

A HISTORICAL & THEOLOGICAL
ANALYSIS OF THE
CANONICITY OF *1 ENOCH* 1:9
IN JUDE 14-15

BY JACOB T. BYRD MDIV

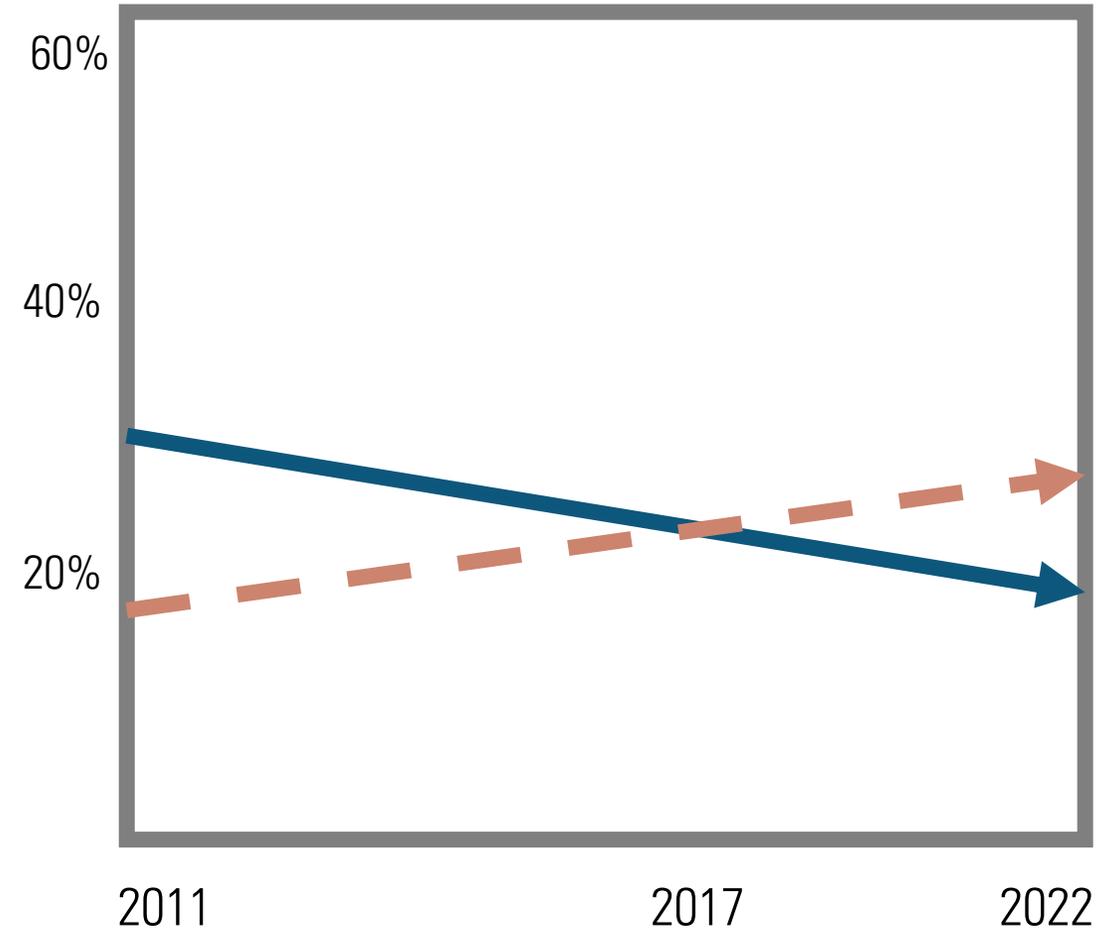
PHD - THEOLOGY & APOLOGETICS (STUDENT)



INTRODUCTION

In 2017, a Gallup poll found that, for the first time, there were more U.S. adults that believed that the Bible is not the literal word of God than those that believe it is the literal word of God.

In 2022, this same poll showed that these trends have not slowed down with **(29%)** of U.S. adults believing that the Bible is **not the literal word of God** and **(20%)** believing **it is the literal word of God**.



GUIDING QUESTION

Considering current trends, how does a harder case for canonicity, such as for the letter of Jude with its citation of *1 Enoch* 1:9, stand the test of canonicity and thus, contribute to more confidence in Scriptural integrity?



THESIS

The prophecy from *1 Enoch 1:9* that is cited in Jude 14-15 is part of the canon of Scripture but does not retroactively canonize the book of *1 Enoch*.



PRESUPPOSITIONS

- 1) God exists and thus,
 - It is possible for God to perform miraculous acts.
 - Therefore, it is possible for God to inspire people to record His words. (1 Tim 3:16-17; 2 Pet 1:21; John 16:13)
- 2) The version of the Bible that is authoritative consists of the Protestant canon of Scripture.



METHODOLOGY

Theological Analysis

- Theological Foundation
- Criteria for Canonization

Textual Analysis

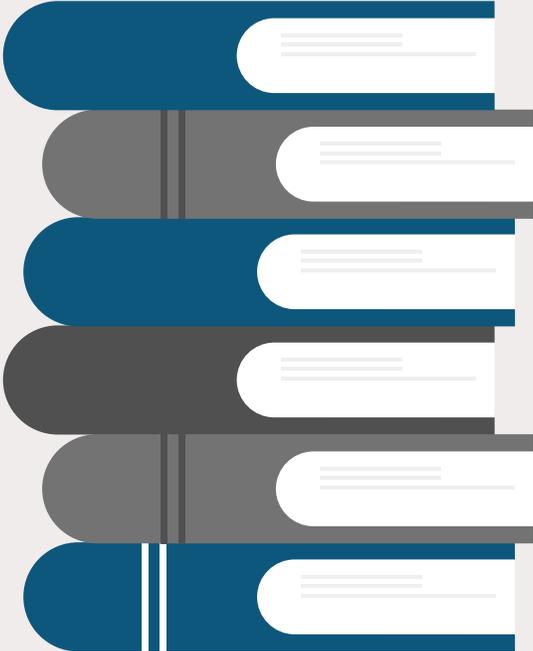
- Background of 1 Enoch
- Jude's Use of Enoch
- Jude's Knowledge of the Enochic Corpus

Historical Analysis

- Reception of Jude & Enoch
- Patristics
- Reformers

CANONIZATION

Establishing historical & theological criteria for formal recognition of the **authentic** and **authoritative** Scriptures for the Church:

- 
- 
- 1) **D**ivine Inspiration
 - 2) **A**postolic Authority
 - 3) **C**ommunal Acceptance

BACKGROUND OF 1 ENOCH

Apocryphal/Pseudepigraphal collection of writings not written by Enoch

- the *Book of the Watchers* (1-16), the *Book of Parables* (37-71), the *Astronomical Book* (72-82), the *Epistle of Enoch* (91-108), and the *Book of Dreams* (83-90)

There were seven Aramaic fragments of *1 Enoch* discovered at Qumran with the Dead Sea Scrolls (dating from the third century BC to the first century AD) which are from the *Book of Watchers*, the *Book of Dreams*, and the *Epistle of Enoch* (Knibb, "Christian Adoption and Transmission of Jewish Pseudepigrapha," 403).

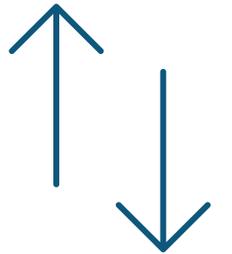
- The existence of these Aramaic manuscripts is why a considerable number of scholars argue that *1 Enoch* was initially written in Aramaic and then translated to Greek. (Charles & Morfill, *The Complete Books of Enoch*, 7-8)



JUDE'S USE OF ENOCH

“Behold, the Lord has come 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.” (Jude 14-15, NASB)

“And behold! He cometh with ten thousands of [His] holy ones to execute judgment upon all, and to destroy [all] the ungodly: And to convict all flesh of all the works [of their ungodliness] which they have ungodly committed, And of all the hard things which ungodly sinners [have spoken] against Him” (*1 Enoch 1:9, The Complete Books of Enoch*)



JUDE'S USE OF ENOCH

Jude would have had access to at least some of the Greek text but he appears to have made some slight modifications to it:

- He interprets the prophecy with a more directly Christological lens by modifying “He comes,” to, “the Lord,” specifying who Enoch is referring to.

Jude also appears to have shortened and edited the transposition of some words.

- Gene L. Green argues that this is “best accounted for by Jude’s conscious editing of the Greek text in light of another version he knew or had at hand.” This shows evidence of the considerable knowledge that Jude had of the Enochic corpus. (Green, *Jude & 2 Peter*, 105)

JUDE'S KNOWLEDGE OF THE ENOCHIC CORPUS

Key Considerations:

- 1) Jude cited *1 Enoch* 1:9 as *prophecy*.
- 2) He alludes to multiple books of *1 Enoch* (along with the *Assumption of Moses*) and appears directly dependent on the *Book of the Watchers*.
- 3) Jude displayed knowledge of the Aramaic *and* Greek versions of the text.
- 4) Jude's knowledge of, and reliance on, an earlier version of *1 Enoch* shows he viewed elements of it as reliable.

THE RECEPTION OF 1 ENOCH AND JUDE IN THE CHURCH: THE PATRISTICS



Clement of Alexandria and Tertullian seemed to view *1 Enoch* as inspired by God (Schreiner, *1 & 2 Peter and Jude*, 567)

- Tertullian notes that Enoch has a testimony in Jude (AD 202)
- Clement refers to *1 Enoch* in his *Selections from the Prophets* 2.1 and 53.4 citing it as an accurate source. (Moore, "Is Enoch Among the Prophets?", 499)

Origen used apocryphal literature, including *1 Enoch*.

- Distinguished *1 Enoch* from the holy Scriptures
- On the controversy over the authority and inspiration of *1 Enoch*:
 - The Jews did not include it in the Hebrew Old Testament (which was the basis for the Christian Old Testament)
 - He notes that Christians did not consider it as "divine" in *Against Celsus* 5.54-5 (Moore, 506)

Augustine

- In his *City of God*, Augustine notes that: "the fables of those scriptures which are called apocryphal" are to be omitted due to their "obscure origin unknown to the fathers from whom the authority of the true Scriptures has been transmitted to us by a most certain and well-ascertained succession." (Augustine, *City of God*, 432)

THE RECEPTION OF 1 ENOCH AND JUDE IN THE CHURCH: THE PATRISTICS



Jude began as a disputed book largely due to its small size and apocryphal references.

Around the time of the Council of Nicaea in AD 325, the historian and Bishop, Eusebius, compiled a nearly complete list of the writings which he knew to be unanimously accepted. (Feinberg, *Light in a Dark Place*, 524.)

- Jude was recognized by many, but listed with James, 2 Peter, and 2 & 3 John as disputed.

In AD 367 Bishop Athanasius of Alexandria provided a canonical list, matching the Protestant Bible of today, which includes Jude, and was finally made into a formal list in AD 382 at a Council in Rome issued by Pope Damasus. (Ibid)

- By the **mid to late fourth century** the Church had reached a **clear consensus** of what Scriptures were inspired and authoritative, closing the biblical canon.

THE RECEPTION OF 1 ENOCH AND JUDE IN THE CHURCH: THE REFORMERS

Detractors of Jude

- In 1522, in his preface to James and Jude, Martin Luther listed Jude's citations saying that since they were found nowhere in Scripture, he excluded it from the "chief books" of his Bible (Langstaff, "The Book of Enoch," 157).

Advocates of Jude

- William Tyndale and Heinrich Bullinger offered a charitable view of Jude's use of *1 Enoch*
 - Tyndale argued for Jude's authority as Scripture because it is 1) "so godly," and 2) the contents of the letter are consistent with the rest of Scripture. (Ibid)
 - Bullinger also contended that Jude was consistent with Scripture yet considered Jude's use of apocryphal texts as gathering "gold from manure." (Ibid, 163)

CONCERNING PROPHECY

Old Testament Prophecy

- A prophet was a person who spoke “in the name of the Lord” (Deut. 18:22)
- Rule of a genuine prophet = truthful + eventual fulfillment

New Testament Prophecy

- The Greek term *prophetes* (“prophet”) had a wide range of use in first century Jewish *and* Christian communities. (Grudem, 30)
- Eric Fascher has argued that *prophetes* is a frame word without narrowly defined meaning (speak for God (a god), foretell, divine, predict, reveal something hidden) (Ibid, 30)
 - What kind of prophecy would Jude and his audience have understood it to be?

CONCERNING PROPHECY

The apostle Peter wrote,

“ . . . know this first of all, that no prophecy of Scripture becomes a matter of someone’s own interpretation, for no prophecy was ever made by an *act of human will*, but men moved by the Holy Spirit spoke *from God*”

(2 Pet 1:19-21, NASB; emphasis added).

DOES *1 ENOCH* 1:9 QUALIFY FOR CANONICITY?

Does Jude meet the standards for canonicity (DAC)?

- Divine Inspiration ✓
- Apostolic Authority ✓
- Communal Acceptance ✓

Does *1 Enoch* meet the standards for canonicity (DAC)?

- Divine Inspiration ✗
- Apostolic Authority ✗
- Communal Acceptance ✗



CONCLUSION

The evidence points to Jude understanding *1 Enoch 1:9* as a prophecy. It has been shown that, while *1 Enoch* did not meet standards for canonicity, Jude did. Therefore, the prophecy from *1 Enoch 1:9* that is cited in Jude 14-15 is part of the canon of Scripture since Jude viewed it as such and it is contained in the canonized letter of Jude. However, this does not retroactively canonize the book of *1 Enoch*.

IMPLICATIONS

- Since these problems did not deter Jude's canonicity, one can be reasonably confident in trusting the authenticity of the other Scriptures which underwent the same process.
- Assessing a more difficult issue of canonicity such as this helps us understand what Scriptures we can confidently trust *are* inspired by God, and thus, true.
- This study also provide tools for engaging questions about canonicity (especially for Jude).
 - In the Church
 - Engaging Skeptics



REFERENCES

All images from PowerPoint, Microsoft Office.

All Scripture referenced is from the *New American Standard Bible*.

Augustine. City of God. Translated by Marcus Dods. Digireads.com Publishing, 2017.

Gallup poll information found at <https://news.gallup.com/poll/394262/fewer-bible-literal-word-god.aspx>

Charles, R.H, and W.R. Morfill, trans., *The Complete Books of Enoch*. Wildian Press, 2021. Kindle.

Green, Gene L. Jude and 2 Peter (Baker Exegetical Commentary on the New Testament). Grand Rapids, MI: Baker Academic, 2008.

Grudem, Wayne. *The Gift of Prophecy in the New Testament and Today* (Revised Edition). Wheaton: Crossway, 2000. ProQuest Ebook Central.

Knibb, Michael A. "Christian Adoption and Transmission of Jewish Pseudepigrapha: The Case of 1 Enoch." *Journal for the Study of Judaism: In the Persian Hellenistic & Roman Period* 32, no. 4 (2001): 396-415.

<https://web.s.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=0&sid=61388054-87a9-495e-bf50-729471a3da11%40redis>.



REFERENCES (CONT.)

Langstaff, Beth. "The Book of Enoch and the Ascension of Moses in Reformation Europe: Early Sixteenth-Century Interpretations of Jude 9 and Jude 14-15." *Journal for the Study of the Pseudepigrapha* 23, no. 2 (2013): 134-174.

<https://journals.sagepub.com/doi/epub/10.1177/0951820713514924>.

Newport, Frank. "Fewer in U.S. Now See Bible as Literal Word of God." *Religion, Gallup*. July 6, 2022. <https://news.gallup.com/poll/394262/fewer-bible-literal-word-god.aspx>.

Schreiner, Thomas R. *1 & 2 Peter and Jude*. China: Holman Reference, 2020.



QUESTIONS?

