
**The
Patriarch
Enoch**
*Did He
Go To
Heaven?*

This booklet is
—A House of Yahweh Publication—

**The Patriarch Enoch,
Did He Go To Heaven?**

Is Published By



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Books of The Holy Scriptures As Written in *The Book of Yahweh*

The following information is given to assist you with the true names of the Apostles and Prophets within The Holy Scriptures.

Book One (Old Testament)					
Genesis	<i>Genesis</i>	II Chronicles	<i>II Chronicles</i>	Daniyl	<i>Daniel</i>
Exodus	<i>Exodus</i>	Ezrayah	<i>Ezra</i>	Hosheyah	<i>Hosea</i>
Leviticus	<i>Leviticus</i>	Nehemyah	<i>Nehemiah</i>	Yahyl	<i>Joel</i>
Numbers	<i>Numbers</i>	Hadassah	<i>Megilla Esther</i>	Amosyah	<i>Amos</i>
Deuteronomy	<i>Deuteronomy</i>	Yahshub/lyyob	<i>Job</i>	Obadyah	<i>Obadiah</i>
Yahshua	<i>Joshua</i>	Psalms	<i>Psalms</i>	Yahnah	<i>Jonah</i>
Judges	<i>Judges</i>	Proverbs	<i>Proverbs</i>	Micahyah	<i>Micah</i>
Riyyah	<i>Ruth</i>	Ecclesiastes	<i>Ecclesiastes</i>	Nachumyah	<i>Nahum</i>
I Samuyl	<i>I Samuel</i>	Song of Songs	<i>Song of Solomon</i>	Habakkuk	<i>Habakkuk</i>
II Samuyl	<i>II Samuel</i>	Isayah	<i>Isaiah</i>	Zephanyah	<i>Zephaniah</i>
I Kings	<i>I Kings</i>	Yeremyah	<i>Jeremiah</i>	Chagyah	<i>Haggai</i>
II Kings	<i>II Kings</i>	Lamentations	<i>Lamentations</i>	Zecharyah	<i>Zechariah</i>
I Chronicles	<i>I Chronicles</i>	Yechezqayah	<i>Ezekiel</i>	Malakyah	<i>Malachi</i>
Book Two (New Testament)					
Mattithyah	<i>Matthew</i>	Ephesians	<i>Ephesians</i>	Hebrews	<i>Hebrews</i>
Yahchanan Mark	<i>Mark</i>	Philippians	<i>Philippians</i>	Yaaqob	<i>James</i>
Luke	<i>Luke</i>	Colossians	<i>Colossians</i>	I Kepha	<i>I Peter</i>
Yahchanan	<i>John</i>	I Thessalonians	<i>I Thessalonians</i>	II Kepha	<i>II Peter</i>
Acts	<i>Acts</i>	II Thessalonians	<i>II Thessalonians</i>	I Yahchanan	<i>I John</i>
Romans	<i>Romans</i>	I Timayah	<i>I Timothy</i>	II Yahchanan	<i>II John</i>
I Corinthians	<i>I Corinthians</i>	II Timayah	<i>II Timothy</i>	III Yahchanan	<i>III John</i>
II Corinthians	<i>II Corinthians</i>	Titus	<i>Titus</i>	Yahdah	<i>Jude</i>
Galatians	<i>Galatians</i>	Philemon	<i>Philemon</i>	Revelation	<i>Revelation</i>

The Patriarch Enoch, *Did He Go To Heaven?*

The Savior sent by Yahweh, Yahshua Messiah, clearly shows in many Scriptures that the only way to eternal life is by living by Yahweh's every Word. Yes, according to Yahweh's words written throughout the Holy Scriptures, eternal life comes only by learning what the will of Yahweh is, and then doing the will of Yahweh.

Yahshua Messiah learned Yahweh's righteousness, and then He learned to love living by Yahweh's righteousness, which is the every Word that proceeds from Yahweh's mouth. In the following Scripture Yahshua said:

●**Mattithyah 4:4—**

But He answered, and said; It is written: (in Deuteronomy 8:3)
Man does not live by bread alone, but by every word that proceeds out of the mouth of Yahweh.

By analyzing this Scripture, we can see that Yahshua is saying: Man does not, cannot in any way, obtain eternal life by eating food. Mankind's days are but a few, as the Patriarch Iyyob was inspired to say in Iyyob Chapter 14. He also says:

●**Iyyob 14:2—**

He comes forth like a flower, then fades away, he flees like a shadow, and continues not.

Please notice here, this knocks out the theory that mankind continues in another form after the fleshly body dies, that mankind has a soul that lives on after his death, which is then taken to heaven. Those who are hanging on to this false hope of living in heaven forever had better stop listening to deceived preachers, and start reading the Holy Scriptures for what they say.

Yahweh's true promises are written in these same Scriptures. They are most certainly not in the mouths of these deceived preachers. Yahweh has this to say about a man's soul, being clearly written in *The Book Of Yahweh, The Holy Scriptures*:

●**Yechetzqyah 18:4—**

Behold, all souls are Mine. Just as the soul of the father, so also the soul of the son is Mine; the soul that sins it will die.

The Prophet Yechetzqyah was inspired to write these words

of truth, saying in **Yechetzqyah 18:4**: ...the soul that sins it will die. In other words, the soul that sins will not live forever.

The Scriptural Definition of sin is also written in *The Book Of Yahweh, The Holy Scriptures*. The Apostle Yahchanan was inspired to write this definition for our instruction, saying in:

● **I Yahchanan 3:4—**

Whoever commits sin, transgresses also the Law; for sin is the transgression of the Law.

This Scriptural definition cannot be any plainer than the way it is written. The Law of Yahweh is found in the first five books in every Bible. These first five books are known in Hebrew as the Torah, meaning Law or Instruction. It was from Yahweh's Law that Yahshua Messiah spoke His words in **Mattithyah 4:4**. In the following Scripture we find the source from which Yahshua spoke:

● **Deuteronomy 8:3—**

So He humbled you, and allowed you to hunger, and fed you with manna, which you did not know of nor did your fathers know of it; so He might make you to know that man does not live by bread only, but by every word that proceeds out of the mouth of Yahweh, does man live.

Please notice what this is actually saying: Mankind simply does not receive eternal life by eating food. You cannot live forever on food or vitamins, despite what some health food salesman may imply. The only way one will be able to obtain eternal life is by living by the every Word of Yahweh.

Mankind just does not have an immortal soul, as the lying preachers would like for you to believe. There is just no such thing written in the Holy Scriptures. This false doctrine originated in ancient Babylon. The only reasons this doctrine has perpetuated since then, is to tickle the ears of sinners.

Another reason this doctrine of the immortal soul is being perpetuated by lying preachers, is because these preachers want these sinners money. They would certainly not get their money if these preachers tell them the truth that is written in these Scriptures, that they would die in their sins.

With this, let us research the life of the Patriarch Enoch. The deceived preachers in this world say that this man was taken to heaven without having to see death. These preachers proclaim this false doctrine because of the way the King James Version has been translated. In the following pages of this article, Yahweh will reveal His truth about this man;

that he is not in heaven at this time. May Yahweh bless your understanding of this subject, through Yahshua Messiah.

The Patriarch Enoch, A Man Converted To The Way Of Yahweh

Hebrews Chapter Eleven is known as the Faith chapter. Within its verses, one reads the names of Abel, Enoch, Noah, Abraham, Sarah, Isaac, Yaaqob, Yahseph, Mosheh, Rachab, Barak, Samson, Yephthah, David, Samuyl, and the prophets. As we read these verses in this chapter, we find that all of these died in the Faith, yet none of them have received their promised inheritance. We find these Scriptural truths written in:

●**Hebrews 11:13-16**—

13 All these died in the faith, not having received the promises, but having seen them afar off, and were convinced of them, and embraced them, and confessed that they were strangers and pilgrims on the earth;

14 For those who say such things declare plainly that they seek a country.

15 And truly, if they had been thinking of the country which they had left, they would have had opportunity to return.

16 But now they long for a better kingdom, that is, a heavenly; therefore, Yahweh is not ashamed to be called their Father, for He has prepared a city for them.

Reading these Scriptures for what they actually say, we learn that all of these saints, beginning with righteous Abel are waiting for the promises. They have not received them yet. In the following Scripture, the fact that they have not received the promises is clearly written for our understanding.

●**Hebrews 11:39-40**—

39 And all these, having obtained a righteous report through the faith, have not received the promise;

40 Yahweh having provided some better thing for us, that they, without us, would not be made perfect.

These saints, written about in Hebrews Chapter Eleven, are witnesses to the success of Yahweh's Plan from the beginning, up to the time that Hebrews Chapter Eleven was written. These Scriptures were written as encouragement. Yes, if they have a place in Yahweh's Kingdom secured for them, then we can attain this also! These witnesses were flesh and blood people, just like we are. They were called into the Work of Yahweh in their

lifetimes, and they overcame. They were obedient to the Law of Yahweh. Yahweh has prepared the Holy City for them and us.

We learn that we must endure to the end in order to receive Yahweh's promise. We also learn that Yahshua is the only one Who is now perfected, Who now sits at the right hand of Yahweh's throne, as written in:

● **Hebrews 12:1-2—**

1 Therefore, since we are also surrounded by such a great cloud of witnesses, let us lay aside every weight, and the sin which so easily entraps us; and let us run the race that is set before us, with endurance,

2 Looking to Yahshua, the first Who was led and perfected by the faith, Who, for the joy that was set before Him: endured the sacrifice, despising The Shame; Bosheth: Baal, Lord, and is set down at the right hand of the throne of Yahweh!

Remember, Hebrews 11:40 has clearly told us that all of these witnesses, beginning with righteous Abel, will not be made perfect without us. Therefore, we are made perfect at the time that we receive our spiritual bodies. The fact that the Holy Scriptures say that Abel, Enoch and all The Prophets, etc. are not made perfect yet, means that they are not yet in heaven.

Of the great cloud of witnesses to the success of Yahweh's Plan from the beginning, up to the time that the Book of Hebrews was written, the second witness we have testimony about is Enoch. However, this testimony, as it is written in the King James Version, has caused much confusion and misunderstanding through the centuries. Reading the following Scripture, we find:

● **Hebrews 11:5, KJV—**

By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God.

Due to the way this Scripture has been rendered in the *King James Version*, it has been grist for countless sermons by countless deceived preachers. These preachers proclaim that Enoch went straight to heaven, and did not have to die. From Clarke's Commentary, Abingdon Press, Nashville, TN, Volume 5, page 763, we find this assertion clearly written:

Verse 5. By Faith Enoch was translated] It is said, in Gen. v. 24, that Enoch walked with God, and he was not, for God took him. Here the apostle explains what God's taking him means, by saying that he was translated that he should not see death; from which we learn that he did not die, and that God took him to a state of blessedness without obliging him to pass through death.

However, this assertion is adamantly refuted by what is actually written in the King James Version. The Apostle Yahchanan plainly tells us in the following Scripture:

● **Yahchanan 3:13, KJV—**

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

In no uncertain terms, this Scripture plainly tells us that no one but Yahshua Messiah has ascended up to heaven. Therefore, the assertion that the Patriarch Enoch is in heaven, has been Scripturally proven to be a bald-faced lie.

The misunderstanding about this event in Enoch's Life originates from the fact that the translators of the bible, and the preachers who base their sermons on these translations, do not understand Yahweh's Plan from the beginning. Without this Scriptural understanding, the translators and preachers have erred concerning the righteous way of Yahweh. Reading the following Scripture again, let us focus upon the words rendered translated and translation.

● **Hebrews 11:5, KJV—**

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

The word rendered **translated**, is word #3346 in *Strong's Greek Dictionary*, Baker Book House, Grand Rapids, MI, and means:

3346. μετατίθημι **mētathēmi**, *met-at-ith'-ay-mee*; from 3326 and 5087; to *transfer*, i.e. (lit.) *transport*, (by impl.) *exchange*, (reflex.) *change sides*, or (fig.) *pervert*:—*carry over*, *change*, *remove*, *translate*, *turn*.

The word rendered **translation** is word #3331 in *Strong's Greek Dictionary*, which comes from word #3346, and means:

3331. μετάθεσις **mētathēsis**, *met-ath'-es-is*; from 3346; *transposition*, i.e. *transferral* (to heaven), *disestablishment* (of a law):—*change*, *removing*, *translation*.

As you can see from this definition in Strong's, one of the meanings of word #3331 is transposition. From *Webster's New World Dictionary*, Second College Edition, Prentice Hall Press, Simon & Schuster, NY, 1986, page 1512, we find that transposition means *to convert*:

trans.po.si.tion (trans´pə zish´ən) *n.* [ML. *transpositio* < L. *transpositus*, pp. of *transponere*: see TRANS- & POSE!]

trans.pose (trans pōz´) *vt.* **-posed´, -pos´ing** [ME. *transposen* < MFr. *transposer* (for L. *transponere*): see TRANS- & POSE!] 1. to transfer or shift; now, specif., to change the usual, normal, relative, or respective order or position of; interchange [inadvertently *transposed* the *e* and the *i* in "weird"] 2. to transfer (an algebraic term) from one side of an equation to the other, reversing the plus or minus value 3. to rewrite or play (a musical composition) in a different key 4. [Obs.] to transform; convert

The Scriptural meaning of the words rendered translated and translation is to change sides. These words mean: to convert. Yes, convert from your own way to Yahweh’s way. The Scriptural fact is, Enoch did convert. This is written for our understanding in the **Book of Genesis**. However, because of the rendering of the translators, this fact is not readily apparent. Let us now search the Scriptures to learn that Enoch converted to Yahweh’s way after he reached the age of sixty- five years. In the following Scripture, we find that Enoch walked with Yahweh after he was sixty-five years old:

● **Genesis 5:21-23, KJV—**

21 And Enoch lived sixty and five years and begot Methuselah.

22 And Enoch walked with God after he begot Methuselah three hundred years, and begot sons and daughters.

23 And all the days of Enoch were three hundred sixty and five years.

Yes, Enoch lived for three hundred sixty-five years, but he walked with Yahweh for only three hundred years. Therefore, Enoch most assuredly converted to Yahweh’s way after he became sixty-five years old.

Because this deceived world simply does not understand Yahweh’s Plan from the beginning, it also does not understand the following Scripture in:

● **Genesis 5:24, KJV—**

And Enoch walked with God: and he was not; for God took him.

From *The Pentateuch and Haftorah’s*, by J.H. Hertz, page 18, we find these Jewish comments about **Genesis 5:24**:

24. and he was not. These words may mean either that, as a reward for his piety, Enoch did not meet with the

ordinary fate of mortals, but, like Elijah, was taken to Heaven without the agony of death; or, that Enoch died prematurely. Rashi explains that although Enoch was pious, he was weak and liable to go astray. To avert such a calamity, he was removed from earth.

for God took him. This description of death is profoundly significant. We come from God, and to Him do we return. To die is to be taken by God, in whose Presence there is life eternal.

The Christian interpretation of Genesis 5:24 can be found in *Clarke's Commentary*, Volume 1, page 66, which shows:

4. The astonishing height of piety to which he had arrived; being cleansed from all filthiness of the flesh and of the spirit, and having perfected holiness in the fear of God, we find not only his soul but his body purified, so that, without being obliged to visit the empire of death, he was capable of immediate translation to the paradise of God. There are few cases of this kind on record; but probably there might be more, many more, were the followers of God more faithful to the grace they receive.

In order to understand what Genesis 5:24 SCRIPTURALLY says, let us read this verse from *The New International Version Interlinear Hebrew-English Old Testament*, by John R. Kohlenberger, III, Zondervan Publishing, Grand Rapids, MI, 1979, Volume 1, page 12. Hebrew text is read from the right to the left, opposite to the way English is read:

The word translated **then in this version, is the Hebrew letter **waw**, which is the sixth letter of the Hebrew alphabet. Reading *Gesenius' Hebrew-Chaldee Lexicon To The Old Testament*, Baker Book House, Grand Rapids, MI, page 233, we find this information about this particle:**

this particle is very widely extended in its use, since the Hebrews, in many cases in which sentences require to be connected, did not make any precise distinction of the manner of the connection; and thus in the simplicity of an ancient language they made use of this one copula, in cases in which, in more cultivated languages, adversative, causal, or final particles would be used. To its use is to be ascribed,

very often, a certain looseness of expression in Hebrew. [The sense of a passage, however, makes the manner of the connection of sentences very definite.]

Reading this excerpt on page 235 of *Gesenius' Hebrew Lexicon*, we find this particle can be translated *although*:

(2) It is prefixed to *adversative* sentences, and may be rendered *but*, Gen. 2:17; 17:20, 21; Hos. 1:7; *and yet*, Jud. 16:15, “why sayest thou that thou lovest me, וְלָמָּה אַהֲבָה לְךָ לֵבְךָ לֹא עִמָּי when yet thy heart is not with me.” Ru. 1:21; especially before personal pronouns, וְאֲנִי but I (ba ich doch), Gen. 15:2; 18:13, 27; וְאִתְּךָ Ps. 50:17; וְהִנֵּנִי Isa. 53:7 (compare my observations in Comment.); וְאִתְּךָ Gen. 26:27 [?]; וְאִתְּךָ ib. (comp. Arab. *وَأَوَّالِ حَالٍ*, especially before pronouns, as *وَأَنْتَ*), *although*, Job 15:5; Mal. 2:14; *otherwise*, Job 6:14; Ps. 51:18; 143:7.

The Hebrew word translated **he was not**, is the third person singular masculine form of word #369 in *Strong's Hebrew Dictionary*, and means:

369. אֵין **'ayin**, *ah'-yin*; as if from a prim. root mean to be *nothing* or *not exist*; a non-entity; gen. used as a neg. particle:—else, except, fail, [father-] less, be gone, in [-curable], neither, never, no (where), none, nor (any, thing), not, nothing, to nought, past, un [-searchable], well-nigh, without. Comp. 370.

Then He Was Not

This phrase rendered, **then he was not**, in the *Interlinear* by Kohlenberger, which is and **he was not** in the *King James Version*, should properly be translated: *Although he once was nothing*. Continuing our research, in the words of **Genesis 5:24**, we find: the word **because** in the *Interlinear* by Kohlenberger, is the Hebrew word **kee**, which is word #3588 in *Strong's Hebrew Dictionary*:

3588. כִּי **kiy**, *kee*; a prim. particle [the full form of the prepositional prefix] indicating causal relations of all kinds, antecedent or consequent; (by impl.) very widely used as a rel. conj. or adv. [as below]; often largely modified by other particles annexed:—and, + (forasmuch, inasmuch, where-) as, assured [-ly], + but, certainly, doubtless, + else, even, + except, for, how, (because, in, so, than) that, + nevertheless, now, rightly, seeing, since, surely, then, therefore, + (al-) though, + till, truly, + until, when, whether, while, whom, yea, yet.

From Gesenius' *Hebrew Lexicon*, page 392, we find this Hebrew word **kee** can relate to time, as in: *in that time*:

(3) used of time, i. q. o!te, pr. at that time, which, what time, when.

The English word translated **took**, is the Hebrew word **laqach**, word #3947 in *Strong's Hebrew Dictionary*. From *Gesenius' Hebrew Lexicon*, pages 441-442, we find these meanings:

3947

לקח fut. לקח, imp. לקח Ex. 29: 1, more frequently לקח with ה parag. לקח Gen. 15:9, inf. absol. לקח Deu. 31:26; Jer. 32:14, const. לקח with pref. לקח (to be distinguished from לקח 2 fem. pret.), with suff. לקח.

(1) TO TAKE i. q. λαμβάνω. (To this answer Arab. transp. لَحِقَ to stick together, to adhere, see Hithpael

[“ Maltese *laqach*, *jylquach*, Vassali, p. 430”], Gr. λάχω, λαχάνω.) Prop. to take with the hand, to lay hold of, Gen. 3:22; 18:7, 8; 21:14, 27; 22:6; Ps. 18:17, and so very often, with acc. of pers. and ה of member, Eze. 8:3, וְשֵׁי רֹאשׁוֹ בְּיָדַי וְלָקַחְתִּי “ and he took me by a lock of my head,” וּנְחַם בְּעַיִן עֶשְׂרִי (in Greek it would be τῆς κόμης, see Hist. of Bel, ver. 36). Then i. q. to take for oneself, with an acc. of thing and pers. Genesis 8:20, “ and (Noah) took of all beasts . . . and offered them for a burnt offering;” Gen. 2:15, “ and God took Adam, and placed him in the garden;” Gen. 12:5; 16:3; Deut. 4:20; 15:17; 2 Sa. 2:8. In these and similar instances לקח, like Hom. λαβών (see Viger. Herm. page 352), often appears to be pleonastic; but yet it serves to describe the matter more fully, and to place it, as it were, before one's eyes.

(2) to take, i. e. to receive, empfangen (i. q. λαμβάνειν, in Passow. lett. B), Num. 23:20, “ behold, I have received a blessing from God.” Specially— (a) to receive (aufnehmen) for care and protection, Ps. 49:16; 73:24.— (b) to receive with the ears, i. e. to perceive (vernehmen), Job 4:12, compare לקח.— (c) to receive (i. q. to admit), e. g. prayers, counsel, Ps. 6:10; Prov. 2:1; 4:10; 24:32.

Because Yahweh Took Him

This phrase, **because Yahweh took him**, should properly be translated: *At that time Yahweh received him to Himself*.

Reading the following Scripture as it correctly translated in *The Book Of Yahweh, The Holy Scriptures*, we find:

● **Genesis 5:24**—

And Enoch walked with Yahweh. Although he once was nothing in the eyes of Yahweh, at that time Yahweh received him to Himself.

Yes, at the time that Enoch began to walk with Yahweh, Yahweh received him; Yahweh accepted him; Yahweh took Enoch as one of His own. To walk with Yahweh means to obey Yahweh. It means to live according to Yahweh's every Word. From *The Pentateuch and Haftorahs*, by Hertz, on page 18, we find this information:

22. *walked with God.* To avoid the anthropomorphism, Onkelos renders, 'Enoch walked in the fear of God,' and the Jerusalem Targum, 'served in truth before the Lord.' Whereas the other men enumerated merely existed and preserved the race physically, Enoch led a life of intimate companionship with God in that morally deteriorating age. The Heb. idiom 'to walk with God' is employed to express a righteous course of life, as though the man who is thus described walked with and was accompanied by his Maker. A similar phrase is used concerning Noah (vi,9).

It was Enoch's conversion to Yahweh's way which enabled Enoch to walk with Yahweh. Furthermore, it was Enoch's conversion which was well pleasing to Yahweh. In order to understand this Scriptural truth, let us again search the Scriptures in:

● **Hebrews 11:5, KJV**—

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

Reading this Scripture from *The Emphatic Diaglott*, by the Watchtower Bible & Tract Society, page 751, let us search the meanings of these vital underlined words:

	⁵ Πίστει Ἐνὸς με-
	In faith Enoch was
τετέθη, τοῦ μὴ ἰδεῖν θάνατον· καὶ οὐχ	
translated, of the not to see death; and not	
εὑρίσκειτο, διότι μετέθηκεν αὐτὸν ὁ	
he was found, because translated him the	
Θεός· πρὸ γὰρ τῆς μεταθέσεως *[αὐτοῦ]	
God; before for the translation [of him]	
μεμαρτύρηται εὐηρεστηκέναι τῷ	
he had obtained testimony to have well pleased the	
Θεῷ. Ἐχωρὶς δὲ πίστεως ἀδύνατον εὐαρεστή-	
God: without but faith impossible to have	
σαί·	
pleased;	

The word translated **see** in this Scripture, in this phrase: **see death**, is word #1492 in *Strong's Greek Dictionary*, and means

to understand:

1492. εἶδω εἶδῶ, *i'-do*; a prim. verb; used only in certain past tenses, the others being borrowed from the equiv. 3700 and 3703; prop. to *see* (lit. or fig.); by impl. (in the perf. only) to *know*:—be aware, behold, × *can* (— *not* tell), *consider*, (have) *know* (-ledge), *look* (on), *perceive*, *see*, *be sure*, *tell*, *understand*, *wist*, *wot*. *Comp.* 3700.

At word #1492, we are told to compare word #3700. Here we find that word #1492 refers to casual vision:

3700. ὀπτάνομαι ὀπτάνομαι, *op'-tan'-om-ahēe*; a (mid.) prol. form of the prim. (mid.)

ὄπτομαι ὀπτόμαι, *op'-tom-ahēe*, which is used for it in certain tenses; and both as alt. of 3703; to *gaze* (i.e. with wide-open eyes, as at something remarkable; and thus differing from 991, which denotes simply *voluntary* observation; and from 1492, which expresses merely mechanical, passive or casual vision; while 2300, and still more emphatically its intens. 2334, signifies an earnest but more continued *inspection*; and 4048 a watching *from a distance*):—*appear*, *look*, *see*, *shew* self.

Therefore, Enoch did not see death because of his conversion. In other words, Enoch will be sentenced as worthy, so he will not be in the second death.

The word translated **found**, as in, **He was not found**, is word #2147 in *Strong's Greek Dictionary*, which has these meanings:

2147. εὕρισκω ἡεῦρισκῶ, *hyoo'-ris'-ko*; a prol. form of a prim.

εὕρω ἡεῦρῶ, *hyoo'-ro*; which (together with another cognate form

εὕρω ἡεῦρῶ, *hyoo-reh'-o*) is used for it in all the tenses except the pres. and imperf.; to *find* (lit. or fig.):—*find*, *get*, *obtain*, *perceive*, *see*.

From *Thayer's Greek-English Lexicon Of The New Testament*, by Joseph H. Thayer, page 261, we find this word translated **found** means: *Will not be able to hide from Yahweh's Decreed Doom:*

shall be found sc. for destruction, i.e. will be unable to hide themselves from the doom decreed them by God, 2 Pet. iii. 10 Tr WH, after the strange but improbable reading of codd. B and other authorities;

Therefore, when Enoch was not **found**, this means that *He will be able to escape destruction in the second death.*

Before we proceed, I must inform you that the original Hebrew writings were written in a continuous formation of letters, with no vowels or punctuation. What is commonly known as the New Testament was also originally written in Hebrew without vowels or punctuation. From *Vine's Expository Dictionary Of Old And New Testament Words*, Reference Library Edition, by Thomas H. Revell, on pages 151-152, we find this information about the New Testament Greek text:

The original characters in which the Old Testament was written were the old Hebrew excepting the Books of Daniel, Ezekiel, Esther, and Ezra which were partly written in Chaldaic and Aramaic. The writing was a continuous formation of letters without vowels, or periods, to indicate either the sounds of the words, or the sense of the passage.

The New Testament text was given in similar forms, but by the time it was written the facilities for writing and copying had greatly improved upon those in the days of the Old Testament writers. The New Testament was written originally without punctuation, or arrangement of the chapters or verses, and the earliest manuscripts reveal two kinds of writing called uncial and cursive.

With the understanding that it was the copyists who added punctuation marks, such as commas, to the Holy Scriptures, let us now read **Hebrews 11:5** again from *The Emphatic Diaglott*, page 751:

	⁵ Πίστει Ἐνώχ με-
	In faith Enoch was
τετέθη, τοῦ μὴ ἰδεῖν θάνατον· καὶ οὐχ	translated, of the not to see death; and not
εὗρίσκετο, διότι μετέθηκεν αὐτὸν ὁ	he was found, because translated him the
θεός· πρὸ γὰρ τῆς μεταθέσεως * [αὐτοῦ]	God; before , for the translation [of him]
μεμαρτύρηται εὐηρεστηκέναι τῷ	he had obtained testimony to have well pleased the
θεῷ.	God.

Notice the comma which is placed after the word before. When this comma is placed in this position in this sentence, the entire meaning of this Scripture is completely changed.

The word translated **for**, is word #1063 in *Strong's Greek Dictionary*, which shows this Greek word is used in sentences to assign a reason:

1063. γάρ **gar**, *gar*; a prim. particle; prop. assigning a reason (used in argument, explanation or intensification; often with other particles):—and, as, because (that), but, even, for, indeed, no doubt, seeing, then, therefore, verily, what, why, yet.

From *Thayer's Greek-English Lexicon*, page 109, we find this Greek word is used to adduce (to offer as a reason or proof) the cause, or give the reason for the preceding statement:

II. It adduces the Cause or gives the Reason of a preceding statement or opinion;

Therefore, the reason or proof that Enoch pleased Yahweh, is because he had converted to Yahweh before. This Scripture properly translated in *The Book Of Yahweh The Holy Scriptures* reads:

● **Hebrews 11:5—**

Through the Faith Enoch was converted, in order not to see death; for he was not doomed to destruction, because Yahweh had converted him beforehand. On account of his conversion, he had obtained testimony to have well pleased Yahweh.

May Yahweh be glorified through this understanding, which He has given to His House—The House of Yahweh. Praise Yahweh, through Yahshua Messiah.

Conversion—The Four Step Process To Be Received By Yahweh

The Patriarch Enoch converted to Yahweh's way. Yes, Enoch determined in his mind that he would strictly obey every Word that proceeded from the mouth of Yahweh. He would keep every Law, Statute, Judgment, and Ordinance inspired by Him. Reading these comments from *Clarke's Commentary*, Volume 1, page 66, we find this information about Enoch:

Verse 22. And Enoch walked with God— three hundred years] There are several things worthy of our most particular notice in this account:

1. The name of this patriarch; Enoch, from [Int chanack, which signifies to instruct, to initiate, to dedicate. From his subsequent conduct we are authorized to believe he was early instructed in the things of God, initiated into the worship of his Maker, and dedicated to his service. By these means, under the influence of the Divine Spirit, which will ever attend pious parental instructions, his mind got that sacred bias which led him to act a part so distinguished through the course of a long life.

2. His religious conduct. He walked with God; [lhty yithhallelch, he set himself to walk, he was fixedly purposed and determined to live to God. Those who are acquainted with the original will at once see that it has this force. A verb in the conjugation called hithpael signifies a reciprocal act, that which a man does upon himself: here we may consider Enoch receiving a pious education, and the Divine influence through it; in consequence of which he determines to be a worker with God, and therefore takes up the resolution to walk with his Maker, that he might not receive the grace of God in vain.

3. The circumstances in which he was placed. He was a patriarch; the king, the priest, and the prophet of a numerous family, to whom he was to administer justice, among

whom he was to perform all the rites and ceremonies of religion, and teach, both by precept and example, the way of truth and righteousness.

Those whom Yahweh has chosen to call out in these Last Days must also convert to Yahweh's way. We must be willing to live by Yahweh's every Word. We must submit to being obedient. We must be willing to call with the Name of Yahweh, through the Name of Yahshua Messiah, Who is the High Priest over The House of Yahweh. We must attain to the high calling for which we have been chosen: the opportunity to be members of the family of the Holy Priesthood in the Kingdom of Yahweh.

Repentance

The very first step we must take in order to convert, is to repent. We are told by Yahshua Messiah to repent in:

● **Luke 13:3,5—**

3 I tell you, No! But unless you repent, you will all likewise perish!

5 I tell you, No! But unless you repent, you will all likewise perish!

The word translated **repent** in these two Scriptures, is word #3340 in *Strong's Greek Dictionary*, and means: *to think differently; to reconsider; to feel remorse*. The meaning of repentance is that you sorry for ever breaking any of Yahweh Laws. It is also a Scriptural fact that one may instantly repent, but conversion is a lifelong process and profession.

Confession

The second step we must take in order to convert, is to confess:

● **Romans 14:11—**

For it is written (in Isayah 45:23): As surely as I live, says Yahweh, every knee will bow to Me, and every tongue will confess to Yahweh.

The word translated **confess** in **Romans 14:11**, is word #1843 in *Strong's Greek Dictionary*, and means:

1843. ἔξομολογέω ἔξομολογέω, *ex-om-ol-og-eh'-o*; from 1537 and 3670; to acknowledge or (by impl. of assent) agree fully:—confess, profess, promise.

ἐξόν ἔχον. See 1832.

Word #1843 comes from word #1537 and word #3670, which have these meanings:

1537. ἐκ ἔκ, *ek*; or

ἐξ ἔξ, *ex*; a prim. prep. denoting origin (the point whence motion or action proceeds), from, out (of place, time or cause; lit. or fig.; direct or remote):—after, among, × are, at, betwixt (-yond), by (the means of), exceedingly, (+ abundantly above), for (-th), from (among, forth, up), + grudgingly, + heartily, × heavenly, × hereby, + very highly, in, . . . ly, (because, by reason) of, off (from), on, out among (from, of), over, since, × thenceforth, through, × unto, × vehemently, with (-out). Often used in composition, with the same general import; often of completion.

3670. ὁμολογέω ἡὸμὸλόγῃ, *hom-oi-og-eh'-o*; from a comp. of the base of 3674 and 3056; to assent, i.e. covenant, acknowledge:—con- (pro-) fess, confession is made, give thanks, promise.

At word #1843 we are also referred to word #1832, which shows:

1832. ἔξεστι ἔξεστι, *ex-es-tee*; third pers. sing. pres. indic. of a comp. of 1537 and 1510; so also

ἐξὸν ἔξων, *ex-on'*; neut. pres. part. of the same (with or without some form of 1510 expressed); impers. *it is right* (through the fig. idea of being out in public):—be lawful, let, × may (-est).

Therefore, when one confesses to Yahweh, just as all the meanings of these Greek words show: One publicly agrees that Yahweh is right, and agrees to be complete by coming out of this world of sin, by becoming a Law keeper. Through this confession, one effectively comes under Yahweh's Covenant, written in:

●Hebrews 8:10—

For this covenant is the same covenant that I will renew with the house of Israyl: After those days, says Yahweh; I will put My Law in their inward parts, and write it in their hearts; minds, and I will be their Father, and they will be My people.

One confesses that he or she was once a Lawbreaker, but now professes to live by the every Word of Yahweh. Thanks is given to Yahweh, through the authority of Yahshua Messiah, and one promises to be faithful and true by doing these righteous things for the remainder of his or her physical life. We find Enoch's confession in the Faith, written for our understanding and instruction in:

●Yahdah 1:14-15—

14 Now Enoch, the seventh from Adam, also prophesied about these men, saying: Behold, Yahweh comes with tens of thousands of His saints,

15 To execute judgment on all, to convict all those who are

unholy among them for all their unholy deeds, which they have committed in unholiness, and for all the harsh words unholy sinners have spoken against Him.

Baptism

The third step one must take toward conversion, is that of baptism. One must be baptized correctly, by immersion and the laying on of hands, by the Body of Ministers chosen by Yahweh from The House of Yahweh. Only in this way will one receive the Holy Spirit promised by Yahweh.

● **Acts 2:38**—

Then Kepha said to them; Repent, and be baptized, everyone of you, in the name of (by the authority of) Yahshua Messiah for the remission of sins, and you will receive the gift of the Holy Spirit.

● **Yahchanan 14:15-17**—

15 If you love Me, keep My commandments;

16 Then I will ask the Father, and He will give you another Comforter, that Yahweh's Spirit may remain with you forever—

17 The Spirit of Truth, which the world cannot receive, because it does not see Him, nor know Him. But you know Yahweh, for He dwells with you, and will be in you.

You cannot obtain Yahweh's Holy Spirit from preachers of this world. Why? Because these deceived preachers simply will not keep Yahweh's Commandments. They do not obey Yahweh, so they do not know Yahweh.

● **I Yahchanan 2:3-4**—

3 Now by this we do know that we know Him: If we keep His commandments.

4 He who says: I know Him, but does not keep His Law, is a liar, and the truth is not in him.

Conversion

The fourth step we must take is that of becoming converted.

● **Acts 3:19**—

Repent therefore, and be converted, that your sins may be blotted out; that times of refreshing may come from the presence of Yahweh;

What do these words, becoming converted, mean? To convert means that you turn from your own way, by turning to Yahweh's Way. You convert from breaking Yahweh's Laws to keeping every Law that Yahweh inspired to be written.

Conversion is hearing the Law, and then becoming obedient to that Law. Conversion is a lifelong process, because learning and practicing Yahweh's Laws takes a physical lifetime.

It is this Four Step Process: Repentance-Confession-Baptism-Conversion, which will effectively translate us into the Kingdom of Yahweh.

●**Colossians 1:13**—

Who has delivered us from the power of darkness, and has converted us for the Kingdom of His dear Son,

When you take these four steps, you are effectively coming in contact with Yahweh. These steps will also bring you great rewards. These bring eternal life, and an office under the Priesthood, which Yahweh promises to all who qualify.

●**Revelation 22:14**—

Blessed are those who do His (Yahweh's) commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

I urge you to continue your studies with us, The House of Yahweh, in order to fully understand how this world became deceived, and how you, as an individual, can come out of this deception and turn to Yahweh. We look forward to hearing from all of you who seek Yahweh's truth.

~Notes~



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