Angels in Prison

The difficult passage in 1 Peter 3 verse 18-21 is as follows:

18 For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit, 19 through whom also he went and preached to the spirits in prison 20 who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water, 21 and this water symbolizes baptism that now saves you also-- not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ, (1 Peter 3:18-21)

A literal reading of this understands Jesus preaching to angels imprisoned in hell. Apparently, this occurred during the days of Noah pre-flood. A literal understanding has Jesus doing this preaching while he was in the grave before he was resurrected.

Misunderstanding of this passage causes Mormons (LDS) to baptize the dead. They maintain one of the world's largest genealogical archives to do this. In Torah Judaism the dead are the source of the highest level of ritual impurity hence the red heifer ritual (but that is another story). Baptism in the New Testament is considered a symbol of death and resurrection and being born again in Christ. A literal reading of this passage leads to multiple errors and makes no sense.

Let us analyze this passage properly and try and make sense of it. Firstly, it does not say that the spirits in prisons are angels. To argue that the reference is to angels you have to go to the parallel passage in Jude which is addressing the same church problem which is the "fallen angels" theology of the pseudepigraphal book of Enoch. Jude says:

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having **saved the people out of the land of Egypt**, afterward destroyed them that believed not. 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. (Jude 1:5-6)

This passage is clearly about the Exodus from Egypt. It even mentions Egypt and the generation that were left to die in the wilderness. Then suddenly it jumps to "angels", **who left their first estate.** They left their original position and rebelled against God. That settles the case then. However, what does it have to do with the generation who rebelled in the wilderness? Well, this is about the **rebellion of the Sons of God** who were invited with Moses and the priests to climb Mt Horeb and partake of a covenant meal. There were 70 elders the percussor to the Sanhedrin and Moses with Aaron and the two sons of Aaron who were later killed for rebellion. Therefore, we have 72 elders and priests led by Moses and Aaron. These were the "Sons of God" who were

permitted to "see God" but only through a glass crystal. As Paul says, **we see now through a glass but darkly.** They ate a covenant meal as described in Exodus 24 verses 10-11:

10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. 11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. (Exodus 24:10-11)

The consequence of this great privilege was that certain of the 72 elders began to think that they were gods. They rebelled against God's servant Moses and therefore against God himself as described in Numbers 16 verses 2-3:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, **men of renown**: 3 And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD? (Numbers 16:2-3)

Note the fact that they are called **men of renown** and that is the **SAME WORD** used to describe the rebellious Sons of God in **Genesis 6:4**. In the days of Noah they were called Giants (Nephilim) and men of renown, which means **of the name** or the Hebrew **shem**. In the previous chapter (Genesis 4:26) we are told **"then began men to call upon the name of the LORD**". The alternative translation is that they regarded themselves as holy. They called upon themselves the name of Yahweh. The Hebrew root for "began" (ḥālal) is identical to the root for "to profane" or "to make common. **So, they began to profane the name**, and this is how the ancient commentators and Targums understood it and is even reflected in a KJV marginal note: **"Or, to call themselves by the name of the LORD,"** suggesting they claimed divine status or attributes. These men thought that they were gods and holy just like the men of the Korah rebellion in the wilderness.

How did God deal with the Korah rebellion? **The ground opened and swallowed them alive.** They were literally chained in everlasting gloom. Poetic language to describe an earthquake. The Sons of God -Korah, Dathan and Abiram **had left their first estate**. They thought they were equal to Moses and God. This is how Numbers 16 verses 29-34 describes it:

29 If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. 30 But if the LORD make a new thing, **and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD**. 31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: 32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. 33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. 34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also. (Numbers 16:29-34)

These men of renown of the Korah rebellion were like the men or renown before the flood. They are the "Spirits" in prison which are in opposition to God's spirit in Genesis 6 verse 3:

3 And the LORD said, **My spirit** shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years (Genesis 6:3).

The men of renown had their lifespan limited to 120 years because of rebellion. Moses was not allowed to enter the land because of his rebellion and was 120 years old when he died (Deut 34:7). Moreover, Moses calls Yahweh **the God of the spirits of all flesh** in Numbers 27 verses 12-17.

12 And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. 13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. 14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin. 15 And Moses spake unto the LORD, saying, 16 Let the LORD, **the God of the spirits of all flesh**, set a man over the congregation, 17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd (Numbers 27:12-17).

The writer to the Hebrews employs **the same title** when talking about rebellion and correction in Hebrews 12 verse 9:

Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? (Heb 12:9)

To sum up so far, the title **Father of Spirits** relates to rebellion. In Genesis the spirit of God is in opposition with the spirit of man. The Sons of God **defied themselves** like Korah Dathan and

Abiram. The lifespan of the pre-flood generation was limited to 120 years and then they were swept away by the flood. The Korah rebellion was swallowed up by the earth. Moses died at 120 and was not allowed to lead the people into the kingdom because he had rebelled and it was the task of Jesus/Joshua to lead the people into the kingdom.

However, despite his rebellion, Moses was faithful in all his house, and he saw Jesus on the Mount of Transfiguration **which is Mount Hermon**. It is fitting that Mount Hermon was the place where the so-called angelic rebellion happened in the book of Enoch (we will come back to that later). Moses and Elijah discussed the Exodus that Jesus would accomplish in Jerusalem. Jesus and his disciples had been transported into the future which is why Peter thought they were in the kingdom and wanted to build booths or tabernacles (Luke 9 v 27-36).

We have so far connected human rebellious sons of God before the flood with human rebellious Sons of God in the wilderness who were swallowed by the pit. The next verse in Peter reads as follows:

19 through whom also he (Christ) went and preached to the spirits in prison

According to the next verse this happened during the days of Noah. **We might ask what was preached?** We need to turn to Jude verses 14 and 15 to find out what was preached.

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 (Jude 1:14-15).

We note that the word prophesied is used instead of evangelizing. Jude is using the book of Enoch against his opponents and turning the tables, using their own logic, or rhetorical Jiu-Jitsu. He is basically saying that even Enoch condemned these rebellious and ungodly men. This was most likely already oral tradition before the book of Enoch was even written. The Greek of verse 19 in I Peter 3 **is a play on the name of Enoch.**

19 through whom also he went and preached to the spirits in prison. (1 Pet 3:19)

◄ 1 Peter 3:19 ►

1 Peter 3 - Click for Chapter

	1722 [e]	3739 [e]	2532 [e]	3588 [e]	1722 [e]	5438 [e]	4151 [e]		4198 [e]	2784 [e]	
	en	hō	kai	tois	en	phylakē	pneumasin		poreutheis	ekēryxen	
19	ἐν	ᾧ	καὶ	τοῖς	ἐν	φυλακῇ	πνεύμασιν	,	πορευθεὶς	ἐκήρυξεν	,
	in	which	also	to the	in	prison	spirits		having gone	He preached	
	Prep	RelPro-DNS	Conj	Art-DNP	Prep	N-DFS	N-DNP		V-APP-NMS	V-AIA-3S	

The words **"through whom also"** is *En ho Kai* in Greek which sounds like *Enoch* went and preached. This evokes the question who was Enoch, what he represents and did he die? The reason Enoch is the main character in the fan fiction book of Enoch is because he supposedly did not die, **yet scripture teaches that all men die.**

Enoch did not **"see" death** in that he was taken out of the way of the flood and reappeared as the priest of **the Most High God (Melchizedek)** after the flood.

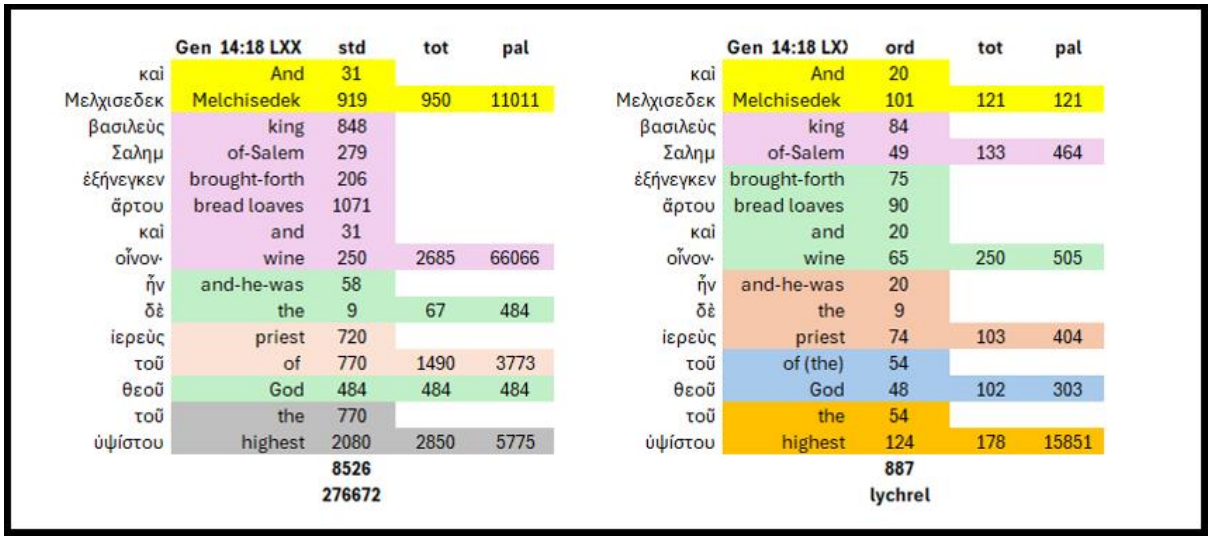
Interestingly, the verse about Enoch in Genesis 5 LXX has the same palindromic value (12221) as the phrase "preaching to the Spirts in prison" in Peter. The name Enoch in Greek has the value 121 the same as the word Dedemenē (δεδεμένη) or being bound (121) with 121 being the square of 11 and the other values being factorizations 22022= 2 x 11011 and 12221 = 2 x 11 x 1111 and 12221 = 121 x 101 with 121=11 x 11.

	Gen 5:24 LXX	std
καὶ	and	31
εὐηρέστησεν	well-pleasing	1281
Ενωχ	Enoch	1455
τῷ	to	1110
θεῷ	God	824
καὶ	and	31
οὐχ	he-was-not	1070
ηὑρίσκετο	found	1113
ὅτι	for	380
μετέθηκεν	transposed	442
αὐτὸν	him	821
ὁ	the	70
θεός	God	284
		8912
		12221

	1Pe 3:19	Standard	sum/pal	pal
εν	in	55		
ωι	which	810		
και	also	31	896	22022
τοις	to the	580		
εν	in	55		
φυλακηι	prison	969		
πνευμασι	spirits	786		
πορευθεις	having gone	879		
εκηρυξεν	he preached	648	3917	12221

	Gen 14:18 MT	ord	tot	pal
ומלכי	and-Melchi	52		
צדק	zedek	41	93	363
מלך	king-of	36		
שלם	Salem	46	82	121
הוציא	he-brought-forth	40		
לחם	bread	33	73	121
ויין	and-wine	40	40	44
והוא	and-he	18		
כהן	priest	30	48	363
לאל	of-El	25		
עליון	Elyon	58	83	121
		419		
		4664		

	Gen 14:18 MT	std	tot	pal
ומלכי	and-Melchi	106		
צדק	zedek	194		
מלך	king-of	90		
שלם	Salem	370		
הוציא	e-brought-fort	112	872	1661
לחם	bread	78		
ויין	and-wine	76	154	1111
והוא	and-he	18		
כהן	priest	75	93	363
לאל	of-El	61		
עליון	Elyon	166	227	949
		1346		4084
		7777		8888



	Gen 14:18 LXX	std	tot	pal
καὶ	And	31		
Μελχισεδεκ	Melchisedek	919	950	11011
βασιλεὺς	king	848		
Σαλημ	of-Salem	279		
ἐξήνεγκεν	brought-forth	206		
ἄρτου	bread loaves	1071		
καὶ	and	31		
οἶνον·	wine	250	2685	66066
ἦν	and-he-was	58		
δὲ	the	9	67	484
ἱερεὺς	priest	720		
τοῦ	of	770	1490	3773
θεοῦ	God	484	484	484
τοῦ	the	770		
ὑψίστου	highest	2080	2850	5775
		8526		
		276672		

	Gen 14:18 LXX	ord	tot	pal
καὶ	And	20		
Μελχισεδεκ	Melchisedek	101	121	121
βασιλεὺς	king	84		
Σαλημ	of-Salem	49	133	464
ἐξήνεγκεν	brought-forth	75		
ἄρτου	bread loaves	90		
καὶ	and	20		
οἶνον·	wine	65	250	505
ἦν	and-he-was	20		
δὲ	the	9		
ἱερεὺς	priest	74	103	404
τοῦ	of (the)	54		
θεοῦ	God	48	102	303
τοῦ	the	54		
ὑψίστου	highest	124	178	15851
		887		
		lychrel		

Moses and Elijah both died outside the land. Neither the law nor the prophets could lead the people into the Kingdom. The transfiguration of Jesus was a transportation into a possible parallel future where the result of Jesus' Exodus was shown to him in order to encourage him.

Jesus' answer to Peter at Mt Hermon (the transfiguration Mount and place of the supposed fallen angel rebellion) was "how does it profit a man to gain the whole world and lose his own soul?" Alexander the Great wept in Babylon because there was nothing left to conquer and he died there at age 33. Jesus refused the temptation of Empire and died at 33 in Jerusalem.

Enoch typifies Christ before the resurrection. His name means dedicated and God states that **he was well pleased with Enoch** echoing the words at the Baptism of Jesus, **this is my beloved son whom I am well pleased.** Enoch survived the flood waters and was "placed-after" (translated) where he became Melchizedek. Jesus was baptized into the waters and raised as the Melchizedek priest par excellance. Melchizedek become a type of royal priesthood of the risen Christ in the book of Hebrews.

The conclusion so far is that Enoch preached and prophesied to these "Sons of God" about the impending flood. The only one who listened was Noah who built an ark. The warning that Enoch gave gave is likened to the warning that Jesus gives:

> But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, **marrying and giving in marriage,** until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. (Matthew 24:37-39)

Marrying and giving in marriage is a reference to the **sons of God marrying the daughters of men**. So, Jesus is giving the same warning to his generation that Enoch did to his generation. In

other words, Jesus preached to the sprits **who are now dead.** That is what it says in **1 Peter 4:6 in the NIV;**

For this is the reason the gospel was preached even to those **who are now dead**, so that they might be judged according to men in regard to the body, but live according to God in regard to the spirit.

The NIV uses functional equivalence rather than formal equivalence because the Greek verb **"was preached"** (euēngelisthē) is in the aorist tense, indicating a past completed action. Adding "now" clarifies that these people were alive when they heard the gospel but have since died. They heard the warnings preached by Enoch and therefore the same Spirit that resided in Jesus preached to them. Jesus started his public ministry by reading the words of Isaiah 61:1 in the synagogue:

The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn.

In other words, Jesus proclaimed liberty to the prisoners just like Enoch did and by the same spirit (The Spirit of the Lord GOD is upon me). Jesus had come to liberate from bondage: And deliver them who through fear of death were all their lifetime subject to bondage (Hebrews 2:15). We do not have the spirit of bondage, Paul says; For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Moreover, look at a Comparison between Jude and Psalm 82:

Jude	Psalm 82
Angels that kept not their first estate (v.6)	I have said ye are gods; and all of you are children of the Most High. But ye shall die like men (Adam) and fall like one of the princes (v.6, 7)
Behold the Lord cometh…to execute judgment on all (v.14,15)	God standeth in the congregation of the mighty; he judgeth among the gods.
….they know not; but what they know naturally, as brute beasts..(v.10)	They know not neither will they understand (v.5a)
Wandering stars for whom the blackness of darkness hath been reserved for ever (v.13) …..the way of Cain (v.11)	They walk to and fro in darkness (v.5b)
…shewing respect of persons in admiration because of advantage (v.16)	How long will ye judge unjustly, and accept the person of the wicked? (v.2)

From this comparison we can see that Jude is not just commenting on the book of Enoch but also drawing on Psalm 82. This is important because Psalm 82 is about the rebellion of the Sanhedrin against King Hezekiah and in this Psalm, they are called "gods". These elohim are men and we know that because Jesus quotes this same to the Jewish Sanhedrin in his day in John 10.

[33] The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. [34] **Jesus answered them, Is it not written in your law, I said, Ye are gods?** [35] If he called them gods, unto whom the word of God came, and the scripture cannot be broken; [36] Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? (**John 10:33-36**)

The point is that the Sanhedrin (seventy) had rebelled against Moses in the Wilderness and were chained in darkness and the Sanhedrin had rebelled against Hezekiah and now the Sanhedrin were rebelling against Christ and the pattern of rebellion had been set before the flood when being a "Son of God" was not enough because they desired equality a thing Jesus refused to grasp at...like Adam grasping at forbidden fruit. Jesus is not claiming that he is an Elohim like them, neither is he claiming to be Moses who oversaw the Sanhedrin, his claim is that he is like the Yahweh angel or the I AM in whom God placed his name and who led the Israelites. Jesus was the Son par excellance and his position was superlative with regards to Moses and the Sanhedrin. He was the chosen agent bearing functional equivalence but not ontological identity. In ancient Jewish law (the principle of *Shaliah*), a sent agent was legally regarded as the person who sent them: **"The one sent is like the one who sent him"**. Not only was Jesus sent by the father he was sanctified by him. Rejection of Jesus was rejection of the Father. Rebellion against Jesus was Rebellion against the one who sent him. The Sanhedrin were privileged to be called gods, just as Adam was privileged to be made in the image but it was not enough. It is never enough. And the one who had more right to the claim of Godhood than any of them humbled himself and served his God and his brethren.

Ps 82: 8 LXX		std	tot	pal
ἀνάστα	Rise up	553	553	8888
ὁ	O	70		
θεός,	God	284	354	6666
κρῖνον	judge	300		
τὴν	the	358		
γῆν	earth	61		
· ὅτι	thou	380		
σὺ	shalt	600	1699	233332
κατακληρονομήσεις	inherit	1133		
ἐν	in	55		
πᾶσιν	all	341		
τοῖς	the	580		
ἔθνεσιν	nations	329	2438	229922

Ps 82:8 LXX		ord	tot	pal
ἀνάστα	Rise up	53	53	88
ὁ	O	15		
θεός,	God	46	61	77
κρῖνον	judge	77	77	77
τὴν	the	39		
γῆν	earth	23	62	88
· ὅτι	thou	43		
σὺ	shalt	38		
κατακληρονομήσεις	inherit	188	269	2552
ἐν	in	18		
πᾶσιν	all	57	75	363
τοῖς	the	61		
ἔθνεσιν	nations	71	132	363

KJV Psalm 82:1 <A Psalm of Asaph.> God standeth in the congregation of the mighty;he judgeth among the gods.

		ORDINAL	Sum	Pal
מזמור	psalm	59		
לאסף	l-asaph	45	104	505
אלהים	Elohim	41		
נצב	one-being-stationed	34	75	363
בעדת	in-congregation-of	44		
אל	EL	13	57	363
בקרב	in-within-of	43		
אלהים	Elohim	41	84	363
ישפט	he-is-judging	57	57	363

Notes

1. Shem died 500 years before Abraham was born. How interesting that the MT generational ages were changed to make Shem old enough to survive the flood. The LXX genealogy is older and does not have the change. This was done by the Jews to counter Christian Melchizedek theology. It is ironic that Shem means "the name" as in the name of God and that it was the men of renown (=shem) or men of the name, who rebelled against God. Nothing changes as they are still rebelling.

Shem was Melchizedek

MASORETIC TEXT EXPOSED] SHEM IS NOT MELCHIZEDEK! - Letter to the Hebrews' Melchizedek is right 😇!

MT: Flood 669 (6996), Abraham 961 (1441) SP: Flood 420(444), Abraham 1362 (3993) LXX: Flood 775 (3883), Abraham 1,927 (8813200023188)

LXX	Name	Years at son's birth	over	Life	MT	Name	Years at son's birth	over	Life
	Enoch Ἐνώχ	165	200	365		Ḥanoch חֲנוֹךְ	65	300	365
std	1455				std	84			
pal	6996	4884	202	88555588	pal	363	121	303	88555588
son	Mathousala Μαθουσαλα	187	782	969	son	Metushelach מְתוּשֶׁלַח	187	782	969
std	752				std	784			
pal	11011	8813200023188	233332	969	pal	2992	8813200023188	233332	969
son	Lamech Λάμεχ	182	565	753	son	Lamech לֶמֶךְ	182	595	777
std	676					90			
pal	676	45254	565	1221		99	45254	595	777
son	Noah Νῶε	502	450	950	son	Noah נֹחַ	502	450	950
std	855				std	58			
pal	4554	707	909	11011	pal	484	707	909	11011
FLOOD									

Noah is born 69 years (p=4884) after Enoch vanished and 600 yeas later the flood happened. Therefore, Enoch vanished 669 years before the flood palindrome =6996 The palindrome out of the Greek Enoch =6996 and Methuselah died when 969 years old. Methuselah's birth palindrome is 11011 and Noah's death palindrome is 11011

Primeval Chronology of Genesis 5									
	Greek Septuagint (LXX) (Correct original)			Hebrew Masoretic (MT) (Corrupted in 150 AD)			Samaritan Pentateuch (SP) (corrupted)		
Man	Age at Son's Birth	Remaining Years	Life	Age at Son's Birth	Remaining Years	Life	Age at Son's Birth	Remaining Years	Life
Adam	230	700	930	130	800	930	130	800	930
Seth	205	707	912	105	807	912	105	807	912
Enosh	190	715	905	90	815	905	90	815	905
Cainan	170	740	910	70	840	910	70	840	910
Mahalalel	165	730	895	65	830	895	65	830	895
Jared	162	800	962	162	800	962	62	785	847
Enoch	165	200	365	65	300	365	65	300	365
Methuselah	187	782	969	187	782	969	67	653	720
Lamech	182[1]	565	753	182	595	777	53	600	653
Noah	502[2]	450	950	502[2]	450[3]	950	502[2]	450	950
Total years[4]	**2158 years**			**1558 years**			**1209 years**		
Flood[5]	**3298 BC**			**2518 BC[6]**			**3108 BC**		
Steve Rudd 2017 AD									

2. Thom Stark commenting on Michael Heiser: This is totally fallacious, a misrepresentation of the scholarly arguments. It ostensibly displays a lack of familiarity with Qumranic cosmology and ignores the clear evidence from the LXX. The LXX, whose translation predates the Qumran corpora, frequently translates ’ elohim and its variants, as well as beney ha- ’ elohim , as angeloi (“angels”). LXX Deut 4:19 and 17:3 translate the Hebrew “hosts of heaven” as “ornaments of the sky,” removing the reference to deities. The Hebrew of Ps 97:7 reads, “Let all the gods worship him,” but the LXX translates this, “Let all his angels worship him.” Clearly at the time of Qumran the shift had already been made. Moreover, appealing to computer generated word searches to show that ’ elohim (“gods”) and malakim (“messengers”) do not appear together frequently tells us absolutely nothing. In the scrolls, “sons of God” (a technical Semitic term for junior deities of the pantheon) is translated “angels of God” (11Q10 30:5; 4Q180). Moreover, elim (gods) is used interchangeably with “Holy Ones,” “Angels,” “Watchers,” etc., throughout the scrolls. Finally, the figure of Melchizedek in the Scrolls is clearly identified as ’ elohim but also is listed among angelic priestly figures, and may in one place be identified with the archangel Michael. These are but a few examples. It is hardly the case that the interpretation of the data here is being driven by a presupposition. I think this may be true for Heiser, however. Thom Stark

3. Rebellion against God Psalm 82

4. The Occult Empire (part 1) Blog article

5. The Divine Council in Psalm 82

6. Psalm 82 in its Old Testament setting

8. HEY JUDE - audio/visual Bible - Daystar edition (5 min)

9. See also: Sprits in Prison Blog Article

10. Korah short

11. **Hebrews 11:5** [5] By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

ORDINAL VERSE CALCULATOR				
Heb 11:5	**Greek**	**Translit**	**ORDINAL**	**Ord Pal**
by faith	πιστει	pistei	76	484
Enoch	ενωχ	enoch	64	121
was-after- placed	μετετεθη	metetethe	80	88
of-the	του	toy	54	99
no	μη	me	19	121
seeing	ιδειν	idein	40	44
death	θανατον	thanaton	70	77
and	και	kai	20	22
not	ουχ	oych	57	363
was-found	ευρισκετο	eyrisketo	118	929
because	διοτι	dioti	56	121
after-places	μετεθηκεν	metethekeν	84	363
him	αυτον	ayton	68	1111
the	ο	o	15	66
God	θεος	theos	46	121
before	προ	pro	48	363
for	γαρ	gar	21	33
the	της	tes	44	44
after-placing	μεταθεσεως	metatheseos	115	626
of-him	αυτου	aytoy	75	363
he-has-been-witnessed	μεμαρτυρηται	memartyretai	139	1771
to-have-well-pleased	ευηρεστηκεναι	eyerestekenai	136	767
to-the	τωι	toi	52	77
God	θεωι	theoi	46	121

	Phrase	Ref	Std Heb	Ord Heb	LXX ord	Pal
	priest	Gen 14:18	75			363
	and-he-priest	Gen 14:18	(18+75) 93			363
	and-he-priest	Gen 14:18		(18+30) 48		363
LXX	**and-he-priest-of**	**Gen 14:18**			(20+9+74+54) 157	**8888**
LXX	**God**	**Gen 14:18**			48	**363**
LXX	**he-was-not**	**Gen 5:24**			57	**363**
LXX	**transposed**	**Gen 5:24**			84	**363**
	Enoch	Gen 5:24		39		363
	Enoch	Gen 5:24	84			363

John 1:29-30 29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 **This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.**

Joh 1:30	Greek	Translit	ORDINAL	Ord Pal	OP/11	Cum Ord	Cum PAL	Reduce Ord
this-one	ουτος	oytos	87	4884	444	87	4884	6
is-being	εστι	esti	51	66	6	138	969	6
about	περι	peri	47	121	11	185	4774	2
whom	ου	oy	35	88	8	220	242	8
is-being	εγω	ego	32	55	5	252	252	5
i-said	ειπον	eipon	58	484	44	310	323	4
behind	οπισω	opiso	82	121	11	392	2992	1
of -me	μου	moy	47	121	11	439	9119	2
is-coming	ερχεται	erchetai	78	4884	444	517	3553	6
man	ανηρ	aner	38	121	11	555	555	2
who	ος	os	33	33	3	588	9339	6
in-toward-place	εμπροσθεν	emprosthen	109	1111	101	697	9779	1
of-me	μου	moy	47	121	11	744	5115	2
has-become	γεγονεν	gegonen	57	363	33	801	909	3
that	οτι	oti	43	77	7	844	7337	7
before-most	πρωτος	protos	109	1111	101	953	3443	1
of-me	μου	moy	47	121	11	1000	1001	2
he-was	ην	en	20	22	2	1020	1221	2
	TOTAL:		1020	13904	1264	9655	65807	66
	PALINDROME OF THE TOTAL:		1221	2322232	5885	57475	995599	66
			ORDINAL	Ord Pal	OP/11	Cum Ord	Cum PAL	Reduce Ord

	ORDINAL	Pal	sum	Pal
this-one	87	4884		4884
is-being	51	66		66
about	47	121		
whom	35	88		
is-being	32	55	264	4884
i-said	58	484		
behind	82	121		
of -me	47	121	726	4884
is-coming	78	4884		4884
man	38	121		
who	33	33	154	1111
in-toward-place	109	1111		1111
of-me	47	121		
has-become	57	363		
that	43	77	561	4884
before-most	109	1111		1111
of-me	47	121		
he-was	20	22	143	484