

## The Book of Enoch, part 2

### 4. Scripture is \_\_\_\_\_ for everything we need to know about God and His plan

"The references to apocryphal verses do not add anything to the argument, and we will not misunderstand the main drift of Jude's letter if we do not know the background (the position of most of Jude's readers throughout church history). It looks as if he is deliberately referring to material that he knew his readers read and admired."

*The Message of 2 Peter & Jude*, Dick Lucas & Christopher Green, John R.W. Stott, Edit., Pp 191-192

### 5. Unfortunately, most people are typically drawn to the \_\_\_\_\_ rather than to the truth.

For many, the truth is simply too \_\_\_\_\_.

### 6. Does quoting from *1 Enoch* and *The Assumption of Moses* mean that Jude believed they were divinely inspired?

- A quote does not necessarily \_\_\_\_\_ in divine inspiration/canonicity of the source

"[Jude quoting *1 Enoch*] need not imply that Jude regarded *1 Enoch* as canonical scripture. At Qumran, the Enoch literature and other apocryphal works were evidently valued without being included in the canon of Scripture." Dr. Richard J. Bauckham, *Jude, 2 Peter*, p. 92

- Jude was careful to adapt his material so that it did not go \_\_\_\_\_ the bounds of O.T. teaching.
- The words of Michael are similar to an event recorded in \_\_\_\_\_ and the description in Jude 14-15 of what happens when Jesus returns is based on a long chain of O.T. prophecies.

### 7. So why is the Book of Enoch not in our Bibles?

It has many "issues" that caused the Jews \_\_\_\_\_ to include it in the Old Testament canon and the early church did \_\_\_\_\_ accept it as "divinely inspired" as well.

- It is a pseudepigrapha (the attributed author is not the \_\_\_\_\_ author)
  - 1) Allegedly written by Enoch, the great-grandfather of \_\_\_\_\_, who lived around 3,000 BC
  - 2) Actually written between \_\_\_\_\_

"Today there is a consensus that the book is a composite ..."

James Charlesworth, *The Pseudepigrapha and Modern Research*, p. 98

- It has serious \_\_\_\_\_ problems

- 1) Is a \_\_\_\_\_ work

2) \_\_\_\_\_ textual order

3) Complex \_\_\_\_\_ history

4) Lacking \_\_\_\_\_ manuscripts

- It was \_\_\_\_\_ by the \_\_\_\_\_ when the Old Testament was canonized
  - 1) Among apocryphal writings of the intertestamental period which the Jews did not consider to be divinely inspired (Jews believed that inspiration ceased with \_\_\_\_\_. Mal written around 450 B.C., *I Enoch* likely written in the \_\_\_\_\_ B.C.)
  - 2) Not included as part of the \_\_\_\_\_ Bible (Apocrypha added by Catholics at Council of Trent in 1546)
  - 3) Not included in the \_\_\_\_\_ – Greek O.T. (132 BC) used by early Christians
- Jesus believed the Old Testament was \_\_\_\_\_
  - 1) Jesus continuously says “\_\_\_\_\_” “\_\_\_\_\_” etc. And sometimes says this to the Pharisees directly. He never quotes other books outside the O.T.
  - 2) Jesus and the apostles quote from the Old Testament about 300 times. Matthew 23:35 — Jesus refers to the martyrdom of the first martyr (Abel) to the last (Zechariah) And this is also when the Canon stops. Nothing in the next 400 years are mentioned. So in a sense he affirms that timeline.