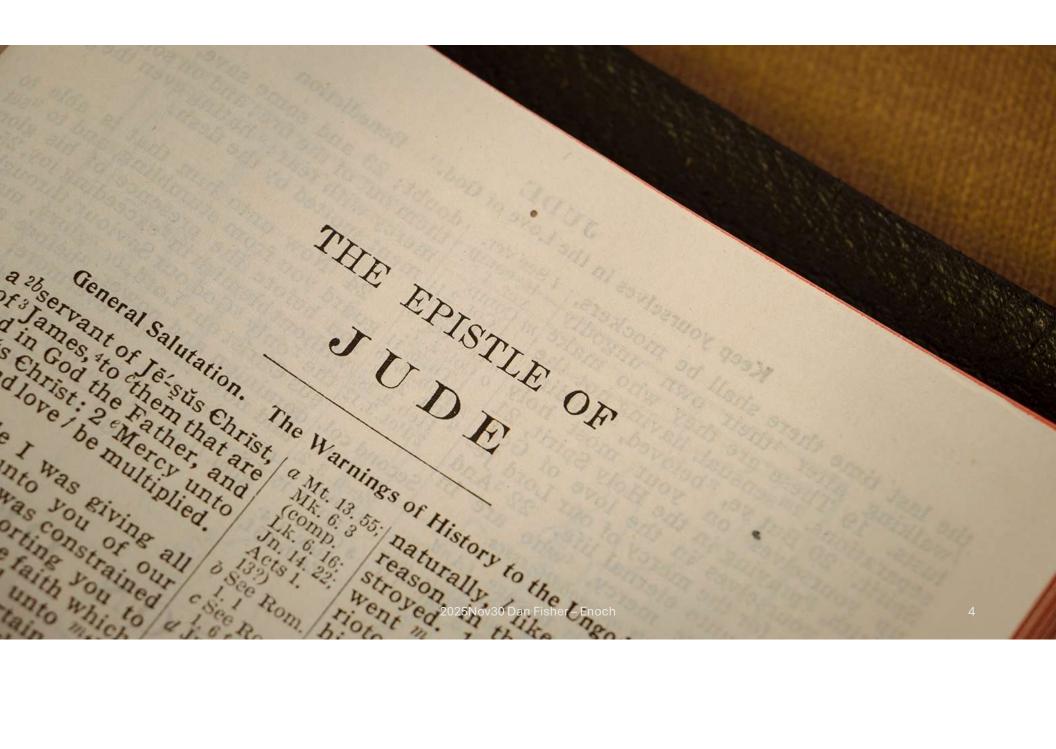
Book of ENOCh

Does the Book of Enoch belong in the Bible?



The Watchers The Nephilim Forbidden Knowledge **Angelic Warfare** The Flood of Noah



Jude's purpose for writing his letter:

Jude 3-4 Dear friends, although I was very eager to write to you about the salvation we share, I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God's holy people. For certain individuals whose condemnation was written about long ago have secretly slipped in among you. They are ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.

Defend the truth against false teachers

1. What is the point of contention with the book of Jude?

He quotes from apocryphal sources

Apocryphal: of doubtful authenticity although widely circulated as being true

2. Where in his letter does Jude quote from apocryphal writings?

Jude 6-7 And the angels who did not keep their positions of authority but abandoned their proper dwelling – these he has kept in darkness, bound with everlasting chains for judgment on the great Day. ⁷ In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.

This is likely a quote from *I Enoch*, which, when coupled with Gen 6:1-4, is used to teach that fallen angels intermarried with humans to produce a race of giants called Nephilim in the Hebrew language.

Jude 9 But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not himself dare to condemn him for slander but said, "The Lord rebuke you!"

This is likely a quote from the apocryphal book, The Assumption of Moses.

Jude 14-15 Enoch, the seventh from Adam, prophesied about them: "See, the Lord is coming with thousands upon thousands of his holy ones ¹⁵ to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him."

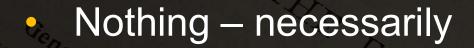
This is a quote from I Enoch.

I Enoch 1:9 "Behold, [God] shall arrive with ten million of the holy ones in order to execute judgment upon all. He will destroy the wicked ones and censure all flesh on account of everything that they have done, that which the sinners and the wicked ones committed against him."

Is 66:15-16 For behold, the Lord will come with fire and with His chariots, like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. ¹⁶ For by fire and by His sword the Lord will judge all flesh; and the slain of the Lord shall be many.

(Is 40:4,10, Jer 25:31, Mic 1:3-4, Hab 3:3-15, Zech 14:5, Mt 25:31)

3. So, what is the problem with Jude quoting from apocryphal sources?



Many biblical writers quote from extra-biblical sources



Thomas R. Schreiner, 1, 2 Peter, Jude:

"Citing a quotation from another source does not indicate that the entire work is inspired, even if the saying drawn upon is true. For instance, Paul quoted Aratus (*Phaenomena 5*) in Acts 17:28, and he surely did not intend to teach that the entire work was inspired Scripture. Similarly, he quoted Epimenides in Titus 1:12, without any notion that he accepted the truth of the whole work."

1, 2 Peter, Jude, Thomas R. Schreiner, p. 470

The Message of 2 Peter & Jude, Dick Lucas & Christopher Green:

"There is nothing unusual with biblical writers referring to or quoting books that are not in our Bibles. In the O.T. we find references to the 'The Book of Wars of the Lord,' the records of Nathan the prophet and of Gad the seer, the annals of the kings of Israel and the annals of the kings of Judah [the Book of Jasher recorded in Joshua 10:13 and 2 Samuel 1:18]. ... Paul reminded his readers of some words of Jesus that are not recorded in the four gospels: 'It is more blessed to give than to receive.' More strikingly, Paul uses the non-biblical tradition to name Jannes and Jambres, and quotes the pagan Greek writers Cleanthes, Aratus and Menander. He even calls the Cretan poet Epimenides a 'prophet' ... Jude's readers would not assume that he regarded this material as being on a level with O.T. Scripture, but as a piece of wellknown wisdom."

Lucas & Green: "Jude quoting books which were in common circulation among his readers at that time ... is like a modern preacher quoting John Bunyan or a contemporary song. Jude's quotations mean neither that we should include his sources in our Bibles nor that we should exclude his letter from our Bibles."

The Message of 2 Peter & Jude, Dick Lucas & Christopher Green, John R.W. Stott, Edit., p. 192

- The problem comes if the source is completely erroneous.
- The other problem is it causes some to assume the Bible is incomplete and lacking something.

- 2 Pet 1:3 His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness.
- 2 Tim 3:16-17 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷ so that the servant of God may be thoroughly equipped for every good work.



For many, the truth is simply too unexciting/mundane.

5. Does quoting from I Enoch and The Assumption of Moses mean that Jude believed they were divinely inspired?

A quote does not necessarily imply belief in divine inspiration/canonicity of the source.



Dr. Richard J. Bauckham, PhD. Scholar in theology, historical theology, & N.T. studies:

"[Jude quoting *I Enoch*] need not imply that Jude regarded *I Enoch* as canonical scripture. At Qumran, the Enoch literature and other apocryphal works were evidently valued without being included in the canon of Scripture."

Jude, 2 Peter, p. 92