supported his Messianic claims, while another book or another epistle may have supported the perspectives of another group. The Apostle Paul makes reference to that in his letter, I believe, to the Corinthians, where he talks about different groups. And there's nothing inconsistent with that that's reflected in the New

Testament itself. In the book of Acts, there's mention that there were Pharisees that were followers of Jesus. There were priests who had joined the movement.

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So to me, it's a multifaceted movement. And consequently, there are different streams of thought and even theology that are reflected in that. And I think Enoch provides an excellent basis of comparison and gives us an ability to illuminate a lot of these topics.

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So in any case, I'll continue to make these videos and update you on the status of the book, and also start to talk a little bit about the details of what I'm covering in the book and what I'd like to cover in future lectures.

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