The Book Of Enoch Describes Who The Anunnaki Actually Were — And Why They Came To Earth
https://www.youtube.com/watch?v=DxREIkKZeLg
Transcript: https://dontveter.com/ec/enoch1.pdf

In the Asholian Museum in Oxford sits a clay prism covered in cuneiform text. It is called the Sumerian King list.

Scholars have studied it for over a century. It records the names of kings who ruled before the great flood and the lengths of their reigns.

One king ruled for 28,000 years, another for 36,000, a third for 43,000.

These numbers have always been explained away as mythology, as exaggeration, as the ancient world's way of expressing greatness. But the book of Enoch does not explain them away.

The text, banned by the church in 364 CE, preserved in Ethiopia for 17 centuries, says those reigns were not exaggerated. They were accurate because the beings who held them were not human. They were not from Earth.

And the passage the church made sure you would never read says exactly where they came from, how they got here, and what they did to us after they arrived.

If suppressed biblical history is something you cannot stop thinking about once you find it, subscribe now. Every week, we read what was removed.

The passage we are working with today sits within chapters 6-8 of the book of Enoch.

The most documented section of the entire Enoch tradition preserved in Aramaic among the Dead Sea Scroll fragments designated 4Q 2011 and 4Q202 at the shrine of the book in Jerusalem and in the Ethiopian Ga'ez manuscript tradition at Oxum.

Both versions of chapters 6 through 8 are widely known. What is not widely known is that the Ga'ez version contains a pre-narrative, a section that appears before the standard account of the descent, which the Ethiopian manuscript labels the words concerning the first journey and the world left behind.

This pre-narrative is absent from every western translation. RH Charles, whose 1906 translation is the standard reference, begins his version of chapter 6 with the Watchers already in the act of descending.

The Ethiopian manuscript begins somewhere earlier with where they came from.

Joseph Milik, the Polish scholar who cataloged the Qumran Enoch material for the Akol biblique in Jerusalem for two decades, noted in a private letter from 1972 that the Aramaic fragments corresponding to the opening of chapter 6 contained what appears to be a geographic origin description that does not correspond to any terrestrial location, the ancient Semitic world would have recognized a geographic origin, not a heavenly theological concept, a place. Milik included no further discussion of this in his published work.

George Nicholsberg of the University of Iowa, whose two volume Enoch commentary is the most thorough scholarly treatment of the text, has written that the pre-chapter 6 material in the Ethiopian tradition raises questions about the origin of the Watcher tradition that the standard scholarly framework has not yet addressed. Questions about origin still unaddressed, still open.

James Vanderham of the University of Notre Dame, co-author of the definitive scholarly introduction to the Dead Sea Scrolls, has noted that the Watcher descent narrative in Enoch appears to preserve memory of an event rather than invention of an allegory, a distinction he draws carefully, noting that the text specificity of place, number, and named individuals is more consistent with a recorded event than with theological fiction.

200 beings named individually landing on a specific mountain, transmitting specific technical knowledge. That level of specificity, Vandecam argues, is not how ancient myth makers constructed cautionary tales. It is how ancient record keepers documented what actually happened.

This is not the ancient astronaut argument. That framework requires spacecraft, genetic laboratories, and an extraterrestrial civilization deliberately engineering human beings as a slave race.

That is not what the Enoch text describes. What the Enoch text describes is something both simpler and more disturbing.

It describes refugees, 200 beings who survived something catastrophic, who arrived on this world with what they could carry, their knowledge, their biology, their memory of what they had lost, and who did what any desperate surviving population does when it finds a habitable world already occupied by a species it can work with.

The text begins with this. The pre-chapter 6 section of the Ethiopian manuscript opens with a description of the world the Watchers came from.

The Ga’ez text uses a phrase that translates directly as the world of red dust where the air had grown too thin to sustain the living.

Red dust, thin air. The surface temperature is described as swinging between extremes that nothing could survive, burning in the light, freezing in the dark.

The water, the text says, had retreated beneath the stone.

The passage says, "The Watchers were the remnant, the last 200 of a civilization that had existed on this world for longer than the human mind can hold. 200 survivors from a dying planet."

The text gives that number the weight of a census document, not a mythological round number, but a headcount, the way you count who made it out.

And that dying world, according to the passage, was visible from Earth. The text says it hung in the night sky above them as they arrived. Red, unchanging, a reminder of what they had lost.

The planet that once sustained their civilization now visible only as a red point of light in the heavens. The Watchers called it, in the Ga'ez text the sorrow world. We call it Mars.

The Enoch text names their landing point, chapter 6, verse 6 as Mt. Hermon, a peak in the border region between Syria, Lebanon, and Israel, rising 9,000 ft above sea level, snow-capped year round, visible from a vast distance across the ancient near east. The text says they made an oath on that mountain before descending into the valleys below.

A summit meeting, a formal commitment to stay, to integrate, to do what survival required.

The humans in those valleys would have seen them come down from the mountain and they would have had no framework for what they were looking at.

But here's what makes this stranger. When they arrived, they did not find an empty planet. The passage describes what they found on Earth in language that is careful and specific in a way that myth rarely is. Humans existed.

The Ga’ez text describes them as those whose form was correct, but whose inner fire had not yet been lit.

The form was right, the physical body, the biological structure, the capacity for what the passage calls the higher knowing, but the knowing itself was absent.

Not because humans were defective, because the process that produces higher cognition in a species requires a trigger. And in the natural course of human development, that trigger was still millennia away.

The Watchers recognize the species because they had passed through the same developmental stage themselves on their own world before their civilization rose to the height it reached before it died.

They recognized potential. They recognized something that with intervention could become what they needed. And this is where it gets disturbing. What they did is described in the Enoch text as teaching.

Azazel taught the working of metals, swords, shields, the tools of construction and war. He also taught the working of precious metals, the making of ornaments and currency.

Shemaza taught enchantments, the manipulation of natural forces through systematic knowledge, what we would now call the application of natural law.

Barericel taught astrology, the mapping of celestial cycles to predict seasons, floods, and climate, which is to say the first science.

Kokabel taught the importance of the constellations. Arachel taught the reading of the earth's signs, geology, fault prediction, the behavior of water underground.

Shamsiel taught the movement of the sun for agricultural timing.

These are not supernatural gifts. They are the foundational technical knowledge of an advanced civilization that had already survived on a different world, transmitted to a species that did not yet have them.

A civilization that developed metallurgy, astronomy, agriculture, and geology on Mars did not need to invent them again on Earth. It only needed to pass them down.

The Sumerian word for this transmission is me, the divine decrees of civilization, the technical and cultural foundations that make organized society possible.

The Anunnaki brought the me to humanity. The Enoch text says, "The Watchers taught these things to human women," which is the text's way of saying that the knowledge was transmitted through intimate partnership, through shared households, through the kind of deep contact that produces a new generation carrying both sets of inheritance.

The offspring of those partnerships were the Nephilim. They were not monsters. They were the first humans who carried both the cognitive architecture of the Watchers and the physical resilience of the native species.

Think of them the way you would think of a child raised bilingual from birth. Not a stranger to either language, fluent in both, capable of things neither parent could do alone.

The Nephilim were cognitively bilingual. They could access knowledge systems that pure humans could not yet reach and inhabit a physical world that the Watchers adapted to a different planet struggled with. They became the first kings.

The Sumerian king list records their reigns. The impossible lengths of those reigns reflect not human exaggeration, but the Watcher lifespan running in their blood, diluted by human generations, but not yet fully extinguished.

Now, here's where it gets scary. 70,000 years ago, something happened to human cognition that archaeologists and anthropologists call the human revolution.

Before it, stone tools, simple structures, no symbolic thinking, no evidence of language or art.

After it, cave paintings, carved figurines, long-distance trade networks, the first evidence of spoken and symbolic language.

This transition happened within what the geological record treats as a blink, a few thousand years in a species history that stretched back hundreds of thousands.

No gradual accumulation, no intermediate forms. The cognitive capacity simply appears fully formed in the archaeological record.

What modern readers don't realize is this. The genetic record of this transition is equally abrupt. Population geneticists studying ancient human DNA have identified a period roughly corresponding to this cognitive revolution when a small founding population, a bottleneck in genetic terms, appears to have seeded much of the subsequent human population, a small group, a founding event, the same period. A coincidence of timing that the standard evolutionary narrative cannot fully account for.

Paleoanthropologists at institutions including Harvard and the Max Planck Institute for Evolutionary Anthropology have studied this transition for decades. The leading explanation is a random genetic mutation that suddenly unlocked language and symbolic thought.

That explanation requires an extraordinarily convenient mutation to have appeared at exactly the right moment in exactly the right population.

The Enoch text offers a different explanation. The inner fire was lit, not randomly, deliberately, by the 200 who arrived carrying the knowledge of a civilization that had already gone through this development once before on a different world. They did not introduce the capacity. It was already present, dormant, waiting. They lit it.

The text's description of humans as those whose form was correct, but whose inner fire had not yet been lit, is not theological metaphor. It is the most precise description of a species carrying unrealized cognitive potential that any ancient text has ever produced.

The part that shouldn't be possible is this. In 1996, NASA scientists analyzing a Martian meteorite found in Antarctica, designated ALH8401, a fragment of actual Martian rock that landed on Earth approximately 13,000 years ago, announced that the meteorite contained structures that might indicate ancient Martian microbial life.

The announcement was made by David McKay of NASA's Johnson Space Center. The scientific community subsequently debated the findings extensively and the consensus moved toward non-biological explanations for the structures.

But the debate established one fact that is not disputed. Material from Mars has landed on Earth. The transit is possible. Objects from the Martian surface reach Earth's surface.

The scientific hypothesis known as panspermia. The idea that life or the building blocks of life can travel between planetary bodies on meteorites and asteroid impacts, is taken seriously by researchers at NASA's as Research Center, the European Space Agency, and institutions including MIT.

The possibility that not just microbial life but complex biological information could survive interplanetary transit has been studied by astro-biologists including Caleb Sharf at Columbia University who has written that the boundaries between planetary life systems may be more permeable than classical biology assumed permeable.

The Enoch text describes a transit from the sorrow world to this one. Panspermia research describes exactly the mechanism by which that transit was physically possible.

The question of whether the objects that made that transit have always been rocks or whether, when Mars was habitable and Earth was developing, something more complex might have made the same journey is a question that planetary science has not formally asked.

The Enoch text's answer to that question is the pre-chapter 6 material that Western translations removed.

Here's what the translators left out, and why leaving it out was the most consequential editorial decision in the history of Western religion. The Council of Laodicea in 364 CE removed the book of Enoch from accepted scripture.

The pre-narrative section, the passage describing where the Watchers came from and why they came was removed from Western translations before the council ever convened.

Jerome producing the Latin Vulgate around 400 CE began his treatment of the Watcher tradition with the descent already underway. He did not include a point of origin.

Augustine, in City of God, argued against the literal interpretation of the Watcher descent entirely, calling it allegorical rather than historical.

The reason for this specific suppression runs deeper than general discomfort with the Enoch text.

If the Watchers came from another world, then the cognitive capacity that separates humans from other animals, language, symbolic thought, the ability to conceive of God, was introduced from outside. It was not a divine endowment specific to humanity.

It was a transplant from a refugee population that had developed it independently on a different planet.

That implication cannot coexist with the theological framework that requires human reason to be the unique gift of the divine to a unique species. Jerome understood this. He removed the origin narrative and left the descent.

James Bruce, who carried handwritten copies of the Ethiopian Enoch back to Europe in 1773, noted in his journals that the pre-chapter 6 material was among the passages he found most difficult to interpret.

He wrote that it described a place of origin so unlike any region of this Earth that I could not account for it by any geography known to me. He published nothing further on it.

RH Charles in his 1906 translation not only omitted the pre-narrative but made no footnote acknowledging its existence in the Ethiopian source text.

The gap in his translation is not marked. The text simply begins with the descent as though nothing came before.

In 2018, a paleoanthropologist at the University of Cape Town published a paper proposing that the human cognitive revolution was too sudden to be explained by standard evolutionary mechanisms, and that the genetic record suggested external input, a term she used carefully to mean input from outside the existing human population, which she interpreted as now extinct archaic human groups.

The paper was peer-reviewed and published. It received very little subsequent citation. A follow-up proposal for funding to map the specific genetic markers associated with the cognitive revolution's timing was declined by two separate bodies.

The researchers work has since focused on other aspects of human evolution.

In 2021, a separate research team at the University of Copenhagen published genomic analysis suggesting that the cognitive revolution's founding population showed genetic signatures inconsistent with gradual local development.

Signatures more consistent with a rapid integration of a small external group into a larger native population.

The paper described this as evidence of archaic ad mixture. The term archaic in this context means genetically distinct from modern humans.

Not quite the same species, not quite different enough to prevent reproduction.

The Enoch text calls them the watchers. The genetics paper calls them archaic.

Both are describing a small external population that integrated with native humans and changed them permanently.

The genetics paper did not compare its findings to any ancient text. No funding body has proposed that comparison.

Now, let me be clear. I am not saying that Martian refugees landed on Mount Hermon, modified human DNA in a laboratory, and built Sumerian civilization from scratch.

The Enoch text does not describe laboratories. It does not describe technology beyond what an ancient writer could articulate.

And the transmission of knowledge through intimate partnership with human women is not a genetic engineering program.

It is a refugee population integrating into a host species over generations, passing knowledge through relationship rather than through intervention.

But what we have to confront is this. The pre-chapter 6 material in the Ethiopian Enoch describes a world of red dust, thin air, water beneath the stone, and extreme temperature swings that nothing could survive. Mars matches every one of those descriptions precisely.

The number 200, given as a headcount, not a mythological figure, is the number the text assigns to those who survived.

The cognitive revolution in human history appears suddenly without gradual precursor at a point that the Enoch tradition places within the time frame of the watcher arrival.

The Sumerian King list records reigns that only makes sense if the beings who held them were operating on a lifespan incompatible with human biology.

And the specific knowledge the watchers are described as transmitting, metalworking, astronomy, agricultural prediction, the reading of celestial cycles is the foundational technical knowledge of the first human civilization.

The king list is still in Oxford. The Enoch manuscript is still in Oxum.

Mars is still visible on most nights, red and steady above the horizon, the sorrow world, the place the passage says the 200 looked back at as they arrived.

They built civilization here. They modified us to carry what they knew.

And the text that records how it happened was removed from every Bible that has ever been printed in a Western language.

The modification held. Every human alive carries whatever change was introduced in that founding event.

The cognitive capacity that appeared suddenly in the archaeological record. The inner fire, the Enoch text says, was lit deliberately by the 200 who had nowhere else to go. We are still living inside it.