The Book of Enoch, Angels and Giants, O My . . .

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The Book of Enoch

Introduction to Enoch
Canonicity
Accept or Reject?
| Legendary | 1. The Book of Jubilee  
2. The Letter of Aristeas  
3. The Book of Adam and Eve  
4. The Martyrdom of Isaiah |
|---|---|
| Apocalyptic | 1. 1 Enoch  
2. The Testament of the Twelve Patriarchs  
3. The Sibyline Oracle  
4. The Assumption of Moses  
5. 2 Enoch, or the Book of the secrets of Enoch  
6. 2 Baruch, or the Syriac Apocalypse of Baruch  
7. 3 Baruch, or the Greek Apocalypse of Baruch |
| Didactical | 1. 3 Maccabees  
2. 4 Maccabees  
3. Pirke Aboth  
4. The Story of Ahikar |
| Poetical | 1. The Psalms of Solomon  
2. Psalm 151 |
| Historical | 1. The Fragment of a Zodokite Work |
Introduction to 1 Enoch

Background
Structure/Divisions
Date/Development
Influence
Background

• Biblical Background

Enoch (Hebrew name may mean ‘initiated’)

So all the days of Jared were nine hundred and sixty-two years, and he died. Enoch lived sixty-five years, and became the father of Methuselah. Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had other sons and daughters. (Genesis 5:20-22)
Background

• Non-Biblical Background
• “he was envisaged as a suitable recipient of special revelations.” (Bruce, *The Canon*, 13, 85)

<table>
<thead>
<tr>
<th>Title</th>
<th>Original Language</th>
<th>Date written</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1 Enoch (Ethiopic Apocalypse)</strong></td>
<td>Enoch, Book of Enoch or Words of Enoch</td>
<td>Aramaic/Hebrew</td>
</tr>
<tr>
<td><strong>2 Enoch (Slavonic Apocalypse)</strong></td>
<td>The Book of the Secrets of Enoch</td>
<td>Slavonic</td>
</tr>
<tr>
<td><strong>3 Enoch (Hebrew Apocalypse)</strong></td>
<td>Hebrew Enoch or Book of the Palaces</td>
<td>Hebrew</td>
</tr>
</tbody>
</table>
Place/Language/Author(s)

- Jerusalem composition,
- Original Language: Aramaic, Chapters 37-71 in Hebrew.
- Written & assembled by Pharisees maybe Sadducees?
Structure/Divisions of 1 Enoch

I. The Book of the Watchers (1-34)
II. Similitudes (also Parables 37-71)
III. Astronomy Book (72-82)
IV. Book of Dreams (83-90)
V. Epistle of Enoch (91-104)
The Book of the Watchers (1-34)

- Chapters 1-5 Introduction (Describes coming judgement of the world)
- Chapters 6-16 Angelology (the fall of the angels and announcement of their punishment by Noah and Enoch).
- Chapters 17-19; 20-36 Enoch’s Journey (two accounts of Enoch’s journey through the earth, heavens and underworld).
Similitudes (also Parables 37-71)

• Chapter 37 – 71 Introduction (37) and Messianology discourse on future dwelling place of the righteous and ministry of angels, astrological and meteorological information (38-44)
• Chapters 45-57 discourses on the Messiah and his Judgement
• Chapters 58-59 Judgement of the Son of man upon men and angels
• Chapters 70-71 Enoch’s entrance into Paradise and his appointment as Son of man
Structure/Divisions of 1 Enoch

Astronomy Book (72-82)

• Deals with astronomy and calendar, sun and moon, intercalary days, stars, cardinal points, phases of the moon (72-80; 82:4b-20), conclusion of Enoch’s journey (81:1-82:4).
Structure/Divisions of 1 Enoch

Book of Dreams (83-90)

- Dream/vision of the coming Deluge (83-84), symbolic imagery from Adam to coming Messiah (85-90).
Epistle of Enoch (91-104)

- Exhortations addressed to Enoch’s children (93:1-14 and 91:12-17), Apocalypse of Ten Weeks (human history down to the age of salvation beginning with universal judgement).
- Chapters 106-108 conclude the book, recounting the birth of Noah accompanied by miracles, and final exhortation by Enoch.
### Development of 1 Enoch

<p>| | | |</p>
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td><strong>1. Apocalypse of Weeks</strong></td>
<td>91:12-17; 93:1-10</td>
<td>Early pre-Maccabean</td>
</tr>
<tr>
<td><strong>2. Fragments of Enochic Visions</strong></td>
<td>12-16</td>
<td>Early pre-Maccabean</td>
</tr>
<tr>
<td><strong>3. Fragments of the Book of Noah</strong></td>
<td>6-11; 106f. cf, 24:7-55:2; 60; 65-69:25</td>
<td>Late pre-Maccabean</td>
</tr>
<tr>
<td><strong>4. Independent Fragment</strong></td>
<td>105</td>
<td>? pre-Maccabean</td>
</tr>
<tr>
<td><strong>5. Dream Visions</strong></td>
<td>83-90</td>
<td>c. 165-161 B.C.</td>
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<tr>
<td><strong>6. Book of Heavenly Luminaries</strong></td>
<td>72-82</td>
<td>c. 110 B.C.</td>
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<tr>
<td><strong>7. Similitudes</strong></td>
<td>37-71</td>
<td>c. 105-64 B.C.</td>
</tr>
<tr>
<td><strong>8. Later additions to Dream Visions</strong></td>
<td>91:1-11; 18, 19; 92; 91-104</td>
<td>c. 105-104 B.C.</td>
</tr>
<tr>
<td><strong>9. Introductory Chapters</strong></td>
<td>1-5</td>
<td>Late pre-Christian</td>
</tr>
</tbody>
</table>

Influence of 1 Enoch

- New Testament (Use of Enoch)
- Early Literature Outside the Bible
- Church Fathers

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Influence of 1 Enoch

- New Testament Use of Enoch

<table>
<thead>
<tr>
<th>Enoch</th>
<th>Biblical Allusion or Verbal Parallel</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.2</td>
<td>1 Peter 1:12</td>
</tr>
<tr>
<td>1.9</td>
<td>Jude 14-15 (only quotation)</td>
</tr>
<tr>
<td>9.4</td>
<td>Rev. 15:3</td>
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<tr>
<td></td>
<td>Rev. 17:14</td>
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<td></td>
<td>Rev. 19:16</td>
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<tr>
<td>14.22</td>
<td>Rev. 5:11</td>
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<tr>
<td>25.22</td>
<td>Rev. 15:3</td>
</tr>
<tr>
<td>46.3</td>
<td>Col 2:3</td>
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<tr>
<td>51.2</td>
<td>Luke 21:28</td>
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<tr>
<td>60.8</td>
<td>Jude 14</td>
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<tr>
<td>63.10</td>
<td>Luke 16:9</td>
</tr>
<tr>
<td>69.27</td>
<td>John 5:22</td>
</tr>
<tr>
<td>70.1-4</td>
<td>Heb. 11:5</td>
</tr>
</tbody>
</table>

Influence of 1 Enoch

• Early Literature Outside the Bible

Ancient texts that quote portions of Enoch which are unknown to us:

– Testament of Simeon (predicted a war between sons of Simeon and Sons of Levi),
– Testament of Levi,
– Testament of Judah,
– Testament of Benjamin.
Influence of 1 Enoch

• Church Fathers’ quote/use . . .

• Justin Martyr (100-165 AD)
• Athenagoras (133-190 AD)
• Irenaeus (130-202 AD)
• Clement of Alexandria (150-215 AD)
• Tertullian (160-220 AD)
• Origen (184-254 AD)
• Eusebius (263-339 AD)
• Hilary of Poitiers (300 -368 AD)
• Jerome (347-420 AD)
• Epiphanius (310-403 AD)
• Augustine (354-430 AD)
Canonicity

Definitions
Wrong/Right Principles
Defense of Canon Principles
Definitions

Prophecy:
2 Peter 1:20-21
“for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.” (NASB)

Inspiration:
2 Timothy 3:16
“All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness” (NASB)
“Inspiration is the supernatural operation of the Holy Spirit, who through the different personalities and literary styles of the chosen human authors invested the very words of the original books of Holy Scripture, alone and in their entirety, as the very Word of God without error in all that they teach or imply (including history and science), and the Bible is thereby the infallible rule and final authority for faith and practice of all believers.” (Geisler, *The Bible*, 17)
Wrong Principles

Inadequate Principles of Canonicity

1. Age determines canonicity.
2. Language determines canonicity (e.g., Hebrew, word use, phrases, etc.).
3. Agreement with other Scripture.
4. Religious/Devotional value
5. Usage (Jewish or Christian)

Confuses determination (by God) and recognition (by man).
God determines canonicity; man discovers it.
Books receive canonicity from God and recognition from the people of God.
Principles of Canonicity

1. Written by a prophet of God
   (Heb. 1:1; 2 Pet. 1:20-21)
2. Confirmed by an act of God
   (Heb. 2:3-4; Jn. 3:2; Acts 2:22)
3. Tell the truth about God (Deu.t 6:22f.; Gal 1:8)
4. Has the power of God (Heb. 4:12)
5. Accepted by the people of God
   (1 Thess. 2:13; Dan. 9:2; 2 Pet. 3:15)
## Defense of Principles

<table>
<thead>
<tr>
<th>Principles of Canonicity</th>
<th>Basis in Prolegomena</th>
</tr>
</thead>
</table>
| 1. Written by a prophet of God. | • Does the Christian God exist?  
• What is man that he can Know?  
• Can we talk about God? |
| 2. Confirmed by an act of God. | • Does the Christian God exist?  
• Are Miracles real? |
| 3. Tell the truth about God. | • What is Truth?  
• Can we talk about God? |
| 4. Has the power of God. | • Does the Christian God exist?  
• Are Miracles real? |
| 5. Accepted by the people of God. | • Is History Knowable?  
• Is an objective interpretation possible? |
Defense of Principles

<table>
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<td>• What is Truth?</td>
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<td>• Is an objective interpretation possible?</td>
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THE HEBREW OLD TESTAMENT ARRANGEMENT

<table>
<thead>
<tr>
<th>The Law</th>
<th>The Prophets</th>
<th>The Writings</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Genesis</td>
<td>A. Former Prophets</td>
<td>A. Poetical Books</td>
</tr>
<tr>
<td>2. Exodus</td>
<td>1. Joshua</td>
<td>1. Psalms</td>
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<tr>
<td>5. Deuteronomy</td>
<td>4. Kings</td>
<td>B. Five Rolls (Megilloth)</td>
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<td></td>
<td>B. Later Prophets</td>
<td>1. Song of Songs</td>
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<td>1. Isaiah</td>
<td>2. Ruth</td>
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<td></td>
<td>2. Jeremiah</td>
<td>3. Lamentations</td>
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<td>3. Ezekiel</td>
<td>4. Esther</td>
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<td>4. The Twelve</td>
<td>5. Ecclesiastes</td>
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<td>C. Historical Books:</td>
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<td></td>
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<td>1. Daniel</td>
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<td></td>
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<td>2. Ezra-Nehemiah</td>
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<td></td>
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<td>3. Chronicles</td>
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</table>

“From the blood of Abel to the blood of Zechariah”
Cyril of Jerusalem (late 300s AD) all but Revelation.

Athanashius (367 AD) In the 39th Festal Letter of Athanasius.

Old Syriach (East) and Latin (West) translation done prior to 200 AD represent the entire NT with the exception of 2 Peter.

Norman L. Geisler & William Nix, From God to Us.
Accept or Reject 1 Enoch?

Reasons for Canonicity (or authoritative book)
Reasons Against
Conclusion
Reasons offered for Enoch’s Authority and/or Canonicity

1. Early church fathers quote it authoritatively.
2. Common word usage, phrases and influence on NT.
3. Jude (Scripture) quotes it as prophecy.
5. Provides an ancient background to the contemporary UFO and Alien (=Giant) phenomenon.
But the preponderance of evidence shows that not only does the New Testament letter of Jude quote directly from 1 Enoch 1 (Book of the Watchers), but the entire letter and its alternate version in 2 Peter, show signs of literary and theological dependency on the rest of the Book of the Watchers (Chaps. 1-36), as well as chapter 80 (Book of Luminaries), chapter 46 (Book of Parables), and chapter 100 (Epistle of Enoch). 2 Peter shows evidence of structural and thematic dependency on 1 Enoch 17-22 and 108 (Additional Books). But the fact is, the entire New Testament shows such a multitude of allusions and linguistic echoes of the entire corpus of 1 Enoch, that one can safely say, *the book and its basic interpretations may not be Scripture, but are surely legitimated by the Bible and are therefore worthy of study and high regard by the Christian Church.*” Emphasis added.

Jude (Scripture) quotes it as prophecy

Jude 14-15

“Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” (NASB)

Enoch 1:9

Behold, he comes with the myriads of his holy ones to execute judgement on all and to destroy all the wicked and to convict all flesh for all the wicked deeds that they have done and the proud and hard words that wicked sinners spoke against him. (George W. E. Nickelsburg Trans.)
How do we take Jude’s quote?

Jude 14 “It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, . . .”

OPTION 1) “Enoch . . . saying . . .” Jude is not citing the Book of Enoch, but giving an oral prophecy passed down from Enoch. Hence, it is the Book of Enoch that is quoting the same oral prophecy or Jude.
How do we take Jude’s quote?

Jude 14 “It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, . . .”

OPTION: 2) “Prophesied” saves us from having to embrace the entire work as written under divine inspiration of God. Had he said, “as it is written” or simply said the (the book of) Enoch wrote . . . or Scripture says . . . we would likely need to take it (1 Enoch-or the potion as it existed in Jude’s day) as Scripture. This was a prophecy given by Enoch (of the OT) orally and written down and preserved (even through the Flood by Noah) and found its way into some Enochian MSS that Jude cites under divine inspiration. [Augustine’s’ view]
How do we take Jude’s quote?

Jude 14 “It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, . . .”

OPTION: 3) Jude’s reference refers only to the Book of Enoch (1 Enoch as it existed in Jude’s day) that repeats what is contained in Scripture elsewhere (see parallel), and Jude cites it because his reader would appreciate it coming from the Book of Enoch. Hence, it can be called prophecy because it says the same thing that Scripture says.
<table>
<thead>
<tr>
<th>Jude's Quote of Enoch</th>
<th>It was also about these men that Enoch, in the seventh generation from Adam</th>
<th>Jared lived one hundred and sixty-two years, and became the father of Enoch. (Gen. 5:18) Enoch lived sixty-five years, and became the father of Methuselah. (Gen 5:21)</th>
</tr>
</thead>
<tbody>
<tr>
<td>prophesied, saying,</td>
<td>Scripture (God) says,</td>
<td>“The LORD came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came from the midst of ten thousand holy ones; At His right hand there was flashing lightning for them. (Deut. 33:2)</td>
</tr>
<tr>
<td>Behold, the Lord came with many thousands of His holy ones,</td>
<td></td>
<td>‘A clamor has come to the end of the earth, Because the Lord has a controversy with the nations. He is entering into judgment with all flesh; As for the wicked, He has given them to the sword,’ declares the Lord.” (Jer. 25:31)</td>
</tr>
<tr>
<td>to execute judgment upon all and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way</td>
<td></td>
<td>For the Lord will execute judgment by fire And by His sword on all flesh, And those slain by the Lord will be many. (Isa 66:16)</td>
</tr>
<tr>
<td>and of all the harsh things which ungodly sinners have spoken against Him.</td>
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</tbody>
</table>
Now it came about, when men began to multiply on the face of the land, and daughters were born to them, that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. Then the LORD said, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.” The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown.
### Genesis 6:1-4

<table>
<thead>
<tr>
<th>Line of Seth View</th>
<th>Angel View</th>
</tr>
</thead>
<tbody>
<tr>
<td>“sons of God”=godly line of Seth</td>
<td>“sons of God”=Angels (Job 1:6)</td>
</tr>
<tr>
<td>This line intermingled with the godless line of Cain. Thus producing the “giants” and “men of renown.”</td>
<td>angels who possessed human beings that interbreed with “the daughters of men” thus producing the “giants” and “men of renown.”</td>
</tr>
</tbody>
</table>
Enoch's Giants = Aliens

- Angels (demons) = Aliens.
- Nephilim are an Alien or angel/human hybrid or mongrel creature.
- They survived the flood – “and also afterward” (Gen. 6) and mentioned in Num. 13:33.
- Therefore, they exist as today’s Aliens.

"Skeleton of Giant" Is Internet Photo Hoax
Reasons Against Canonicity

Jewish Reasons:

1. The genre is Jewish folklore and legend.
2. Never placed in the Jewish canon.
3. No place for elaborate sacrificial system.
5. Book was “only” preserved by two Jewish sects.
6. Contrary (to Genesis) account of the origin of evil.
Reasons Against Canonicity

Christian Reasons:

2. All sin entered the world through Azaz’el (Enoch 10:8).
3. Enoch is the “Son of Man” (1 Enoch 71:14) cf. 60:10.
1. Compartmental “Purgatory like” View

9 And he answered me and said unto me: 'These three have been made that the spirits of the dead might be separated. And such a division has been made (for) the spirits of the righteous, in which there is the bright spring of water.

10 And such has been made for sinners when they die and are buried in the earth and judgement has not been executed on them in their lifetime.

11 Here their spirits shall be set apart in this great pain till the great day of judgement and punishment and torment of those who curse for ever and retribution for their spirits. There He shall bind them for ever.

12 And such a division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners.

13 Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression, and of the transgressors they shall be companions: but their spirits shall not be slain in the day of judgement nor shall they be raised from thence.'

(R. H. Charles trans.)
2. All sin entered the world through Azaz’el (Enoch 10:8)

“And the whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.” (R. H. Charles trans.)

“The whole earth has been corrupted by Azaz’el’s teaching of his (own) actions; and write upon him all sin.” (E. Isaac trans.)
And he (i.e. the angel) came to me and greeted me [Enoch] with His voice, and said unto me 'This is the Son of Man who is born unto righteousness, And righteousness abides over him, and righteousness has rested upon you. And the righteousness of the Head of Days forsakes him not.' (R. H. Charles trans.)

Then that angel came to me [Enoch], and with his voice saluted me, saying, You are the Son of man, who art born for righteousness (Richard Laurence trans.)
Conclusion

• Bible is sufficient for faith and godliness (2 Tim. 3:16-17).
• Some cultural/religious beliefs make it into Scripture (via Inspiration) and are therefore true (inerrant).
• 1 Enoch conflicts with Scripture and therefore cannot be Inspired by God.
Conclusion

• Bible is sufficient for faith and godliness (2 Tim. 3:16-17).

“All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.” (NASB)
Some cultural/religious beliefs make it into Scripture (via Inspiration) and are therefore true (inerrant).
Some cultural/religious beliefs make it into Scripture (via Inspiration) and are therefore true (inerrant).

- Paul accepts the story of the Rock that followed the Israelites in their wanderings (1 Cor. 10:4).
- Paul gives the names of the magicians who resisted Moses before Pharaoh (2 Tim. 3:8).
- Paul recognizes the work of angels in giving the Law (Gal. 3:19).
- Stephen speaks of Moses as learned in the wisdom of the Egyptians (Acts 7:22).
- Hebrews (11:37) alludes to the tradition of Isaiah’s death (Ascension of Isaiah).
- James (5:17) limits the drought predicting by Elijah to 3 1/2 years.
Conclusion

• 1 Enoch conflicts with Scripture and therefore cannot be Inspired by God.

<table>
<thead>
<tr>
<th>The Bible</th>
<th>Book of Enoch</th>
</tr>
</thead>
<tbody>
<tr>
<td>There is a Heaven and Hell</td>
<td>There are Four Compartments in the Afterlife</td>
</tr>
<tr>
<td>Sin entered the world through Adam &amp; Eve’s disobedience to God</td>
<td>All sin is from Azazel</td>
</tr>
<tr>
<td>Jesus is the Son of Man</td>
<td>Enoch is the Son of Man</td>
</tr>
</tbody>
</table>
“Only one book I read to believe (Bible), all others I read only to consider.”
Something for Everyone

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