

Dismantling the Virgin Birth Doctrine

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RESOURCES USED IN THIS PRESENTATION:

- **The Book of Enoch** – RH Charles
- **Esword** Software Program:
 - **Strongs Concordance**
 - **Greek Septuagint** – English Brenton Translation
 - **Greek New Testament (Textus Receptus)**
 - Young's Literal Translation (YLT)
 - King James Version (KJV)
 - **Thayers Greek Definitions**
 - **Brown Driver Briggs Hebrew Definitions**

A culmination of *my* Biblical studies up to this point as it relates particularly to the Virgin Birth doctrine.

INTRODUCTION

This is a continuation of **SESSION 1: In the Beginning** from my ***Dismantling the Virgin Birth Doctrine*** Bible Study series. Last week I covered Parts 1 and 2 spanning the first three chapters of Genesis and briefly touching on chapter 4.

Today I will be covering **PART 3: The Generations of Man**, primarily focusing on Genesis 4-5 and sharing some from the Book of Enoch near the end.

To review what we've covered so far, in **PART 1: God and the Natural Order** I shared that according to Genesis 1 the God Most High made heaven and earth, and He made everything laid out in that chapter through the power of His word; whatever He said came into being.

I pointed out how God made all plant life to reproduce after like kind by way of "seed" also known as "sperma" in Greek. He made animal life and human life to reproduce after like kind as well.

And when God made man, He made him in the image and likeness of God. I quoted from the Apocryphal literature of the Septuagint saying man was made to not die, being made in the image of God's own eternity, and that he was given the ability to understand and speak.

I indicated that I believed God made the world, as we know it, for man. Genesis 1 established the fact that God gave man dominion over all the animal life, providing them with plant life as their food and giving man the land to subdue and cultivate.

Then I pointed out on the 6th day God brought to completion all that He made, which He made, and that He rested on the 7th day. And I noted the number seven as appearing to represent a completion of some kind throughout Scripture.

Then in **PART 2: The Book of Genesis** I read from chapter 2, noting the word translated as "generation" in the first verse is the Greek word "genesis" (or "Genesis"), which means "source, origin" coming from the word "genos", which means "kindred", coming from the word "ginomai", which means "to become, to come into existence, begin to be, receive being".

I talked at length about mankind becoming a living soul, how God formed Adam from the dust of the earth and forms each man thereafter in his mother's womb, having known us all ahead of time. I demonstrated how Scripture tells us that God not only breathed life into Adam, but also gives life to all of mankind.

And then, I demonstrated from Isaiah, Ecclesiastes and the Wisdom of Solomon that each man's spirit also comes from God. Given this we saw that God is very instrumental in the life of every man, not just Adam.

Then later in chapter 2, I spoke briefly about the woman being formed from man and how the two are fashioned to physically fit together to form one whole unit.

I briefly touched on the Garden of Eden and then posed the question, "Did Original Sin Corrupt the Human Genome?" I proceeded to read from Genesis 3 addressing what is commonly referred to as "the Fall of Man".

I talked about the curses that befell the serpent, the woman and the man as a result of man's sin, paying particular attention to the reference to there being enmity between the serpent and the woman, and between his seed and hers going forward.

I showed how the "original sin" of Adam led to the curse of Adam's **death**, and thereby death for all mankind. But there is no evidence that this sin of Adam's changed the human genetic makeup to be sinful in nature.

When God initially made Adam, He made him to have the ability to choose. And that ability never changed despite his act of disobedience.

I also shared some passages from the New Testament that demonstrated in my view that sin is something we do, not a genetic trait. An evil desire may be conceived within us but it is up to our will to allow it to develop and bring forth sin.

And then I briefly addressed the notion of Jesus being without sin, pointing out passages that say Jesus was neither *familiar with* sin nor did he **commit** sin. But that didn't mean he was *incapable* of sin.

As an afterthought, I recognized God gave Adam garments of skin to replace the garments Adam made for himself when he realized his nakedness, but this did not mean his genetic code changed as a result of sin.

And lastly I pointed out that the woman was named Eve because she was the mother of all living, concluding that presentation with the natural order, established in chapter 2, being demonstrated in three key verses smattered throughout chapter 4:

The "sower of seeds" (aka "man"), sows his seed (aka "sperma") in the woman, and the woman "takes hold together with one" (aka "conceives") and with the help of the Almighty God, who foreknows and forms the child, giving him the breath of life and a spirit, the woman brings forth life.

And in the cases of Genesis 4, these lives brought forth were more "sowers of seed", sons.

PART THREE: The Generations of Man

1.3.1 Father and Mother

*And God brought a trance upon Adam, and he slept, and he took one of his ribs, and filled up the flesh instead thereof. And God formed the rib which he took from Adam into a woman, and brought her to Adam. And Adam said, This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of her husband. Therefore shall a man leave his **father** and his **mother** and shall cleave to his wife, and they two shall be one flesh. (Gen 2:21-24)*

“father” = “pater” (G3962) = “generator or male ancestor”.

*And Ada bore Jobel; he was the **father** of those that dwell in tents, feeding cattle. (Gen 4:20)*

“mother” = “meter” (G3384)

*And Adam called the name of his wife Life, because she was the **mother** of all living. (Gen 3:21)*

➤ **God, the Generator or Father of the man, the woman, and all mankind thereafter.**

- **Woman Taken Out of Man**

*...for a man...being the image and glory of God, and a woman is the glory of a man, **for a man is not of a woman, but a woman is of a man, for a man also was not created because of the woman, but a woman because of the man**; (1 Corinthians 11:7-9)*

- **Man comes first, then woman.**
- **Woman created because of man.**

And the Lord God said, It is not good that the man should be alone, let us make for him a help suitable to him. And God formed yet farther out of the earth all the wild beasts of the field, and all the birds of the sky, and he brought them to Adam, to see what he would call them, and whatever Adam called any living creature, that was the name of it. And Adam gave names to all the cattle and to all the birds of the sky, and to all the wild beasts of the field, but for Adam there was not found a help like to himself. (Gen 2:18-20)

*...but neither is a man apart from a woman, nor a woman apart from a man, in the Lord, for **as the woman is of the man, so also the man is through the woman**, and the all things are of God. (1 Corinthians 11:11-12)*

- **Man and Woman Become One Flesh**

*I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth, And in my mother's womb was **fashioned to be flesh** in the time of ten months, being compacted in blood, **of the seed of man**, and the pleasure that came with sleep. And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do. I was nursed in swaddling clothes, and that with cares. For there is no king that had any other beginning of birth. For all men have one entrance into life, and the like going out. (Wisdom of Solomon 7:1-6)*

➤ A man enters life from out of the womb of his mother, having been fashioned to be flesh of the seed of man.

- God made the flesh and bone of the first man Adam from the dust of the earth.
- God made the flesh and bone of the first woman Eve from the flesh and bone of her man Adam.
- God made it so that the man would cleave to his woman, sowing his seed in her, and she would “take hold together with one” that seed.
- God would fashion/form to be flesh that which is in her from that seed, giving him (that which is in her) the breath of life and giving him spirit, and the woman would bring forth that life.

➤ The end product would then naturally be called **the son of man, and the son of God**.

Father’s seed + Mother’s womb + shape, breath and spirit via God’s hand
= Son of Man, Son of God

1.3.2 A Son – One Who Builds

*And Cain knew his wife, and having conceived she bore Enoch; and **he built a city; and he named the city after the name of his son, Enoch.** (Gen 4:17)*

***And Adam knew Eve his wife, and she conceived and bore a son**, and called his name Seth, saying, For God has raised up to me another seed instead of Abel, whom Cain slew.*

Greek: “son” = “huios” (G5207)

Hebrew: “son” = “ben” (H1121)

→ “banah” (H1129)= “to build, rebuild, establish, cause to continue”

➤ A son is one who ***builds, rebuilds, establishes or causes to continue the house and name of his father.***

➤ What's in a Name

And a river proceeds out of Edem to water the garden, thence it divides itself into four heads. The name of the one, Phisom, this it is which encircles the whole land of Evilat, where there is gold. And the gold of that land is good, there also is carbuncle and emerald. And the name of the second river is Geon, this it is which encircles the whole land of Ethiopia. (Gen 2:10-13)

Greek: "name" = "onoma" (G3686)

→ "ginosko" (G1097) = "to learn to know, come to know, get a knowledge of perceive, feel".

Hebrew: "name" = "shem" (H8034) = "reputation, fame, glory", "memorial, monument".

- "Phisom" = "increase"
- "Geon" = "bursting forth"

And God formed yet farther out of the earth all the wild beasts of the field, and all the birds of the sky, and he brought them to Adam, to see what he would call them, and whatever Adam called any living creature, that was the name of it. And Adam gave names to all the cattle and to all the birds of the sky, and to all the wild beasts of the field... (Gen 2:19-20a)

> Names are given to people relating to some aspect about that person

- "Adam" = "red" (in Hebrew); "adamah" translated as "ground"
- "Eve" or "Chavah" = "life" or "living"

> Names are given to places where significant events happen

> Names are given to God relating to a particular attribute of His

And it came to pass at that time that Abimelech spoke, and Ochozath his friend, and Phichol the chief captain of his host, to Abraam, saying, God is with thee in all things, whatsoever thou mayest do. Now therefore swear to me by God that thou wilt not injure me, nor my seed, nor my name, but according to the righteousness which I have performed with thee thou shalt deal with me, and with the land in which thou hast sojourned.

And Abraam said, I will swear. And Abraam reproveth Abimelech because of the wells of water, which the servants of Abimelech took away. And Abimelech said to him, I know not who has done this thing to thee, neither didst thou tell it me, neither heard I it but only to-day. And Abraam took sheep and calves, and gave them to Abimelech, and both made a covenant.

And Abraam set seven ewe-lambs by themselves. And Abimelech said to Abraam, What are these seven ewe-lambs which thou hast set alone? And Abraam said, Thou shalt receive the seven ewe-lambs of me, that they may be for me as a witness, that I dug this well.

*Therefore he named the name of that place, **The Well of the Oath**, for there they both swore. And they made a covenant at the well of the oath. And there rose up Abimelech, Ochozath his friend, and Phichol the commander-in-chief of his army, and they returned to the land of the Phylistines.*

And Abraam planted a field at the well of the oath, and called there on the name of the Lord, the everlasting God. (Gen 21:22-33)

Hebrew: "Beersheba" = "the well of the sevenfold oath".

Hebrew: "El Olam" = "the everlasting God".

➤ **The Name of God**

And God spoke to Moses, saying, I will be with thee, and this shall be the sign to thee that I shall send thee forth, --when thou bringest out my people out of Egypt, then ye shall serve God in this mountain. And Moses said to God, Behold, I shall go forth to the children of Israel, and shall say to them, The God of our fathers has sent me to you; and they will ask me, What is his name? What shall I say to them? And God spoke to Moses, saying, I am THE BEING; and he said, Thus shall ye say to the children of Israel, THE BEING has sent me to you. And God said again to Moses, Thus shalt thou say to the sons of Israel, The Lord God of our fathers, the God of Abraam, and God of Isaac, and God of Jacob, has sent me to you: this is my name for ever, and my memorial to generations of generations. (Exo 3:12-15)

➤ Understand **the meaning of His name – the Being** or "the Existing One"

Thou shalt not take the name of the Lord thy God in vain; for the Lord thy God will not acquit him that takes his name in vain. (Exo 20:7)

1.3.3 The Two Houses of Adam

➤ Cain and Abel

And Adam knew Eve his wife, and she conceived and brought forth Cain and said, I have gained a man through God. And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Hebrew: "Cain" = "smiths", "qanah" translated as "gained" = to get, acquire, create, buy, possess.

Hebrew: "Abel" = "breath".

And it was so after some time that Cain brought of the fruits of the earth a sacrifice to the Lord. And Abel also brought of the first born of his sheep and of his fatlings, and God looked upon Abel and his gifts, but Cain and his sacrifices he regarded not, and Cain was exceedingly sorrowful and his countenance fell.

And the Lord God said to Cain, Why art thou become very sorrowful and why is thy countenance fallen? Hast thou not sinned if thou hast brought it rightly, but not rightly divided it? be still, to thee shall be his submission, and thou shalt rule over him.

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. (Gen 4:7 KJV)

And Cain said to Abel his brother, Let us go out into the plain; and it came to pass that when they were in the plain Cain rose up against Abel his brother, and slew him.

And the Lord God said to Cain, Where is Abel thy brother? and he said, I know not, am I my brother's keeper? And the Lord said, What hast thou done? the voice of thy brother's blood cries to me out of the ground.

And now thou art cursed from the earth which has opened her mouth to receive thy brother's blood from thy hand. When thou tillest the earth, then it shall not continue to give its strength to thee: thou shalt be groaning and trembling on the earth.

And Cain said to the Lord God, My crime is too great for me to be forgiven. If thou castest me out this day from the face of the earth, and I shall be hidden from thy presence, and I shall be groaning and trembling upon the earth, then it will be that any one that finds me shall slay me.

And the Lord God said to him, Not so, any one that slays Cain shall suffer seven-fold vengeance; and the Lord God set a mark upon Cain that no one that found him might slay him. (Gen 4:1-15)

So Cain went forth from the presence of God and dwelt in the land of Nod over against Edem.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which **he obtained witness that he was righteous**, God testifying of his gifts: and by it he being dead yet speaketh. (Heb 11:4)

Little children, let no one lead you astray; he who is doing the righteousness is righteous, even as he is righteous, he who is doing the sin, of the devil he is, because from the beginning the devil doth sin; for this was the Son of God manifested, that he may break up the works of the devil; every one who hath been begotten of God, sin he doth not, because his seed in him doth remain, and he is not able to sin, because of God he hath been begotten.

In this manifest are the children of God, and the children of the devil; every one who is not doing righteousness, is not of God, and he who is not loving his brother, because this is the message that ye did hear from the beginning, that we may love one another, not as Cain--of the evil one he was, and he did slay his brother, and wherefore did he slay him? because his works were evil, and those of his brother righteous. (1Jn 3:7-12)

➤ The House of Cain

And Cain (1) knew his wife, and having conceived she bore Enoch (2); and he built a city; and he named the city after the name of his son, Enoch.

And to Enoch was born Gaidad (3); and Gaidad begot Maleleel (4); and Maleleel begot Mathusala (5); and Mathusala begot Lamech(6).

And Lamech took to himself two wives; the name of the one was Ada, and the name of the second Sella.

And Ada bore Jobel (7a); he was the father of those that dwell in tents, feeding cattle. And the name of his brother was Jubal (7b); he it was who invented the psaltery and harp.

And Sella also bore Thobel (7c); he was a smith, a manufacturer both of brass and iron; and the sister of Thobel was Noema. (Gen 4:3-22 Brenton)

And Lamech said to his wives, Ada and Sella, Hear my voice, ye wives of Lamech, consider my words, because I have slain a man to my sorrow and a youth to my grief. Because vengeance has been exacted seven times on Cain's behalf, on Lamech's it shall be seventy times seven. (Gen 4:23-24)

This is the last we hear of Cain's house in the book of Genesis.

➤ The House of Seth

And Adam knew Eve his wife, and she conceived and bore a son, and called his name Seth, saying, For God has raised up to me another seed instead of Abel, whom Cain slew.

*And Seth had a son, and he called his name Enos: he **hoped to call on the name of the Lord God.** (Gen 4:25-26 Brenton)*

Hebrew: "Seth" = "compensation"; "raised up" = "to put, set".

Hebrew: "Enosh" = "man".

Two different houses being built for Adam:

- **Through Cain**, identified by John as being *of the devil*, who went forth from the presence of God having shed innocent blood, and built a city, naming it for his son; and
- **Through Seth**, replacing Abel who was identified as being righteous, establishing his own house through his son with the expectation of him *calling upon the name of the Lord*.

1.3.4 Made In the Image of God

This is the genealogy of men in the day in which God made Adam; in the image of God he made him: male and female he made them, and blessed them; and he called his name Adam, in the day in which he made them.

1.3.5 A Son After His Own Form and Image

*And **Adam** lived two hundred and thirty years, and begot a son after his own form, and after his own image, and he called his name Seth.*

> Cain is not identified as being "after his own form, and after his own image", but Seth is.

1.3.6 A Noticeable Pattern

And [father's name] lived [number of years], and begot [son's name]. And [father's name] lived after his begetting [son's name] [number of years]; and he begot sons and daughters. And all the days of [father's name] were [number of years], and he died.

➤ A Break from the Norm with Enoch:

And **Enoch** lived an hundred and sixty and five years, and begat Mathusala. And Enoch **was well-pleasing to God after** his begetting Mathusala, two hundred years, and he begot sons and daughters. And all the days of Enoch were three hundred and sixty and five years. And Enoch **was well-pleasing to God, and was not found, because God translated him.**

From the Apocrypha:

Let us now praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them through his great power from the beginning.

Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies: Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent are their instructions: Such as found out musical tunes, and recited verses in writing: Rich men furnished with ability, living peaceably in their habitations: All these were honoured in their generations, and were the glory of their times.

There be of them, that have left a name behind them, that their praises might be reported. And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

But these were merciful men, whose righteousness hath not been forgotten. With their seed shall continually remain a good inheritance, and their children are within the covenant. Their seed standeth fast, and their children for their sakes. Their seed shall remain for ever, and their glory shall not be blotted out. Their bodies are buried in peace; but their name liveth for evermore. The people will tell of their wisdom, and the congregation will shew forth their praise.

Enoch pleased the Lord, and was translated, being an example of repentance to all generations. (Wisdom of Sirach 44:1-16)

But upon the earth was no man created like Enoch; for he was taken from the earth. Neither was there a young man born like Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord. Sem and Seth were in great honour among men, and so was Adam above every living thing in creation. (Wisdom of Sirach 49:14-16)

New Testament References:

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. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Heb 11:5-6)

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

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. 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. 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. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. ...

And prophesy also to these did the seventh from Adam--Enoch--saying,

'Lo, the Lord did come in His saintly myriads, to do judgment against all, and to convict all their impious ones, concerning all their works of impiety that they did impiously, and concerning all the stiff things that speak against Him did impious sinners.' (Jud 4-11,14-15)

Where was Jude getting this?

➤ The Book of Enoch

While I believe the case against the notion of a “virgin conception/birth” can be made without reference to Enoch, my aim is to not just demonstrate how the Bible dismantles that doctrine, but also to encourage and inform those seeking to understand:

- ❑ Why Jesus was so often referred to as **the** “son of man” throughout the New Testament,
- ❑ Where the evil spirits, aka demons came from, and why they feared Jesus,
- ❑ What the demons were talking about with Jesus concerning their time, and
- ❑ How Jesus could accomplish what the Bible says he did (or will do in the future) without himself being God.

1.3.7 The Prophecy of Weeks/Sevens (93)

Reading from the RH Charles' Translation of the Book of Enoch:

92.1. *The book written by Enoch--[Enoch indeed wrote this complete doctrine of wisdom, (which is) praised of all men and a judge of all the earth] for all my children who shall dwell on the earth. And for the future generations who shall observe uprightness and peace.*

2. *Let not your spirit be troubled on account of the times; For the Holy and Great One has appointed days for all things.*

3. *And the righteous one shall arise from sleep, [Shall arise] and walk in the paths of righteousness, and all his path and conversation shall be in eternal goodness and grace.*

4. *He will be gracious to the righteous and give him eternal uprightness, and He will give him power so that he shall be (endowed) with goodness and righteousness. And he shall walk in eternal light.*

5. *And sin shall perish in darkness for ever, and shall no more be seen from that day for evermore.*

93.1. *And after that Enoch both †gave† and began to recount from the books. And Enoch said:*

*'Concerning the children of righteousness and concerning the elect of the world,
And concerning the plant of uprightness, I will speak these things,
Yea, I Enoch will declare (them) unto you, my sons:*

*According to that which appeared to me in the heavenly vision,
And which I have known through the word of the holy angels,
And have learnt from the heavenly tablets.'*

> Physical generations of men – men who beget other men.

The First Week

3. *And Enoch began to recount from the books and said:
'I was born the seventh in the first week,
While judgement and righteousness still endured.*

> Weeks are referring to sevens of generations.

1-Adam, 2-Seth, 3-Enos, 4-Cainan, 5-Maleleel, 6-Jared, **7-Enoch**

The Second Week

4. *And after me there shall arise in the second week great wickedness,
And deceit shall have sprung up;*

And in it there shall be the first end.

*And in it a man shall be saved;
And after it is ended unrighteousness shall grow up,
And a law shall be made for the sinners.*

1-Methuselah, 2-Lamech, 3-Noah, **4-Shem**, 5-Arphachshad, 6-Cainan, 7-Shelach

The Third Week

*5. And after that in the third week at its close
A man shall be elected as the plant of righteous judgment,
And his posterity shall become the plant of righteousness for evermore.*

1-Eber, 2-Peleg, 3-Yen, 4-Serug, 5-Naho, 6-Terah, **7-Abram**

And the Lord said, Shall I hide from Abraam my servant what things I intend to do? But Abraam shall become a great and populous nation, and in him shall all the nations of the earth be blest. For I know that he will order his sons, and his house after him, and they will keep the ways of the Lord, to do justice and judgment, that the Lord may bring upon Abraam all things whatsoever he has spoken to him. (Gen 18:17-19 Brenton)

For the vineyard of the Lord of hosts is the house of Israel, and the men of Juda his beloved plant: I expected it to bring forth judgment, and it brought forth iniquity; and not righteousness, but a cry. (Isa 5:7)

> The Anointed, the Son of Man, **must be a physical seed of Abraham.**

The Fourth Week

*6. And after that in the fourth week, at its close,
Visions of the holy and righteous shall be seen,
And a law for all generations and an enclosure shall be made for them.*

1-Isaac, 2-Jacob, 3-Judah, 4-Perez, 5-Hezron, 6-Ram, **7-Aminadab**

And they that encamp first toward the east shall be the order of the camp of Juda with their host, and the prince of the sons of Juda, Naasson the son of Aminadab. (Num 2:3)

The Fifth Week

*7. And after that in the fifth week, at its close,
The house of glory and dominion shall be built for ever.*

1-Naasson, 2-Salmon, 3-Boaz, 4-Obed, 5-Jesse, 6-David, 7-Solomon

And now thus shalt thou say to my servant David, Thus says the Lord Almighty, I took thee from the sheep-cote, that thou shouldest be a prince over my people, over Israel. And I was with thee wheresoever thou wentest, and I destroyed all thine enemies before thee, and I made thee renowned according to the renown of the great ones on the earth. And I will appoint a place for my people Israel, and will plant them, and they shall dwell by themselves, and shall be no more distressed; and the son of iniquity shall no more afflict them, as he has done from the beginning, from the days when I appointed judges over my people Israel: and I will give thee rest from all thine enemies, and the Lord will tell thee that thou shalt build a house to him. And it shall come to pass when thy days shall have been fulfilled, and thou shalt sleep with thy fathers, that I will raise up thy seed after thee, even thine own issue, and I will establish his kingdom. He shall build for me a house to my name, and I will set up his throne even for ever. I will be to him a father, and he shall be to me a son. And when he happens to transgress, then will I chasten him with the rod of men, and with the stripes of the sons of men. But my mercy I will not take from him, as I took it from those whom I removed from my presence. And his house shall be made sure, and his kingdom for ever before me, and his throne shall be set up for ever. (2Sa 7:8-16)

- David's seed **even his own issue**, shall build for God a house to His name.
- God says of him: **"I will be to him a father, and he shall be to me a son."**

The Sixth Week

*8. And after that in the sixth week all who live in it shall be blinded,
And the hearts of all of them shall godlessly forsake wisdom.*

*And in it a man shall ascend;
And at its close the house of dominion shall be burnt with fire,
And the whole race of the chosen root shall be dispersed.*

There are four more weeks that are addressed in the Book of Enoch, if you are interested in investigating them further on your own.

- God spoke through the prophets long before things came to pass concerning future events
- God used the natural means of human generations as a timeline for these events to occur.
 - **Example: Abraham's Seed Sojourning and Enslaved in Egypt**

And it was said to Abram, Thou shalt surely know that thy seed shall be a sojourner in a land not their own, and they shall enslave them, and afflict them, and humble them four hundred years. And the nation whomsoever they shall serve I will judge; and after this, they shall come forth hither with much property. But thou shalt depart to thy fathers in peace, nourished in a good old age. And in the fourth generation they shall return hither, for the sins of the Amorites are not yet filled up, even until now. (Gen 15:13-16)

> Men, fathered by men, who came before them.

1.3.8 Prophecy of the Animals

➤ Mankind Reproducing After Like Kind

Enoch 85-1. And after this I saw another dream, and I will show the whole dream to thee, my son. 2. And Enoch lifted up (his voice) and spake to his son Methuselah: 'To thee, my son, will I speak: hear my words--incline thine ear to the dream-vision of thy father. 3. Before I took thy mother Edna, I saw in a vision on my bed, and behold a bull came forth from the earth, and that bull was white; and after it came forth a heifer, and along with this (latter) came forth two bulls, one of them black and the other red.

4. And that black bull gored the red one and pursued him over the earth, and thereupon I could no longer see that red bull. 5. But that black bull grew and that heifer went with him, and I saw that many oxen proceeded from him which resembled and followed him.

- Adam as **the white bull**,
- Cain as the black bull, and
- Abel as the red bull.

6. And that cow, that first one, went from the presence of that first bull in order to seek that red one, but found him not, and lamented with a great lamentation over him and sought him. 7. And I looked till that first bull came to her and quieted her, and from that time onward she cried no more. 8. And after that she bore another white bull, and after him she bore many bulls and black cows.

- Eve as the cow/heifer
- Seth as **the white bull**

9. And I saw in my sleep that white bull likewise grow and become a great white bull, and from Him proceeded many white bulls, and they resembled him. And they began to beget many white bulls, which resembled them, one following the other, (even) many.

➤ The Son of God

Love righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him. For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him.

For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise. For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin. For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in. For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice. Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him. For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds. For the ear of jealousy heareth all things: and the noise of murmurings is not hid. Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that believeth slayeth the soul.

Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands. For God made not death: neither hath he pleasure in the destruction of the living. For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth: (For righteousness is immortal:) But ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart: Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air, And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof. For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again.

Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth. Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us: Let us crown ourselves with rosebuds, before they be

withered: Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged. Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

Therefore let us lie in wait for **the righteous**; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education. He professeth to have the knowledge of God: and he calleth himself the child of the Lord. He was made to reprove our thoughts. He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion. We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father. Let us see if his words be true: and let us prove what shall happen in the end of him.

For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies. Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. Let us condemn him with a shameful death: for by his own saying he shall be respected.

Such things they did imagine, and were deceived: for their own wickedness hath blinded them. As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls. **For God created man to be immortal, and made him to be an image of his own eternity.** Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it. (Wis 1:1-2:24)

CONCLUSION of PART TWO of SESSION ONE: *In the Beginning*

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