



According to the King James version and the Ethiopian scriptures, who is the father of creation? And what did he do?

1 message

Grady Radford <gradyradford@gmail.com>
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Both the **King James Version (KJV)** and the **Ethiopian Scriptures** point to the same foundational figure as the "Father of Creation": **God the Father** (Yahweh / Egziabher).

While both textual traditions attribute the creation of the universe to Him, they approach the narrative through different books and distinct cultural lenses. Here is how they identify Him and detail what He did.

1. The King James Version (KJV)

In the KJV, God is established as the supreme Creator right from the very first verse. He is frequently referred to as the Father, the Lord, or God Almighty.

What He Did: The Six-Day Creation

According to **Genesis 1 and 2**, God created everything out of nothing (*ex nihilo*) simply by speaking it into existence over the course of six days, resting on the seventh:

- **Day 1:** He commanded light into existence ("Let there be light") and separated it from the darkness.
- **Day 2:** He created the firmament (the sky/atmosphere) to separate the waters above from the waters below.
- **Day 3:** He gathered the waters to reveal dry land and commanded the earth to bring forth grass, herbs, and fruit trees.
- **Day 4:** He made the sun, moon, and stars to rule the day and night and to serve as signs for seasons, days, and years.
- **Day 5:** He created sea creatures and birds, commanding them to be fruitful and multiply.
- **Day 6:** He created land animals and finally **man** (Adam), shaping him from the dust of the ground in His own image and breathing the breath of life into his nostrils.
- **Day 7:** He rested from all His work, blessing and sanctifying the seventh day.

2. The Ethiopian Scriptures

The **Ethiopian Orthodox Tewahedo Church** possesses the largest and oldest continuous biblical canon in the world (consisting of 81 books). In the ancient Ge'ez language of these scriptures, God the Father is called **Egziabher** (literally "Lord of the Earth/Universe").

What makes the Ethiopian scriptures unique is that they include ancient texts excluded from the KJV, such as **The Book of Enoch** and **The Book of Jubilees**, which provide deep, cosmic backstory to the creation process.

What He Did: Detailed Cosmic Order and Angels

While the Ethiopian Genesis aligns with the KJV's six days of creation, its broader scriptures expand immensely on how He organized reality:

- **Creation of the Angels (Day 1):** According to *The Book of Jubilees*, before God fashioned the physical world, He created the spiritual world on the very first day. This included the angels of the presence, the angels of sanctification, and the spirits of natural elements (like the angels of wind, clouds, and thunder).
- **The Seven Heavens:** The Ethiopian *Book of Enoch* describes God revealing to Enoch how He built the invisible world, creating the "Seven Heavens," establishing the precise orbits of the stars, and mapping out the spiritual geography of paradise and sheol.

- **Weaving the Four Elements:** Ethiopian theology emphasizes that Egziabher harmonized four distinct elements —Earth, Water, Air, and Fire—to form the physical flesh of humanity, bridging the physical universe with a three-part spiritual soul (Mind, Will, and Emotion).

Comparison of the Traditions

Feature	King James Version (KJV)	Ethiopian Scriptures
Name Used	God, The Lord, Father	Egziabher, God the Father
Primary Text	Genesis	Genesis, Jubilees, 1 Enoch
Creation Mechanism	Divine spoken word	Divine spoken word & orchestration of elemental spirits
Angelology	Kept separate/Implied later	Explicitly created on Day 1 (<i>Jubilees</i>)

In short, both traditions venerate God the Father as the sole architect of the universe. The King James Version focuses heavily on the structured, physical formation of the Earth, while the Ethiopian scriptures provide a wider, cosmic lens that details the simultaneous creation of the angelic realms and the invisible laws of nature.



What does the Ethiopian Book of Enoch say about the creation of the heavens, stars, and the cosmic order?

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Grady Radford <gradyradford@gmail.com>
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In the Ethiopian scriptures, the mechanics of how God organized the universe are laid out in **Chapters 72 to 82 of 1 Enoch**, a section universally known as "**The Book of the Heavenly Luminaries**" (or the *Astronomical Book*).

Guided by the archangel **Uriel**, Enoch is given a literal tour of the cosmic clockwork. What he describes is not a chaotic void, but a highly rigid, mathematically perfect, and geographically literal cosmic order where astronomy, theology, and angelology are completely fused.

1. The Structure of the Heavens: The Portals (Gates)

In the Enochic view, the universe operates on a flat earth sheltered by a solid dome (firmament). Rather than orbiting in open space, the Sun, Moon, and stars move through literal openings in the sky.

- **The Twelve Gates:** Enoch sees **six portals in the east** (where the luminaries rise) and **six portals in the west** (where they set).
- **The Solar Path:** As the seasons change, the Sun shifts its track, rising and setting through different pairs of gates. For example, during the height of summer, the Sun passes through the fourth portal, making the day twice as long as the night.
- **The Chariots of the Wind:** The Sun and Moon do not move under their own power; they are placed on massive celestial chariots that are physically driven across the sky by cosmic winds.

2. The Stars as Living, Angelic Beings

One of the most distinct aspects of the Ethiopian Book of Enoch is that **stars are not inanimate balls of gas; they are living spiritual entities**.

- **The Heavenly Hierarchy:** The stars are organized like a divine army. Enoch names the archangels and leaders assigned to oversee them. Four primary leaders guide the four seasons, and under them are leaders of thousands, who ensure every single star rises exactly on time.
- **The Consequence of Rebellion:** Because stars are intelligent beings bound to divine law, they can disobey. Later in the book, Enoch is shown a terrifying, barren place outside the firmament. This is the prison for "**the stars which transgressed the commandment of the Lord**." These are stars that did not rise at their appointed times, and as punishment, they are bound in fire for thousands of years.

3. The Cosmic Order and the 364-Day Calendar

The primary theological purpose of the Book of Luminaries is to establish a perfect **364-day solar calendar**, split perfectly into four quarters of 91 days each.

"And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto eternity..." (1 Enoch 74:12)

According to the text, the cosmic order is built on absolute precision and "**perfect justice**." The moon may fall behind, but the sun and stars maintain an unyielding mathematical rhythm.

Why This Mattered

To the ancient authors and the Ethiopian tradition, keeping time wasn't just a matter of convenience—it was a matter of righteousness. If humanity used an incorrect calendar (like a standard lunar calendar), they would calculate holy days, fasts, and festivals incorrectly. Celebrating Passover or a Sabbath on the wrong day was viewed as a cosmic sin. Therefore, understanding the cosmic order was essential to staying in alignment with God.

The Warning: Sin Corrupts the Cosmos

In Chapter 80, Uriel gives Enoch a sobering warning about the future. He explains that while God created the cosmic order to be perfect, **human sin has the power to disrupt nature**.

Uriel foretells that in the days of sinners, the rains will be withheld, the crops will fail, and even the sky will malfunction: the moon will alter its cycle, the sun will shine brighter than normal, and "*many chiefs of the stars shall transgress the order prescribed*." In the Enochic worldview, moral chaos on Earth directly mirrors physical chaos in the heavens.

For a deeper dive into the specific text and structure of this cosmic travelogue, you can listen to a reading of the full scripture in [The Book of Enoch 72-82: The Book of Luminaries](#). This audio presentation walks through Chapters 72-82 directly, detailing the ancient descriptions of the solar portals, lunar cycles, and the seasonal angelic leaders.



According to the according to King Jane version and the Ethiopian scriptures who is the son of the creator and what does he do

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Grady Radford <gradyradford@gmail.com>
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In both the King James Version (KJV) and the Ethiopian scriptures, the Son of the Creator is **Jesus Christ** (often written or pronounced as *Eyesus* ዮሀንስ/*Eyesus Christos* in the Ethiopian Ge'ez tradition).

While both traditions absolutely agree that He is the divine Son of God who came to save humanity, they look at His role through slightly different theological lenses—especially regarding His part in creation and His physical nature.

1. What the King James Version Says

In the KJV, Jesus is the **Word of God** (*Logos*) and the literal **Agent of Creation**. While God the Father is the architect, the New Testament reveals that the Father actually built the universe *through* the Son.

What He Does:

- **The Blueprint and Builder:** The KJV explicitly states that nothing in the universe was made without Jesus. > *"All things were made by him; and without him was not any thing made that was made."* (John 1:3)
- **The Ultimate Sustainer:** Jesus doesn't just create the world and walk away. According to Colossians 1:17, He actively keeps gravity, physics, and reality working right now: *"He is before all things, and by him all things consist"* (meaning, in Him all things hold together).
- **Redeemer and Sacrificial Lamb:** In the KJV narrative, humanity falls into sin, and Jesus's core mission is to bridge the gap. He leaves heaven, takes on human flesh, dies on the cross to pay for humanity's sins, and rises from the dead to conquer death.
- **The Future Judge:** The KJV paints the Son as the final judge of the earth who will return at the end of time to defeat evil and establish a new heaven and earth.

2. What the Ethiopian Scriptures Say

The Ethiopian Orthodox Tewahedo Church holds a highly distinct and deeply ancient view of the Son. The word **Tewahedo** literally means *"being made one"* or *"unified."*

While Western traditions (like those behind the KJV) view Jesus as having two distinct natures (one fully divine, one fully human) operating together, the Ethiopian scriptures teach **Miaphysitism**—the belief that Jesus's divinity and humanity perfectly fused into *one single, divine-human nature* without ever losing the traits of either.

What He Does:

- **Co-Equal Creation:** The Ethiopian scriptures heavily emphasize that the Father, Son, and Holy Spirit are completely equal in age and power. The Father didn't create the Son to "help" Him build the world; rather, creation is one single, unified act of the Trinity.
- **Conquering the Spiritual Realms (1 Enoch):** Because the Ethiopian Bible includes books like *1 Enoch*, it heavily features the Son's role as a cosmic warrior. In *Enoch*, Jesus is referred to by ancient titles like **"The Son of Man"** and **"The Elect One."** *Enoch* describes the Son sitting on a glorious throne *before* the world was even made, acting as a terrifying judge over corrupt kings, fallen angels, and cosmic demons.
- **Restoring the "Four Elements" of Man:** Ethiopian theology teaches that when Jesus became human, He didn't just save souls—He redeemed physical matter. By taking on a physical body made of the earth's elements, He cleansed the physical universe from the corruption of sin.

- **The Victor over Sheol:** The Ethiopian liturgy puts massive emphasis on what Jesus did immediately after He died on the cross. He descended into *Sheol* (the underworld), shattered its gates of brass, bound Satan in chains, and personally liberated the souls of Adam and all the righteous ancestors, bringing them to paradise.

Comparison of the Son's Role

Action	King James Version (KJV) Lens	Ethiopian Scriptures (<i>Tewahedo</i>) Lens
Identity	The Word (<i>Logos</i>) through whom the Father spoke reality into existence.	The <i>Co-Eternal Word</i> who shares identical nature, power, and glory with the Father.
Nature	Two distinct natures (Fully God and Fully Man) in one person.	<i>Tewahedo</i> — Divinity and humanity completely unified into one unique nature.
Cosmic Role	Sustains the physical universe and holds creation together.	Sits on the Throne of Glory (<i>Enoch</i>) judging fallen angels and ruling spiritual forces.
Victory	Conquered sin and death through His crucifixion and resurrection.	Physically descended into the underworld, bound the devil, and smashed the gates of Hades.

Ultimately, whether you read the KJV or the Ethiopian texts, the Son is the bridge between the Creator and the creation. The KJV highlights Him as the structural Word who holds the universe together, while the Ethiopian scriptures elevate Him as the unified God-Man who fiercely battles spiritual darkness to reclaim the cosmos.



According to the King James version and the Ethiopian scriptures, what is the plan of salvation and how does it work?

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Grady Radford <gradyradford@gmail.com>
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Both the King James Version and the Ethiopian scriptures share the same foundational heartbeat: humanity has fallen into sin, and God has provided a rescue mission through Jesus Christ.

However, **how** that rescue mission works reveals a beautiful divergence in flavor. The KJV relies heavily on a **legal/contractual** view of salvation, while the Ethiopian tradition views it as a **cosmic, medicinal, and transformative** rescue.

Here is a breakdown of the plan of salvation according to both traditions.

1. The Plan of Salvation in the King James Version

In Western Christianity (the tradition that produced the KJV), the plan of salvation is often taught through a legal or covenantal lens. Humanity broke God's holy law, and a penalty must be paid.

The Problem: Sin and Spiritual Death

The KJV establishes that all humans are born with a sin nature inherited from Adam. Because God is perfectly just, He cannot simply ignore sin.

"For all have sinned, and come short of the glory of God;" (Romans 3:23) "For the wages of sin is death..." (Romans 6:23)

How It Works: Substitutionary Atonement

Because humans cannot pay their own infinite debt, Jesus steps into the courtroom to take the punishment. He lives a sinless life, dies on the cross, and takes the wrath of God on behalf of humanity.

- **Justification:** When a person accepts Christ, a divine "legal exchange" happens. Your sins are placed on Jesus, and Jesus's perfect righteousness is credited to your account. God looks at you and declares you "not guilty."
- **The Human Response:** In the KJV tradition, salvation is unlocked through **faith and repentance**.

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Romans 10:9)

2. The Plan of Salvation in the Ethiopian Scriptures

The Ethiopian Orthodox Tewahedo Church views salvation not as a courtroom trial, but as a **hospital and a cosmic rescue operation**. Sin isn't just a legal crime; it is a deadly disease that corrupted human nature, and Satan held humanity hostage through the fear of death.

The Problem: Ancestral Corruption and Satanic Bondage

The Ethiopian scriptures (including *Jubilees* and *Enoch*) emphasize that humanity was corrupted twice: first by Adam's disobedience, and second by the fallen angels (the Watchers) who flooded the earth with demonic defilement. Humanity became sick, fractured, and trapped under the power of the devil.

How It Works: *Theosis* (Deification) and Liberation

Instead of just paying a legal fine, the Son of God (*Eyesus Christos*) launched a rescue mission to heal human nature from the inside out.

- **The Unification (*Tewahedo*):** By fusing His divine nature with a human nature, Jesus injected divinity into human flesh. He "healed" the corrupted elements of humanity.
- **Christus Victor (The Cosmic Rescue):** When Jesus died, He didn't just satisfy a legal debt. He used His death as a trap for Satan. He descended into *Sheol* (the underworld), physically smashed its iron bars, bound the devil, and walked out with Adam and all captivity. He defeated death by dying.
- **Theosis (Partaking in the Divine):** Salvation in the Ethiopian church is a lifelong process of being transformed into the likeness of God. As the ancient church saying goes: "*God became man so that man might become like God.*"

The Human Response: Sacraments and Righteous Living

In the Ethiopian tradition, salvation is an active, ongoing relationship. It is not unlocked by a one-time prayer, but by entering into the life of the Church:

1. **Baptism & Chrismation:** Rebirthing the soul and sealing it with the Holy Spirit.
2. **The Holy Qurban (Eucharist):** Literally consuming the unified body and blood of Christ to physically and spiritually weave His divine life into your own body.
3. **Fasting and Prayer:** The Ethiopian Church has up to 250 fasting days a year. Fasting is seen as the "medicine" to tame the fleshly desires and align the spirit with God, as taught by the prophets and Enoch.

Comparison Matrix

Feature	King James Version (KJV) Focus	Ethiopian Scriptures (<i>Tewahedo</i>) Focus
Primary Metaphor	The Courtroom: A legal pardon from guilt.	The Hospital / Battlefield: Healing from a disease; rescue from enemy captivity.
What Jesus Did	Paid the legal penalty for sin by enduring God's wrath on the cross.	Infused human nature with divinity, descended to hell, and destroyed the power of death.
The Problem Fixed	Human guilt and individual sins.	Cosmic corruption, demonic oppression, and death itself.
How Man Receives It	Faith in the finished work of Christ; belief and confession.	Active participation in the Sacraments (Baptism, Communion), coupled with rigorous fasting, prayer, and charity.

Ultimately, both paths lead to the same savior. The KJV emphasizes that you are saved because Jesus took your place in death. The Ethiopian scriptures emphasize that you are saved because Jesus shared His life with you, walked into the grave, and pulled you out of it.



According to the King James version and the Ethiopian scriptures, how many times did our Lord step off his throne and come to earth from Adam up to the time he was born in Bethlehem?

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Grady Radford <gradyradford@gmail.com>
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To answer this question accurately, it is helpful to understand how the two traditions view occurrences where the Lord left His heavenly throne to interact with Earth prior to His birth in Bethlehem.

While neither text gives a single explicit "tally" (such as "The Lord stepped down exactly X times"), they both document a specific series of interactions known as **Theophanies** (manifestations of God to humans) or **Christophanies** (pre-incarnate appearances of Christ).

1. The King James Version: Pre-Incarnate Christophanies

In the KJV, God the Father is generally understood to be invisible and dwelling in unapproachable light. Therefore, whenever God physically walks on earth, speaks face-to-face with a human, or appears as a man, Protestant theology heavily views this as the **pre-incarnate Son of God** stepping off His throne temporarily.

In the KJV narrative from Adam to Bethlehem, there are **approximately 10 to 12 major recorded instances** where the Lord physically descends or appears on Earth:

1. **In the Garden of Eden:** The Lord walks in the garden in the cool of the day to find Adam and Eve after the fall (*Genesis 3:8*).
2. **To Abraham at Mamre:** The Lord physically appears as a man alongside two angels, sitting down to eat meat and bread with Abraham before judging Sodom (*Genesis 18*).
3. **Wrestling with Jacob:** Jacob wrestles all night with a physical "man" whom he later identifies as God Himself (*Genesis 32:30* - "I have seen God face to face").
4. **The Burning Bush:** The Angel of the Lord—who speaks directly as Yahweh—manifests to Moses in the fire (*Exodus 3*).
5. **On Mount Sinai:** The Lord descends in fire onto the mountain, and Moses, Aaron, and the elders physically see the God of Israel (*Exodus 24:9-11*).
6. **The Captain of the Lord's Host:** A divine warrior appears to Joshua with a drawn sword, demanding worship (*Joshua 5*).
7. **Gideon's Visitor:** The Lord appears to Gideon under a terebinth tree (*Judges 6*).
8. **Samson's Parents:** The Angel of the Lord appears to Manoah and his wife, ascending into the altar fire (*Judges 13*).
9. **The Fourth Man in the Fire:** Nebuchadnezzar looks into the Babylonian furnace and sees a fourth figure walking unharmed, describing Him as looking like "the Son of God" (*Daniel 3:25*).

2. The Ethiopian Scriptures: The "Word" Comforts Adam

The Ethiopian scriptures—specifically through texts like *The Book of Jubilees* and the highly revered *Gadla Adan wa Hewan* (The Conflict of Adam and Eve with Satan)—deeply expand on this.

Instead of treating these moments as brief, mysterious visits, the Ethiopian tradition tracks an intimate, repeated relationship between the **"Word of God"** (the Son) and Adam immediately following the expulsion from Eden.

According to the Ethiopian *Conflict of Adam*, when Adam and Eve were cast into the "Cave of Treasures," they were overwhelmed by darkness and satanic attacks. The Word of God left His heavenly throne and descended to Earth **continually—dozens of times**—to personally comfort, heal, and defend them.

- **The 5,500-Year Covenant:** During one of these physical descents, the Word of God gives Adam a specific mathematical promise. He states that he will come down *permanently* as a man after "**5 and a half days**" (prophetic days). In Ethiopian cosmic chronology, 1 day = 1,000 years. Therefore, God promises to be born in Bethlehem exactly **5,500 years** after the fall of Adam.
- **The Sacrificial Previews:** Every time the Word of God came down to rescue Adam from a trap or a wound inflicted by Satan, it was viewed as a physical "stepping off the throne" to preview the ultimate rescue mission that would happen at the end of the 5,500 years.

Summary of the Two Perspectives

- **According to the KJV lens:** The Lord stepped off His throne roughly **10 to 12 distinct times** in the Old Testament as the "Angel of the Lord" or a divine visitor to guide patriarchs, prophets, and deliverers.
- **According to the Ethiopian Scripture lens:** The Lord descended **frequently and countlessly** during the lifetimes of Adam and Eve alone to sustain them in their grief, establishing a beautifully documented 5,500-year countdown timer until the day He would step off His throne one final time to be born in the flesh at Bethlehem.