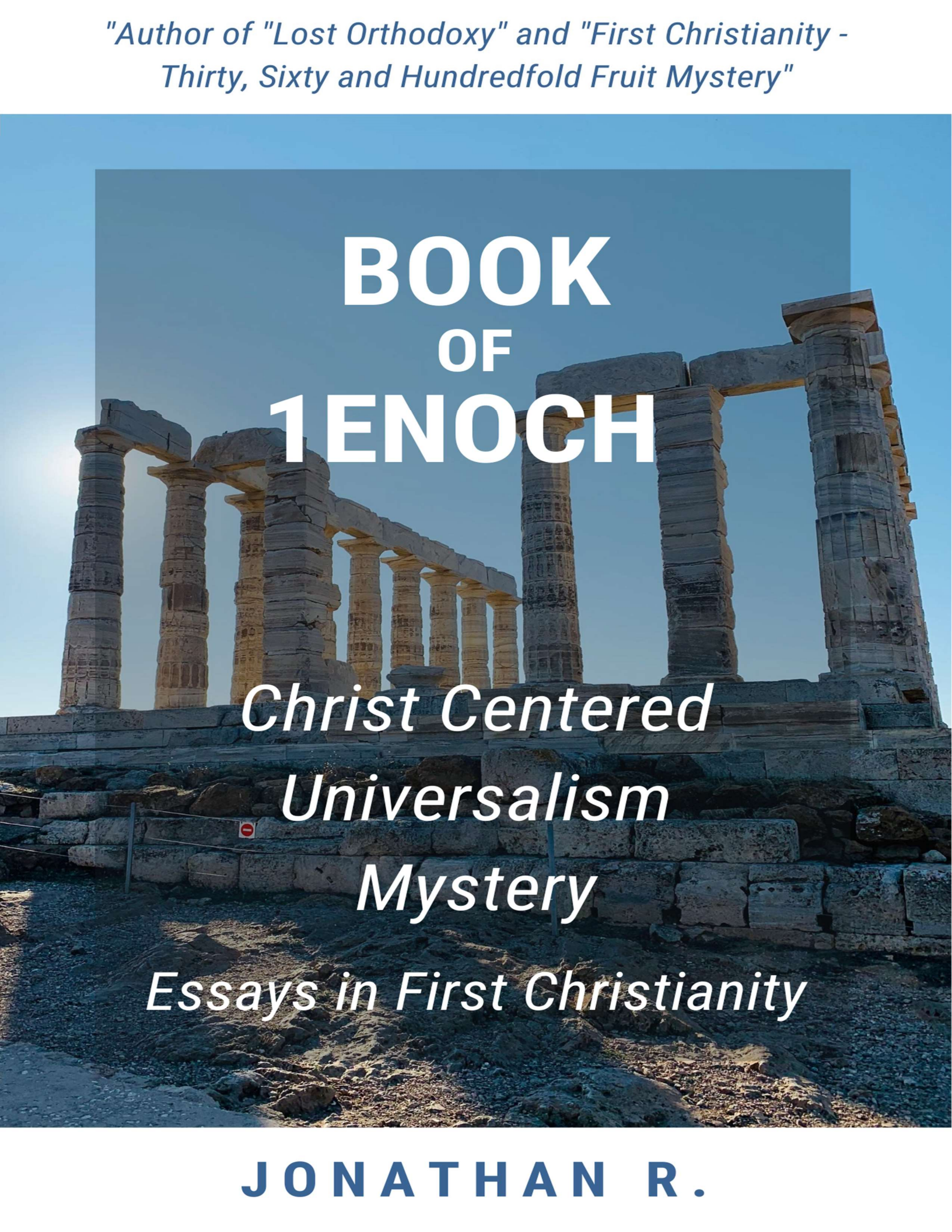


*"Author of "Lost Orthodoxy" and "First Christianity -
Thirty, Sixty and Hundredfold Fruit Mystery"*



BOOK OF 1 ENOCH

*Christ Centered
Universalism
Mystery*

Essays in First Christianity

JONATHAN R.

Book of 1Enoch

Christ Centered Universalism Mystery

Essays in First Christianity

by

Jonathan Ramachandran

About the Book

This Book was an outcome of a work whilst researching into various First Christianity quotes in support of Christ Centred Universalism Exegesis. The aim of this book was to focus on the **Book of 1Enoch** which **some Christians** consider as **Scripture** till today and compare it with existing early Christianity quotes which are not popularly known today to bring forth an awareness of a less known hope of a form of universalism within biblical grounds which is further supplemented by ancient mainstream Christian traditions.

We do not support unitarian universalism which is a form of heresy along the lines of *all religions lead to God*. We believe that Lord Jesus Christ is the *only Way, Truth and Life* and that He Reserves the Right to Save anyone from anywhere be it in this present temporal life on earth or in the spirit world upon death even till Judgment Day and beyond as He Wills. We present this Biblical Hope as an Edification to one's existing Faith in Lord Jesus Christ and to encourage new believers to gladly begin in the Faith of Lord Jesus Christ too.

We do not present any offensive thoughts toward the alternatives of eternal hell or annihilation of the wicked as we respect God's Sovereignty if He Decides so. We do not belittle any eternal hell/annihilation theologians as sometimes it is done by Christian Universalists but rather respect each other as believers in Christ. Certain philosophical arguments may be put forth not as an offense but as an encouragement for one to challenge their faith in Christ in what we consider as a deeper direction with the sole purpose of pleasing Him alone so that each believer may obtain the highest rewards as they can attain.

We sincerely apologize for any immature way of arguing which may be present sometimes in our previous two books which are downloadable at *Google Books* titled **Saviour of the World** and **Lost Orthodoxy** in a little harsh manner as we have since repented of it and aim to better present *the reason for the hope in us with a speech seasoned with salt*.

If this Book causes your faith in Christ to stumble in any way, we encourage you to stop reading but if it increases, solidifies or increases your faith in Lord Jesus Christ, we exhort you to continue reading it in any way that may be beneficial as you may seek our Most Blessed Saviour and Pray for His Leading in this accordingly. Thank you for reading it & Peace to you!

About the Author

Jonathan Ramachandran is founder at AnonymousChristian.org which serves as a Christian Blog discussing the Greater Hope of Biblical Christian Universalism in Christ Alone.

He does not believe in any form of Unitarianism but strictly adheres to Lord Jesus Christ as the only Way, only Truth and only Life by which All Men may eventually be Saved by His Mercy. He believes in the Inerrant and Inspired Authority of the Bible as Infallible and also accepts the First Christianity Writings such as the Shepherd of Hermas and the Apocalypse of Peter as possibly Inspired and Authoritative Writings as endorsed by the Earliest known Christian Canon called the Muratorian Canon.

In his past he studied Actuarial Science, worked as a Seismic Engineer, did a few years of Christian Ministry under paid employment before returning to his school days passion as a Math Olympiad Competition Coach freelancing in that. Apart from that he does some Christian Music under the label Anonymous Christian in an album titled Saviour of the World [links in next page].

He also writes a theological & mathematical blog where both write-ups are displayed together on the same website. In his free time he also teaches how to play basic guitar by ear and recently released his first secular song in September 2019 titled Lost Without You under his name Jonathan which is uploaded via the YouTube Channel called The Failed Guitarist in link below and appreciates your kind support in liking & subscribing to it:

<https://youtu.be/bUaIHvvgKF8>

[Lost Without You - Jonathan [Official Preliminary Lyrical Video]]

God Bless You and Thank You!

Book of 1Enoch – Christ Centered Universalism Mystery

YouTube Links - Anonymous Christian Song Music Videos

1. Jesus in You - Anonymous Christian

https://youtu.be/_qyI-7QQjys

2. Beautiful Reason - Anonymous Christian

<https://youtu.be/pMFWm0dLVCK>

3. Home - Anonymous Christian

<https://youtu.be/iAO6ThBMq8g>

4. The Answer - Anonymous Christian

https://youtu.be/9CM9TKV8J_k

5. God Wins - Anonymous Christian [Lyrical Video]

https://youtu.be/N4vV3WH_7AE

6. Lost Without You - Jonathan [Official Preliminary Lyrical Video]

<https://youtu.be/bUaIHvvgKF8>

7. Son of God - Anonymous Christian

https://youtu.be/2P_skke59wQ

Free Downloadable Previous Books

i) Lake of Fire – Hope for the Wicked One Day? [Draft]

https://drive.google.com/file/d/1PRQ63mQHgRx5DJWVrxJ5mpnOfqV_ZLff/view?usp=sharing

ii) First Christianity Thirty Sixty and Hundrefold Fruit Mystery

<https://www.anonymouschristian.org/download/first-christianity-thirty-sixty-and-hundred-fold-fruit-mystery/>

https://play.google.com/store/books/details/Jonathan_Ramachandran_First_Christianity_Thirty_Sixty_Sixty?id=9lnIDwAAQBAJ

iii) Lost Orthodoxy

<https://www.anonymouschristian.org/download/lost-orthodoxy-heart-of-the-gospel-by-anonymous-christian/>

https://play.google.com/store/books/details/Jonathan_Ramachandran_Lost_Orthodoxy_Paternal_Light?id=e5rFDwAAQBAJ

iv) Saviour of the World

<https://www.anonymouschristian.org/download/christian-ebook-saviour-world/>

https://play.google.com/store/books/details/Jonathan_Ramachandran_Saviour_of_The_World?id=HDPEDwAAQBAJ

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Lord Jesus Christ

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Apocalypse of Ezra - Christ Centered Universalism Hope?

Again, this is not a 100% doctrinal position as we cannot prove these ancient preserved writings to be completely original or even if the tampered parts are false or not because a Christian Revelation thereafter can be a continuation of the previous Jewish Revelation first, completing it.

In this Ancient Christian "Armenian" Writing of Ezra, we see the possibility of Christ Centered Universalism Prophecy via Christians possibly as "Priests" (Revelation 1:6 in image) Praying on behalf of the "Sinners" condemned on 'Judgment Day' to be 'Saved', to quote:

"... Peter Kirby also surveys scholars writing on the questions of Ezra:

James Charlesworth writes (The Pseudepigrapha and Modern Research, pp. 117-118):

The one extant Armenian manuscript of the Questions of Ezra has not been edited, but parts of it were translated into English by J. Issaverdens (UWOT. Pp. 457-61).

The work is Christian, rather late, and apparently influenced by traditions recorded in 1 Enoch, 2 Enoch, the Apocalypse of Abraham, and the Apocalypse of Zosimus. Issaverdens translates six of the questions Ezra asks 'the Angel of God'; these can be paraphrased as follows:

1. What has God prepared for the righteous and sinners?

Ans. For the righteous are prepared rejoicing and light, for sinners darkness and fire.

2. If all men living are sinners and hence deserve condemnation, are not beasts more blessed?

Ans. Do not repeat these words to "Him who is above you."

3. Where does the soul go after death?

Ans. A good angel comes to a good soul, and a wicked one to a bad soul (cf. ApAb). The soul is taken eastward.

4. What is that way like?

Ans. There are seven steps to the Divinity; the righteous soul passes through four steps of terror, one of enlightenment, and two of blessing.

5. Why do you not take the soul to the Divinity?

Ans. Ezra is called a vain man (cf. ApZos) who thinks according to human nature. No man or angel can see the face of God, but only the place of God's throne, which is fiery (cf. 1En 14:18-23, 2En 20).

6. What shall become of "us sinners"?

Ans. When you die you will obtain mercy and rest if a Christian prays or performs some act of devotion for you.


M. E. Stone writes: "There is insufficient evidence to determine whether the writing was originally composed in Armenian or whether it was translated into Armenian from another language. Possible arguments based on literary considerations will be adduced in the next section. There seems no clear basis for establishing the date except to say that the writing is a Christian composition clearly based on Jewish models. There is no indication of provenance." (The Old Testament Pseudepigrapha, p. 592) ..." - Apocalypse of Ezra (the "Armenian Manuscript")

Source:

<http://www.textexcavation.com/apocalypseezra.html#questezra>

Note: Point 6 above proves the possible Christ Centered Universalism Described on Judgment Day henceforth or earlier even now.

Mysterious Indeed.



And from Jesus Christ,
who is the faithful
witness, and the first
begotten of the dead,
and the prince of the
kings of the earth. Unto
him that loved us, and
washed us from our
sins in his own blood,
And hath made us kings
and priests unto God
and his Father; to him
be glory and dominion
for ever and ever. Amen.

Revelation 1:5-6
(KJV)

What if God Mysteriously Willed the Final Salvation of the Damned in this Way because the Bible Verses can mean that the Punishment Sentence is eternal but gets cancelled after the Christians ask for it many times as this theme is found in several noteworthy ancient Christian writings, for example in posts below too:

i) Apocalypse of Elijah

<https://web.facebook.com/jonathan.ramachandran/posts/10159622630577784>

ii) Book of 1Enoch

<https://web.facebook.com/jonathan.ramachandran/posts/10159548315757784>

or this

<https://web.facebook.com/jonathan.ramachandran/posts/10159489970167784>

iii) Epistle of the Apostles

<https://web.facebook.com/jonathan.ramachandran/posts/10159631284097784>

iv) Apocalypse of Zephaniah

<https://web.facebook.com/jonathan.ramachandran/posts/10159631226447784>

v) Jewish Christian Sibylline Oracles - a Tradition by Blessed and Great St. Paul the Apostle?

<https://web.facebook.com/jonathan.ramachandran/posts/10158298054362784>

vi) Jewish Targums

<https://web.facebook.com/jonathan.ramachandran/posts/10158865159207784>

vii) Apocalypse of Peter

<https://web.facebook.com/jonathan.ramachandran/posts/10158849943722784>

viii) Arguments for Hell is not Eternal using Bible Verses using the same words Olam/Aeon

<https://web.facebook.com/jonathan.ramachandran/posts/10159410771327784>

ix) Arguments for the Possibility that Olam/Aeon used to denote Exactly 1000 Years by Christ Himself

<https://web.facebook.com/photo.php?fbid=10159511823312784>

x) Three Types of Men: Elect, Righteous and Sinners Categorization Mystery?

<https://web.facebook.com/photo.php?fbid=10159489956072784>

"For we know in part and we prophesy in part." (1 Corinthians 13:9, NKJV)

The Verse in 1 Corinthians 13:9 Speaks of "Prophecy in part" and 'not prophecy in full' by even St. Paul the Great Apostle of Christ Himself. That is why it is 'possible' that the 'other Books' listed here (e.g. 'Apocalypse of Elijah' or 'Book of 1Enoch') may complete the Judgment Day Prophecy of the 'Apocalypse of John' found in the Bible as the 'Book of Revelation'. Perhaps, God's Judgment is more Complex than assumed. Only God Alone Knows and my intention here is to present here honestly according to these ancient writings/beliefs as it was popular in early Orthodox Christianity regarding these aspects which leaves us in Wonder of our Greatest Saviour, God in Flesh Most Blessed Lord Jesus Christ to Whom All Things are Possible. Amen.

Source Post:

<https://www.anonymouschristian.org/blog/olam-and-lake-of-fire-mystery-in-the-book-of-1enoch/amp/>

Note: Each of these Books listed above is discussed individually in other chapters in this book.

Book of 1Enoch – Christ Centered Universalism Mystery

The Enoch 1:1 seems to speak of the wicked and godless being removed to be judged in the Lake of Fire or that they're removed from the Millennial Reign (Revelation 20:4 - 6).

Book of 1Enoch has an eternal hell sentence which is conditional to repentance as discussed in post in the link given. This implies the possibility that if one repents, the sentence may be cancelled eventually. However, the Book of 1Enoch does not discuss this possibility or timeline of this happening as some of the other books discuss it (discussed next). Perhaps the Book of 1Enoch kept this part hidden or unrevealed just like the Book of 1Enoch has prophecies which are not found even in other Books of the Bible such as this Judgment Day hope too.

The other Books such as Apocalypse of Elijah, Epistle of the Apostles, the Sibylline Oracles or Apocalypse of Peter, echoes Salvation from the Lake of Fire / Gehenna after a long time via the prayers of the righteous but these saved are not placed in the Abodes of the Righteous but lower parts possibly 'on earth but outside the New Jerusalem City Habitation onward'.

The Apocalypse of Peter was in the First Bibles of Christianity called the Roman/Muratorian Canon in the West and Codex Claromontanus in the East.

No canon earlier than the Muratorian Canon is known in Christianity. The Fact that later canons did not include it can be Explained by a statement found in the Muratorian Canon itself which states that it ought to be kept a Secret (especially since the Apocalypse of Peter itself has that Command in that it should be kept secret from sinners but not the righteous) as a similar command in the Muratorian Canon exists likewise for the Shepherd of Hermas.

These are rarely known facts which I present the Source quotes in the Apocalypse of Peter write up in link above. Hence it being secret is again similar to the '70 secret books' which is stated alongside the 24 books of the Old Testament to the wise only as Prophet Ezra himself was commanded likewise for a different set of books.

To quote:

"... The Muratorian fragment, the earliest existing list of canonical sacred writings of the New Testament, which is assigned on internal evidence to the last quarter of the 2nd century (c. 175–200), gives a list of works read in the Christian churches that is similar to the modern accepted canon; however, it also includes the Apocalypse of Peter. The Muratorian fragment states: "the Apocalypses also of John and Peter only do we receive, which some among us would not have read in church." (It is interesting that the existence of other Apocalypses is implied, for several early apocryphal ones are known: see Apocalyptic literature.) ..."

Source: https://en.m.wikipedia.org/wiki/Apocalypse_of_Peter

Is the Christ Centered Universalism Part of the Apocalypse of Peter Authentic or of a later addition?

*The Rainer Text is the Oldest Discovered Text of the Apocalypse of Peter which Contains this Salvation from the Lake of Fire (Gehenna) Prophecy Silencing the 'biased-ambiguous claims by scholars not in favour of it, to quote:

"... In the version of the text in the 3rd century Rainer Fragment, the earliest fragment of the text, Chapter 14 describes the salvation of those condemned sinners for whom the righteous pray. The sinners are saved out of Hell through their baptism in the Acherusian Lake.." - Part of the Earliest Known First Christianity Version of the Apocalypse of Peter

Source: https://en.wikipedia.org/wiki/Apocalypse_of_Peter

The Verse in 1Enoch if they repent during the Great Throne of Judgment itself:

"... [Chapter 50] 1 And in those days a change shall take place for the holy and elect, And the light of days shall abide upon them, And glory and honour shall turn to the holy, 2 On the day of affliction on which evil shall have been treasured up against the sinners. And the righteous shall be victorious in the name of the Lord of Spirits: And He will cause the others to witness (this) That they may repent And forgo the works of their hands. 3 They shall have no honour through the name of the Lord of Spirits, Yet through His name shall they be saved, And the Lord of Spirits will have compassion on them, For His compassion is great. 4 And He is righteous also in His judgement, And in the presence of His glory unrighteousness also shall not maintain itself: At His judgement the unrepentant shall perish before Him. 5 And from henceforth I will have no mercy on them, saith the Lord of Spirits. ..." – Book of 1Enoch (Chapter 50, All Verses 1 – 5)

Source: <http://wesley.nnu.edu/index.php?id=2126>

The phrases "... the others to witness (this) That they may repent And forgo the works of their hands. ..." and "... At His judgement the unrepentant shall perish before Him. 5 And from henceforth I will have no mercy on them, saith the Lord of Spirits. ..." implies the Conditional Eternal-Hell Sentence where the sinners may be experiencing the torments of the Lake of Fire itself as when they're offered this.

Even if it means during Judgment only this final chance is offered, if a person does not accept it, that person has well deserved eternal hell then. Also, I don't think anyone would reject such an offer. Also, it's possible that as they repent there, I don't think the Wicked get off easy as I believe they must be punished first and the Book of 1Enoch is writing this entire process in a conclusive form.

However, that prophecy of Salvation from the Lake of Fire part may not need to be in 1Enoch as even this part of 1Enoch is not found in the Apocalypse of John and thus as the Muratorian Canon implies, this Prophecy may be Unique to the Apocalypse of Peter.

Does Chapter 50 in the Book of 1Enoch Speak of the Great Tribulation or Judgment Day Scenario?

It speaks of Judgment Day and not the Final Great Tribulation. Yes, Chapter 50 does not even have the word tribulation. It's clearly Judgment Day, to quote:

"... [Chapter 50] 1 And in those days a change shall take place for the holy and elect, And the light of days shall abide upon them, And glory and honour shall turn to the holy, 2 On the day of affliction on which evil shall have been treasured up against the sinners. And the righteous shall be victorious in the name of the Lord of Spirits: And He will cause the others to witness (this) That they may repent And forgo the works of their hands. 3 They shall have no honour through the name of the Lord of Spirits, Yet through His name shall they be saved, And the Lord of Spirits will have compassion on them, For His compassion is great. 4 And He is righteous also in His judgement, And in the presence of His glory unrighteousness also shall not maintain itself: At His judgement the unrepentant shall perish before Him. 5 And from henceforth I will have no mercy on them, saith the Lord of Spirits. ..." – Book of 1Enoch (Chapter 50, All Verses 1 – 5)

Source: <http://wesley.nnu.edu/index.php?id=2126>

Please consider the phrases:

"... And in those days a change shall take place for the holy and elect, And the light of days shall abide upon them, And glory and honour shall turn to the holy, ..." = The number of Elect is complete and Saved, Resurrected and Glorified.

"... 2 On the day of affliction on which evil shall have been treasured up against the sinners. ..." = Judgment Day for Sinners has come

"... And the righteous shall be victorious in the name of the Lord of Spirits: ..." = The righteous will overcome in Judgment

"... And He will cause the others to witness (this) That they may repent And forgo the works of their hands. 3 They shall have no honour through the name of the Lord of Spirits, Yet through His name shall they be saved, And the Lord of Spirits will have compassion on them, For His compassion is great. ..." = The other unsaved sinners get this chance to be 'saved without honour' on Judgment Day as they see the righteous saved & glorified. The phrase 'saved without honour' itself clearly proves that these ones cannot refer to 'faithful Christians who endured the Final Great Tribulation without bowing to the Antichrist as such ones are not saved only but glorified as priests in His coming Millennial Kingdom' (Revelation 20:4 - 6).

"... 4 And He is righteous also in His judgement, And in the presence of His glory unrighteousness also shall not maintain itself: At His judgement the unrepentant shall perish before Him. 5 And from henceforth I will have no mercy on them, saith the Lord of Spirits. ..." = If anyone still refuse to repent, no more mercy after this Judgment Day henceforth

Claim: Chapter 50 in the Book of 1Enoch Speaks of the 'Day of Tribulation' = 'The Final Great Tribulation'.

I'm sorry sir you're not quoting the context correctly sir.

The truth is, the Book of 1Enoch did not come with the Chapter separations as that's man made. It is one continuous writing. Let's look at Chapter 49 and Chapter 51 in which Chapter 50 we speak of is Sandwiched in between. It's very clear that Chapter 49, 50, 51 form one long context of Judgment Day Scenarios, to quote:

"... [Chapter 49]

1 For wisdom is poured out like water, And glory faileth not before him for evermore.

2 For he is mighty in all the secrets of righteousness, And unrighteousness shall disappear as a shadow, And have no continuance; Because the Elect One standeth before the Lord of Spirits, And his glory is for ever and ever, And his might unto all generations.

3 And in him dwells the spirit of wisdom, And the spirit which gives insight, And the spirit of understanding and of might, And the spirit of those who have fallen asleep in righteousness.

4 And he shall judge the secret things, And none shall be able to utter a lying word before him; For he is the Elect One before the Lord of Spirits according to His good pleasure.

[Chapter 50]

1 And in those days a change shall take place for the holy and elect, And the light of days shall abide upon them, And glory and honour shall turn to the holy, 2 On the day of affliction on which evil shall have been treasured up against the sinners.

And the righteous shall be victorious in the name of the Lord of Spirits: And He will cause the others to witness (this) That they may repent And forgo the works of their hands.

3 They shall have no honour through the name of the Lord of Spirits, Yet through His name shall they be saved, And the Lord of Spirits will have compassion on them, For His compassion is great.

4 And He is righteous also in His judgement, And in the presence of His glory unrighteousness also shall not maintain itself: At His judgement the unrepentant shall perish before Him. 5 And from henceforth I will have no mercy on them, saith the Lord of Spirits.

[Chapter 51]

1 And in those days shall the earth also give back that which has been entrusted to it, And Sheol also shall give back that which it has received, And hell shall give back that which it owes.

5a For in those days the Elect One shall arise, 2 And he shall choose the righteous and holy from among them: For the day has drawn nigh that they should be saved.

3 And the Elect One shall in those days sit on My throne, And his mouth shall pour forth all the secrets of wisdom and counsel: For the Lord of Spirits hath given (them) to him and hath glorified him.

4 And in those days shall the mountains leap like rams, And the hills also shall skip like lambs satisfied with milk, And the faces of [all] the angels in heaven shall be lighted up with joy.

5b And the earth shall rejoice, c And the righteous shall dwell upon it, d And the elect shall walk thereon. ..." - Book of 1Enoch (Chapters 49 - 51)

Source: <http://wesley.nnu.edu/index.php?id=2126>

Please also notice carefully that the 'sinners' are afflicted in the "Day of Affliction" as Spoken in Chapter 50 while the Righteous are compared to be Glorified which contradicts your assumption that this is the Final Great Tribulation (or 'Day of Tribulation') where the reverse ought to occur, that is 'sinners are spared' while the 'righteous are afflicted by the Antichrist'.

Please notice carefully the phrase "and in those days" referring to the Judgment Day Timeline which occurs in both Chapters 50 and 51 where Chapter 51 is clearly similar to the Judgment Day scenario pointed out in the Book of Revelation, to quote:

"11Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. 12And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. 13The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. 14Then Death and Hades were cast into the lake of fire. This is the second death. 15And anyone not found written in the Book of Life was cast into the lake of fire." (Revelation 20:11 - 15, NKJV)

This context of "Judgment Day" is even more clear if we read continuously from Chapters 47, 48 too to quote:

"... [Chapter 47]

1 And in those days shall have ascended the prayer of the righteous, And the blood of the righteous from the earth before the Lord of Spirits.

2 In those days the holy ones who dwell above in the heavens Shall unite with one voice And supplicate and pray [and praise, And give thanks and bless the name of the Lord of Spirits On behalf of the blood of the righteous which has been shed, And that the prayer of the righteous may not be in vain before the Lord of Spirits, That judgement may be done unto them, And that they may not have to suffer for ever.

3 In those days I saw the Head of Days when He seated himself upon the throne of His glory, And the books of the living were opened before Him: And all His host which is in heaven above and His counselors stood before Him,

4 And the hearts of the holy were filled with joy; Because the number of the righteous had been offered, And the prayer of the righteous had been heard, And the blood of the righteous been required before the Lord of Spirits.

[Chapter 48]

1 And in that place I saw the fountain of righteousness Which was inexhaustible: And around it were many fountains of wisdom: And all the thirsty drank of them, And were filled with wisdom, And their dwellings were with the righteous and holy and elect. 2 And at that hour that Son of Man was named In the presence of the Lord of Spirits, And his name before the Head of Days.

3 Yea, before the sun and the signs were created, Before the stars of the heaven were made, His name was named before the Lord of Spirits.

4 He shall be a staff to the righteous whereon to stay themselves and not fall, And he shall be the light of the Gentiles, And the hope of those who are troubled of heart.

5 All who dwell on earth shall fall down and worship before him, And will praise and bless and celebrate with song the Lord of Spirits.

6 And for this reason hath he been chosen and hidden before Him, Before the creation of the world and for evermore.

7 And the wisdom of the Lord of Spirits hath revealed him to the holy and righteous; For he hath preserved the lot of the righteous, Because they have hated and despised this world of unrighteousness, And have hated all its works and ways in the name of the Lord of Spirits: For in his name they are saved, And according to his good pleasure hath it been in regard to their life.

8 In these days downcast in countenance shall the kings of the earth have become, And the strong who possess the land because of the works of their hands, For on the day of their anguish and affliction they shall not (be able to) save themselves. And I will give them over into the hands of Mine elect: As straw in the fire so shall they burn before the face of the holy: As lead in the water shall they sink before the face of the righteous, And no trace of them shall any more be found. 10 And on the day of their affliction there shall be rest on the earth, And before them they shall fall and not rise again: And there shall be no one to take them with his hands and raise them: For they have denied the Lord of Spirits and His Anointed. The name of the Lord of Spirits be blessed. ..." - Book of 1Enoch (Chapters 47 - 48)

Source: <http://wesley.nnu.edu/index.php?id=2126>

For example, please note the phrase "... 8 In these days downcast in countenance shall the kings of the earth have become, And the strong who possess the land because of the works of their hands, For on the day of their anguish and affliction they shall not (be able to) save themselves. And I will give them over into the hands of Mine elect: As straw in the fire so shall they burn before the face of the holy: As lead in the water shall they sink before the face of the righteous, And no trace of them shall any more be found. 10 And on the day of their affliction there shall be rest on the earth, And before them they shall fall and not rise again: And there shall be no one to take them with his hands and raise them: For they have denied the Lord of Spirits and His Anointed. The name of the Lord of Spirits be blessed. ..." (Book of 1Enoch, Chapter 48, Verse 8) which clearly proves that the Lake of Fire / Gehenna Judgment has begun for some of these 'sinners' on this 'Day of Affliction' being said to refer to this in the phrase '... For on the day of their anguish and affliction they shall not (be able to) save themselves. ...' in this Verse.

However, in the midst of this Lake of Fire / Gehenna Judgment during this 'same Day of Affliction', Christ Centered Universalism Prophecy is offered to these 'same sinners' in Chapter 50 as to whether if they will repent or not making this Eternal Hell Sentence possibly Conditional to Repentance as we see later only in this same Book of 1Enoch writing in order 'as it is Written' below, to re-quote:

"... [Chapter 50] 1 And in those days a change shall take place for the holy and elect, And the light of days shall abide upon them, And glory and honour shall turn to the holy, 2 On the day of affliction on which evil shall have been treasured up against the sinners. And the righteous shall be victorious in the name of the Lord of Spirits: And He will cause the others to witness (this) That they may repent And forgo the works of their hands. 3 They shall have no honour through the name of the Lord of Spirits, Yet through His name shall they be saved, And the Lord of Spirits will have compassion on them, For His compassion is great. 4 And He is righteous also in His judgement, And in the presence of His glory unrighteousness also shall not maintain itself: At His judgement the unrepentant shall perish before Him. 5 And from henceforth I will have no mercy on them, saith the Lord of Spirits. ..." – Book of 1Enoch (Chapter 50, All Verses 1 – 5)

Source: <http://wesley.nnu.edu/index.php?id=2126>

How about the another two or three witnesses needed from authoritative Scripture?

Salvation from the Lake of Fire has been attested using 1 Corinthians 3:15 too in the phrase "saved by fire" as this case relates to "fallen believers" whose Judgment Sentence is more severe with 'many stripes' than unbelievers who may endure 'few stripes only' even (Luke 12:46 - 48). Some early church fathers also see this possibility of Salvation from the Lake of Fire using these same Verses, e. g. St. Ambrose of Milan and St. Gregory Nazianzus or even St. Gregory of Nyssa.

If you mean two or three witnesses in the Context of Writings, we see that in the Apocalypse of Peter (which is Scripture in early Christianity's Muratorian Canon or Codex Claromontanus) or even the 'Apocalypse of Elijah' and the Epistle of the Apostles writings which were Scripture in say an Ethiopian Orthodox Church .

But regardless, it's clearly Written in the Book of 1Enoch regarding this Judgment Day Hope regardless if you wish a witness from the 66 books only. So, I leave it as a possibility as that itself is fair enough last chance opportunity for the wicked if they're given this chance on Judgment Day be it while they're in the Lake of Fire or before the Sentencing. Either one of this possibility is clearly Written in the Book of 1Enoch.

In Enoch Chapter 50 which Clearly is Judgment Day Context as per Chapters around it (47 - 49, 51), this last repentance chance phrase is clearly Written:

"... 2 On the day of affliction on which evil shall have been treasured up against the sinners. And the righteous shall be victorious in the name of the Lord of Spirits: And He will cause the others to witness (this) That they may repent And forgo the works of their hands. .3 They shall have no honour through the name of the Lord of Spirits, Yet through His name shall they be saved, And the Lord of Spirits will have compassion on them, For His compassion is great ..." - Book of 1Enoch (Chapter 50, Verses 2 - 3)

Source: <http://wesley.nnu.edu/index.php?id=2126>

The only problem is it's not written whether the sinners are witnessing the above in the Lake of Fire (after sentencing) or before the sentencing. That's why I said that either possibility can happen in that this refers to 'the cancellation of the Judgment Sentence in the Lake of Fire' or that 'they repent before the Judgment Sentence in the Lake of Fire is Pronounced'.

The chances that this refers to a 'cancellation' of the Judgment Sentence while they're in the Lake of Fire seems higher because it could refer to the Lake of Fire Sentencing being already happened if we take this phrase prior as chronologically earlier "... 8 In these days downcast in countenance shall the kings of the earth have become, And the strong who possess the land because of the works of their hands, For on the day of their anguish and affliction they shall not (be able to) save themselves. And I will give them over into the hands of Mine elect: As straw in the fire so shall they burn before the face of the holy: ..." (Book of 1Enoch, Chapter 48, Verse 8, from the same translation source above). This means that the Book of 1Enoch Judgment Day Salvation chance conditional to Repentance there may refer (or be inclusive) of the ones mentioned prior above who are already sentenced to the Lake of Fire earlier, e. g. phrase "... As straw in the fire so shall they burn before the face of the holy: ..." here.

If we correlate this Prophecy in the Book of 1Enoch with the other such books which have an equivalent prophecy, this seems to be the case of being granted possible repentance from the Lake of Fire after the Prayers of the Righteous on behalf of them as these sinners repent in Gehenna whilst / after seeing the Blessed Abodes of the Righteous from there but are placed in 'another place' (and not same inheritance abodes of the righteous), to quote:

i) Apocalypse of Peter

"... The Father hath committed all judgement unto the Son.' The destiny of sinners -their eternal [AGE-DURING] doom- is more than Peter can endure: he appeals to Christ to have pity on them. And my Lord answered me and said to me: 'Hast thou understood that which I said unto thee before? It is permitted unto thee to know that concerning which thou askest: but thou must not tell that which thou hearest unto the sinners lest they transgress the more, and sin.' Peter weeps many hours, and is at last consoled by an answer which, though exceedingly diffuse and vague does seem to promise ultimate pardon for all: 'My Father will give unto them all the life, the glory, and the kingdom that passeth not away,' . . . 'It is because of them that have believed in Me that I am come. It is also because of them that have believed in Me, that, at their word, I shall have pity on men.' ..." - Apocalypse of Peter

Source:

<http://www.earlychristianwritings.com/text/apocalypsepeter-mrjames.html>

Note: This Prophecy of Salvation for the Wicked from the Lake of Fire is Found even in the Oldest Known "Rainer Fragment" (3rd century) of this Apocalypse of Peter proving that this is not a later addition to it by some Christian scribe as some scholars allude using the Ethiopic Translation.

ii) Apocalypse of Elijah

" ... Then the sinners [in torment] will see the place of the righteous. And thus GRACE WILL OCCUR. In THOSE DAYS, that which the RIGHTEOUS will ASK for MANY TIMES WILL BE GIVEN to them." – Apocalypse of Elijah (Veses 28 – 29)

Source:

<http://www.3-in-1.net/Pseudepigrapha/Apocalypse%20of%20Elijah/The%20Apocalypse%20of%20Elijah.htm>

iii) Epistle of the Apostles

"... The heavy laden shall be saved, and they that are gone astray shall go astray for ever. They shall be chastised and tormented in their flesh and in their soul. 40 And we said unto him: O Lord, verily we are sorrowful for their sake. And he said unto us: Ye do rightly, for the righteous are sorry for the sinners, and pray for them, making prayer unto my Father. Again we said unto him: Lord, is there none that maketh intercession unto thee (so Eth.)? And he said unto us: Yea, and I will hearken unto the prayer of the righteous which they make for them ..." (Epistle of the Apostles, Coptic, Points 39 – 40 in full)

Source:

<http://www.earlychristianwritings.com/text/apostolorum.html>

iv) Christian Jewish Sibylline Oracles

"... ... for a long day will God make. And to the pious will the almighty God 405 Imperishable grant another thing, When they shall ask the imperishable God: That he will suffer men from raging fire And endless gnawing anguish to be saved; And this will he do. For hereafter he 410 Will pluck them from the restless flame, elsewhere Remove them, and for his own people's sake Send them to other and eternal life With the immortals, in Elysian field ... ," (Sibylline Oracles, Book II, 297-322, p. 51)

Translation Source:

<http://www.sacred-texts.com/cla/sib/sib04.htm>

Conclusion

Perhaps this is what Christ referred to as 'you will not get out until you have paid the last penny' (Matthew 5:26) while He discussed the Context of the Final Judgment mentioning "Gehenna" (translated as 'Hell' but refers to this 'Lake of Fire, Revelation 20:11 - 15) whilst discussing it in Matthew 5:22 itself.

The Definition of "Prison" in which the Judgment Sentence is to the 'last penny only' after which one 'may get out' as it is implied in Matthew 5:26 may refer to the "Gehenna" (Lake of Fire in Matthew 5:26) as per the Ancient Bible Verses below too likewise:

"21So it will happen in that day, That the LORD will punish the host of heaven on high, And the kings of the earth on earth. 22They will be gathered together Like prisoners in the dungeon, And will be CONFINED in PRISON; And after many days they will be punished*." (Isaiah 24:21 – 22, NASB)

*The Word in Hebrew is actually "Visited/Inspected" and not punished but the translator in NASB introduces a bias where he translates thus assuming that the 'reason for visiting is to punish more'. It has been noted that the 'reason for inspection after many days (or ages/aeons allegorically referred to here)' is to check and see whether or not the required change toward Subjection to God by all is achieved or not (as per the Prophecies in Hebrews 2:8, 1 Corinthians 15:24 – 29) making sense of the more accurate translation of the KJV (King James Version for this original word) as follows:

"And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the PRISON, and AFTER MANY DAYS shall they be VISITED." (Isaiah 24:22, KJV, King James Version, based on the Masoretic Text)

The being "Visited" after "many days" toward them in the Lake of Fire/Gehenna may refer to the Book of 1Enoch Christ Centered Universalism Prophecy in Chapter 50 discussed earlier where they get a chance to repent there and be Saved with 'no honour'. Please take note that the 'kings of the earth punished in the Lake of Fire scenario' as mentioned in Isaiah 24:21 above clearly correlates with the Book of 1Enoch Chapter 48, Verse 8 Prophecy prior which also mentions these kings punished likewise in "fire" first agreeing to all this.

In fact, even the Septuagint Greek translation of this Verses agree that the more accurate rendering is "Visited" and 'not punished' (an entirely different word) in these set of Verses, to quote:

"21And God shall bring his hand upon the host of heaven, and upon the kings of the earth. 22And they shall gather the multitude thereof into prisons, and they shall shut them into a strong hold: after many generations they shall be VISITED." (Isaiah 24:21 - 22, Septuagint or LXX, Brenton Septuagint Translation)

Source: <https://biblehub.com/sep/isaiah/24.htm>

Verses:

“ 22 ... But whoever says, ‘You fool!’ shall be in danger of hell [Gehenna] fire. ... 25 Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. 26 Assuredly, I say to you, you will by no means get out of there till you have paid the last penny.” – Most Blessed Lord Jesus Christ (Matthew 5:22, 25 – 26, NKJV)

“49 “I came to send fire on the earth, and how I wish it were already kindled! ... 57 “Yes, and why, even of yourselves, do you not judge what is right? 58 When you go with your adversary to the magistrate, make every effort along the way to settle with him, lest he drag you to the judge, the judge deliver you to the officer, and the officer throw you into prison. 59 I tell you, you shall not depart from there till you have paid the very last mite.” – Most Blessed Lord Jesus Christ (Luke 12:49, 57 – 59, NKJV)

Comment: The Didache does Teach of 'afterlife Salvation' (or what I call as 'non-Elect Salvation') till the "last penny" (Matthew 5:26) as Christ Referred to as "Gehenna/Lake of Fire/Hell" Context in Matthew 5:22, to quote:

"... Give to every one who asks you, and ask it not back; for the Father wills that to all should be given of our own blessings (free gifts). Happy is he who gives according to the commandment, for he is guiltless. WOE to HIM WHO RECEIVES; for if one receives who has need, he is guiltless; but he who RECEIVES NOT having NEED shall PAY the PENALTY, why he received and for what. And coming into CONFINEMENT, he shall be EXAMINED concerning the THINGS which he HAS DONE, and he shall NOT ESCAPE from THERE until he PAYS back the LAST PENNY. And also concerning this, it has been said, Let your alms sweat in your hands, until you know to whom you should give..." - The Didache, The Lord's Teaching Through the Twelve Apostles to the Nations. (1st Century, Chapter 1. The Two Ways and the First Commandment)

Source:

<http://www.earlychristianwritings.com/text/didache-roberts.html>

Example of a Orthodox Church Father Quote agreeing to this Exegesis:

"... saying, "I have come to set fire to the earth," [Luke 12:49] not certainly the fire that consumes the goods, but the one that produces the good will, which makes the vases of and from the house of the Lord, consuming the hay and the straw (I Cor. iii. 12ff., 1 Corinthians 3:11 - 15), devouring all the gangue of the age, amassed by worldly pleasure, the work of the flesh that is to perish;... For this reason perhaps the Lord will come into the fire (see Is., LXVI, 15; 16): to consume all the vices at the moment of the resurrection, to fill by his presence the desires of each one, and to project the light on merits and mysteries..." - Blessed Archbishop St. Ambrose of Milan (c. 340 AD – c. 397 AD, Commentary on Luke XII, Verses Luke 12:49 - 50, highlighted)

and

"... Likewise here: either the wrong is redeemed at the price of charity, or the punishment diminished according to the appreciation of the wrong. Now it is the custom, as we remember, to give a bath to the baths: by presenting it, everyone obtains the faculty of bathing there; so, here, to be purified, because the sin of each is purified by the kind of transaction described above. On the other hand, the guilty person is tortured and tortured as long as he has not served the sentence of the error committed..." - Blessed Archbishop St. Ambrose of Milan (c. 340 AD – c. 397 AD, Commentary on Luke XII, Verses Luke 12:58 - 59, highlighted)

Source for both quotes above:

<https://sites.google.com/site/aquinasstudybible/home/luke-commentary/ambrose-on-luke-12>

and

"... Our Saviour has appointed two kinds of resurrection, in accordance with which John says, in the Apocalypse, "Blessed is he that hath part in the first resurrection"; for such come to grace without the judgment. As for those who do not come to the first, but are reserved until the second resurrection, these shall be burnt, until they fulfill their appointed times, between the first and the second resurrection; or, if they should not have fulfilled them then, they shall remain still longer in punishment ... ' – Blessed Archbishop St. Ambrose of Milan, First Great Latin Doctor of the Church (c. 340 AD – c. 397 AD) ..."

Source: <https://www.newworldencyclopedia.org/entry/Ambrose>

As I said, we cannot be 100% sure, but the existing evidence also point to this being True.
We will know one day and that's why I can only assert it as a strong possibility according to certain context like this & not teach it as a doctrine.



Peace to you

Some Type of Christ Centered Universalism Hope in Book of 1Enoch - is it Scripture?

Someone Said: "... as far as your last statement goes, we do know that Enoch is Scripture. Not just from the writings from the early church but more importantly from the words of our own Saviour (Mathew 22:29-30/Enoch 15:6-7 ironically in the one verse most often used against Enoch) ..."

How? [Discussed in Point 3 later]

Please consider:

1) Christ Centered Universalism Hope

Some type of Christ Centered Universalism Hope is Echoed in the Book of 1Enoch as follows, Example:

"... [Chapter 50] 1 And in those days a change shall take place for the holy and elect, And the light of days shall abide upon them, And glory and honour shall turn to the holy, 2 On the day of affliction on which evil shall have been treasured up against the sinners. And the righteous shall be victorious in the name of the Lord of Spirits: And He will cause the others to witness (this) That they may repent And forgo the works of their hands. 3 They shall have no honour through the name of the Lord of Spirits, Yet through His name shall they be saved, And the Lord of Spirits will have compassion on them, For His compassion is great. 4 And He is righteous also in His judgement, And in the presence of His glory unrighteousness also shall not maintain itself: At His judgement the unrepentant shall perish before Him. 5 And from henceforth I will have no mercy on them, saith the Lord of Spirits. ..." – Book of 1Enoch (Chapter 50, All Verses 1 – 5)

Hope for the Sinners/Wicked?

Focus Phrase from the above: "... And He will cause the others [the sinners and/or Wicked] to witness (this) That they may repent And forgo the works of their hands. 3 They shall have NO HONOUR through the NAME of the LORD of SPIRITS, Yet THROUGH HIS NAME [John 14:6] SHALL THEY BE SAVED [Joel 2:32, Romans 10:13, Matthew 12:21], And the Lord of Spirits will have compassion on them ..." – Book of 1Enoch.

Source: <http://wesley.nnu.edu/index.php?id=2126>

2) First Christianity

First Christianity - did it consider the Book of 1Enoch as Scripture?

There is a possibility to argue it but whether it is true or not, no one can be certain. The quote I gave above is not the division of Sheol but "Judgment Day" (please read it carefully again).

Regarding the Canonicity of Book of 1Enoch, none of the earliest Church Fathers doubted it. Only the 'later fathers' were not fond of it. So, we are just following either these 'early church leaders' or 'later church leader's decision' as to whether it is at Scripture Level or not.

To quote:

i) Canonicity of the Book of 1Enoch

Note: "... The Book of 1Enoch was considered as scripture in the Epistle of Barnabas (16:4)[26] and by many of the early Church Fathers, such as Athenagoras,[27] Clement of Alexandria,[28] Irenaeus[29] and Tertullian,[30] who wrote c. 200 that the Book of Enoch had been rejected by the Jews because it contained prophecies pertaining to Christ.[31] However, later Fathers denied the canonicity of the book, and some even considered the Epistle of Jude uncanonical because it refers to an "apocryphal" work ..."

Source: https://en.m.wikipedia.org/wiki/Book_of_Enoch

The Bible's Jude 14 is a direct quote by Apostle Jude to this Book of 1Enoch as it is word to word to this only and not even the midrash which has different words.

ii) Example of First Christians who considered the Book of 1Enoch as "Scripture"?

i. Epistle of Jude

Jude 14 quotes Enoch who as "the seventh from Adam, prophesied," indicating that the book is true and was written by Enoch himself, and thus its composition was of great antiquity. The citation has been taken by some to mean that Jude accepts it as Scripture.

ii. Epistle of Barnabas

The Epistle of Barnabas (ca 30 AD – 70 AD), a primer used for teaching new Christian converts in the early church, names and quotes Enoch as "Scripture" and elsewhere cites it as Scripture with the formula "it is written." [11]

iii. Justin Martyr

Justin Martyr (110 AD – 165 AD) accepts Enoch as Scripture and in his Second Apology discusses Enoch in depth and uses it to establish doctrine on fallen angels and the origin of demons from angels' adulteration with women. [12] (In his Dialogue with Trypho, Justin charges that some were removing passages of Scripture that prophetically identified Jesus as the Messiah, from Jeremiah and Isaiah.) [13]

iv. Athenagoras

Athenagoras (133 AD – 190 AD) in his Plea for the Christians uses Enoch to establish doctrine about Genesis 6:1-4, grouping it as one of the books of Prophets of the Old Testament: "you know that we say nothing without witnesses, but state the things which have been declared by the prophets." [14]

v. Irenaeus

Irenaeus (d. 202 AD), the famous apologist, accepts Enoch as Scripture and, in Against Heresies, discusses the doctrine that Enoch was God's legate to fallen angels, which is unique to Enoch, [15] and that a group of fallen angels devised methods of sorcery to adulterate with women. [16] Also in Against Heresies, Book III, 21.2, Irenaeus treats the books of Chronicles and Ezra as a single book written by Ezra. That would reduce the tally of books in the canon from 22 to 21 unless Enoch was included as part of the canon, as Irenaeus does.

vi. Clement of Alexandria

Clement of Alexandria (ca 150 AD – ca 215 AD) accepts Enoch as Scripture and writes that both Daniel and Enoch taught the same thing regarding the blessing of the faithful (Eclogue 2.1) and that the fallen angels were the source of the black arts (53.4). [17] . See also Clement's Homilies XI–XVI for great detail used from Enoch.

vii. Tertullian

Tertullian (155 AD – 222 AD), the founder of Western theological scholarship, in *On the Apparel of Women* (Book I), names and cites Enoch as "Scripture," part of "the canon" and "divinely inspired." He names Enoch as its genuine, human author. He states that its quotation in Jude 14 is an attestation in the New Testament to its authenticity and that "some" had removed it . from the closed canon.[18] In Book II, Tertullian uses Enoch to establish doctrine against the excessive ornamentation of women, attributing its origin to demons who cohabitated with them before the Great Flood.[19] Within his *Apologetic*, in *On Idolatry*, he uses Enoch to establish the doctrine that idolatry and astrology originated from demons[20] and that demons are the supernatural issue of fallen angels adulterating with women.[21]

viii. Commodianus

Commodianus (ca 240) accepts Enoch as Scripture and, in his *Instructions*, uses information unique to Enoch to establish doctrine on the origin of demons from angels adulterating with women and on the wicked arts they taught. Thus, he shows that heathen gods were actually the same demons.[22]

ix. Origen

Origen (185 AD – 254 AD), in *De Principiis*, names and quotes Enoch as "Holy Scripture" and notes that the church did not accept the several other books called "Enoch" were at all "divine" (*Against Celsus*). (However, Enoch is missing in the quotation of a canonical list from Eusebius's *Church History* attributed to Origen.)[23]

x. Anatolius

Anatolius (early 3rd c AD – July 3, 283 AD) cites Enoch to interpret the ancient Jewish calendar (in a reference to Enoch, *Book of Starlight*).[24]

xi. Cassiodorus

Cassiodorus (ca 485 AD – ca 585 AD), authenticates Enoch as Scripture by quoting Jude 14 ("In these words he (Jude) verifies the prophecy") and that Enoch was inspired and was integral to the Old Testament. In the same Latin translation of comments on the First Epistle of Peter attributed to Clement of Alexandria (ca.150 – 211/216), Cassiodorus also uses Enoch to establish doctrine that fallen angels are apostates from God.[25]

Source for this list:

https://en.wikipedia.org/wiki/Reception_of_Enoch_in_antiquity

Conclusion

It is thus "possible" to be true though no one can be certain and hence we need not teach it as doctrine but hope.

3) Most Blessed Lord Jesus Christ

Did Most Blessed Lord Jesus Christ Imply indirectly that Book of 1Enoch as Scripture?

Please consider the quote and Bible Verses below [Please see image too]:

"... 1 And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous 2 man and scribe of righteousness: approach hither and hear my voice. And go, say to the Watchers of heaven, who have sent thee to intercede for them: "You should intercede" for men, and not men 3 for you: Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children 4 of earth, and begotten giants (as your) sons And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die 5 and perish. Therefore have I given them wives also that they might impregnate them, and beget 6 children by them, that thus nothing might be wanting to them on earth. But you were formerly 7 spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling. 8 And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon 9 the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers is their beginning and primal origin; 10 they shall be evil spirits on earth, and evil spirits shall they be called. [As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.] And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless 12 hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them. ..." - Book of 1Enoch (Chapter 15)

Source: <http://wesley.nnu.edu/index.php?id=2126>

and

"29Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God. 30For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. 31But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, 32'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." 33And when the multitudes heard this, they were astonished at His teaching." (Matthew 22:29 - 33, NKJV)

Comment: Please note carefully that Most Blessed Lord Jesus Christ quotes the phrase "...29 ... You are mistaken, not knowing the Scriptures nor the power of God ..." in the Context of those being part of the First Resurrection do not marry ---> "... 30For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven ...". Please compare this with the quote from 1Enoch prior which states "... But you were formerly 7 spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven ...".

Here is the most interesting part: Christ's quote of "... You are mistaken, not knowing the Scriptures ..." when He Taught regarding the aforementioned 'no marriage in heaven' aspect means that this must be revealed somewhat in a "Scripture" existing at that time. However, this is ONLY found in the Book of 1Enoch among the Jewish Scripture Level Writings at that time in the Context of 'angels do not marry wives' meaning most likely that Christ is quoting the Book of 1Enoch as Scripture indirectly as some scholars have remarked!

Indeed, not everyone in Judaism at that time considered Book of 1Enoch as Scripture which agrees further to Christ's quote earlier that "... you... not knowing the Scriptures [inclusive of the Book of 1Enoch?]"...

Fascinating indeed.

**You do Error not
Knowing the Scriptures**

Enoch and Last Books of the Bible

**Matthew 22:29-30 King
James Version (KJV)**
**29 Jesus answered and said
unto them, Ye do err, not
knowing the
SCRIPTURES
nor the power of God.
30 For in the resurrection
they neither marry, nor
are given in marriage, but
are as the angels of God in
heaven.**

Enoch 15:6-7 R.H. Charles
**But you were formerly spiritual,
living the eternal life, and
immortal for all generations of
the world. 7And therefore I have
not appointed wives for you; for
as for the spiritual ones (Angel's)
of the heaven, in heaven is their
dwelling.**

Peace to you

Judgment Day Mystery in the Book of 1Enoch - Who are the Elect, Righteous and Sinners?

O) Translation Source - Each quote from the Book of 1Enoch is from link below unless stated otherwise

<http://wesley.nnu.edu/index.php?id=2126>

Again, I'm not saying that this is the meaning 100% but this is how I see it thus based on this Book of 1Enoch:

i. Elect

The Elect are Christians who believe in Him who have both "Faith and Works".

"... 1 And this is the second Parable concerning those who deny the name of the dwelling of the holy ones and the Lord of Spirits. 2 And into the heaven they shall not ascend, And on the earth they shall not come: Such shall be the lot of the sinners Who have denied the name of the Lord of Spirits, Who are thus preserved for the day of suffering and tribulation. 3 On that day Mine Elect One shall sit on the throne of glory And shall try their works, And their places of rest shall be innumerable. And their souls shall grow strong within them when they see Mine Elect Ones, And those who have called upon My glorious name: 4 Then will I cause Mine Elect One to dwell among them. And I will transform the heaven and make it an eternal blessing and light 5 And I will transform the earth and make it a blessing: And I will cause Mine elect ones to dwell upon it: But the sinners and evil-doers shall not set foot thereon. ..." - Book of 1Enoch (Chapter 45, Verses 1 - 5)

These Participate in the First Resurrection (1 Thessalonians 4:16, Luke 20:35 - 36, Matthew 25:1 - 13, John 5:25's 'hour now is') which has Rapture after the Tribulation too (1 Thessalonians 4:13 - 18).

How to be a Christian is discussed in Pages 1388 - 1420 & 1437 - 1441, Atonement Mystery in Pages 1493 - 1518 & 1291 - 1331, and The Rapture Theory is discussed in Pages 1421 - 1436, 1442 - 1467 and Preterism & Prophecy on Pages 1474 - 1492 in this Book.

ii. Righteous

"5But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection ... [Second Resurrection Described Next] ... 11Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. 12And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. 13The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. 14Then Death and Hades were cast into the lake of fire. This is the second death. 15And anyone not found written in the Book of Life was cast into the lake of fire." (Revelation 20:5, 11 - 15, NKJV)

Compare:

".... [Chapter 51] 1 And in those days shall the earth also give back that which has been entrusted to it, And Sheol also shall give back that which it has received, And hell shall give back that which it owes. 5a For in those days the Elect One shall arise, 2 And he shall choose the righteous and holy from among them: For the day has drawn nigh that they should be saved. 3 And the Elect One shall in those days sit on My throne, And his mouth shall pour forth all the secrets of wisdom and counsel: For the Lord of Spirits hath given (them) to him and hath glorified him. 4 And in those days shall the mountains leap like rams, And the hills also shall skip like lambs satisfied with milk, And the faces of [all] the angels in heaven shall be lighted up with joy. 5b And the earth shall rejoice, c And the righteous shall dwell upon it, d And the elect shall walk thereon. ..." - Book of 1Enoch (Chapter 51, All Verses 1 - 5)

Please notice carefully that the 'First Badge of Righteous' containing 'All Christians' or 'the Elect' have already been Resurrected 1000 years earlier (Revelation 20:5) which was discussed in Chapter 50 of Book of 1Enoch prior. It is clear that Chapter 51 in Book of 1Enoch above is quoting the 'Judgment Day Scenario' as its Words are parallel to what is found in Revelation 20:11 - 15 too. Popular Christianity today claims that only the Wicked are raised after the 1000 years (Revelation 20:5) to be thrown into the Lake of Fire. However, Revelation 20:11 - 15 alludes to possibly some may be Saved on this Day even as they are judged according to their "works" only (Revelation 20:13).

The phrase above from the Book of 1Enoch (Chapter 51) above stating "... And hell shall give back that which it owes. 5a For in those days the Elect One shall arise, 2 And He shall choose the righteous and holy from among them: For the day has drawn nigh that they should be saved. ..." seems to refer to 'some' of those from "Hell" (Sheol/Hades, compare with Revelation 20:13), are 'going to be Saved' and these are 'righteous and holy'. Ehem ehem. How can a group of 'righteous and holy' be found in "Hell" unless it is as per the Original Meaning referring to 'Hades/Sheol' referring to the non-Christian righteous abodes as the Vision of Blessed Sadhu Sundar Singh & even Emmanuel Swedenborg for that matter has testified?

Christ's Own Most Blessed Words Testify to a badge of 'righteous and wicked' being raised simultaneously and hence it cannot refer to the First Resurrection when viewed literally and it is pointed out clearly that these are Saved based on the "Good" or "Good Works" they did (not that the Works itself saves anyone but that the Order of Mercy of God is Implied thus by works) agreeing to all this in Verses below agreeing to the Chiliasm Perspective Perfectly again:

"And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt." (Daniel 12:2, NKJV)

"And these will go away into everlasting punishment, but the righteous into eternal life." - Most Blessed Lord Jesus Christ (Matthew 25:46, NKJV)

"27and has given Him authority to execute judgment also, because He is the Son of Man. 28Do not marvel at this; for the hour is coming in which all who are in the graves will hear

His voice 29and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. " - Most Blessed Lord Jesus Christ (John 5:25, 27 - 28, NKJV)

I repeat, that as Chiliasm Doctrine Taught in First Christianity, e.g. St. Justin Martyr said that 'all those who believed in Christ' and 'those of thirty, sixty and hundredfold fruit' (Matthew 13:8) get Saved during the First Resurrection itself as St. Irenaeus of Lyons and St. Papias together with all direct disciples of the Apostles themselves have taught (as discussed in Pages 1314 - 1315, 1186 - 1188, 1118 - 1132) in free ebook in link below:

This means that this 'Second Badge' of Righteous who are Saved on Judgment Day must refer to non-Christian righteous who are Saved to inherit the "earth" (i.e. 'near' but 'outside' the Kingdom of Heavens Dwelling of Christians of the New Jerusalem City, Paradise and Heavens) as the Book of 1Enoch's phrase implies here "... the earth shall rejoice, c And the righteous shall dwell upon it, d And the elect shall walk thereon. ...". Notice that the "Elect" (or Christians) walk only on the Earth because their abode is Way Higher as demonstrated inside the 'Kingdom of the Heavens regions'.

They could be the Saved ones on Judgment Day whose name are in the Most Blessed Lamb's Book of Life who get to visit the lowest abode of the 'Kingdom of Heavens', namely certain regions of the 'New Jerusalem City' (Revelation 21:2) which are open for them to 'Visit' as they pass through the Gates of the City in allowed common grounds from their dwelling on "earth" to Give Honour to God as these Verses may Describe:

" 24And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. 25Its gates shall not be shut at all by day (there shall be no night there). 26And they shall bring the glory and the honor of the nations into it. 27But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life." (Revelation 21:24 - 27, NKJV)

The New Jerusalem City Connects the New Earth to the Heavens :

"1Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. 2Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." (Revelation 21:1 - 2, NKJV)

The Righteous are those who have "Works" especially 'works of Mercy' (Luke 10:25 - 37 example of the Good Samaritan) which was discussed in Pages 1353 - 1359 or 1367 and in the 'Non-Elect Salvation last chapter' on page 1225 onward in this book or in posts below too:

<https://web.facebook.com/jonathan.ramachandran/posts/10159472747592784>

or

<https://web.facebook.com/jonathan.ramachandran/posts/10159438606357784>

These example quotes from the Book of 1Enoch agrees too for such a definition of 'righteous':

a) The righteous who are Saved on the Day of Judgment's Second Resurrection are those who lived 'without physical or internal violence' of hating other men, i.e. those who 'loved their neighbor as themselves' (Compare Luke 10:25 - 27's What to do to Inherit Eternal Life Answer Given by Christ)

"... 4 Fear ye not, ye souls of the righteous, And be hopeful ye that have died in righteousness. 5 And grieve not if your soul into Sheol has descended in grief, And that in your life your body fared not according to your goodness, But wait for the day of the judgement of sinners And for the day of cursing and chastisement. ... 9 I tell you, ye sinners, ye are content to eat and drink, and rob and sin, and strip men naked, and 10 acquire wealth and see good days. Have ye seen the righteous how their end falls out, that no manner 11 of violence is found in them till their death " Nevertheless they perished and became as though they had not been, and their spirits descended into Sheol in tribulation." ... " - Book of 1Enoch (Chapter 102, Verses 4 - 5, 9 - 11)

b) Judgment of Men based on Works by 'Weighng in Balance'

"... 1 And after that I saw all the secrets of the heavens, and how the kingdom is divided, and how the 2 actions of men are weighed in the balance. ..." - Book of 1Enoch (Chapter 41, Verse 1)

Compare:

"... And the who did not completely acquire perfection but have acquired both sins and good works, come into the court of judgment; there, they are scorched as by a fire by the comparison of their good and evil deeds, and if, in fact, the scale of the good deeds weighs downwards, they are cleansed of punishment ..." - Blessed St. Maximus the Confessor, Christian monk, theologian, and scholar, who was a civil servant, and an aide to the Byzantine Emperor Heraclius before he gave up this life in the political sphere to enter into the monastic life, who is venerated in both the Eastern Orthodox and Roman Catholic churches. He was eventually persecuted for his Christological positions; following a trial, his tongue and right hand were mutilated. (c. 580 AD - c. 662 AD)

Source:

<https://www.patheos.com/blogs/henrykarlson/2020/01/st-maximos-and-universal-salvation/>

iii. Sinners

"... [Chapter 50] 1 And in those days a change shall take place for the holy and elect, And the light of days shall abide upon them, And glory and honour shall turn to the holy, 2 On the day of affliction on which evil shall have been treasured up against the sinners. And the righteous shall be victorious in the name of the Lord of Spirits: And He will cause the others to witness (this) That they may repent And forgo the works of their hands. 3 They shall have no honour through the name of the Lord of Spirits, Yet through His name shall they be saved, And the Lord of Spirits will have compassion on them, For His compassion is great. 4 And He is righteous also in His judgement, And in the presence of His glory unrighteousness also shall not maintain itself: At His judgement the unrepentant shall perish before Him. 5 And from henceforth I will have no mercy on them, saith the Lord of Spirits. ..." - Book of 1Enoch (Chapter 50, All Verses 1 - 5)

Hope for the Sinners/Wicked?

Focus Phrase from the above: "... And He will cause the others [the sinners and/or Wicked] to witness (this) That they may repent And forgo the works of their hands. 3 They shall have NO HONOUR through the NAME of the LORD of SPIRITS, Yet THROUGH HIS NAME [John 14:6] SHALL THEY BE SAVED [Joel 2:32, Romans 10:13, Matthew 12:21], And the Lord of Spirits will have compassion on them ..." – Book of Enoch.

Compare:

Probably by quoting Books such as Enoch did Blessed Ambrosiaster has a similar prophecy echoed toward "unsaved sinners" on "Judgment Day" Repentance and "Non-Elect Salvation" (most likely during or after the Judgment in the Final Gehenna or Lake of Fire), to quote:

Verses: Joel 2:32, Romans 10:13, Isaiah 45:22.

"Look to Me, and be saved, All you ends of the earth! For I am God, and there is no other." (Isaiah 45:22, NKJV)

" ... QUESTION 126. FROM THE ONE WHO RECEIVED THE FAITH OF JESUS CHRIST. ... In fact, the knowledge of God must inspire the fear of the just judge, in whose court he teaches us that the faithful will receive the reward of their righteousness, and the ungodly, that is to say the unbelievers, the just punishment of their infidelity. It is of all justice, indeed, that the good ones be filled with joy in the future life in which Jesus Christ must reign with his chosen ones. They have been exposed to scorn, outrages in this world where the devil reigns, they will appear surrounded by glory in the kingdom of Jesus Christ for which they have borne the contempt of the worldly. SINNERS, on the contrary, who seemed to shine here below a false brilliance, opposing falsehood to truth, have to wait for tribulation and an imaginary glory to succeed for them a contempt, a humiliation too real. The righteous will rejoice in having believed, when they witness the chastisements of the unbelieving, and THE UNFAITHFUL WILL REPENT of THEIR UNBELIEF ONLY when THEY SEE BOTH THEIR OWN

CHASTISEMENT and the glory of those WHOSE FAITH THEY HAD REGARDED as an ACT of MADNESS, which was only worthy of their contempt. ..." – Blessed Ambrosiaster (literally in Latin: "would-be Ambrose"), Roman Clergy active at Rome during the reign of Pope Damasus (c.366 AD – c. 384 AD)

Source:

<https://sites.google.com/site/aquinasstudybible/home/ambrosiaster-questions-on-the-old-and-new-testaments/polemic>

Christ Centered Universalism Hope may actually be Real for All Men even via the Testimony of this 'Book of 1Enoch' too. Some Modern Bible Scholars know that even if the Book of 1Enoch is not Canonical for them, its Content especially "Prophecy" (as quoted in Jude 1:14 in the Bible 'word for word') would most likely be True. Fascinating Indeed.

P/S 1: Who wrote the Book of Enoch and is there a Blessing for keeping it?

"... 1 And now, my son Methuselah, all these things I am recounting to thee and writing down for thee! and I have revealed to thee everything, and given thee books concerning all these: so preserve, my son Methuselah, the books from thy father's hand, and (see) that thou deliver them to the generations of the world. 2 I have given Wisdom to thee and to thy children, [And thy children that shall be to thee], That they may give it to their children for generations, This wisdom (namely) that passeth their thought. 3 And those who understand it shall not sleep, But shall listen with the ear that they may learn this wisdom, And it shall please those that eat thereof better than good food. ..." - Book of 1Enoch (Chapter 82, Verses 1 - 3)

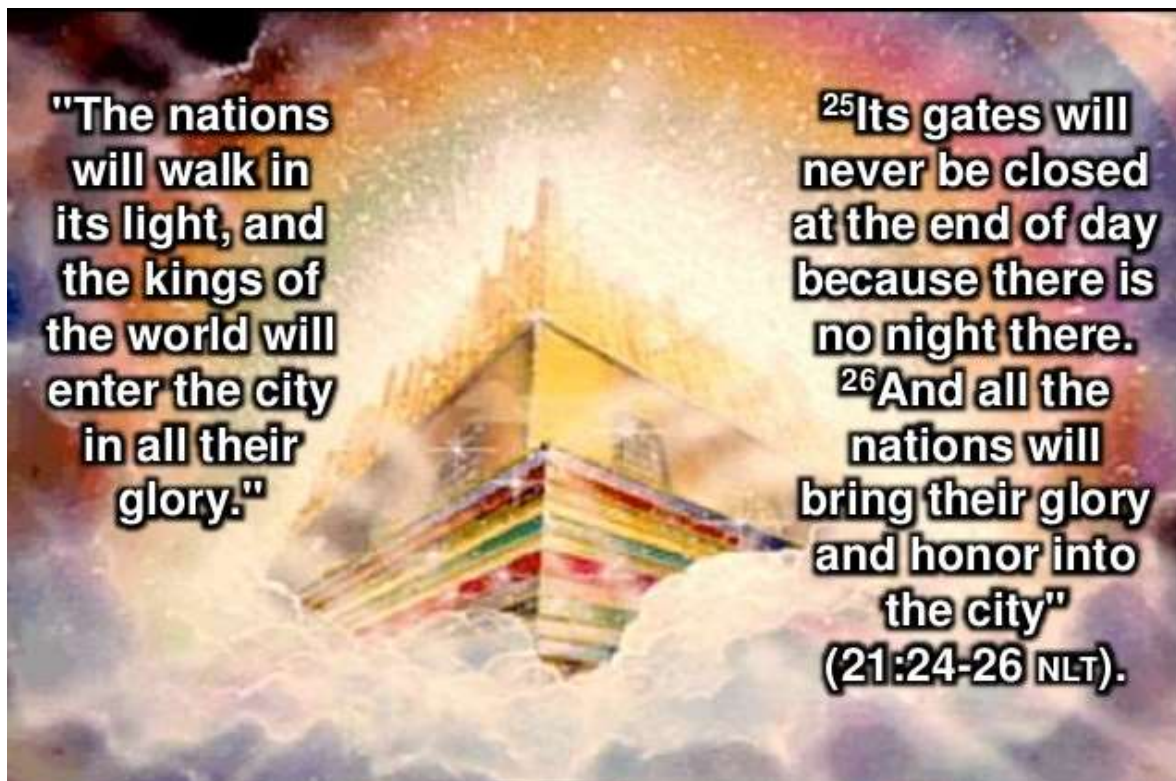
P/S 2: Canonicity of the Book of 1Enoch

Note: "... The Book of 1Enoch was considered as scripture in the Epistle of Barnabas (16:4)[26] and by many of the early Church Fathers, such as Athenagoras,[27] Clement of Alexandria,[28] Irenaeus[29] and Tertullian,[30] who wrote c. 200 that the Book of Enoch had been rejected by the Jews because it contained prophecies pertaining to Christ.[31] However, later Fathers denied the canonicity of the book, and some even considered the Epistle of Jude uncanonical because it refers to an "apocryphal" work ..."

Source: https://en.m.wikipedia.org/wiki/Book_of_Enoch

The Bible's Jude 14 is a direct quote by Apostle Jude to this Book of 1Enoch as it is word to word to this only and not even the midrash which has different words.

"12" And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. 13 I am the Alpha and the Omega, the Beginning and the End, the First and the Last." – Most Blessed Lord Jesus Christ (Revelation 22:12, NKJV)



Amen. Even so, come, Lord Jesus! The Grace of our Lord Jesus Christ be with you all. Amen.

Peace to you

Apocalypse of Elijah – Post Tribulation Rapture, Chiliasm to Christ Centered Universalism Prophecy

Did Apocalypse of Elijah teach a Pre-Tribulation Rapture Theory?

Each quote next is from the 'Apocalypse of Elijah' translation below:

<http://www.3-in-1.net/Pseudepigrapha/Apocalypse%20of%20Elijah/The%20Apocalypse%20of%20Elijah.htm>

It's interesting how these 'Rapture Theorists' who earlier were all 'Sola Scriptura' are not quoting 'out of the Bible Sources' to try prove 'Pre-Tribulation Rapture' even believing this 'out of the Bible Books' contradicting their previous faith of 'Bible only'. I was always open to any orthodox First Christianity writings, so let's see these quotes and more:

i) Elijah and Enoch

Blessed Prophets Elijah and Enoch will Return to fight the Antichrist/Beast for "7 full days" (i.e. during the entire period of time the Antichrist Reigns till Christ Returns and Destroys him)

"... 7.Then when Elijah and Enoch hear that the shameless one has revealed himself in the holy place, they will come down and fight with him saying, ... 11.you have fallen from heaven like the morning stars. you were changed, and your tribe became dark for you. 12.But you are not ashamed, when you stand firmly against God you are a devil. 13.The shameless one will hear and he will be angry, and he will fight with them in the market place of the great city. And he will spend seven days fighting with them. 14.And they will spend three and one half days in the market place dead, while all the people see them ..." - Apocalypse of Elijah (Chapter IV, Verses 7, 11 - 14)

Notice that verse 13 - 14 above agrees perfectly to Revelation 11 as follows:

Revelation 11:1 - 6 ---> The "first three and a half days/years" Enoch & Elijah prophesy
Revelation 11:7 - 8 ---> The Antichrist will kill them "mid-week"
Revelation 11:9 - 10 ---> Their dead bodies remain for the "last three and a half days/years"
Revelation 11:11 - 13 --> When Christ Returns at the End of this "Seven days/years", they are Resurrected in the First Resurrection

ii) The Great Tribulation

ALL the SAINTS go through the Great Tribulation in some way, some fight back but not all survive to remain alive in the flesh till the Lord Returns as the Apocalypse of Elijah itself testifies as follows:

"... 21.He will pursue ALL of the SAINTS. They and the priests of the land will be brought back bound. 22.He will kill them and destroy them...them. And their eyes will be removed with iron spikes. 23.He will remove their skin from their heads. He will remove their nails one by one. He will command that vinegar and lime be put in their nose. 24. Now those who are unable to bear up under the tortures of that king will take gold and flee over the fords to the desert places. They will lie down as one who sleeps. 25.The Lord will receive their spirits and their souls to Himself. 26.Their flesh will petrify. No wild animals will eat them until the last day of the great judgment. 27.And they will rise up and find a place of rest. but they will not be in the kingdom of the Christ as those who have endured because the Lord said, "I will grant to them that they sit on my right hand." 28.They will receive favor over others, and they will triumph over the son of lawlessness. And they will witness the dissolution of heaven and earth. 29.They will receive the thrones of glory and the crowns. 30.The sixty righteous ones who are prepared for this hour will hear. 31.And they will gird on the breastplate of YHWH, and they will run to Jerusalem and fight with the shameless one, saying, "All powers which the prophets have done from the beginning you have done. But you were unable to raise the dead because you have no power to give life. Therein we have known that you are the son of lawlessness." 32.He will hear, and he will be angry and command to kindle altars 33.And the righteous ones will be bound. They will be lifted up and burned. ..." - Apocalypse of Elijah (Chapter IV, Verses 21 - 33)

iii) Israel - Special Mercy

"... 1.And on that day the heart of many will harden and they will flee from him, saying, "This is not the Christ. The Christ does not kill the righteous. He does not pursue men so that he might seek them, but He persuades them with signs and wonders." 2.On that day the Christ will pity those who are His own. And He will send from heaven his sixty-four thousand angels, each of whom has six wings. 3.The sound will move heaven and earth when they give praise and glorify. 4.Now those upon whose forehead the name of Christ is written and upon whose hand is the seal both the small and the great, will be taken up upon their wings and lifted up before his wrath. 5.Then Gabriel and Uriel will become a pillar of light leading them into the holy land. 6.It will be granted to them to eat from the tree of life. They will wear white garments...and angels will watch over them. They will not thirst, nor will the son of lawlessness be able to prevail over them. ..." - Apocalypse of Elijah (Chapter V, Verses 1 - 6)

"27Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate." (Daniel 9:27, NKJV)

" 6Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days. ... 15So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. 16But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth. 17And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ." (Revelation 12:6, 15 - 17 NKJV)

Note: The Bible Verses above correlates perfectly with the Apocalypse of Elijah where only "mid-week" as the Apocalypse of Elijah also states onward the Antichrist breaks his covenant with "Israel" (the Woman) and chases the Woman. So Revelation 12:6, 15 - 17 with Apocalypse of Elijah (Chapter V, Verses 1 - 6) must Speak of the same event where "only Israel" is Spared supernaturally by God and this is the part quoted by 'Pre-Tribulation Rapture theorists' (ehem, ehem) without quoting these other Verses as we did and clearly failing to understand that this refers to a 'special preservation prophecy on the nation of Israel only during this time'.

How do I know that it could refer to 'Israel only' and not the 'pre-tribulation rapture'?

The Phrase "holy land" in "... 5.Then Gabriel and Uriel will become a pillar of light leading them into the holy land. ..." refers to "Israel only". The fact that Blessed archangels Gabriel and Uriel help Israel at that time to be spared of the Antichrist assault supernaturally whether or not these Apocalypse of Elijah (Chapter V, Verses 1 - 6) is literal or allegorical (doesn't matter) is seen even in Revelation 12:6, 15 - 17 and the involvement of blessed archangel Michael in the heavens during that time may be contrasted in Revelation 12:7 - 12 and Daniel 12:1 too.

The phrases "... 6.It will be granted to them to eat from the tree of life. They will wear white garments...and angels will watch over them. They will not thirst, nor will the son of lawlessness be able to prevail over them. ..." ---> could refer to Revelation 7:9 - 17 too where these eat of the Tree of Life later but mentioned here.

The fact that only Israel may be spared of the antichrist's mayhem in Apocalypse of Elijah (Chapter V, Verses 1 - 6) while the Christians in the rest of the world are going to have to endure this 'Great Tribulation' as described prior in the Apocalypse of Elijah (Chapter IV, Verses 21 - 33) too may be seen in Verse below as Satan gets frustrated that he 'cannot touch the nation of Israel at that time':

"17And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ." (Revelation 12:17, NKJV)

The phrase "17And the dragon was enraged with the woman," means he was angry at "Israel" but he could not touch her as Verses describe prior and so the phrase "and he went to make war with the rest of her offspring," refers to "who keep the commandments of God and have the testimony of Jesus Christ" means Satan kills/tortures Christians during the 'Great Tribulation' proving our interpretation right (of 'no Pre-tribulation rapture at least not for Gentile Christians' for sure) and consistent with the Apocalypse of Elijah too.

However, here is possibly a more accurate Interpretation regarding some details (below):

Another possible interpretation is that (Chapter V, Verses 1 - 6) in the Apocalypse of Elijah refers to the 'Return of Christ' itself as the 'Gathering of the Elect' is Described here agreeing with our exegesis with First Christianity Chiliasm quotes earlier. In other words, the phrase "... 2.On that day ..." in "... 2.On that day the Christ will pity those who are His own ..." refers to the Day Christ has Returned (Matthew 24:29 - 30) where only after this Second Coming, He Sends His Angels to 'Gather His Elect' not only from the Heavens (Matthew 24:31) but also from the Earth (Mark 13:27) where the 'Gathering on the Earth part is described in the Apocalypse of Elijah above' which is wrongly assumed as 'Pre-tribulation rapture by some' (Matthew 24:31).

Please note carefully that there is only 'One Gathering of Elect in Scripture' (1 Thessalonians 4:13 - 18) and this happens 'after the tribulation' (Matthew 24:29) and 'after Christ's Second Coming' (Matthew 24:30) as the Bible Verse in Matthew 24:31 puts this Apocalypse of Elijah's Gathering of the Elect at 'this time' and on "that Day" referring to this (as described in these Verses: Mark 13:27, 1 Corinthians 15:51 - 52, 1 Thessalonians 4:17, Matthew 24:40 - 44, Luke 17:26 - 36).

iv) Chiliasm

Chiliasm Doctrine is Proved in Apocalypse of Elijah in quote below too, next (please compare with Revelation 20:1 - 10 as the 'Millennial Reign of Christ') where the Apocalypse of Elijah explains further that Revelation 19:20 & 2 Thessalonians 2:8's destruction of the Antichrist by Christ's Breath could refer to Him Giving Instruction to the Newly Resurrected 'Spiritual Immortal Bodied' (1 Corinthians 15:44) Blessed Prophets Elijah & Enoch (Revelation 11:11 - 13) due to Participating in the First Resurrection (Revelation 20:4 - 6) now 'Slay the Antichrist by Christ's Immortal Power', to quote:

"... 32.After these things, Elijah and Enoch will come down. They will lay down the flesh of the world, and they will receive their spiritual flesh. They will pursue the son of lawlessness and kill him since he is not able to speak. 33.On that day, he will dissolve in their presence like ice which was dissolved by a fire. He will perish like a serpent which has no breath in it. 34.They will say to him, "Your time has passed by for you. Now therefore you wand those

who believe you will perish." 35.They will be cast into the bottom of the abyss and it will be closed for them. 36.On that day, the Christ, the King and all His saints will come forth from heaven. 37.He will burn the earth. He will spend a thousand years upon it. 38.Because the sinners prevailed over it, He will create a new heaven and a new earth. No deadly devil will exist in them. 39.He will rule with His saints, ascending and descending, while they are always with the angels and they are with the Christ for a thousand years. ..." - Apocalypse of Elijah (Chapter V, Verses 32 - 39)

v) Christ Centered Universalism

Here's a part those 'Pre-Tribulation rapture theorists' and such Pentecostals alike do NOT quote regarding the Apocalypse of Elijah (ehem, ehem):

"... 27.Those who belong to the righteous and ... will see the sinners and those who persecuted them and those who handed them over to death in their torments. "Then the sinners [in torment] will see the place of the righteous. And thus GRACE WILL OCCUR. In THOSE DAYS, that which the RIGHTEOUS will ASK for MANY TIMES WILL BE GIVEN to them. ..." – Apocalypse of Elijah (Chapter V, Verses 27 – 29)

Comment: all prayer requests especially for the Salvation of the Damned [that the 'Eternal Hell Sentence' may be Cancelled by His Mercy which can Triumph Over & End any Judgment Sentence, James 2:13] may be Answered causing this Universal Salvation of 'All Men in heaven, Earth or Hell' agreeing to the Prophecies of the Apocalypse of Peter, Apocalypse of Elijah, Apocalypse of Zephaniah, the Christian-Jewish Sibylline Oracles, the Epistle of the Apostles, St. Julian of Norwich's Visions & even the Visions of Sadhu Sundar Singh as it was Discussed in Previous posts.

Apocalypse of Elijah proves our exegesis till "Christ Centered Universalism Hope" right again instead of 'Pre-Tribulation Rapture' when 'half quoted', amazing isn't it?

3) Bible Verses

Saved in the Flesh = Some of the Elect Being Alive on Earth when He Returns after the Great Tribulation

"20And pray that your flight may not be in winter or on the Sabbath. 21For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. 22And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened." (Matthew 24:20 - 22, NKJV)

Please note carefully that Christ's Own Words regarding this 'Great Tribulation' in Verses above clearly depict that "no flesh would be saved" unless "for the elect's sake those days will be shortened" refers to 'being alive on earth' as the 'Saving is referred to the Context of flesh, i.e. being kept alive till He Returns' and not a Pre-Tribulation Rapture is taught here as 'no flesh is said to be changed/raptured/transformed' yet here.

Such a Group of 'Faithful Churches' is given a Special Privilege of not going through any 'torture or tribulation' for their faith even in past times as the Verse below reveals:

"7"And to the [e]angel of the church in Philadelphia write, ... 10Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth." (Revelation 3:7, 10, NKJV)

Just like only the Church of 'Philadelphia' to whom the Promise of 'Escape' (Revelation 3:7) on earth in the flesh was given in Verse above (as they were not caught up into the heavens). So looking at Revelation 3:10 allegorically itself doesn't prove 'Rapture Theory' especially due to Verse below too:

"8"And to the angel of the church in Smyrna write, 'These things says the First and the Last, who was dead, and came to life: 9"I know your works, tribulation, and poverty (but you are rich); and I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan. 10Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life. 11"He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death." "" ' (Revelation 2:8 - 11, NKJV)

The Verse above was written to the Church at Smyrna where like the Church at Philadelphia, no unfaithfulness of any kind is mentioned here. However unlike the church at Philadelphia, this church at Smyrna has to "suffer the tribulation in the hands of Satan till Death".

If matched with the Apocalypse of Elijah prophecy prior,

the faithful church at Philadelphia allegorically = Israel Churches
the faithful church at Smyrna allegorically = Gentile Churches

So, some of the faithful Christians die at the hands of the antichrist (Revelation 7:9 - 17, Revelation 20:4 - 6) while some 'remain alive having escaped this' till the Day He Returns and Gathers them from the ends of the earth by sending His Holy Angels (Mark 13:27, 1 Corinthians 15:51 - 52, 1 Thessalonians 4:17, Matthew 24:40 - 44, Luke 17:26 - 36) after the tribulation (Matthew 24:29), after His Return too (Matthew 24:30) when the Trumpet is Blown (Matthew 24:31).

More details are discussed in links below:

i) Pre-Tribulation Rapture Impossibility?

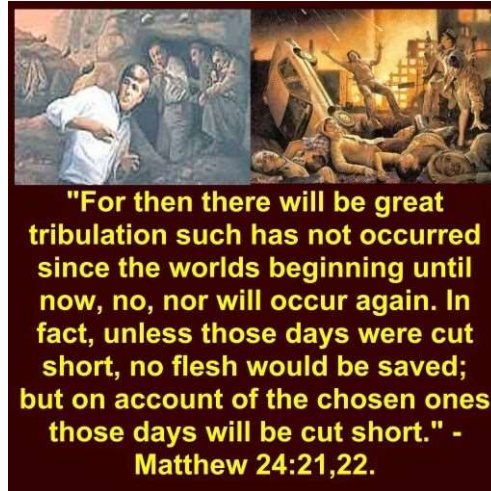
<https://web.facebook.com/jonathan.ramachandran/posts/10159456468237784>

ii) Sola Scriptura - No Rapture Theory in Christianity

<https://web.facebook.com/jonathan.ramachandran/posts/10159455296362784>

iii) Overcomers without Pre-Tribulation Rapture

<https://web.facebook.com/jonathan.ramachandran/posts/10159459809557784>



Note: Apocalypse of Elijah - Example of Audiobook:

Christ Centered Universalism part is time 23:30 - 23:55 minutes in video below (thanks to Mr. Yuhisern for pointing this Audiobook version)

<https://youtu.be/g1rNp5wGd9E>

I take these Ancient Jewish / Christian Prophecies as a serious possibility especially since it is commonly believed that the 'Two Final Witness for Christ are Blessed Prophet Elijah and Blessed Prophet Enoch themselves who never died but were translated' who may return physically during the times of the Antichrist. So, this Ancient Book being linked to Blessed Prophet Elijah himself surely spurs my curiosity and interest greatly.

Please take note carefully that the 'Apocalypse of Elijah' Prophecy Speaks of a Christ Centered Universalism Prophecy toward those 'after' they endure the Final Gehenna/Lake of Fire Judgment (possibly the "wicked") while the Book of 1Enoch Reveals a Christ Centered Universalism Prophecy toward some (possibly "sinners") during the Final Great White Throne Judgment Sentencing as they repent there but are 'Saved with no honour' as discussed in link below:

https://m.facebook.com/story.php?story_fbid=10159548315757784&id=651792783

Peace to you

Epistle of the Apostles - Christ Centered Universalism Hope

1) Christ Centered Universalism Prophecy

"... 39 And we said unto him: Lord, is this thy purpose, that thou leavest us, to come upon them? (Will all this come to pass, Eth.) He answered and said unto us: After what manner shall the judgement be? whether righteous or unrighteous? (In Copt. and Eth. the general sense is the same: but the answer of Jesus in the form of a question is odd, and there is probably a corruption.) We said unto him: Lord, in that day they will say unto thee: Thou hast not distinguished between (probably: will they not say unto thee: Thou hast distinguished between) righteousness and unrighteousness, between the light and the darkness, and evil and good? Then said he: I will answer them and say: Unto Adam was power given to choose one of the two: he chose the light and laid his hand thereon, but the darkness he left behind him and cast away from him. Therefore have all men power to believe in the light which is life, and which is the Father that hath sent me. And every one that believeth and doeth the works of the light shall live in them; but if there be any that confesseth that he belongeth unto the light, and doeth the works of darkness, such an one hath no defence to utter, neither can he lift up his face to look upon the Son of God, which Son am I. For I will say unto him: As thou soughtest, so hast thou found, and as thou askedst, so hast thou received. Therefore condemnest thou me, O man? Wherefore hast thou departed from me and denied me? And wherefore hast thou confessed me and yet denied me? hath not every man power to live and to die? Whoso then hath kept my commandments shall be a son of the light, that is, of the Father that is in me. But because of them that corrupt my words am I come down from heaven. I am the word: I became flesh, and I wearied myself (or, suffered) and taught, saying: The heavy laden shall be saved, and they that are gone astray shall go astray for ever. They shall be chastised and tormented in their flesh and in their soul. 40 And we said unto him: O Lord, verily we are sorrowful for their sake. And he said unto us: Ye do rightly, for the righteous are sorry for the sinners, and pray for them, making prayer unto my Father. Again we said unto him: Lord, is there none that maketh intercession unto thee (so Eth.)? And he said unto us: Yea, and I will hearken unto the prayer of the righteous which they make for them..." (Epistle of the Apostles, Coptic, Verses 39 - 40 in full)

Source:

<http://www.earlychristianwritings.com/text/apostolorum.html>

Please note that the 'Epistle of Apostles' writing above may have preserved this Christ Centered Universalism part without any corruption as there seems to be no variant manuscripts or contradictions to the other preserved versions.

2) Is the Epistle of the Apostles Writing Trustworthy?

The only argument often used against this Epistle of the Apostles writing is that it seems to predict Christ's Return within 150 years but that's not telling the whole story honestly as explained below, to quote:

"... One of the reasons that the text probably fell into disuse by the mainstream churches is that its claim that the Second Coming shall be 150 years after the time of the vision to the apostles obviously failed to occur. Whether the text was ever considered heretical by the Catholic churches is unknown, as there are no clear references to it in the extant ancient Christian literature. However, the Ethiopian Orthodox Church evidently accepted it as basic orthodoxy. ..."

Source:

https://en.wikipedia.org/wiki/Epistula_Apostolorum

Explanation, let's look at the 'actual quote':

"... 16 Then said we to him: Lord, that which thou hast revealed unto us (revealest, Eth.) is great. Wilt thou come in the power of any creature or in an appearance of any kind ? (In what power or form wilt thou come? Eth.) He answered and said unto us: Verily I say unto you, I shall come like the sun when it is risen, and my brightness will be seven times the brightness thereof! The wings of the clouds shall bear me in brightness, and the sign of the cross shall go before me, and I shall come upon earth to judge the quick and the dead. 17 We said unto him: Lord, after how many years shall this come to pass ? He said unto us: When the hundredth part and the twentieth part is fulfilled, between the Pentecost and the feast of unleavened bread, then shall the coming of my Father be (so Copt.: When an hundred and fifty years are past, in the days of the feast of Passover and Pentecost, &c., Eth.: . . . (imperfect word) year is fulfilled, between the unleavened bread and Pentecost shall be the coming of my Father, Lat.). ..." - Epistle of the Apostles (Verses 16 - 17)

Please notice carefully that the Ethiopic one (which is the most complete, which we are referring to primarily) does not have the 'one hundred fifty years statement' (as that's by the 'Coptic Version only'). In fact, the Ethiopic one having an (imperfect word) or the phrase 'When the hundredth part and the twentieth part is fulfilled' may just be a parabolic answer to the 'exact undetermined years'. What can the phrase 'the hundredth part and the twentieth part' mean parabolically? Verse:

"And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." (Genesis 6:3, NKJV)

We know that Genesis 6:3 above cannot refer to the literal age only because for example 'Jeanne Calment (1875–1997) of France, who lived to the age of 122 years' has exceeded God's Limit*. So a possible 'allegorical' interpretation alongside it could be that the "one hundred years [part] and twenty years [part]" as a limit to man's age could be referring to man's free will/choice on earth till God Returns to Judge the World as alluded by the Mysterious Verse in the Epistle of the Apostles (Verses 16 - 17) above. In other words, if we take Genesis 6:3 not to mean literally as some men have exceeded that lifespan, then we need not take Epistle of the Apostles (Verses 16 - 17)'s counting literally either but parabolic too especially since these two "share the same numbers" and "context of years for man's existence" possibly before God Reveals Himself - Can you see it?

*Source:

https://en.wikipedia.org/wiki/List_of_the_verified_oldest_people

3) How was this Text viewed in Ancient Christianity and when was it rediscovered?

"... The text is commonly dated to the 2nd century, perhaps towards the middle of it. [1] CE Hill (1999) dates the Epistle to "just before 120, or in the 140s" and places "... the Epistula in Asia Minor in the first half of the second century." [2] The text was used regularly by the relatively isolated Ethiopian Orthodox Church, and was evidently not considered heretical. The work was lost to the West until 1895 when major portions of it were discovered in the Coptic language and a complete version translated into Ethiopic was discovered and published in the early 20th century.[3] The fragmentary Coptic manuscript of the 5th or 4th century, is believed to be translated directly from the original Greek. One leaf of a Latin palimpsest, dating to the 5th century has also been identified as deriving from the same text.[4] ... The text is framed as a letter from the 11 apostles to the worldwide church, as a report from Jesus involving a dialogue between them and Jesus, which occurs between Jesus's resurrection and ascension.[5] The first 20% (10 chapters) begins by describing the nativity, resurrection, and miracles of Jesus, this framing is only done extremely superficially. The remainder of the text recounts a vision and dialogue between Jesus and the apostles, consisting of about sixty questions, and 41 short chapters. The text is by far the largest epistle in either the New Testament or Apocrypha. ..."

Source:

https://en.wikipedia.org/wiki/Epistula_Apostolorum

and

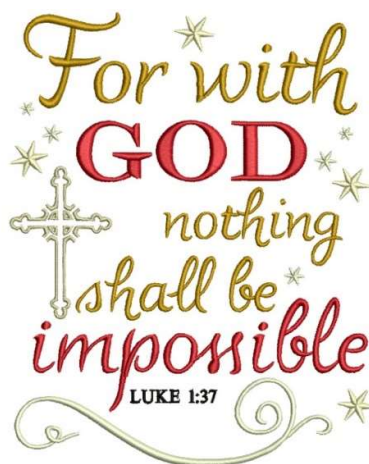
"... . No ancient writer mentions it [by Name], and very few traces of its use can be found: the (third ?)-century poet Commodian seems to use it in one place (see 11). There has so far been no English rendering of the text; my version depends on Schmidt and Guerrier. In the Ethiopic version another writing, a prophecy of our Lord concerning the signs of the end, is prefixed to the Epistle. Parts of the this recur in the Syriac Testament of the Lord and part is repeated in the Epistle itself. It is noteworthy that this prophecy ends with a passage which is identical with one quoted by Clement of Alexandria from a source he does not name he does not name - only calling it 'the Scripture'. ... A similar passage is in the Apostolic Constitutions, vii. 22. On the possible derivation from the Apocalypse of Elias see my Lost Apocrypha of O.T., p. 54. ... "

Source:

<http://www.earlychristianwritings.com/text/apostolorum.html>

Regarding the Text Used in link above, the author writes:

"... The authorities for the text are: (a) a Coptic MS. of the fourth or fifth century at Cairo, mutilated; (b) a complete version in Ethiopic; (c) a leaf of a fifth-century MS. in Latin, palimpsest, at Vienna. The only edition which makes use of all the authorities is C. Schmidt's, 1919. The Ethiopic was previously edited by Guerrier in *Patrologia orientalis* under the title of Testament of our Lord in Galilee. A notice of the text by Guerrier in the *Revue de l'Orient Chretien* (1907) enabled me to identify it with the Coptic text, of which Schmidt had given an account to the Berlin Academy. As to the date and character of the book, Schmidt's verdict is that it was written in Asia Minor about A.D. 160 by an orthodox Catholic. The orthodoxy has been questioned (see a review by G. Bardy in *Revue Biblique*, 1921). ..."



Peace to you

Apocalypse of Zephaniah - Salvation for the Damned after the Prayer of the Righteous Hope

1) Should Christians Read it?

There was an ancient Writing of Prophet Zephaniah's Visit into Hades (Hell compartments and Regions of Comfort) agreeing to Lord Jesus Christ's Story of the Rich Man and Lazarus (Luke 16:19 - 31).

It was lost for centuries but St. Clement of Alexandria* seems to have had it as he quotes Prophet Zephaniah as follows in his infamous "Stromata Book Series" in a quote not found in the Old Testament Zephaniah:

"... Rightly, then, in the great Epistle he says: "For it is not capable of expression, like other branches of study. But as the result of great intimacy with this subject, and living with it, a sudden light, like that kindled by a coruscating fire, arising in the soul, feeds itself." Are not these statements like those of Zephaniah the prophet? "And the Spirit of the Lord took me, and brought me up to the fifth heaven, and I beheld angels called Lords; and their diadem was set on in the Holy Spirit; and each of them had a throne sevenfold brighter than the light of the rising sun; and they dwelt in temples of salvation, and hymned the ineffable, Most High God."..." - Blessed St. Clement of Alexandria (c. 150 AD - c. 215 AD, Stromata, Book 5, Chapter XI)

Source:

<http://www.earlychristianwritings.com/text/clement-stromata-book5.html>

Who is St. Clement of Alexandria? Link below:

https://en.m.wikipedia.org/wiki/Clement_of_Alexandria

2) Was it Written by Jews or Christians?

It was probably a Vision of Prophet Zephaniah himself as St. Clement of Alexandria clearly quotes a mysterious passage of Prophet Zephaniah which is not in the Bible but could be in this discovered Manuscript as shown above. Most of its contents may be lost but the few fragments which were discovered recently give great insight into First Christianity, to quote:

"... The Apocalypse of Zephaniah (or Apocalypse of Sophonias) is a 1st-century pseudepigraphic Jewish text attributed to the Biblical Zephaniah and so associated with the Old Testament, but not regarded as scripture by Jews or any Christian group. It was rediscovered and published at the end of the 19th century... The existence of the Apocalypse of Zephaniah was known from ancient texts (for example the Stichometry of Nicephorus) but it was considered lost. In 1881 two fragmentary manuscripts, probably coming from the White Monastery in Egypt, were bought by the Bibliothèque Nationale of Paris and first published by U. Bouriant in 1885... At the second trumpet, the heavens are opened and Zephaniah sees the sinful souls (which are given body and hair) tormented in a sea of flame until the day when the Lord will judge. He sees also a multitude of saints praying in intercession for those in these torments. The last trumpet mentioned in the fragments prepares for the announcement that the Lord will rise up in his wrath to destroy the earth and the heavens... It clearly distinguishes between the personal judgment occurring immediately after death and the final judgment by the Lord... Souls enter bliss or punishment immediately after the first judgment, while waiting for the Lord's coming, but the intercession of the saints makes it possible that, for some, punishment may not be definitive..."

Source:

https://en.m.wikipedia.org/wiki/Apocalypse_of_Zephaniah

3) Content for the Apocalypse of Zephaniah

Each quote below is from the translation source in link below:

<http://web.archive.org/web/20100330084339/http://userpages.burgoyne.com/bdespain/progress/progzeph.htm>

i) The Saved in the Blessed Compartments of Hades onward

The 1st trumpet: triumph & visitation of the righteous.

"... 91Then a great angel came forth having a golden trumpet in his hand, and he blew it three times over my head, saying, "Be courageous! O one who hath triumphed. Prevail! O one who hath prevailed. For thou hast triumphed over the accuser, and thou hast escaped from the abyss and Hades. 2Thou wilt now cross over the crossing place. For thy name is written in the Book of the Living." 3I wanted to embrace him, (but) I was unable to embrace the great angel because his glory is great. 4Then he ran to all the righteous ones, namely, Abraham and Isaac and Jacob and Enoch and Elijah and David. 5He spoke with them as friend to friend speaking one with another..." - Apocalypse of Zephaniah (aft 100 B.C. & bef A.D. 70)

ii) The Unserved in Hell or the Punishment Compartments of Hades

A 2nd trumpet: opening of heaven & souls in torment.

"... 101Then the great angel came to me with the golden trumpet in his hand, and he blew it up unto heaven. 2Heaven opened from the place where the sun rises to where it sets, from the north to the south. 3I saw the sea which I had seen at the bottom of Hades. Its waves came up to the clouds. 4I saw all the souls sinking in it. I saw some whose hands were bound to their neck, with their hands and feet being fettered. 5I said, "Who are these?" He said unto me, "These are the ones who were bribed and they were given gold and silver until the souls of men were led astray." 6And I saw others covered with mats of fire. 7I said, "Who are these?" He said unto me, "These are the ones who give money at interest, and they receive interest for interest." ..." - Apocalypse of Zephaniah (aft 100 B.C. & bef A.D. 70)

iii) Purgatory for Backslidden Christians

".. 8And I also saw some blind ones crying out. And I was amazed when I saw all these works of God. 9I said, "Who are these?" He said unto me, "These are catechumens who heard the word of God, but they were not perfected in the work which they heard." 10And I said unto him, "Then have they not repentance here?" He said, "Yes," 11I said, "How long?" He said unto me, "Until the day when the Lord will judge." 12And I saw others with their hair on them. 13I said, "Then there is hair and body in this place?" 14He said, "Yes, the Lord gives body and hair to them as he desires." ..." - Apocalypse of Zephaniah (aft 100 B.C. & bef A.D. 70)

iv) Prayer of Salvation toward the non-Christian damned

The intercession of the saints for those in torment.

"... 111And I also saw multitudes. He brought them forth. 2As they looked at all of the torments they called out, praying before the Lord Almighty, saying, "We pray unto Thee on account of those who are in all these torments so that Thou might have mercy on all of them." 3And when I saw them, I said to the angel who spoke with me, "<Who are these?>" 4He said, "These who beseech the Lord are Abraham and Isaac and Jacob. 5Then at a certain hour daily they come forth with the great angel. He soundeth a trumpet up unto heaven and another soundeth upon the earth. 6All the righteous hear the sound. They come running, praying to the Lord Almighty daily on behalf of these who are in all these torments."..." - Apocalypse of Zephaniah (aft 100 B.C. & bef A.D. 70)

v) Future Final Judgment Day

Another trumpet: the coming wrath of God.

"... 121And again the great angel cometh forth with the golden trumpet in his hand blowing over the earth. 2They hear (it) from the place of the sunrise to the place of the sunset and from the southern regions to the northern regions. 3And again he blows (it) up unto heaven and its sound is heard. 4I said, "O Lord, why left thou me not until I saw them all?" 5He said unto me, "I have not authority to show them unto thee until the Lord Almighty riseth up in his wrath to destroy the earth and the heavens. 6They will see and be disturbed, and they will all cry out, saying, 'All flesh which is ascribed to Thee we will give unto Thee on the day of the Lord.' 7Who will stand in His presence when He riseth in His wrath <to destroy> the earth <and the heavens?> 8Every tree which groweth upon the earth will be plucked up with its roots and fall down. And every high tower and the birds which fly will fall ... " - Apocalypse of Zephaniah (aft 100 B.C. & bef A.D. 70)

4) Why is it not in the Bible?

It was lost and only rediscovered in the 19th century. Apart from St. Clement of Alexandria possibly mentioning it, it may not have been known by some of them or it may have not been scrutinized by early councils or they can't reach a consensus to it. So, we keep an open mind.

Conclusion

Interestingly, the Concept of the Righteous Praying for the Salvation of the "Unsaved" to be Saved from Hades is existent in this Text as it was practiced in First Christianity as discussed in a Previous Post too (link below for full reading) which agrees to St. Cyril of Alexandria's quotes that Post-Mortem evangelization still goes on (based on 1 Peter 4:6, as discussed with First Christianity References by the Infamous ArchBishop Hilarion, book in image) endorsing even Sadhu Sundar Singh's visions of Post-Mortem Salvation toward some in Hades (Hell now) as true as well (links below too):

<https://www.anonymouschristian.org/blog/the-truth-on-hell-by-the-vision-of-sadhu-sundar-singh/amp/>

From the Biography:

https://archive.org/stream/themessageofsadh00streuoft/themessageofsadh00streuoft_djvu.txt

or some 'relatively good non-Christian idolater or atheist saved in Hades/afterlife' as some of Sundar Singh's Visions show in link below:

https://archive.org/stream/VisionsOfTheSpiritualWorldBySadhuSundarSingh-1926-UploadedBy/VisionsOfTheSpiritualWorldBySadhuSundarSingh-1926_djvu.txt

Further Reading on this Topic:

<https://www.anonymouschristian.org/blog/lake-of-fire-hope-for-the-wicked-one-day/amp/>

Conclusion

The Verses in image (from the Bible in Zephaniah 3:8 - 10) was the basis used for a Christian Universalism Prophecy argument by the great Blessed Origen of Alexandria in ancient times itself as this is discussed in detail in link below:

<https://web.facebook.com/jonathan.ramachandran/posts/10159476604007784>

Please take note that the Bible's Zephaniah 3:8 - 10's "Judgment Day" Salvation for some or all is more clear than the one purported in this write-up via this non-canonized Apocalypse of Zephaniah book by the same prophet's name. Also, even if God Saves one soul on Judgment Day as per Zephaniah 3:8 - 10 points, it is possible then that He Can Save others even after the Lake of Fire Judgment.



Peace to you

Sibyline Oracles Mystery – Traditions by Apostle Paul?

We do not discard New Testament Verses nor the Word of Mouth Traditions by apostle Paul.

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. " - apostle Paul (2 Thessalonians 2:15, KJV)

"So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us." - apostle Paul (2 Thessalonians 2:15, NASB)

i) Written Traditions

Example: Anything apostle Paul wrote as the Commands of the Lord

"If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment." – apostle Paul (1 Corinthians 14:37, NASB)

ii) Verbal Traditions

Example: To read and know Universal Reconciliation from the Lake of Fire /Gehenna (Revelation 22:17) as Prophesied by the Christian-Jewish Sibyline Oracles as Commanded by apostle Paul himself

Says who?

1) St. Justin Martyr

St. Justin Martyr Commanded to not only read it but preach it even though only a 'few' may be persuaded by it he says:

To quote:

"But by the agency of the devils death has been decreed against those who read the books of Hystaspes, or of the SIBYL, or of the prophets, that through fear they may prevent men who read them from receiving the knowledge of the good, and may retain them in slavery to themselves; which, however, they could not always effect. For not only do we fearlessly read them, but, as you see, bring them for your inspection, knowing that their contents will be pleasing to all. And if we persuade even a few, our gain will be very great; for, as good husbandmen, we shall receive the reward from the Master." – St. Justin Martyr (First Apology)

Translation Source:

<http://www.earlychristianwritings.com/text/justinmartyr-firstapology.html>

2) St. Clement of Alexandria

St. Clement of Alexandria Reveals that Apostle Paul himself commanded a Christian to read the sibyl too 'verbally'

To quote:

"Take also the Hellenic books, read the SIBYL, how it is shown that God is one, and how the future is indicated. And taking Hystaspes, read, and you will find much more luminously and distinctly the Son of God described, and how many kings shall draw up their forces against Christ, hating Him and those that bear His name, and His faithful ones, and His patience, and His coming." – Apostle Paul's Verbal Command (as reiterated by St. Clement of Alexandria)

(Stromata, VI.5; 43, 1 (p. 453, 3 Stählin), quotation of Paul the Apostle, but otherwise unknown)

Source: <http://www.bombaxo.com/2007/10/24/the-oracle-of-hystaspes/>

3) Lactantius

Lactantius, Epitome, 73:

"Wherefore, since all these things are true and certain, in harmony with the predicted announcement of the prophets, since Trismegistus and Hystaspes and the SIBYLS have foretold the same things, it cannot be doubted that all hope of life and salvation is placed in the religion of God alone."

Source: <http://www.bombaxo.com/2007/10/24/the-oracle-of-hystaspes/>

4) Other Early Authoritative Church Leaders

Which other authoritative Church Leaders from First Christianity endorsed the SIBYL (Sibylline Oracles) as a 'Christian Prophecy' regarding understanding the Book of Revelation too?

To quote:

"The sibyls themselves, and the so-called Sibylline oracles, were often referred to by other early Church fathers; Theophilus, Bishop of Antioch (ca. 180), Clement of Alexandria (ca. 200), Lactantius (ca. 305), and Augustine (ca. 400), all knew various versions of the pseudo-Sibylline collections, quoted them or referred to them in paraphrase, and were unreluctant to Christianize them."

Source: https://en.m.wikipedia.org/wiki/Sibylline_Oracles

5) Book II

How about Book II which speaks of the Reconciliation from the Lake of Fire Interpretation for possibly Revelation 22:17's Context?

To quote:

"... Books I and II are regarded as a Christian revision of a Jewish original ... Books I, II, XI, XII, XIII, and XIV received their present form from a Christian..."

Source: https://en.m.wikipedia.org/wiki/Sibylline_Oracles

6) Universal Salvation Passage in Book II

Salvation (Reconciliation) from the Lake of Fire Context for Revelation 22:17 toward 'anyone thirsty from the Lake of Fire too':

"... And to the pious will the almighty God

405 Imperishable grant another thing,

When they shall ask the imperishable God:

That he will suffer men from raging fire

And endless gnawing anguish to be saved;

And this will he do. For hereafter he

410 Will pluck them from the restless flame, elsewhere. Remove them, and for his own people's sake Send them to other and eternal life With the immortals, in Elysian field, ..."

Translation Source: <https://www.sacred-texts.com/cla/sib/sib04.htm>

7) Authority of Doctrine?

A Common Objection

'The oracles may have been accepted by various Christians does not make them authoritative. There were all sorts of heresies that many Christians believed – but that didn't make them true. If the oracles were authoritative, God would have assured their inclusion in the canon of scripture. Otherwise, we're all free to add any mixed bag of nonsense that happens to tickle our fancy: Mormon, Jews, New Age, you name it. Who is to say what you've embraced is any more authoritative than what anyone else has decided to mingle

with scripture, or replace scripture with? Without an anchor for what is authoritative, anything goes.'

Reply

Sibylline oracles has more credence than following church leaders private interpretation and it was accepted in First Christianity (1st to 3rd century) before man made teachings interpreted the Lake of Fire Revelation 22:17 differently.

It's authoritative as even the eternal Hell commentator on it in the early century acknowledges that passage & denies its content by condemning Origen of Alexandria explicitly to teach it.

So, in the own commentator as preserved by the eternal hell camp thereafter, clearly endorses both the Sibylline Oracle and that passage as authentic but just denies the plain meaning.

Please read carefully in translation source below (see Point 8).

Later councils only endorsed things worthy to be in the Bible but that does not mean that they denied other Christian writings such as the Shepherd of Hermas and Sibylline oracles are 'certainly endorsed' (never been denied by any church council).

They just believe their own interpretations instead of what's plainly written.

8) Unbelief

Why majority of Christians after the First Christianity period (1st to 3rd Century) cease to believe it?

Explanation:

Please note that this is a commentary added and NOT part of the original Oracle as quoted prior

404-416.—This passage, which savors of a final restoration from future punishment, has been thought to be contrary to orthodox teaching; and we find appended to some manuscripts the following lines, headed, "Contradiction of the 'To the pious will the Almighty,'" and professedly a disproof of the doctrine of Origen on this subject:

False manifestly; for the penal fire

Shall never cease from those who are condemned.

For also I might pray to have it thus,

Branded with greatest scars of trespasses,

Which need more kindness. But let Origen

Of his presumptuous babble be ashamed,

Saying there shall be end of punishments.

Elysian field.—In Homer (Od., iv, 563) the Elysian fields are represented as situated on the western border of the earth by the ocean stream. Hesiod (Works and Days, 169) speaks of “the Isles of the blessed, beside {footnote p. 52} deep-eddying ocean.” But later, and with the Roman poets, Elysium was in the lower world, the blessed part of Hades, and is here conceived as bordering on the Acheronian lake.]

(323-337)

Source: <https://www.sacred-texts.com/cla/sib/sib04.htm>

Conclusion

You are choosing to believe the commentator who though against that passage but endorses it as First Christianity’s Truth while we believe it as it is Written .

Well, the infamous passages from St. Augustine himself reveals that Universalism was the majority doctrine in his own place before eternal hell became dominant over sweeping down the carpet the authority of First Christianity passages such as above, to quote

Augustine (354-430 A.D.), ‘one of the four great Latin Church Fathers (Augustine, Ambrose, Jerome and Gregory the Great), wrote:

“There are very many in our day, who though not denying the Holy Scriptures, do not believe in endless torments.”



Peace to you

Mystery in the Jewish Targums - Gehenna as Hell - Salvation Beyond

“And be not afraid of those killing the body, and are not able to kill the soul, but fear rather Him who is able both soul and body to destroy in Gehenna.”

Lord Jesus Christ (Matthew 10:28, YLT)

How about sin and its relation to body and soul?

Sin causes Bodily Death and implies the Soul to Die too eventually (Romans 6:23).

Verses:

Soul that sinneth shall die too (Ezekiel 18:20).

Body dies ---> to Dust (Ecclesiastes 3:20)..

Soul dies ---> eventually at Gehenna, Lake of Fire (as Christ said that BOTH BODY and SOUL can be DESTROYED at GEHENNA, Matthew 10:28)

For the righteous their 'soul' is 'ransomed' from 'Sheol' itself as Psalm 49:15 reveals (so it does NOT die, e.g. Abraham and Lazarus in Luke 16:19 - 31).

Christ's Soul did NOT die as for the Case of righteous, His SOUL is RANSOMED too (Acts 2:27 proves this).

Thus, only for the righteous, 'our souls don't get destroyed at Gehenna' like Christ's and is 'ransomed' (Psalm 49:15). So, just like Christ Died only in the 'Body', the righteous 'die' in the body too as His Full Ransom applies only to the 'righteous, many' including for the 'Forgiveness of sins' (Matthew 26:28, Hebrews 9:28) hence 'believers don't come into any afterlife Judgment at all' (John 5:24).

As for the Wicked, this 'forgiveness does NOT apply' and 'they may pay in the Gehenna Final Fire' (Luke 12:49) but only 'till the last penny only' (Later Consecutive Verses, Luke 12:57 - 59) and both their soul and body can be destroyed at Gehenna eventually (Matthew 10:28) - ---> and they only 'live with their spirits first post this Final Judgment' (1 Peter 4:5 - 6) ----> as only by MERCY which ENDS that afterlife Judgment Sentence (James 2:13, Romans 11:32) ----> His Ransom for being 'Made Alive Sinless part' (Context: 1 Corinthians 15:21 - 22) applies to the 'Wicked' too as a 'Hope' (Acts 24:15) ---> for their 'spirit' to be given a 'bodily

resurrection' as 'spirit + body = spiritual body' (1 Corinthians 15:44) too ---> as that's how He puts away sin by the Sacrifice of Himself by Making them 'sinless' to ALL eventually (Hebrews 9:26, 1 Timothy 2:6) as the 'wicked or the rest of creation' only share this part/area or 'aspect' of the GLORIOUS LIBERTY (from sin, 'decay' or 'vanity' being SINLESS again) as it is Prophesied Majestically toward ALL Creation in 'Birth Pangs' (implying being BORN AGAIN eventually, in Romans 8:22) with Romans 8:20 - 21 (Consecutive Verses, Context).

Question

Doesn't Gehenna only refer to the physical garbage dump in Jerusalem at the time of Christ as per the 70AD theory?

Reply

Sorry guys, you're quoting the physical Gehenna only (shallow interpretation - physical, shadow) which in analogy refers to the afterlife punishment regions (deep interpretation, spiritual - substance).

Apostle James himself quotes that the tongue is set on fire from Gehenna (which clearly refers to the afterlife Judgment-part and not the physical dumping ground - the shallow interpretation which is just alluded in analogy - Please see James 3:6, Hell = Gehenna).

Source of that "ill speaking" is not from the physical garbage dump (as carelessly proposed by the 70AD proponents) but rather is due to the spiritual wickedness which is from "Gehenna" (or 'Hell') as apostle James Writes Inspiredly (in James 3:6). Please decide for yourselves which interpretation makes 'sense' and agrees to Judaism's view of it too 'at that time'.

Looks like you guys missed the "deeper" part in the 70 AD theory.

Lord Jesus Christ pronounces afterlife Judgment toward the Pharisees by using the term "Gehenna" proving again that its New Testament usage (His usage of it) refers to afterlife punishment regions in Verse below too (not all Pharisees died in 70 AD at the earthly-physical-Gehenna or around that time & Christ's Judgment is clearly toward their afterlife punishment as these never got punished by God generally on earth being 'somewhat immune to earthly Judgment by the Torah as religious leaders').

To Quote:

www.anonymouschristian.org/blog/gehenna-what-is-gehenna/

I will remain believing in the "Deeper" meaning of "Gehenna" as aforementioned.

(v) How about Gehenna from Jewish Writings in Judaism?

An Example from history:

Question

If Gehenna is Hell, why didn't God reveal it in an obvious manner in the Old Testament itself as He reveals His secrets to His prophets first, right? (as Amos 3:7 mentions)

Reply

Well, He revealed it as Sheol. Gehenna is a region in Sheol.

1) Gehenna Revealed as a Metaphor (or analogy) as an afterlife punishment region in Old Testament times

Example – the Targums

The ancient Aramaic paraphrase-translations of the Hebrew Bible known as Targums supply the term "Gehinnom" frequently to verses touching upon resurrection, judgment, and the fate of the wicked. This may also include addition of the phrase "second death", as in the final chapter of the Book of Isaiah, where the Hebrew version does not mention either Gehinnom or the Second Death, whereas the Targums add both. In this the Targums are parallel to the Gospel of Mark addition of "Gehenna" to the quotation of the Isaiah verses describing the corpses "where their worm does not die".[20]

Example – Rabbinical Judaism

The picture of Gehenna as the place of punishment or destruction of the wicked occurs frequently in the Mishnah in Kiddushin 4.14, Avot 1.5; 5.19, 20, Tosefta t. Bereshith 6.15, and Babylonian Talmud b.Rosh Hashanah 16b:7a; b. Bereshith 28b. Gehenna is considered a Purgatory-like place where the wicked go to suffer until they have atoned for their sins. It is stated that the maximum amount of time a sinner can spend in Gehenna is one year. There are also four people who do not get a share in Olam Ha-Ba.[21] Those people are Doeg the Edomite, Ahitophel, Balaam, and Gehazi.

Source: <https://en.m.wikipedia.org/wiki/Gehenna>

(vi) If their concept of Gehenna is wrong, Christ wouldn't have mentioned it.

But does it mean that Rabbinical Judaism got the facts regarding Gehenna right?

The Rabbinical writings contain some truth but they missed some part of it.

That's why when Lord Jesus Christ spoke of Gehenna, He is referring to what they know but corrected their understanding of it and revealed more details as it is Written in New Testament verses.

Some 'secrets' regarding Gehenna in the Context of Universal Reconciliation in Christ (Colossians 1:16, Colossians 1:20) may only be known through His Prophets (or Saints) as Amos 3:7 mentions in New Testament times (Colossians 1:26). Yes, the secrets revealed in New Testament times includes the fact that the 'Gentiles are co-heirs in Christ' (Colossians 1:27) and that God Will Reconcile All Created things (Colossians 1:16) back to Himself too eventually (Colossians 1:20) as the Context of Consecutive Verses in Colossians implies irrefutably as it is Written Majestically in Holy Scripture as well.

Source:

www.anonymouschristian.org/blog/salvation-secrets-from-scripture-is-afterlife-repentance-possible-the-second-death/

Shalom

P/S: More?

Please consider:

(i) What's the Difference between Gehenna and Sheol (Hades)?

To quote (Page 34):

“Hanhart (1966:32) states that according to Jeremias, however, it is fundamental

for our understanding of the New Testament to make a sharp distinction between Hades

and Gehenna. Hades is used exclusively for the interim period, Gehenna on the other side

for a state of punishment after the last judgment. In Hades, the punishment is provisional, in Gehenna eternal.”

(ii) Can the Messiah [Lord Jesus Christ] Save from Gehenna (the Final Judgment, Lake of Fire) itself?

To quote (Page 38):

“Bernard (1915:290) quotes two passages from the Bereshith Rabba to show that this idea was prominent in Jewish literature. He is, however, unsure of the dating of the literature.

Nevertheless, it still demonstrates the basic purpose of the descent:

‘When they are bound, they that are in Gehinnom, saw the light of the Messiah, they rejoiced to receive him’; and ‘This is that which stands written, We shall rejoice and exult thee.

When?

When the captives climb out of hell, and the Shechinah at their head.'

The only difference here is that the captives are in Gehinnom and not Sheol."

Source:

<https://www.anonymouschristian.org/blog/gehenna-is-salvation-possible-from-gehenna/>

Conclusion: I Hope in Universal Reconciliation in Lord Jesus Christ Alone but for some, it's only after Afterlife Judgments be it in Hades now or Gehenna (Lake of Fire) at the Second Death later at the end of this age. This is the same "Purgatorial Hell Universalism" which was believed in earliest Christianity according to New Testament Scriptures. As 'history is written by later ECT Victors', much of details relating to this is lost. Regarding Hell in Church History, please consider:

www.anonymouschristian.org/blog/hell-in-church-history/

"For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment." – apostle James (James 2:13, NASB)

So, I believe that 'Afterlife Judgment without Mercy will be suffered by the Wicked in Proportion to their sins first' but eventually this will be followed by His Great Mercy which Triumphs over and ends even this Final Afterlife Judgment (Gehenna, Lake of Fire) after that especially as Prophesied by the once Canonical Scripture of the Apocalypse of Peter to quote:

"... The late second century church father Clement of Alexandria considered the Apocalypse of Peter to be holy scripture and is known to have quoted from it. The Muratorian Fragment, a list of canonical scripture composed in the Roman church in the last quarter of the second century, also includes Peter's apocalypse, although with a disclaimer. It reads: "The Apocalypses of John and Peter only do we receive, which some among us would not have read in church." Thus, the work was already well known in the late second century. The earliest date it could have been written is revealed by its use of 4 Esther, which was written about 100 C.E. This puts the probable writing of the Apocalypse of Peter somewhere in the first half of the second century C.E. The Catalogue Claromontanus, an eastern list of sacred Christian writings from the third century, also names the Revelation of Peter as scripture. Eusebius (c. 339 C.E.), in his Ecclesiastical History (iii., 25), mentions the Revelation of Peter along with the Acts of Paul and the Shepherd of Hermas as disputed books, while admitting elsewhere that Clement of Alexandria had quoted from it as scripture. Although

the tide began to turn against it through the work of Athanasius (mid-fourth century) and others, Macarius Magnes (early fifth century) still cites the Apocalypse of Peter as scripture (Apocritica, iv., 6). By the mid-fifth century, however, it was clear that the work would not be accepted into the Christian canon. Though not condemned as heretical, it began to be included in lists of the New Testament apocrypha, where it remains today. ...”

Source: https://www.newworldencyclopedia.org/entry/Apocalypse_of_Peter

Comment: The Muratorian Canon affirmed it as Canonical Scripture and that’s enough for me and the dating to 4 Esther is not a conclusive proof (as many such knowledge were passed on orally first before being written down or our earliest known surviving manuscripts point to that era either directly or indirectly). Even the Gospels were written much later by Inspiration of God. Hence the Apocalypse of Peter likewise must have been passed down like that for if not, the Muratorian Canon (a Fragment only remains) would not have had it & the earliest Rainer Text contains the Christ Saving from the Lake of Fire Prophecy proving this part to be authentic.



Peace to You

Apocalypse of Peter - Why is it not in the Bible?

Book	Muratorian Canon	Present canon ^[8]
Gospel of Matthew	Probably ^[9]	Yes
Gospel of Mark	Probably ^[9]	Yes
Gospel of Luke	Yes	Yes
Gospel of John	Yes	Yes
Acts of the Apostles	Yes	Yes
Romans	Yes	Yes
1 Corinthians	Yes	Yes
2 Corinthians	Yes	Yes
Galatians	Yes	Yes
Ephesians	Yes	Yes
Philippians	Yes	Yes
Colossians	Yes	Yes
1 Thessalonians	Yes	Yes
2 Thessalonians	Yes	Yes
1 Timothy	Yes	Yes
2 Timothy	Yes	Yes
Titus	Yes	Yes
Philemon	Yes	Yes
Hebrews	No	Yes ^[10]
James	No	Yes ^[10]
1 Peter	No	Yes
2 Peter	No	Yes
1 John	Probably ^[11]	Yes
2 John	Maybe ^[11]	Yes
3 John	Maybe ^[11]	Yes
Jude	Yes	Yes ^[10]
Apocalypse of John	Yes	Yes ^[10]
Apocalypse of Peter	Yes ^[12]	No
Wisdom of Solomon	Yes	Varies by denomination ^[13]

Facts:

1. As shown in Image, the Muratorian Cannon (the first & oldest known Bible Cannon regarding New Testament Scripture) includes the "Apocalypse of Peter" together with even the "Apocalypse of John" (where the later is found in the Bible Today as the Book of Revelation).

The "Apocalypse of Peter" was accepted to be Truly Inspired as Scripture by Mainstream First Christians in this Muratorian Cannon itself who further added a 'word of secrecy*' regarding it as it adds:

"... "though some amongst us will not have this latter read in the Church." ..." - Muratorian Canon regarding the "Apocalypse of Peter"

Source for Image & quote above:

https://en.wikipedia.org/wiki/Muratorian_fragment

*Secrecy probably because its contents were not for "sinners" as a comment regarding the Salvation from the Lake of Fire (Gehenna) by God's Great Mercy at the Prayers of Christians for them is 'not to be easily known by all' as Commanded to Apostle Peter during this Vision, to quote:

"... In the Ethiopic sources, there is a section following the main body of The Apocalypse of Peter that scholars like R.B. Bauckham consider to be a separate story written centuries later based on Chapter 14.[12] This separate story explains that in the end God will save all sinners from their plight in Hell: "My Father will give unto them all the life, the glory, and the kingdom that passeth not away, ... It is because of them that have believed in me that I am come. It is also because of them that have believed in me, that, at their word, I shall have pity on men... " Thus, in this additional story, sinners will finally be saved by the prayers of those in heaven. Peter then orders his son Clement not to speak of this revelation since God had told Peter to keep it secret: [and God said]"... thou must not tell that which thou hearest unto the sinners lest they transgress the more, and sin"..."

Source: https://en.wikipedia.org/wiki/Apocalypse_of_Peter

Note: We will see in Point 5 later that this is 'not a later edition as this scholar suggests' as even the 'oldest Apocalypse of Peter fragment' called the Rainer Fragment also contains this 'Salvation from the Lake of Fire Prophecy'.

2. Every single Book listed in the Muratorian Canon found its Way as Scripture in the Current New Testament Bible except for the "Apocalypse of Peter". Isn't this omission strange?

Note that the "Wisdom of Solomon" is only rejected by the Protestant churches only as non-Canonical (around the last 500 years) whilst the first church councils of the past all approved it as Scripture, to quote:

"... The Wisdom of Solomon is accepted as canonical by Roman Catholic, Eastern Orthodox, and Oriental Orthodox churches and also by the Assyrian Church of the East. Most Protestants consider it apocryphal..."

Source: https://en.wikipedia.org/wiki/Muratorian_fragment

3. Which church leaders considered it as Scripture?

To quote:

"... The Apocalypse of Peter enjoyed considerable favor in the early Church and was accepted by some Fathers as a genuine work of the apostle. It is mentioned in the Muratorian Fragment in connection with the Apocalypse of John, as a part of the Roman Canon, and is accepted by the author of the fragment himself; although he says that some at that time rejected it**. Clement of Alexandria, in his Hypotyposes (according to Eusebius, IV. 14, below), commented upon it, thus showing that it belonged at that time to the Alexandrian Canon. In the third century it was still received in the North African Church (so Harnack, who refers to the stichometry of the Codex Claramontanus). The Eclogæ or Prophetical Selections of Clement of Alexandria give it as a genuine work of Peter (§§41, 48, 49, p. 1000 sq., Potter's ed.), and so Methodius of Tyre (Sympos. XI. 6, p. 16, ed. Jahn, according to Lipsius). After Eusebius' time the work seems to have been universally regarded as spurious, and thus, as its canonicity depended upon its apostolic origin (see chap. 24, note 19), it gradually fell out of the Canon. It nevertheless held its place for centuries among the semi-scriptural books, and was read in many churches. According to Sozomen, H. E. VII. 19, it was read at Easter, which shows that it was treated with especial respect. Nicephorus in his Stichometry puts it among the Antilegomena, in immediate connection with the Apocalypse of John. As Lipsius remarks, its "lay-recognition in orthodox circles proves that it could not have had a Gnostic origin, nor otherwise have contained what was offensive to Catholic Christians" (see Lipsius, Dict. of Christ. Biog. I. p. 130 sqq.). Only a few fragments of the work are extant, and these are given by Hilgenfeld, in his Nov. Test. extra Can. receptum, IV. 74 sq., and by Grabe, Spic. Patr. I. 71 sqq...."

Source: <http://www.bible-researcher.com/eusebius.html>

**The phrase "... although he says that some at that time rejected it..." is incorrect as the author of the Muratorian Canon did NOT mention any True Christian of his time 'rejecting it' but only that 'they regarded it to be not read publicly in the Church' as the actual written phrase therein is "... "though some amongst us will not have this latter [Apocalypse of Peter] read in the Church." ..." agreeing to this for reasons of 'secrecy of such Divine Knowledge' as explained earlier.

Comment: Only in the time after Eusebius onward, the "Apocalypse of Peter" seem to have been considered spurious and hence it is not of relevance to the First Christianity position reflected via the Muratorian Fragment among the Most Faithful.

Example: "... Clement of Alexandria appears to have considered the Apocalypse of Peter to be holy scripture. Eusebius, Historia Ecclesiae (VI.14.1) describes a lost work of Clement's, the Hypotyposes (Outlines), that gave "abridged accounts of all the canonical Scriptures, not even omitting those that are disputed, I mean the book of Jude and the other general epistles. Also the Epistle of Barnabas and that called the Revelation of Peter." [13] So the work must have existed in the first half of the 2nd century. [14] Although the numerous

references to it attest that it was once in wide circulation, the Apocalypse of Peter was ultimately not accepted into the Christian canon...."

Source: https://en.wikipedia.org/wiki/Apocalypse_of_Peter

4. Why was the "Apocalypse of John" accepted into the Biblical cannon today and not the "Apocalypse of Peter"?

To quote:

"... Although Dionysius held the work as inspired and authoritative, yet his position would lead logically to the exclusion of the Apocalypse [of John] from the canon, just as Hermas had been already excluded, although Origen held it to be inspired and authoritative in the same sense in which Dionysius held the Apocalypse to be,—i.e. as composed by an apostle's pupil, not by an apostle. Apocalyptic literature did not belong properly to the New Testament, but rather to the prophetic portion of the Old Testament; but the number of the Old Testament prophets was already complete (according to the Muratorian Fragment), and therefore no prophetic writing (e.g. Hermas) could find a place there; nor, on the other hand, could it be made a part of the New Testament, for it was not apostolic. The SAME WAS TRUE of the APOCALYPSE of PETER, and the only thing which kept the Apocalypse of John in the canon was its supposed apostolic authorship. It was received as a part of the New Testament not because it was apocalyptic, but because it was apostolic, and thus the criticism of Dionysius would lead logically to its rejection from the canon...."

Source: <http://www.bible-researcher.com/eusebius.html>

5. Is the Christ Centered Universalism Part of the Apocalypse of Peter Authentic or of a later addition?

*The Rainer Text is the Oldest Discovered Text of the Apocalypse of Peter which Contains this Salvation from the Lake of Fire (Gehenna) Prophecy Silencing the 'biased-ambiguous claims by scholars not in favour of it, to quote:

"... In the version of the text in the 3rd century Rainer Fragment, the earliest fragment of the text, Chapter 14 describes the salvation of those condemned sinners for whom the righteous pray. The sinners are saved out of Hell through their baptism in the Acherusian Lake.." - Part of the Earliest Known First Christianity Version of the Apocalypse of Peter

Source: https://en.wikipedia.org/wiki/Apocalypse_of_Peter

6. The Mercy of God upon those in the Lake of Fire's Eternal Punishment Cancelling the Sentence by His Mercy which can End (Triumph Over any afterlife Judgment Sentence by His Will) upon the request of Christians Praying in the Heavens at that time (asking 'Many times' into a 'long Day' or Aeon/Age) may be seen in the other Surviving Versions of the Apocalypse of Peter & other First Christianity Prophecies/Writings too as follows, to quote:

"... There is a great deal more of the Ethiopic text, but it is very evidently of later date [the opinion of this scholar is refuted by the Rainer Fragment Discovery as Described in Point 5 earlier]; the next words are: ... Next: 'The Father hath committed all judgement unto the Son.' The destiny of sinners -their eternal doom- is more than Peter can endure: he appeals to Christ to have pity on them. And my Lord answered me and said to me: 'Hast thou understood that which I said unto thee before? It is permitted unto thee to know that concerning which thou askest: but thou must not tell that which thou hearest unto the sinners lest they transgress the more, and sin.' Peter weeps many hours, and is at last consoled by an answer which, though exceedingly diffuse and vague does seem to promise ultimate pardon for all: 'My Father will give unto them all the life, the glory, and the kingdom that passeth not away,' . . . 'It is because of them that have believed in me that I am come. It is also because of them that have believed in me, that, at their word, I shall have pity on men.' The doctrine that sinners will be saved at last by the prayers of the righteous is, rather obscurely, enunciated in the Second Book of the Sibylline Oracles (a paraphrase, in this part, of the Apocalypse), and in the (Coptic) Apocalypse of Elias (see post). Ultimately Peter orders Clement to hide this revelation in a box, that foolish men may not see it. The passage in the Second Book of the Sibylline Oracles which seems to point to the ultimate salvation of all sinners will be found in the last lines of the translation given below. The passage in the Coptic Apocalypse of Elias is guarded and obscure in expression, but significant. It begins with a sentence which has a parallel in Peter. The righteous will behold the sinners in their punishment, and those who have persecuted them and delivered them up. Then will the sinners on their part behold the place of the righteous and be partakers of grace. In that day will that for which the (righteous) shall often pray, be granted to them. That is, as I take it, the salvation of sinners will be granted at the prayer of the righteous. Compare also the Epistle of the Apostles, 40: 'the righteous are sorry for the sinners, and pray for them.... And I will hearken unto the prayer of the righteous which they make for them.'..."

Source: <http://www.earlychristianwritings.com/text/apocalypsepeter-mrjames.html>

[Emphasis Mine throughout]

7. The Earliest Authoritative Commentary of the New Testament in Latin before St. Augustine also reflects this Prophecy that the Righteous may ask for Anything including the Salvation of the Damned "on that Day" toward Christ Centered Universalism as shown below, to quote

"... and yet to recognize that His kingdom is ETERNAL, that is to say, the kingdom of the Son, for in the Name of Jesus EVERY KNEE shakes in HEAVEN, on the EARTH, and IN HELL. (Philip. 2) The Apostle St. Peter confirms this truth when he says:" No other name under heaven was given to MEN by which we were to BE SAVED." (Acts 4) And did not the Lord Himself say to His disciples, "Until now you have not asked anything in my name, ask and I will answer you?" (Jn. 16:24) The REIGN of the Son therefore consists in the fact that it is in HIS NAME that ALL MEN are SAVED, and that ALL the PRAYERS addressed to Him until the end of the world are ANSWERED. But when ALL CREATURES have confessed Jesus Christ WILLINGLY or by FORCE, and have been subjected to the power against which they have resisted, then the MYSTERY of ONE GOD will be REVEALED to ALL MEN, and all thanksgivings will go back to God the Father, the principle of all things, that ALL PREACHING CEASE, ONE GOD be recognized in the MYSTERY of the TRINITY. ... " – Ambrosiaster (Written c. 366 – c. 384, Reply to Question 26, Commentary on the Gospel of Luke)

Source:

<https://sites.google.com/site/aquinasstudybible/home/luke-commentary/ambrosiaster-questions-and-answers-on-the-gospel-of-luke>

"In THAT DAY you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you. "Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full." – Lord Jesus Christ (John 16:23 – 24, NASB)

Comment: Please notice carefully that Ambrosiaster quotes John 16:24 where in John 16:23 (see these Verses above), it is clear that the Context is "in THAT DAY" (probably the Seventh or Eighth Day onward in the Messianic Prophecies Timeline), all prayer requests especially for the Salvation of the Damned [that the 'Eternal Hell Sentence' may be Cancelled by His Mercy which can Triumph Over & End any Judgment Sentence, James 2:13] will be Answered causing this Universal Salvation of 'All Men in heaven, Earth or Hell' (Context: Please read the above 'carefully') agreeing to the Prophecies of the Apocalypse of Peter, Apocalypse of Elijah, Apocalypse of Zephaniah, the Christian-Jewish Sibylline Oracles, the Epistle of the Apostles, St. Julian of Norwich's Visions & even the Visions of Sadhu Sundar Singh as it was Discussed in Previous posts, link below:

<https://www.anonymouschristian.org/blog/lake-of-fire-hope-for-the-wicked-one-day/amp/>

Conclusion

The Apocalypse of Peter which contains the Christ Centered Universalism Prophecy is currently the oldest known Authentic one. The Nag Hammadi's Gnostic Version is entirely out of question as even the quotations from early church fathers such as St. Clement of Alexandria & Methodius of Olympus clearly prove that this Version is being referred to as it is listed in Mr James' translation Section A in last link above too under this Same Text (Version). The Apocalypse of Peter was considered Canonical Scripture in First Christianity as evidenced by the Muratorian Cannon but just that it should not be read publicly in church due to its Superior Divine Knowledge less the sinners transgress the more (hence incur even greater condemnation). If we accept the Apocalypse of Peter as Canonical, it would mark that all Books/Writings listed in the Muratorian Cannon would thus be Equal to us hence we would finally achieve the Same First Christianity in its Fullest again. Regardless, accepting it as Scripture is already endorsed in the Muratorian Cannon and hence no Christian now believing likewise may be condemned as it was not then either. So, each one's choice of faith determines how much one pleases God too in accordance to His Word (as this is First Christianity).

"And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him." (Hebrews 11:6, NASB)

Peace to you

Sola Scriptura Points to Two Possibilities – Hell is not Eternal Possibility Explored

How about Hell being eternal based on Revelation 20:10 or Matthew 25:46? You're arguing from translations and not the Original Hebrew/Greek Words in the "Original Bible". Please allow me to demonstrate 'your same word, same duration argument as St. Augustine in the Eternal Hell camp proposed but missed this', hence Hell may not be Eternal if God 'cancels it':

That's Proven in the First Bible of Christianity and Greek language speaks of ages. You're arguing from a "forever" translation (a Translation is not inspired a even the Mosaic Levitical Priesthood was said to be forever in Numbers 25:13 or Exodus 40:15 but it turned out to the age/aeon only or that forever priesthood by that same Hebrew word "Olam" is "cancelled" as per where it is said to "vanish" eventually in Hebrews 8:13 , and this is the same word in Daniel 12:2 regarding Final Judgment of "age-during punishment or shame" and thus 'not everlasting punishment' as you claim either - all Biblically Proven with the 'same Hebrew Word Olam or its Koine Greek Equivalent Aeon or in English, "age" in Matthew 25:46 too).

So, God can cancel Forever Sentences and denying that is Denying His Power as Scripture has Demonstrated even a 'Cancellation of not just that Everlasting Levitical Priesthood' but also the 'Entire Old Covenant eventually till it disappears / Vanishes / Ceases to Exist' (Hebrews 13:8) as God can Change His Law when a Change in Judgment (e.g. being conditional to repentance as the Book of Enoch has Postulated regarding this Lake of Fire/Gehenna Sentence) as per His Principle in Hebrews 7:11 – 12 too. Bible Verses quoted here:

"And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting [Olam] contempt." (Daniel 12:2, NKJV)

"And these will go away into everlasting [Olam] punishment, but the righteous into eternal life." (Matthew 25:46, NKJV)

"You shall anoint them, as you anointed their father, that they may minister to Me as priests; for their anointing shall surely be an everlasting [Olam] priesthood throughout their generations." (Exodus 40:15, NKJV)

"and it shall be to him and his descendants after him a covenant of an everlasting [Olam] priesthood, because he was zealous for his God, and made atonement for the children of Israel.' "" (Numbers 25:13, NKJV)

Even these 'Ritualistic Acts' are to be Performed 'forever [Olam, age-during]':

"Every Sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting [Olam] covenant." (Leviticus 24:8, NKJV)

" 16And those redeemed of the devoted things you shall redeem when one month old, according to your valuation, for five shekels of silver, according to the shekel of the sanctuary, which is twenty gerahs. 17But the firstborn of a cow, the firstborn of a sheep, or

the firstborn of a goat you shall not redeem; they are holy. You shall sprinkle their blood on the altar, and burn their fat as an offering made by fire for a sweet aroma to the Lord. 18And their flesh shall be yours, just as the wave breast and the right thigh are yours. 19“All the heave offerings of the holy things, which the children of Israel offer to the Lord, I have given to you and your sons and daughters with you as an ordinance forever [Olam]; it is a covenant of salt forever [Olam] before the Lord with you and your descendants with you.” (Numbers 18:16 – 19, NKJV)

That “Everlasting [Olam] Covenant” has been ‘Cancelled by God’ till it ‘Vanishes away’,
Verses:

“14But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, “If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews? ... 17“But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! 18For **if I build again those things which I destroyed, I make myself a transgressor.** 19For I through the law died to the law that I might live to God.” (Galatians 2:14, 17 – 19, NKJV)

Special Example: The “Law of Moses” (Torah)

i. The Law of Moses is Eternal [Olam] Verses

“All your words are true; all your righteous laws are eternal [Olam].” (Psalm 119:160, NIV)

“151You are near, O Lord, And all Your commandments are truth. 152Concerning Your testimonies, I have known of old that You have founded them forever [Olam].” (Psalm 119:151 – 152, NKJV)

“160The entirety of Your word is truth, And every one of Your righteous judgments endures forever [Olam].” (Psalm 119:160, NKJV)

ii. The Law of Moses is NOT Eternal [Olam] Verses because God has ‘Cancelled’ it later

Circumcision Law ‘Cancelled’ by God:

“2Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. 3And I testify again to every man who becomes circumcised that he is [a debtor to keep the whole law. 4You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace. 5For we through the Spirit eagerly wait for the hope of righteousness by faith. 6For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.” (Galatians 5:2 – 6, NKJV)

Other Eternal [Olam] Law of Moses parts ‘Cancelled’ by God too:

“1And certain men came down from Judea and taught the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” ... 5But some of the

sect of the Pharisees who believed rose up, saying, “It is necessary to circumcise them, and to command them to keep the law of Moses.” ... 24 Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, “You must be circumcised and keep the law”—to whom we gave no such commandment— ... 28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: 29 that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well.” (Acts 15:1, 5, 24, 28 – 29, NKJV)

Note: A lot of Practices from the “Everlasting [Olam]” Law of Moses is ‘Cancelled’ according to God’s Decision which seemed “Good” to “His Holy Sprit”.

“11 Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? **For the priesthood being changed**, of necessity there is also **a change of the law.**” (Hebrews 7:11 - 12, NKJV)

iii. The Old Covenant is everlasting [Olam]

“7 The works of His hands are verity and justice; All His precepts are sure. 8 They stand fast forever [Olam] and ever [La’ad], And are done in truth and uprightness. 9 He has sent redemption to His people; He has commanded His covenant forever [Olam]: Holy and awesome is His name.” (Psalm 111:7 – 9, NKJV)

“15 Remember His covenant forever [Olam], The word which He commanded, for a thousand generations, 16 The covenant which He made with Abraham, And His oath to Isaac, 17 And confirmed it to Jacob for a statute, To Israel for an everlasting [Olam] covenant,” (1 Chronicles 16:15 – 17, NKJV)

iv. The Old Covenant is everlasting [Olam] is ‘Cancelled’ and will Vanish away eventually

“13 In that He says, “A new covenant,” **He has made the first obsolete**. Now what is becoming obsolete and growing old is **ready to vanish away.**” (Hebrews 8:13, NKJV)

Yes all “former things” including the “Old Covenant” of the Law of Moses will pass away as after it has served its Purposes, God ‘cancels’ it:

“And God will wipe away every tear from their eyes; there shall be **no more death, nor sorrow, nor crying**. There shall be no more pain, for the **former things have passed away.**” (Revelation 21:4, NKJV)

Aeon/Age/Olam used to Denote Exactly 1000 Years by Christ Himself and so it is NOT always forever

"Millennial Reign Age/Aeon = 1000 Years" in Christ's Own Most Blessed Words below:
"34 Jesus answered and said to them, "The sons of this age marry and are given in marriage.
35 But those who are counted worthy to attain that age, and the resurrection from the dead,
neither marry nor are given in marriage; 36 nor can they die anymore, for they are equal to
the angels and are sons of God, being sons of the resurrection." (Luke 20:34 - 36, NKJV)

That Age/Aeon is referring to this "First Resurrection Age":

"And I saw thrones, and they sat on them, and judgment was committed to them. Then I
saw the souls of those who had been beheaded for their witness to Jesus and for the word
of God, who had not worshiped the beast or his image, and had not received his mark on
their foreheads or on their hands. And they lived and reigned with Christ for a thousand
years. 5 But the rest of the dead did not live again until the thousand years were finished.
This is the first resurrection. 6 Blessed and holy is he who has part in the first resurrection.
Over such the second death has no power, but they shall be priests of God and of Christ,
and shall reign with Him a thousand years." (Revelation 20:4 - 6, NKJV)

This "age to come" where "those worthy" (among Christians) attain to "age-during life" as
the 'same word' is used as a noun and adjective to describe this 'same 1000 Years Millennial
Reign Time Period' may be referred to by Christ in Verses below Proving this Definition as
"possibly" most accurate, to quote:

"who shall not receive a hundredfold now in this time—houses and brothers and sisters and
mothers and children and lands, with persecutions—and in the age [Aeon-Noun] to come,
eternal [Aeonian-Adjective] life." - Most Blessed Lord Jesus Christ (Mark 10:30, NKJV)

and

"who shall not receive many times more in this present time, and in the age [Aeon] to come
eternal [Aeonian] life."" (Luke 18:30, NKJV)

[Emphasis Mine]

Summary

"... 35But those who are counted worthy to attain that age, and the resurrection from the dead ..." (Luke 20:35) = "... . And they lived and reigned with Christ for a thousand years. 5But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. ..." (Revelation 20:4 - 5) = "and in the age to come, eternal life." (Mark 10:30) = "and in the age to come eternal life." (Luke 18:30)

This is the Same "Aeon" (Greek) or "Olam" (Hebrew) Word found in these Verses too:

"And many of those who sleep in the dust of the earth shall awake, Some to everlasting [Olam] life, Some to shame and everlasting [Olam] contempt." (Daniel 12:2, NKJV)

"And these will go away into everlasting [Aeonian] punishment, but the righteous [Aeonian] into eternal life." (Matthew 25:46, NKJV)

First Christianity Defined the 'Eternal Life' (equivalent term 'Zoe Aionion, Matthew 25:46') if it refers to the 'Same Life after Partaking of the Tree of Life' (Genesis 3:22, or in Revelation 2:7) as 'Exactly 1000 years Time Period of His Millennial Reign where only Christians will be Resurrected' (Revelation 20:4 - 6).

Says who?

One of the First kings of Christian Theology and a leading Martyr after the Apostles themselves, St. Justin Martyr below:

"... Now we have understood that the expression used among these words, 'According to the days of the tree[of life] shall be the days of my people; the works of their toil shall abound' obscurely predicts a thousand years. For as Adam was told that in the day he ate of the tree he would die, we know that he did not complete a thousand years. We have perceived, moreover, that the expression, 'The day of the Lord is as a thousand years,' is connected with this subject...") - Blessed St. Justin Martyr, a Great Early Christian Apologist who is a Foremost Exponent of the Divine Word, who Influenced Virtually all of subsequent Christian philosophy and Catholic theology, Martyr for Christ (c. 100 AD - c. 160 AD) (c. 100 AD - c. 160 AD, 'Dialogue with Trypho', CHAPTER LXXX)

Source: <http://www.earlychristianwritings.com/text/justinmartyr-dialoguetrypho.htm>

Proof Quote:

"According to the days of the tree[of life] shall be the days of my people; the works of their toil shall abound' obscurely predicts a thousand years." - St. Justin Martyr
Not only him, but the king of Orthodoxy after him who was sent by God to correct even the Roman Church at that time testifies to this same definition that the "days of the tree of life" (Olam or Aeon or Age-during) refers exactly to this '1000 years only and not forever'.

Please note carefully that 'sinners' (mortals) are still present on earth during that time and Judgment Day & the Lake of Fire Judgment is only 'after' this '1000 years Aeonian Life' is finished with the Tree of Life, to quote from a previous write up:

Does it mean that after the 1000 years, they die?

No, they obtain "Immortality" (an entirely different word in New Testament Greek) but only after that 1000 years part as part of the 'Glorification Process', to quote (this fine detail explanation from First Christianity):

Yes, it's during the 1000 years Millennial Reign of Christ (Revelation 20:4 – 6) alongside 'sinful' mortals too though the 'First Resurrection ones' (Sheepfold1, Christians) never sin again nor marry (Luke 20:35 – 36), to quote:

" Also there shall not be there any immature [one], nor an old man who does not fulfil his time: for the youth shall be of a hundred years; and the sinner shall die a hundred years old, yet shall be accursed. And they shall build houses, and inhabit them themselves; and shall plant vineyards, and eat the fruit of them themselves, and shall drink wine. And they shall not build, and others inhabit; neither shall they prepare the vineyard, and others eat. For as the days of the tree of life shall be the days of the people in thee; for the works of their hands shall endure." – Blessed St. Irenaeus, Bishop of Lyons, a Hearer of Blessed St. Polycarp the Disciple of Blessed St. John who wrote the Book of Revelation ('Against Heresies', Book 5)

Please note this phrase carefully from the above which proves that the 'fruit of the Tree of Life' gives 'age-during (Aeonian life)' for 'a thousand years and NOT forever':

"For as the days of the tree of life shall be the days of the people in thee;" – St. Irenaeus

Please note that the phrase 'immortality is conferred also' in the quote below proves that these ones do not die after the 'age-during length of days due to the Tree of Life':

"As we at once perceive that the Creator (Demiurgo) is in this passage represented as vivifying our dead bodies, and promising resurrection to them, and resuscitation from their sepulchres and tombs, conferring upon them immortality also (He says, "For as the tree of life, so shall their days be"), He is shown to be the only God who accomplishes these things, and as Himself the good Father, benevolently conferring life upon those who have not life from themselves." – St. Irenaeus of Lyons (c. 130 AD - c. 202 AD, 'Against Heresies', Book 5)

Translation source for St. Irenaeus' quotes above:

<http://www.earlychristianwritings.com/text/irenaeus-book5.html>

Conclusion - First Christianity Taught the Concept of "Ages (Aeons) to Come" literally (Ephesians 2:7)

Example: from the Testimony of Blessed St. Irenaeus of Lyons

“... we [True Christians] ourselves, when at the giving of thanks we pronounce the words, “To Aeons of Aeons” [Revelation 20:10] do set forth these Aeons. And, in fine, wherever the words Aeon or Aeons occur, they at once refer them to these beings.” – Blessed St. Irenaeus, Bishop of Lyons, a Hearer of Blessed St. Polycarp the Disciple of Blessed St. John who wrote the Book of Revelation (c. 130 AD – c. 202 AD, ‘Against Heresies’, Chapter III, Book I)

Translation Source:

<http://www.earlychristianwritings.com/text/irenaeus-book1.html>

The quote above is from Page 1282 from this book.

And here's a quote from Page 1045 in this book from the 'Mysterious Lost Writings of Blessed St. Irenaeus of Lyons' who was the last link to First Apostolic Christianity:

And What God's Will is in the Ages (Aeons)?

"... Christ, who was called the Son of God before the ages [Aeons], was manifested in the fulness of time, in order that He might cleanse us through His blood, who were under the power of sin, presenting us as pure sons to His Father, if we yield ourselves obediently to the chastisement of the Spirit. And in the end of time He shall come to do away with all evil, and to reconcile all things [Colossians 1:16, 20], in order that there may be an end of all impurities. ... ” – Blessed St. Irenaeus, Bishop of Lyons, a Hearer of Blessed St. Polycarp the Disciple of Blessed St. John who wrote the Book of Revelation (c. 130 AD – c. 202 AD, Fragment XXXIX, FRAGMENTS FROM THE LOST WRITINGS OF IRENAEUS)

Translation Source:

<http://www.earlychristianwritings.com/text/irenaeus-fragments.html>

Regarding Blessed St. Irenaeus of Lyons who is often quoted as the 'Demonstration of the Apostolic Preaching' by many conventional scholars from the Roman Catholics to Protestantism too: <https://en.wikipedia.org/wiki/Irenaeus>

This 'Elect Salvation' and 'non-Select Salvation' (including for the Wicked or His enemies being made subject to Him may also be echoed by this undisputed Great Saint in First Christianity likewise), to quote:

“... The command of circumcision, again, bidding [them] always circumcise the children on the eighth day, was a type of the true circumcision, by which we are circumcised from deceit and iniquity through Him who rose from the dead on the first day after the Sabbath,

[namely through] our Lord Jesus Christ. For the first day after the Sabbath, remaining the first of all the days, is called, however, the eighth, according to the number of all the days of the cycle, and [yet] remains the first. “Moreover, the prescription that twelve bells be attached to the [robe] of the high priest, which hung down to the feet, was a symbol of the twelve apostles, who depend on the power of Christ, the eternal Priest; and through their voice it is that all the earth has been filled with the glory and grace of God and of His Christ. Wherefore David also says: ‘Their sound has gone forth into all the earth, and their words to the ends of the world.’ And Isaiah speaks as if he were personating the apostles, when they say to Christ that they believe not in their own report, but in the power of Him who sent them. And so he says: ‘Lord, who hath believed our report? and to whom is the arm of the Lord revealed? We have preached before Him as if [He were] a child, as if a root in a dry ground.’ (And what follows in order of the prophecy already quoted.) But when the passage speaks as from the lips of many, ‘We have preached before Him,’ and adds, ‘as if a child,’ it signifies that the wicked shall become subject to Him, and shall obey His command, and that all shall become as one child. Such a thing as you may witness in the body: although the members are enumerated as many, all are called one, and are a body. For, indeed, a commonwealth and a church, though many individuals in number, are in fact as one, called and addressed by one appellation. And in short, sirs,” said I, “by enumerating all the other appointments of Moses I can demonstrate that they were types, and symbols, and declarations of those things which would happen to Christ, of those who it was foreknown were to believe in Him, and of those things which would also be done by Christ Himself. But since what I have now enumerated appears to me to be sufficient, I revert again to the order of the discourse.” – Blessed St. Justin Martyr, a Great Early Christian Apologist who is a Foremost Exponent of the Divine Word, who Influenced Virtually all of subsequent Christian philosophy and Catholic theology, Martyr for Christ (c. 100 AD – c. 160 AD, CHAPTER XLI & CHAPTER XLII, ‘Dialogue with Trypho’)

Source: <http://www.earlychristianwritings.com/text/justinmartyr-dialoguetrypho.html>

Please also notice ‘carefully’ how Blessed St. Justin Martyr distinguishes the Church as One Body vs the Wicked converted as ‘One Child’ as two different entities as follows:

i) The Wicked becoming Obedient/Subjected – as One Child – The “non-Elect Salvation” as per “all His Enemies” (1 Corinthians 15:25) in the End till God becomes All in All (1 Corinthians 15:24 – 28)

“...We have preached before Him as if [He were] a child, as if a root in a dry ground.’ (And what follows in order of the prophecy already quoted.) But when the passage speaks as from the lips of many, ‘We have preached before Him,’ and adds, ‘as if a child,’ it signifies that the wicked shall become subject to Him, and shall obey His command, and that all shall become as one child ... and of those things which would also be done by Christ Himself ...” – Blessed St. Justin Martyr

ii) The Church compared as an Analogy to that – The “Elect Salvation”

“... Such a thing as you may witness in the body: although the members are enumerated as many, all are called one, and are a body. For, indeed, a commonwealth and a church, though many individuals in number, are in fact as one, called and addressed by one appellation ... of those who it was foreknown were to believe in Him,...” – Blessed St. Justin Martyr

" ... And Justin of Neapolis, a man who was not far separated from the apostles either in age or excellence, says that that which is mortal is inherited, but that which is immortal inherits; and that the flesh indeed dies, but the kingdom of heaven lives. ..." — From METHIDIUS On the Resurrection, in Photius. (Fragment V, St. Justin Martyr's Lost Writings)

Source: <http://www.earlychristianwritings.com/text/justinmartyr-fragments.html>

Note: Justin of Neapolis = Blessed St. Justin Martyr

I remain in Wonder of God's Plan of the Ages.



Peace to you

Christ Centered Universalism Quotes in Blessed St. Ignatius of Antioch the Disciple of Blessed St. John the Apostle

Who is he?

"... Ignatius of Antioch (/ɪɡˈneɪfəs/; Greek: Ἰγνάτιος Ἀντιοχείας, Ignátios Antiokheías; died c. 108/140 AD),[3][4][7][8][9] also known as Ignatius Theophorus (Ἰγνάτιος ὁ Θεοφόρος, Ignátios ho Theophóros, lit. "the God-bearing") or Ignatius Nuroño (lit. "The fire-bearer"), was an early Christian writer and bishop of Antioch. While en route to Rome, where he met his martyrdom, Ignatius wrote a series of letters. This correspondence now forms a central part of a later collection of works known to be authored by the Apostolic Fathers. He is considered to be one of the three most important of these, together with Pope Clement I and Polycarp. ..." - Wikipedia

Source: https://en.wikipedia.org/wiki/Ignatius_of_Antioch

Here are two rarely known quotes by Blessed St. Ignatius of Antioch which may point toward the Christ Centered Universalism Hope:

1) John 12:32 Meaning

"And I, if I am lifted up from the earth, will draw all men to Myself." - Most Blessed Lord Jesus Christ (John 12:32, NASB)

Note: The actual Biblical Koine Greek Word for John 12:32 only has the phrase "Draw All" and not "Draw All Men" which implies a more wholistic impact of Christ's Redemption toward Creation as well or it's a shorthand to refer to "all men" (as it's done say in possibly 1 Timothy 2:6, only God Alone knows which He Means) but Bible translators often translate it as "All Men" because that's how even the "Apostolic Fathers" of the Church especially the ones who were direct disciples of the Blessed Apostles of Christ Himself wrote it when quoting John 12:32 as seen in the example next.

Christ Draws (Drags as in Catching Fish in a Net as it means in Koine Greek) 'All Men' as St. Ignatius applies the General Word 'Draw All' or 'Draw All things' in John 12:32 to the Subset of 'All Men' as follows:

"... and once more, "If I be lifted up from the earth, I will draw all men unto Me [John 12:32]." The Word therefore did dwell in flesh, for "Wisdom built herself an house." The Word raised up again His own temple on the third day, when it had been destroyed by the

Jews fighting against Christ. The Word, when His flesh was lifted up, after the manner of the brazen serpent in the wilderness [John 3:14], drew all men to Himself for their eternal salvation [John 12:32]..." – Blessed St. Ignatius, Bishop of Antioch, nicknamed 'God-Bearing', An Apostolic Father being the direct Disciple of the Blessed Apostle St. John, Martyr for Christ (c. 35 AD - c. 108 AD, Epistle to the Smyrnaeans, Chapter II)

Source: <http://www.earlychristianwritings.com/text/ignatius-smyrnaeans-longer.html>

Please notice carefully that St. Ignatius mentions that this 'Drawing of All [Men]' by Christ in John 12:32 results in the Final Salvation of 'All Men', in his words, "... drew all men to Himself for their eternal salvation..." as Stated in a past tense Prophetically as a Done Reality to Him.

2) 1 Timothy 2:4, 1 Timothy 2:6, 1 Timothy 2:1 and 1 Timothy 4:10 meaning

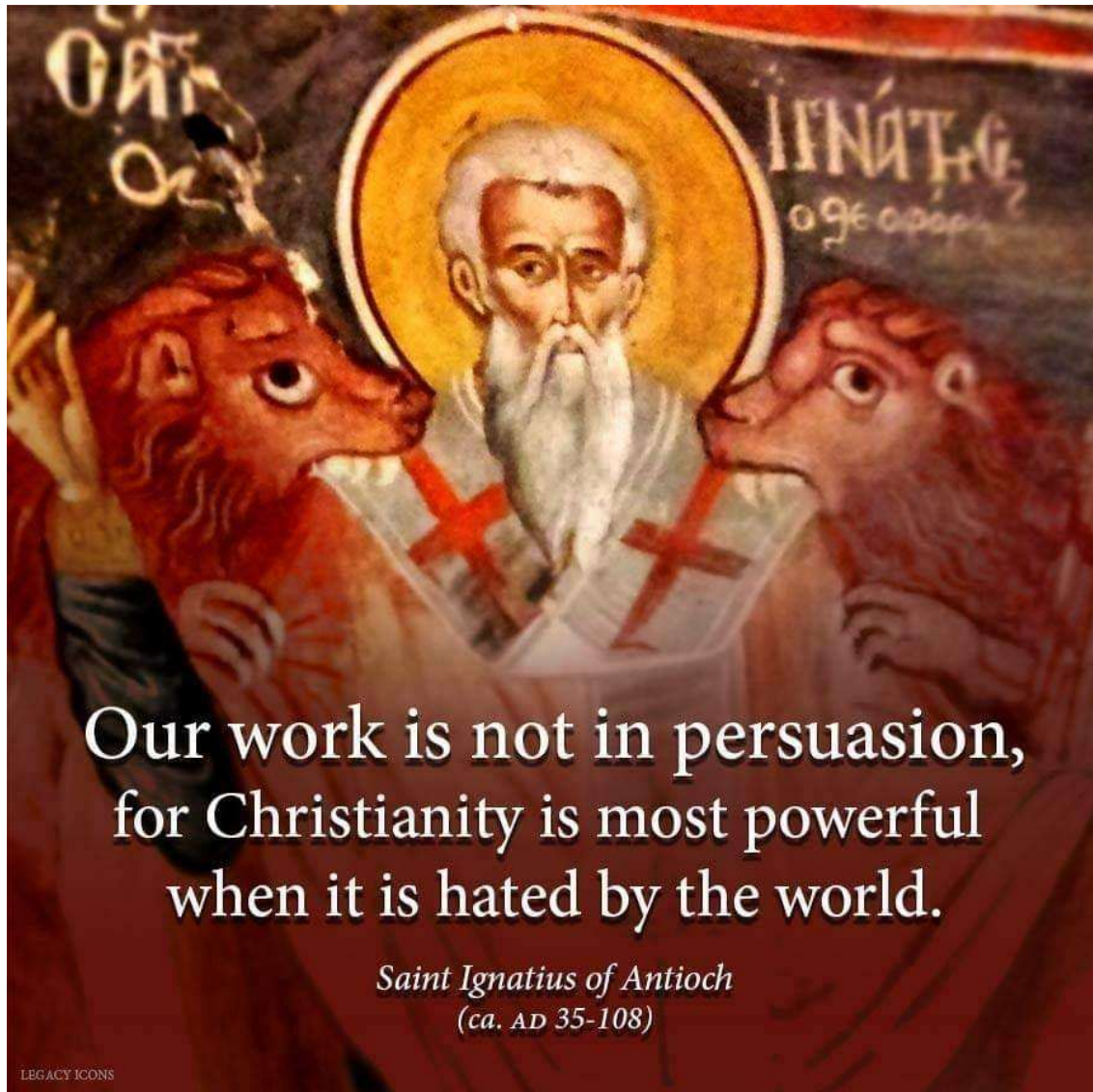
Perfection of God Means God Saves 'All Men' eventually as Basic or General Salvation is likened to the 'Rain falling both on the Just & Unjust' and so 'enmity on account of faith is with Love'

"... " You ought therefore to "hate those that hate God, and to waste away [with grief] on account of His enemies." I do not mean that you should beat them or persecute them, as do the Gentiles "that know not the Lord and God; " but that you should regard them as your enemies, and separate yourselves from them, while yet you admonish them, and exhort them to repentance, if it may be they will hear, if it may be they will submit themselves. For our God is a lover of mankind, and "will have all men to be saved, and to come to the knowledge of the truth." [1 Timothy 2:4] Wherefore "He makes His sun to rise upon the evil and on the good, and sendeth rain on the just and on the unjust; " of whose kindness the Lord, wishing us also to be imitators, says, "Be ye perfect, even as also your Father that is in heaven is perfect." [Matthew 5:44 - 48]..." – Blessed St. Ignatius, Bishop of Antioch, nicknamed 'God-Bearing', An Apostolic Father being the direct Disciple of the Blessed Apostle St. John, Martyr for Christ (c. 35 AD - c. 108 AD, Epistle to the Philadelphians, Chapter III)

Source: <http://www.earlychristianwritings.com/text/ignatius-philadelphians-longer.html>

Context: The phrase "... our God is a lover of mankind, and "will have all men to be saved ... His sun to rise upon the evil and on the good, and sendeth rain on the just and on the unjust; ...even as also your Father that is in heaven is perfect..." clearly Proves that St. Ignatius Believes that 'All Men' (in the Context of 'God being a Lover of Mankind', hence it means all human beings ever created) will be Saved eventually (as Hebrews 2:8 also implies clearly regarding 1 Corinthians 15:24 - 28 toward His Enemies too as 1 Corinthians 15:25 Mentions).

Comment: The phrase "... By their subjection, conceived as already past, is expressed the immutable power of Christ: by their subjection, as future, is signified their consummation at the end of the ages as the result of the fulness of time..." in quote below proves that Christ's Prophetic Words can Mean being Fulfilled (as a Done Reality to Him) in the Context of Subjecting All Things to Him even though it may not be Done yet in Time now (Hebrews 2:8 at the end).



Peace to you

Salvation vs Rewards Mystery

I'm not saying that what I write here must be the 100% accurate meaning of Holy Scripture but please allow me to explain this possible way of exegesis.

1) Faith of Jesus Christ

We are Saved by the Faith of Jesus Christ Alone as explained in post below:

<https://web.facebook.com/jonathan.ramachandran/posts/10159578001047784>

2) Faith in Christ

Our Faith in Christ (for Christians) helps us to be Saved during the First Resurrection (Revelation 20:4 - 6). We need to have a righteousness which exceeds that of the Pharisees to Enter the Kingdom of the Heavens Reward Level (Matthew 5:20).

3) Few Saved

There are only a few Saved in the narrow & difficult way to life (Matthew 7:13) as even among Christians, those who practice 'Lawlessness' (i.e. 'no obedience to the New Testament Law') do Not at all participate in the First Resurrection (Revelation 20:4 - 6). Yes, not all are Blessed with equal Rewards in Heaven among these but according to one's faith and Works only as God is Perfectly Fair (Matthew 5:19). Why do want a reward for which you never believed nor worked for? That's what gradation of Salvation is and Christ Taught it in Matthew 5:19. Salvation is different. Reward is different. Please don't confuse the two.

4) All in All

God being All in All (1 Corinthians 15:24 - 28) does not imply equal gradation as each in his own order (1 Corinthians 15:20 - 23) itself shows that not all are Raised in the same time even. Some are raised for Judgment first (John 5:28 - 29). He can be All in All without making angels equal to men or only having some archangels above the rest or by only having Twelve Apostles to Sit on the Thrones (Matthew 19:27 - 30) or even only 24 Elders to be in His Inner Throne Room of Heaven (Revelation 4:4, 10, Revelation 19:4, Revelation 11:16).

5) Salvation vs Reward

We must understand the difference between Salvation and Reward. Salvation is Christ's Work Alone. Reward is based on your faith (Hebrews 11:6) and works (James 2:24). Christ explained this Gradation of Salvation according to one's obedience to His Law clearly in Matthew 5:17 - 18 (where His Fulfillment gives basic Salvation to all eventually, John 12:32, John 17:1 - 4 regarding 'Eternal Life' Promised to 'All Flesh'/All Men eventually) but a different gradation of reward is implied according to our obedience or "your righteousness" in Matthew 5:19 - 20, Revelation 22:12, Matthew 16:27, Romans 2:6.

We may have misunderstood Blessed Apostle St. Paul likewise too. Indeed, Blessed Apostle St. Paul himself said that many won't inherit the Kingdom of God (i.e. rewards, gradation of Salvation to the First Resurrection etc.) in Galatians 5:19 - 21, 1 Corinthians 6:9 - 11. The Basic Salvation is what is not our work nor faith but Christ's Alone as Apostle Paul explained himself in such Verses to apply to "all men" (1 Corinthians 15:22, Romans 5:18 - 19, 1 Timothy 2:1, 4, 6, 1 Timothy 4:10).

Conclusion

Looking at the Verses in such a manner seems to agree to these First Christianity Quotes too:

i) St. Athanasius the Great

"... The Divine grace variously distributed... Further also, when the word is sown, it does not yield a uniform produce of fruit in this human life, but one various and rich ; for it bringeth forth, some an hundred j^nd some Matt.] 3, 8. sixty, and some thirty 7 , as the Saviour teaches — that Sower of grace, and Bestower of the Spirit ... Nor is the grace confined to the perfect alone; but it is sent down also among those who occupy the middle and the third ranks, so that He might RESCUE ALL MEN GENERALLY to SALVATION..." – Blessed St. Athanasius the Great, the Father of Orthodoxy, Patriarch of Alexandria and Champion of Trinity, Doctor of the Church and Confessor, Coptic Pope (c. 296 AD – c. 373 AD, Festal Letter 70 – 71)

Source:

https://archive.org/stream/FestalEpistlesOfStAthanasiusEnglishTranslation/The_festal_epistles_of_S_Athanasius_Engl-Transl_djvu.txt

Please compare with the quotes below too:

“... For since from man it was that death prevailed over men, for this cause conversely, by the Word of God being made man has come about the DESTRUCTION of DEATH and the RESURRECTION of LIFE; as the man which bore Christ²³⁰ saith: “For²³¹ since by man came death, by man came also the resurrection of the dead. For as IN ADAM ALL DIE, so also IN CHRIST shall ALL be MADE ALIVE :” and so forth. For NO LONGER now do WE DIE as SUBJECT to CONDEMNATION; but as MEN who rise from the dead WE AWAIT the GENERAL RESURRECTION of ALL, “which²³² 42in its OWN TIMES He shall SHOW,” even God, Who has also wrought it, and bestowed it upon us... ” – Blessed St. Athanasius the Great, the Father of Orthodoxy, Patriarch of Alexandria and Champion of Trinity, Doctor of the Church and Confessor, Coptic Pope (c. 296 AD – c. 373 AD, Points 10.5 , ‘On the Incarnation’)

Source – Section 10: <https://ccel.org/ccel/schaff/npnf204/npnf204.vii.ii.x.html>

ii) St. Athenagoras of Athens

St. Athenagoras of Athens Proves that the ‘Common Lot’ of General Salvation applies even to the Wicked or failed ones after their Proportioned Final Judgment in the Lake of Fire

“... And we shall make no mistake in saying, that the final cause of an intelligent life and rational judgment, is to be occupied uninterruptedly with those objects to which the natural reason is chiefly and primarily adapted, and to delight unceasingly in the contemplation of Him who is, and of His decrees, notwithstanding that the majority of men, because they are affected too passionately and too violently by things below, pass through life without attaining this object. For the large number of those who fail of the end that belongs to them does not make void the common lot, since the examination relates to individuals, and the reward or punishment of lives ill or well spent is proportioned to the merit of each....” – Blessed St. Athenagoras of Athens, In his writings he styles himself as “Athenagoras, the Athenian, Philosopher, and Christian”, in the fragments of the Christian History of Philip of Side (c. 425). Philip of Side claims that Athenagoras headed the Catechetical School of Alexandria (which is probably incorrect and contradicted by Eusebius), Athenagoras is an Ante-Nicene Christian apologist who lived during the second half of the 2nd century (c. 133 AD – c. 190 AD, ‘On the Resurrection of the Dead’)

Source: <http://www.earlychristianwritings.com/text/athenagoras-resurrection.html>

iii) St. Epiphanius of Salamis

"... , one incomprehensible Godhead, unfathomable, inexpressible, invisible. It alone knows itself; it reveals itself to whom it will It raises up its witnesses, calls, predestines and glorifies them, lifts them up from hades, hallows them. (8) For its own glory and faith it makes these three one: things in heaven, on earth, and under the earth; ..." - Blessed St. Epiphanius, Bishop of Salamis and the 'Hammer of Heretics', (c. 310 AD - c. 403 AD, 'PNEUMATOMACHI', "Panarion or Medicine-Chest", Points 7.1 - 7.3, Pages 498 - 499)

Source:

https://archive.org/stream/EpiphaniusPanarionBksIIII1/Epiphanius%20-%20Panarion%20-%20Bks%20II%20%26%20III%20-%20I_djvu.txt

Where

The phrase "For its own glory and faith" implies that "its own Faith" = GodHead's Own Faith = "Christ's Faith" = the "Faith of Jesus Christ" in Romans 3:22-KJV (not by our faith we are justified but by His Faith where we become the first recipients of It when we believe first reaping Imperishable Rewards, Romans 3:26).

So, St. Epiphanius writes that by "His Faith" Christ makes even the "things in heaven, on earth, and under the earth (Hell)" as one, yes as He "makes these three one" and "For its [His] own glory and faith". So, each of the "Justification of faith for all men (all mankind)" eventually must thus refer to "His Faith" which is the Free Gift of God to all (Romans 3:22 - 24) and 'not our faith as popularly assumed', i. e. not of anything of ourselves including not our faith too for Salvation by His Mercy (Ephesians 2:8).

iv) St. Ignatius of Antioch

"... and once more, "If I be lifted up from the earth, I will draw all men unto Me [John 12:32]." The Word therefore did dwell in flesh, for "Wisdom built herself an house." The Word raised up again His own temple on the third day, when it had been destroyed by the Jews fighting against Christ. The Word, when His flesh was lifted up, after the manner of the brazen serpent in the wilderness [John 3:14], drew all men to Himself for their eternal salvation [John 12:32]..." – Blessed St. Ignatius, Bishop of Antioch, nicknamed 'God-Bearing', An Apostolic Father being the direct Disciple of the Blessed Apostle St. John, Martyr for Christ (c. 35 AD - c. 108 AD, Epistle to the Smyrnaeans, Chapter II)

Source: <http://www.earlychristianwritings.com/text/ignatius-smyrnaeans-longer.html>

Please notice carefully that St. Ignatius mentions that this 'Drawing of All [Men]' by Christ in John 12:32 results in the Final Salvation of 'All Men', in his words, "... drew all men to Himself for their eternal salvation..." as Stated in a past tense Prophetically as a Done Reality to Him.

Perfection of God Means God Saves 'All Men' eventually as Basic or General Salvation is likened to the 'Rain falling both on the Just & Unjust' and so 'enmity on account of faith is with Love'

"... " You ought therefore to "hate those that hate God, and to waste away [with grief] on account of His enemies." I do not mean that you should beat them or persecute them, as do the Gentiles "that know not the Lord and God; " but that you should regard them as your enemies, and separate yourselves from them, while yet you admonish them, and exhort them to repentance, if it may be they will hear, if it may be they will submit themselves. For our God is a lover of mankind, and "will have all men to be saved, and to come to the knowledge of the truth." [1 Timothy 2:4] Wherefore "He makes His sun to rise upon the evil and on the good, and sendeth rain on the just and on the unjust; " of whose kindness the Lord, wishing us also to be imitators, says, "Be ye perfect, even as also your Father that is in heaven is perfect." [Matthew 5:44 - 48]..." – Blessed St. Ignatius, Bishop of Antioch, nicknamed 'God-Bearing', An Apostolic Father being the direct Disciple of the Blessed Apostle St. John, Martyr for Christ (c. 35 AD - c. 108 AD, Epistle to the Philadelphians, Chapter III)

Source: <http://www.earlychristianwritings.com/text/ignatius-philadelphians-longer.html>

Context: The phrase "... our God is a lover of mankind, and "will have all men to be saved ... His sun to rise upon the evil and on the good, and sendeth rain on the just and on the unjust; ...even as also your Father that is in heaven is perfect..." clearly Proves that St. Ignatius Believes that 'All Men' (in the Context of 'God being a Lover of Mankind', hence it means all human beings ever created) will be Saved eventually.

v) St. Hilary of Poitiers

"... [Hence a prevalent tone of hopefulness about the future state of the baptized]; even Sodom and Gomorrah, their punishment in history having satisfied the righteousness of God, shall ultimately be saved 359. Yet God has a perfect, immutable goodness of which human goodness, though real, falls infinitely short, because He is steadfast and we are driven by varying impulses 360 ..." – Blessed St. Hilary of Poitiers, the "Athanasius of the West", "Hammer of Arians", Doctor of the Church, The Champion of Trinity in the West (c. 310 AD - c. 368 AD, 359 Ib. lxviii. 22, based on St. Matt. x. 15. and 360 Ib. lii. 11, 12.)

Source [via infamous Historian Mr. Philip Schaff]:

https://www.ccel.org/ccel/schaff/npnf209.ii.iii.ii.html#fnf_ii.iii.ii-p249.1

and

“... 31. What that is must be understood in view of this same hope of our faith. ... By their subjection, conceived as already past, is expressed the immutable power of Christ: by their subjection, as future, is signified their consummation at the end of the ages as the result of the fulness of time. The abolishing is not the same as the subjecting. ... A subjection, on the other hand, which implies obedience and allegiance, is a proof of submission and mutability. 33. So when their authority is abolished, His enemies shall be subjected: and so subjected, that He shall subject them to Himself. ... In the subjection of His enemies death is conquered; and, death conquered, life immortal follows. The Apostle tells us also of the special reward attained by this subjection which is made perfect by the subjection of belief: Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the works of His power, whereby He is able to subject all things to Himself¹²⁸⁶. There is then another subjection, which consists in a transition from one nature to another, for our nature ceases, so far as its present character is concerned, and is subjected to Him, into Whose form it passes. But by ‘ceasing’ is implied not an end of being, but a promotion into something higher. ...” – Blessed St. Hilary of Poitiers, the "Athanasius of the West", Doctor of the Church, The Champion of Trinity in the West (c. 310 AD - c. 368 AD, Book XI 'On the Trinity', Selected part of Points 31 – 37, re-emphasized)

Source:(via the Infamous Historian Mr. Philip Schaff):
<https://www.ccel.org/ccel/schaff/npnf209.ii.v.ii.xi.html>

and

"... Your third and last question relates to the passage in the same epistle where the apostle in discussing the resurrection, comes to the words: “for he must reign, till he hath put all things under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him that God may be all in all.” [1 Corinthians 15:24 – 28] I am surprised that you have resolved to question me about this passage when that reverend man, Hilary, bishop of Poitiers, has occupied the eleventh book of his treatise against the Arians with a full examination and explanation of it. Yet I may at least say a few words. The chief stumbling-block in the passage is that the Son is said to be subject to the Father. Now which is the more shameful and humiliating, to be subject to the Father (often a mark of loving devotion as in the psalm “truly my soul is subject unto God”) or to be crucified and made the curse of the cross? For “cursed is everyone that hangeth on a tree.” If Christ then for our sakes was made a curse that He might deliver us from the curse of the law, are you surprised that lie is also for our sakes subject to the Father to make us too subject to Him as He says in the gospel: “No man cometh unto the Father but by me,” and “I, if I be lifted up from the earth, will DRAW ALL men UNTO ME.” [John 12:32] Christ then is subject to the Father in the faithful; for ALL BELIEVERS, NAY the WHOLE HUMAN RACE, are accounted MEMBERS of HIS BODY. But in

UNBELIEVERS, that is in JEWS, HEATHENS, and HERETICS, He is said to be NOT SUBJECT; for these members of His body are NOT SUBJECT to the FAITH. But in the END of the world when ALL HIS MEMBERS shall SEE CHRIST, that is their own body, reigning, THEY ALSO shall be MADE SUBJECT to Christ, that is to their own body, that the whole of Christ's body may be subject unto God and the Father, and that God may be ALL in ALL [1 Corinthians 15:24 – 28]. He does not say "that the Father may be all in all" but that "God" may be, a title which properly belongs to the Trinity and may be referred not only to the Father but also to the Son and to the Holy Ghost. His meaning therefore is "that HUMANITY may be SUBJECT to the GODHEAD." By HUMANITY we here intend not that gentleness and kindness which the Greeks call philanthropy but the WHOLE HUMAN RACE Moreover when he says "that God may be all in all," it is to be taken in this sense. At present our Lord and Saviour is not all in all, but only a part in each of us. For instance He is wisdom in Solomon, generosity in David, patience in Job, knowledge of things to come in Daniel faith in Peter, zeal in Phinehas and Paul, virginity in John, and other virtues in others. But when the end of all things shall come, then shall He be all in all, for then the saints shall severally possess all the virtues and all will possess Christ in His entirety...." – Blessed St. Jerome of the Vulgate, Second Latin Doctor of the Church who did the First Official Translation of the Bible out of Its Original Languages into Latin, Priest, Confessor, Secretary to Pope Damasus I (c. 347 AD – c. 420 AD, Letter LV TO AMANDUS, Point 5, Written about the year 394 A. D.)

Source: <http://www.annussacerdotalis.org/clerus/dati/2001-02/17-999999/Lett.html>

Note: Though St. Jerome of the Vulgate began to lean toward Eternal-Hell theology of St. Augustine from 395 AD onward, he clearly reveals in the letter above circa 394 AD, "honestly" (a content which probably is "lost" quoting from St. Hilary of Poitiers' 11th Book regarding the Mystery of Christ Centered Universalism). Please note also that St. Hilary has been dead for almost "30 plus years" at the time St. Jerome writes this letter proving that St. Hilary is certainly a Christ Centered Universalism believer.

vi) St. Justin Martyr

And so he says: 'Lord, who hath believed our report? and to whom is the arm of the Lord revealed? We have preached before Him as if [He were] a child, as if a root in a dry ground.' (And what follows in order of the prophecy already quoted.) But when the passage speaks as from the lips of many, 'We have preached before Him,' and adds, 'as if a child,' it signifies that the wicked shall become subject to Him, and shall obey His command, and that all shall become as one child. Such a thing as you may witness in the body: although the members are enumerated as many, all are called one, and are a body. For, indeed, a commonwealth and a church, though many individuals in number, are in fact as one, called and addressed by one appellation. And in short, sirs," said I, "by enumerating all the other appointments of Moses I can demonstrate that they were types, and symbols, and declarations of those things which would happen to Christ, of those who it was foreknown were to believe in Him, and of those things which would also be done by Christ Himself. But since what I have now enumerated appears to me to be sufficient, I revert again to the order of the discourse." – Blessed St. Justin Martyr, a Great Early Christian Apologist who is a Foremost Exponent of

the Divine Word, who Influenced Virtually all of subsequent Christian philosophy and Catholic theology, Martyr for Christ (c. 100 AD – c. 160 AD, CHAPTER XLI & CHAPTER XLII, 'Dialogue with Trypho')

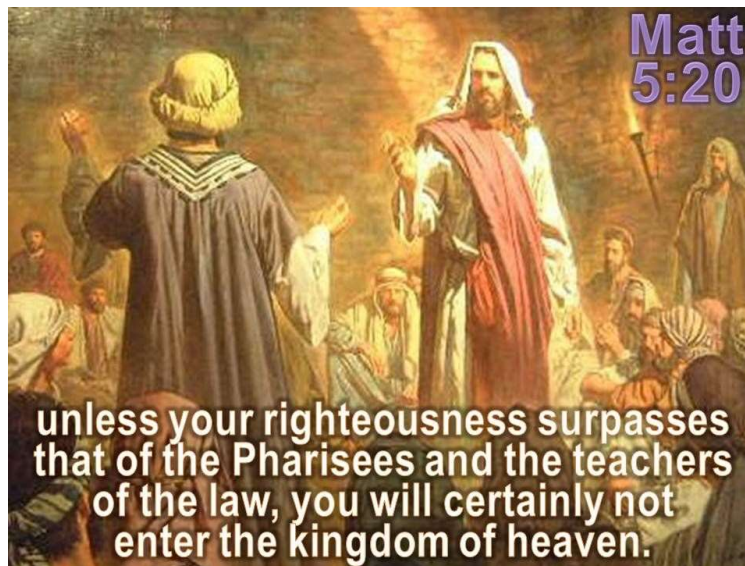
Source: <http://www.earlychristianwritings.com/text/justinmartyr-dialoguetrypho.html>

vii) St. Irenaeus of Lyons

"Christ, who was called the Son of God before the ages, was manifested in the fulness of time, in order that He might cleanse us through His blood, who were under the power of sin, presenting us as pure sons to His Father, if we yield ourselves obediently to the chastisement of the Spirit. And in the end of time He shall come to do away with all evil, and to reconcile all things, in order that there may be an end of all impurities." (Fragment XXXIX, FRAGMENTS FROM THE LOST WRITINGS OF IRENAEUS)

Translation Source:

<http://www.earlychristianwritings.com/text/irenaeus-fragments.html>



Peace to you

Possible Biblical Hope for Good non-Christians Mystery

1) Three Types of Men Mystery - Epistle of Barnabas

"... Concerning meats then Moses received three decrees to this effect and uttered them in a spiritual sense; but they accepted them according to the lust of the flesh, as though they referred to eating. And David also receiveth knowledge of the same three decrees, and saith; Blessed is the man who hath not gone in the council of the ungodly--even as the fishes go in darkness into the depths; and hath not stood in the path of sinners--just as they who pretend to fear the Lord sin like swine; and hath not sat on the seat of the destroyers--as the birds that are seated for prey. Ye have now the complete lesson concerning eating. ..." - Epistle of Barnabas* 10:9 - 10

Please see post below to understand possibly how Blessed Ambrosiaster might have understood such a classification likewise based on this Epistle of Barnabas:

https://m.facebook.com/story.php?story_fbid=10159290576442784&id=651792783

Example Quote sfrom Post above:

Where possibly,

the UNGODLY = The Wicked (The Evil ones among Christians and non-Christians)
or

the SINNERS = Good non-Christians and some fallen Christians (Sheepfold2)

and

the JUST = The Righteous = Saved Christians (Sheepfold1)

"... "Blessed is the man who did not stop in the way of sinners." If he stops there, he stops being blessed to become guilty and worthy of punishment. Yet he still retains some hope of amendment, because he is not impious, but simply sinful. If a man is found who has not entered the council of the wicked and has not stopped in the way of sinners, he is doubly blessed. For he cannot be blessed, if without entering into the counsel of the wicked, he stops in the path of sinners, because if he does not then have a complete ruin, he is nevertheless worthy of punishment. The Psalmist adds: "nor sits in the seat of scoffers." Happiness, according to him, consists of these three degrees together, and is based on a triple reason, not to enter the counsel of the ungodly, not stopping in the path of sinners, nor sits in the seat of scoffers, but, as we see in the first two degrees only two kinds of people, the ungodly and the sinners to whom this third degree applies: "Nor sits in the seat of scoffers?" Is it to the impious or the sinners? ... The wretches who live under the law of God will be cited before the tribunal of Jesus Christ, and separated from the righteous to give account of the commandments of the law which they have received, and that they did not put into practice to obtain the approval of God and to avoid his reproaches. ... " –

Blessed Ambrosiaster (literally in Latin: "would-be Ambrose"), Roman Clergy active at Rome during the reign of Pope Damasus (c.366 AD – c. 384 AD)

Source ("QUESTION 110. ON THE FIRST PSALM."):

<https://sites.google.com/site/aquinasstudybible/home/ambrosiaster-questions-on-the-old-and-new-testaments/scriptural-order-old-testament>

Hope after Punishment focus Phrases from the above:

"... If he stops there, he stops being blessed to become guilty and worthy of punishment. Yet he still retains some hope of amendment, because he is not impious, but simply sinful. ... because if he does not then have a complete ruin, he is nevertheless worthy of punishment. ..." – Blessed Ambrosiaster

" ... QUESTION 126. FROM THE ONE WHO RECEIVED THE FAITH OF JESUS CHRIST. ... In fact, the knowledge of God must inspire the fear of the just judge, in whose court he teaches us that the faithful will receive the reward of their righteousness, and the ungodly, that is to say the unbelievers, the just punishment of their infidelity. It is of all justice, indeed, that the good ones be filled with joy in the future life in which Jesus Christ must reign with his chosen ones. They have been exposed to scorn, outrages in this world where the devil reigns, they will appear surrounded by glory in the kingdom of Jesus Christ for which they have borne the contempt of the worldly. SINNERS, on the contrary, who seemed to shine here below a false brilliance, opposing falsehood to truth, have to wait for tribulation and an imaginary glory to succeed for them a contempt, a humiliation too real. The righteous will rejoice in having believed, when they witness the chastisements of the unbelieving, and THE UNFAITHFUL WILL REPENT of THEIR UNBELIEF ONLY when THEY SEE BOTH THEIR OWN CHASTISEMENT and the glory of those WHOSE FAITH THEY HAD REGARDED as an ACT of MADNESS, which was only worthy of their contempt. ..." – Blessed Ambrosiaster (literally in Latin: "would-be Ambrose"), Roman Clergy active at Rome during the reign of Pope Damasus (c.366 AD – c. 384 AD)

Source:

<https://sites.google.com/site/aquinasstudybible/home/ambrosiaster-questions-on-the-old-and-new-testaments/polemic>

Focus Phrases Proving our Claim:

"... SINNERS, on the contrary, who seemed to shine here below a false brilliance, opposing falsehood to truth, have to wait for tribulation and an imaginary glory to succeed for them a contempt, a humiliation too real. ... and THE UNFAITHFUL WILL REPENT of THEIR UNBELIEF

ONLY when THEY SEE BOTH THEIR OWN CHASTISEMENT and the glory of those WHOSE FAITH THEY HAD REGARDED as an ACT of MADNESS, which was only worthy of their contempt. ..." – Blessed Ambrosiaster

Since these "sinners" or the "unfaithful" who "repent of their unbelief" on this Judgment Day (according to Blessed Ambrosiaster above) are said to have been those who regarded the Faith of True-Christians as "Madness", thus these must refer to the 'Sinners' (Good non-Christians) and/or 'Wicked only' being 'unbelievers' who must first endure their Judgment/Chastisement first accordingly (Luke 12:46 - 48) making our definition earlier accurate in Blessed Ambrosiaster's own words in this 'Judgment Day Context'.

Note: Such a final chance given by God is uttered Mysteriously in the Prophecy of the Book of 1Enoch Chapter 50 as we have discussed in earlier chapters.

*What is the 'Epistle of Barnabas'?

"... The Epistle of Barnabas (Greek: Βαρνάβα Ἐπιστολή) is a Greek epistle written between AD 70 and 132. The complete text is preserved in the 4th-century Codex Sinaiticus, where it appears immediately after the New Testament and before the Shepherd of Hermas. For several centuries it was one of the "antilegomena" writings that some Christians looked on as sacred scripture, while others excluded them. Eusebius of Caesarea classified it as such. It is mentioned in a perhaps third-century list in the sixth-century Codex Claromontanus and in the later Stichometry of Nicephorus appended to the ninth-century Chronography of Nikephoros I of Constantinople. Some early Fathers of the Church ascribed it to the Barnabas who is mentioned in the Acts of the Apostles, but it is now generally attributed to an otherwise unknown early Christian teacher, perhaps of the same name. It is distinct from the Gospel of Barnabas. ... The Epistle was attributed to Barnabas, the companion of Paul the Apostle, by Clement of Alexandria (c. 150 – c. 215) and Origen (c. 184 – c. 253).[6] Clement quotes it with phrases such as "the Apostle Barnabas says".[7] Origen speaks of it as the General Epistle of Barnabas.[8] Its inclusion in close proximity to the New Testament in the Codex Sinaiticus and the Codex Hierosolymitanus witnesses to the near-canonical authority it held for some Christians,[6] but is evidence of its popularity and usefulness, not necessarily of canonicity.[9][10] Eusebius (260/265 – 339/340), excluded it from "the accepted books", classifying it as among the "rejected" or "spurious" (νόθοι) writings, while also applying to it, as to many others, the term "the disputed books", but not the description "the disputed writings, which are nevertheless recognized by many", a class composed of the Epistle of James, the Second Epistle of Peter, and the Second and the Third Epistle of John. As for the Book of Revelation, Eusebius says it was rejected by some but by others placed among the accepted books.[11] In the sixth-century Codex Claromontanus a list, dating from the third or fourth century, of Old Testament and New Testament books mentions, with an indication of doubtful or disputed canonicity, the Epistle of Barnabas along with the Pastor of Hermas, the Acts of Paul and the Apocalypse of Peter.[12][13] The Stichometry of Nicephorus, a later list of uncertain date appended to the Chronography of the early 9th century Nikephoros I of Constantinople, puts the Epistle of Barnabas among its

four "disputed" New Testament works — along with the Book of Revelation, the Revelation of Peter and the Gospel of the Hebrews — but not among its seven "New Testament apocrypha" ..."

Source: https://en.m.wikipedia.org/wiki/Epistle_of_Barnabas

Note: The 'Revelation of Peter' Writing is also called the 'Apocalypse of Peter' Writing which is listed on the 'Stichometry of Nicephorus' list even found as late as the 9th Century which is discussed in link below:

https://m.facebook.com/story.php?story_fbid=10158849943722784&id=651792783

Before condemning the 'Apocalypse of Peter' or even this 'Epistle of Barnabas' did you notice that these books are Classified together in the same level of authenticity as the 'Book of Revelation' according to both the 'Stichometry of Nicephorus' (later list) and even the 'Codex Claromontanus' (earlier list) which are better than the 'single person opinion of Eusebius'?

Peace to you

2) Sola Scriptura - Bible - Anyone Saved from the Lake of Fire?

Does the Bible Point to Anyone being Saved from the Lake of Fire in the 66 Books?

I cannot say 100% as God Alone Knows but I think the exegesis below may help such a 'possibility':

1 Corinthians 3:15 mentions some will be "saved by fire" where this fire is only to be revealed in a future Day called "that Day" in 1 Corinthians 3:13 referring to the Lake of Fire. So, if one person can be saved after enduring the Lake of Fire be it he is a fallen Christian, with God it must not be impossible if He Wills that others may be Saved likewise too, right?

Please note that this fallen Christian (Hebrews 6:4 - 8) is not an elect because no elect comes under any Lake of Fire Judgment (John 5:24) and participate without any Judgment in the First Resurrection (Revelation 20:4 - 6) as the 'Dead in Christ Rise First' (1 Thessalonians 4:16) which happens before the Rapture of living Christians at that time (1 Thessalonians 4:15) during the Gathering of all the Elect (1 Thessalonians 4:13 - 18) where the 'Judgment Day' for 'fallen believers enduring many stripes' (Luke 12:46 - 48) who is considered 'unsaved' (equal to an unbeliever, Luke 12:46) and this Judgment only happens 1000 years later (Revelation 20:11 - 15) as First Christianity's Chiliasm Doctrine clearly proves this Timeline.

Chiliasm Timeline was taught by Blessed St. Papias of Hierapolis a direct disciple of Blessed St. John the Apostle who wrote the Book of Revelation itself (ehem, ehem), St. Justin Martyr, St. Ireneous of Lyons, St. Ambrose of Milan, St. Melito of Sardis, Tertullian, Methodius, Lactantius and many others. We know that the Roman Catholic Church did not alter these Writings because the later Roman Catholic Church did not believe it (following after Origen, Eusebius and St. Augustine of Hippo) till today.

If the Roman Catholic Church wished to alter it, it would have showed that these Great 'Earlier' Saints believed in it Which is not the case. Non-Chiliasm is the later outskirts doctrine that eventually enveloped Roman Catholicism till today.

Here's an Example Post below discussing the 'Chiliasm Timeline' Impact on Bible Verses and its possible meanings including Great Church Father quotes who believed that some type of Salvation from the Lake of Fire is possible by God's Mercy:

https://m.facebook.com/story.php?story_fbid=10159252192652784&id=651792783

1 Corinthians 3:13-15

...each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. 14 If the work that anyone has built on the foundation survives, he will receive a reward. 15 If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

3) Why was the Book of Enoch rejected from the Scriptures? And was the rejection of this Book appropriate?

Article by Mr. James Heinz (I am copying and pasting only - Beautifully Written!):

For almost 1,200 years the Book of Enoch was lost to most of the known world. In the year 1773 Scottish Explorer James Bruce discovered Enoch Manuscripts in Ethiopian and brought with him 3 Translations written in Geez the ancient language of Ethiopia.

The Book of Enoch wouldn't be translated until the 1800's which at the time it was presumed to be a Christian forgery (because of all the passages about the Son of Man and New Testament quoted passages).

Things however would change in 1946-1947 when several ancient Aramaic Manuscripts of the Book of Enoch were found among the Dead Sea Scrolls proving that the Book of Enoch predated Christianity.

So what then happened to the Book of Enoch and is the Book of Enoch inspired Scripture?

Tertullian in the 2nd century wrote about the books rejection and he said that the Jew's rejected the Book of Enoch because it prophesied of Christ.

Tertullian (160-220 AD)
On the Apparel of Women I 3:3

“But since Enoch in the same Scripture has preached likewise concerning the Lord, nothing at all must be rejected by us which pertains to us; and we read that ‘every Scripture suitable for edification is divinely inspired.’ (2 Timothy 3:16) By the Jews it may now seem to have been rejected for that very reason, just like all the other portions nearly which tell of Christ. Nor, of course, is this fact wonderful, that they did not receive some Scriptures which spake 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 Apostle Jude.”
(Jude 1:14-15)

Before Tertullian wrote his response some interesting things were happening in Jamnia (Isreal). I would love to go into the details of Akiba and his corruptions... Especially since he is the true enemy when it comes to scriptures being rejected. But today we will focus only on Simeon who was Akiba's greatest disciple.

Simeon was the first known individual to reject the Book of Enoch. Prior to Simeon we have no recorded evidence of any Jew disagreeing with the Books authenticity.

Rabbi Simeon (about 160 AD) had said:

"Had I been alive when the Holy One, blessed be He, gave mankind the book of Enoch and the book of Adam, I would have endeavoured to prevent their dissemination, because not all wise men read them with proper attention, and thus extract from them perverted ideas, such as lead men astray from the Most High to the worship of strange powers. Now, however, the wise who understand these things keep them secret, and thereby fortify themselves in the service of their Master."

(Zohar 1:72b)

Simeon used a radical new interpretation of Genesis 6 to claim that the Sons of God were no longer Angel's. By making this claim he could then push an anti agenda against the Book of Enoch. Because of this new interpretation this eventually influenced the understanding of the later church who also would inevitably reject the Book of Enoch.

"The theme of the Book of Enoch dealing with the nature and deeds of the fallen angels so infuriated the later Church fathers that one, Filastrius, actually condemned it openly as heresy (Filastrius, Liber de Haeresibus, no. 108). Nor did the rabbis deign to give credence to the book's teaching about angels. Rabbi Simeon ben Jochai in the second century A.D. pronounced a curse upon those who believed it" (Delitzsch, p. 223).

Filastrius (shown in quotation above) in the 4th century made his statement during the council of Laodicea. So as you can tell the idea of Angel's in Gen 6 became a doctrinal heresy propelling the church to condemn Enoch as such.

Augustine in the 4th century was the greatest Christian champion to speak out against the Book of Enoch. His influence more than likely encouraged the rejection of Enoch leading to the book ultimately becoming forgotten.

Augustine (354-430 AD) City of God:

"Let us omit, then, the fables of those scriptures which are called apocryphal, because their obscure origin was unknown to the fathers from whom the authority of the true Scriptures 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 Apostle Jude in his canonical epistle. But it is not without reason that these writings have no place in that canon of Scripture 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."

Notice that Augustines reason was the same as Simeons in the 2nd century. Augustine knew that the Book of Enoch was very old, but because it taught about Angel's as the Son's of God this lead him to the conclusion that the Book was a fable.

But was Simeon correct in this alternative view? Was Filastrius and Augustine correct in agreeing with Simeon on this matter?

Well Simeon wrote his interpretation sometime between 130-160 AD.

Josephus and Philo (both Jew's) who lived less than 100 years before him had no problem with the interpretation that the Son's of God were Angel's.

Josephus (37-100 AD) Antiquities of the Jew's chapter 3:

"For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants."

Philo of Alexandria, a Hellenistic Jew (20 BC-50 AD) also shared this same view pertaining to Genesis 6.

Philo on the Giants chapter 2:

"And when the angels of God saw the daughters of men that they were beautiful, they took unto themselves wives of all of them whom they Chose."

You will not find a single Isrealite/Jew prior to Rabbi Simeon who ever took a different interpretation of Gen 6 Sons of God being Angel's.

Early Christian's for almost 400 years all unanimously accepted this interpretation. And many of these same Christian's also had no problem calling the Book of Enoch Scripture. Here is a list to name a few:

Justin Martyr
Athenagoras of Athens
Irenaeus
Clement of Alexandria
Origen
Tertullian
Archelaus
Commodianus
Cyprian
Anatolius of Laodicea
Alexander of Lycopolis

But the best evidence comes from the Epistle of Jude.

Jude 1:6-7 King James Version

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Notice that Jude specifically stated that Angel's left their first estate and were judged. This occurred in Enoch chapter 6 where the Sons of God made an unholy pact on Mt Hermon declaring to have relationships with the daughters of men. And also Enoch chapter 10 where God sentenced these fallen Angel's to be placed in chains of darkness.

Notice in Jude 1:7 that Sodom and Gomorrah acted in a like manner or similar manner which was going after "strange flesh". Sodom and Gomorrah was guilty of an abnormal fornication, by Jude's writing he is also claiming that the Sons of God had the same transgressions.

But then Jude compliments this entire notion by quoting from Enoch 1:9 giving credence to Enoch as being the source of this prophecy.

Jude 1:14-15 King James Version

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

As stated Jude was quoting Enoch 1:9

Enoch 1:9 R.H. Charles

And behold! He cometh with ten thousands of His holy ones
To execute judgement upon all,
And to destroy all the ungodly:
And to convict all flesh
Of all the works of their ungodliness which they have ungodly committed,
And of all the hard things which ungodly sinners have spoken against Him.

If this wasn't proof enough to the testimony of the Book of Enoch, then you must consider the passage in Mathew 22:29-30 where Christ called the Book of Enoch Scripture. This passage ironically is the one verse most often used against the Book.

Matthew 22:29-30

King James Version

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Notice that Christ rebuked the Sadducees for not knowing the Scriptures. Then in Mathew 22:30 He taught that Angel's of Heaven do not marry (it was Angel's of the Earth that left their first estate) The teaching that Angel's do not marry is not found anywhere in the Old Testament and can only be found in the Book of Enoch... Thus Christ was saying that the Sadducees are in error for not knowing the Scriptures being the Book of Enoch

Enoch 15:4-7 R.H. Charles

And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten children with the blood of flesh, and, as the

children of men, have lusted after flesh and blood as those also do who die and perish. 5Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth. 6But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. 7And therefore I have not appointed wives for you; for as for the spiritual ones (Angel's) of the heaven, in heaven is their dwelling.

It should be clear now that Tertullian's statement was correct. Rabbi Simeon clearly had alternative motives behind his denial of the Book of Enoch. Simeon rejected Enoch based on a radically new interpretation of Gen 6 and it should be clear now that his true intention was actually focused on his desire to reject its testimonies of Christ.

We can see from the passages above that both Jude and our Lord and Savior agree with the teachings of Enoch, and that sadly Simeon had initially succeeded in the rejection of this amazing Scripture.

However Enoch also prophesied that the Book would be preserved for a later generation that is to come.

Enoch 1:1 R.H. Charles

The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be living in the day of tribulation

(This history was also prophesied in Enoch 104:10-13 and Enoch 105:1)

End of Original Article.

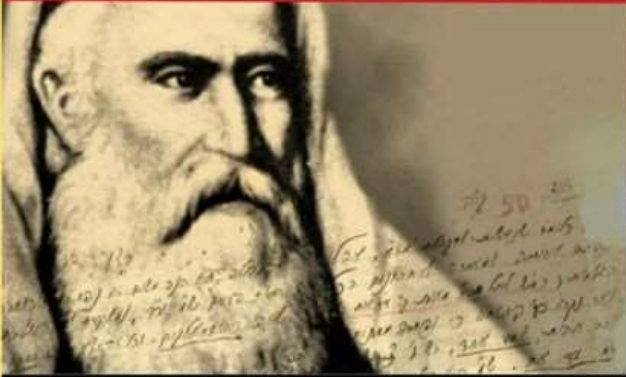


My comment: This is the same Book of 1Enoch I am quoting say in post below:

https://m.facebook.com/story.php?story_fbid=10159665220272784&id=651792783

Personally, I agree with some scholars that the Book of 1Enoch may have been rewritten under Divine Inspiration by Blessed Prophet Ezra himself who closed the Old Testament Canon as one of the Mysterious '70 Secret Books which God told him to only reveal to the Wise' as discussed in post below:

https://m.facebook.com/story.php?story_fbid=10159568863652784&id=651792783

It is well known that Blessed Prophet Ezra himself re-wrote some parts of the Old Testament Canon which by that time was sometimes lost or corrupted.

The Man Behind The Rejection Of The Book of Enoch	Enoch and Lost Book's of the Bible	
		
	<p>Shimon bar Yochai aka Rabbi Simeon (160 AD)</p> <p>"Had I been alive when the Holy One, blessed be He, gave mankind the book of Enoch and the book of Adam, I would have endeavoured to prevent their dissemination, because not all wise men read them with proper attention, and thus extract from them perverted ideas, such as lead men astray from the Most High to the worship of strange powers. Now, however, the wise who understand these things keep them secret, and thereby fortify themselves in the service of their Master." (Zohar 1:72b)</p>	<p>Tertullian (160-220 AD)</p> <p>~pertaining to the book of Enoch~ "By the Jews it may now seem to have been rejected for that very reason, just like all the other portions nearly which tell of Christ."</p>
	<p>"The theme of the Book of Enoch dealing with the nature and deeds of the fallen angels so infuriated the later Church fathers that one, Filastrius, actually condemned it openly as heresy (Filastrius, Liber de Haeresibus, no. 108). Nor did the rabbis deign to give credence to the book's teaching about angels. Rabbi Simeon ben Jochai in the second century A.D. pronounced a curse upon those who believed it" (Delitzsch, p. 223).</p>	

Peace to you

4) Book of 1Enoch Defense FAQ

Question 1

The issue is that the book of Enoch is dated past the point that the torah, prophets, and writings had been compiled also the book of Enoch is a satire, midrashic books is not included because there not God inspired.

Reply 1

That's an assumption challenged mostly by Apostle Jude quoting it in the Context of Prophecy (in Jude 14 or Jude 1:14) and no Prophecy can be true except by God's Inspiration, Verse:

"for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." (2 Peter 1:21, NKJV)

Apostle Paul never quoted the 'Greek Poets' Writings such as 'For we are also His offspring' (Acts 17:28) in the Context of 'Prophecy' as Apostle Jude quotes 1Enoch word to word in Jude 1:14 - 15 which makes the Context of 2 Peter 1:21 to "possibly" apply here.

So the other prophecies in this same book may come to pass too. I would guard my tongue because suppose it turns out to be Scripture on Judgment Day, what if certain harsh words Spoken against it becomes equivalent to the Blasphemy of the Holy Spirit by those loudly discrediting it? Is it equally dangerous to call it as Scripture if turns out not as I assumed? Please read the "Conclusion" section later below.

Truth is we cannot prove either way but there's a high chance it can be true. The Old Testament Scripture Writings are compiled part is by Prophet Ezra and the same Esdras Verses that proves there are 22 Books (24 or 39 according to how we count) also proves there were 70 other Inspired secret books to the Wise where 1Enoch is the most highly probable candidate in history.

A lot of Christians do not realize that the Ezra and Nehemiah book in their Bibles is just the Original 1Esdras and 2Esdras renamed by Protestant reformers later. All of it is Written by Divine Inspiration by Blessed Prophet Ezra himself. The 3 Esdras and 4 Esdras were part of this Esdras writing but were separated out due to this Verse in Esdras itself in which God commanded Blessed Prophet Ezra to 'hide' the Seventy Books from the unworthy but not

from the Wise and so this part of Esdras (renamed in modern times as 1 Esdras and 2 Esdras) had to be 'removed' to keep it Hidden as commanded of which I do not see any evidence of it being less Inspired, Verses:

"38 So it happened to me on the next day that a voice called me: "Ezra, open your mouth and drink what I give you to drink." 39 So I opened my mouth, and a full cup was set before me. It was full of something like water, but its color was like fire. 40 I took it and drank, and when I had drunk it my heart poured forth understanding, and wisdom increased in my heart, for my spirit retained memory. 41 My mouth was opened and wasn't shut anymore. 42 The Most High, moreover, gave understanding to the five men, and they wrote in turns what was dictated, in characters that they didn't know, and they sat for forty days. They wrote by day, 43 but by night they ate bread; however, I spoke by day and wasn't silent by night. 44 Ninety-four scrolls were written in the forty days. 45 Then when the forty days were completed, the Most High said to me, "Make public the ones you wrote first so that the worthy and unworthy may read them. 46 But keep the last seventy so that you may transmit them to the wise among your people. 47 In these are the fountains of understanding, the source of wisdom, and the river of knowledge." 48 And so I did." (2 Esdras 14:38 - 48, CEB)

Source:

<https://www.biblegateway.com/passage/?search=2%20Esdras+14&version=CEB>

In other words, every time a Christian is quoting that there are only 39 Books in the Old Testament, they are quoting or believing in the Verse above in 2 Esdras 14:44, 46 without realizing it.

Here's the Math:

For those who don't know, the 39 Books in the Protestant Old Testament Bible are exactly the 94 (Verse 44 above) - 70 (Verse 46 above) = 24 Books but broken down and re-labelled further by the Protestant Reformation movement.

Source Post:

https://m.facebook.com/story.php?story_fbid=10159568863652784&id=651792783

Question 2

Not really, during the first century there was several midrashic books, some is only traceable to the 1600's.

Reply 2

An interesting prophecy in the Book of 1Enoch itself is that it will appear again in the last tribulation generation which was mysteriously fulfilled as described in article prior (link below) where it was lost for about 1200 years.

<https://www.facebook.com/651792783/posts/10159668194192784/>

Question 3

Which midrashic stories not everything agrees with what torah explains. some books where complete forgeries as using a 'named book" to make it appear legit.

Reply 3

Apostle Jude quotes 1Enoch word to word in Jude 14 and its other contents in essence about the fallen angels which is not found in any other midrash or Jewish writing. The Book of 1Enoch existed before Christ as Apostle Jude quotes it and that's the Book some of the earliest Church Fathers called as Scripture. The Dead Sea Scrolls discovery in Aramaic and the Ethiopic Version found may show that we may have found this Original. Even the Epistle of Barnabas (part of Scripture in some Ancient Churches) and a primer for new converts in early Christianity (40 AD? - 70 AD) calls the Book of 1Enoch as Scripture in the formula "as it is Written" as discussed in a later part in post below:

https://m.facebook.com/story.php?story_fbid=10159548315757784&id=651792783

Question 4

When the dead sea scrolls created first century is the oldest set, then that tells you about the date, and time. The majority of the books midrashic stories, dates to the times of the "Coptic" christain movement.

Reply 4

Dead Sea Scrolls contain all of those discoveries including the Book of 1Enoch but Apostle Jude only quotes the Book of 1Enoch and not those books especially to its unique fallen angels contents as do every Christian who believes in the Fallen Angels theory. Indeed, there is no Christian Demonology based on the Fallen Angels theory without this Book of 1Enoch where it originated from. Under this Demonology assumption, Christians have performed the casting out of demons in Christ's Name whilst believing demons to be these fallen spirits and their offspring by which exorcism has worked as claimed across Christianity be it Catholicism or Protestantism.

Conclusion

As I said, I don't need to prove it 100% as nobody can either way except God but personally there's a higher chance that the Book of 1Enoch is Scripture. Calling it as Scripture will not merit any Christian any Judgment either as all these ones and plenty more in First Christianity called it so, example list:

Justin Martyr
 Athenagoras of Athens
 Irenaeus
 Clement of Alexandria
 Origen
 Tertullian
 Archelaus
 Commodianus
 Cyprian
 Anatolius of Laodicea
 Alexander of Lycopolis

Source Post:

<https://www.facebook.com/651792783/posts/10159668194192784/>

MAKING SENSE OF THE ESDRAS LITERATURE				
Key to Ezra Literature	Book of Ezra	Book of Nehemiah	2 Chronicles 35-36 Book of Ezra Nehemiah Darius' Bodyguards	Apocalypse of Ezra
Greek Septuagint	2 Esdras (Esdras A & B)		1 Esdras	
Latin Vulgate	1 Esdras	2 Esdras	3 Esdras	4 Esdras
King James Version Revised Standard Version English Standard Version	Book of Ezra	Book of Nehemiah	1 Esdras	2 Esdras

[Special Thank You to Mr. RI Burns who Created the Image/Table/Content above]

5) The Righteous and The Elect seems to be Two Distinct Groups Mystery

"... 1 And I began to speak the third Parable concerning the righteous and elect. 2 Blessed are ye, ye righteous and elect, For glorious shall be your lot. 3 And the righteous shall be in the light of the sun. And the elect in the light of eternal life: The days of their life shall be unending, And the days of the holy without number. ..." - Book of 1Enoch (Chapter 58, Verses 1 - 3)

Source:

<http://wesley.nnu.edu/sermons-essays-books/noncanonical-literature/noncanonical-literature-ot-pseudepigrapha/book-of-enoch/>

Or

"... 58 And I began to speak the third Parable concerning the righteous and elect. 2Blessed are ye, ye righteous and elect, For glorious shall be your lot. 3And the righteous shall be in the light of the sun, And the elect in the light of eternal life: The days of their life shall be unending, And the days of the holy without number. ..."

RH Charles:

<http://read.thebookofenoch.info>

Comparison with other translations, please consider:

"... 58 I now begin to declare the third parable, concerning the righteous and the elect. 2Happy are ye, Oh ye righteous and elect, For your lot is glorious. 3The righteous shall exist in the light of the sun, And the elect in the light of everlasting life, The days of whose life shall never end, And the days of the saints shall not be numbered, ..."

John Baty:

<http://baty.thebookofenoch.info>

Or

"... 58:1 And I began to speak the third Parable concerning the just and concerning the chosen. 58:2 Blessed are ye, the just and chosen, for your portion is glorious! 58:3 And the just will be in the light of the sun, and the chosen in the light of everlasting life; and there will be no end to the days of their life, and the days of the holy will be without number. ..."

GH Schodde:

<http://schodde.thebookofenoch.info>

Or

"... 58:1 I now began to utter the third parable, concerning the saints and the elect. 58:2 Blessed are you, O saints and elect, for glorious is your lot. 58:3 The saints shall exist in the light of the sun, and the elect in the light of everlasting life, the days of whose life shall never terminate; nor shall the days of the saints be numbered, ..."

RL Laurence:

<http://rl.thebookofenoch.info>

Again, I am not saying that this is 100% true but certainly these phrases can mean such a distinction between the definition of the "righteous" (having good works only) vs "elect" (having both 'faith and good works') regarding such a merit/reward as explored further in all probability in link below:

https://m.facebook.com/story.php?story_fbid=10159489970167784&id=651792783

Titus 1:1-4 KJV

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect,
and the acknowledging of the truth which is after godliness;
In hope of eternal life, which God, that cannot lie, promised before the world began;
But hath in due times manifested his word through preaching, which is committed unto me
according to the commandment of God our Saviour;
To Titus, mine own son after the common faith: Grace, mercy, and peace,
from God the Father and the Lord Jesus Christ our Saviour.



6) Possible Righteous Vs Elect Mystery

0) Biblical Phrases

i) Inherit the Earth

"5Blessed are the meek, For they shall inherit the earth." - Most Blessed Lord Jesus Christ (Matthew 5:5, NKJV)

ii) Inherit the Kingdom of Heaven(s)

"3"Blessed are the poor in spirit, For theirs is the kingdom of heaven. ... 10Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven." - Most Blessed Lord Jesus Christ (Matthew 5:3, 10, NKJV)

Definition Assumption: All the Elect are also the Righteous but not all the Righteous are the Elect (e. g. any Righteous saved during the 1000 Millennial Reign of Christ are 'not the Elect' but the 'Righteous' only as they do not participate in the First Resurrection for those with Faith of Jesus Christ and Works, Revelation 20:5 and hence 'these non-Elect righteous' are Saved on Judgment Day 'by works only' (Revelation 20:12 - 13) since the Second Coming of Christ has already been Manifested before this occurs, Revelation 19:11 - 21 making no more Election by Faith toward those who are Raised during the Second Resurrection which occurs at the end of this 1000 years, Revelation 20:11 - 15); this same Hope may thus be extended to the Righteous in works likewise in other remaining men, as such a 'possibility' is discussed in post below:

https://m.facebook.com/story.php?story_fbid=10159489970167784&id=651792783

iii. Mortal Unresurrected Righteous Vs Sinners Exist during this 1000 Millennial Reign of Christ

Bible Verses

"17"For behold, I create new heavens and a new earth; And the former shall not be remembered or come to mind. ... 20"No more shall an infant from there live but a few days, Nor an old man who has not fulfilled his days; For the CHILD shall DIE one hundred years old, But the SINNER being one hundred years old shall be accursed." (Isaiah 65:17, 20, NKJV)

"7Now when the thousand years have expired, Satan will be released from his prison 8and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. 9They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them. 10The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever." (Revelation 20:7 - 10, NKJV)

Note: The 'Beast (Antichrist) and the False Prophet' are cast into the Lake of Fire before this 1000 Millennial Reign of Christ Begins where during this 1000 years Satan is locked up in the Bottomless Pit and Satan only joins the Antichrist and the False Prophet into the Lake of Fire at the end of this 1000 Year Reign of Christ, Verses:

"... 11Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. 12His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. ... 20Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. ... 1Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. 2He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; 3and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while. ... 7Now when the thousand years have expired, Satan will be released from his prison 8and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. 9They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them. 10The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever. ..." (Revelation 19:11 - 12, 20, Revelation 20:1 - 3, 7 - 10, NKJV)

Next Bible Verses:

i. First Resurrection

"4And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand

years. 5But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. 6Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Revelation 20:4 - 6, NKJV)

ii. Second Resurrection

"5But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection." (Revelation 20:5, NKJV)

"11Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. 12And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. 13The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. 14Then Death and Hades were cast into the lake of fire. This is the second death. 15And anyone not found written in the Book of Life was cast into the lake of fire." (Revelation 20:11 - 15, NKJV)

Please consider a possible explanation next via the Book of 1Enoch. The translation used is based on the one below unless stated otherwise:

RH Charles:

<http://read.thebookofenoch.info>

1) I am comparing these three Verses (phrases in them) as follows:

"... 1 And I began to speak the third Parable concerning the righteous and elect. 2 Blessed are ye, ye righteous and elect, For glorious shall be your lot. 3 And the righteous shall be in the light of the sun. And the elect in the light of eternal life: The days of their life shall be unending, And the days of the holy without number. ..." - Book of 1Enoch (Chapter 58, Verses 1 - 3)

And

"... 5b And the earth shall rejoice, c And the righteous shall dwell upon it, d And the elect shall walk thereon. ..." - Book of 1Enoch (Chapter 51, Verse 5)

And

"... [Chapter 50] 1 And in those days a change shall take place for the holy and elect, And the light of days shall abide upon them, And glory and honour shall turn to the holy, 2 On the day of affliction on which evil shall have been treasured up against the sinners. And the righteous shall be victorious in the name of the Lord of Spirits: And He will cause the others to witness (this) That they may repent And forgo the works of their hands. 3 They shall have no honour through the name of the Lord of Spirits, Yet through His name shall they be saved, And the Lord of Spirits will have compassion on them, For His compassion is great. 4 And He is righteous also in His judgement, And in the presence of His glory unrighteousness also shall not maintain itself: At His judgement the unrepentant shall perish before Him. 5 And from henceforth I will have no mercy on them, saith the Lord of Spirits. ..." - Book of 1Enoch (Chapter 50, All Verses 1 - 5)

2) Comparison Phrases from the three quotes above

"... 3 And the righteous shall be in the light of the sun. And the elect in the light of eternal life: ..."

And

"... 5b And the earth shall rejoice, c And the righteous shall dwell upon it, d And the elect shall walk thereon. ..."

And

"... And in those days a change shall take place for the holy and elect, And the light of days shall abide upon them, And glory and honour shall turn to the holy, 2 ... And the righteous shall be victorious in the name of the Lord of Spirits: ..."

3) Possible Exegesis

So, I am seeing this possible distinction between the righteous Vs the elect via these phrases as follows:

Where possibly,

"... 3The righteous shall exist in the light of the sun, ..." = their reward is to inherit the earth as explained in another quote in the Book of 1Enoch as follows = "... 5b And the earth shall rejoice, And the righteous shall dwell upon it, ..." = "... 2 ... And the righteous shall be victorious in the name of the Lord of Spirits: ..."

Note: The phrase '... exist in the light of the sun ...' seems equivalent to the infamous Ecclesiastes phrases such as '... under the Sun ...' where it refers to 'being on Earth literally' where in this case it means 'inheriting the earth Post Resurrection' (e.g. 'the meek will inherit the earth' Matthew 5:5).

While

"... And the elect in the light of everlasting life, ..." = The Elect inherit the Kingdom of Heavens (New Jerusalem City, Paradise, Heavens) and they only walk the Earth = "... 5b And the earth shall rejoice ... And the elect shall walk thereon. ..." = "... And in those days a change shall take place for the holy and elect, And the light of days shall abide upon them, And glory and honour shall turn to the holy, 2 ...".

It could just be a double mention or it could mean the above too.

Note: The phrase '... the light of everlasting life, ...' seems to indicate a contrast where this points to a 'higher light' possibly the inheritance of the layers of the Heavens including the earth too, no limits as the phrase 'everlasting life' means that (e. g. Matthew 5:19's least and greatest in the Kingdom of the Heavens Speaks of Gradation of Salvation too).

More related discussion is in Post below:

<https://www.facebook.com/651792783/posts/10159682530077784/>



Peace to you, End of Book.