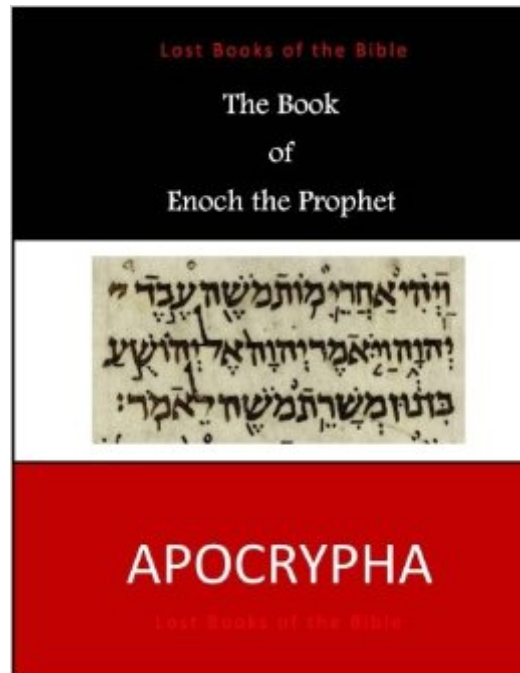


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The Book Of Enoch The Prophet (Lost Books Of The Bible)



Synopsis

The book of Enoch is one of the strangest of the books left out of the Biblical canon. Filled with goetic angels and demons, and visions of inconceivable lands beyond the sky.

The Book of Enoch the Prophet Translated by the late Richard Laurence

Modern research sees in the Epistle of Jude a work of the second century: but as orthodox theologians accept its contents as the inspired utterance of an Apostle, let us diligently search the Hebrew Scriptures for this important forecast of the second Advent of the Messiah. In vain we turn over the pages of the sacred Canon; not even in the Apocrypha can we trace one line from the pen of the marvellous being to whom uninterrupted immortality is assigned by apostolic interpretation of Genesis v. 24. Were the prophecies of Enoch, therefore, accepted as a Divine revelation on that momentous day when Jesus explained the Scriptures, after his resurrection, to Jude and his apostolic brethren; and have we moderns betrayed our trust by excluding an inspired record from the Bible?

Reverting to the second century of Christianity, we find Irenaeus and Clement of Alexandria citing the Book of Enoch without questioning its sacred character. Thus, Irenaeus, assigning to the Book of Enoch an authenticity analogous to that of Mosaic literature, affirms that Enoch, although a man, filled the office of God's messenger to the angels.

Tertullian, who flourished at the close of the first and at the beginning of the second century, whilst admitting that the "Scripture of Enoch" is not received by some because it is not included in the Hebrew Canon, speaks of the author as "the most ancient prophet, Enoch," and of the book as the divinely inspired autograph of that immortal patriarch, preserved by Noah in the ark, or miraculously reproduced by him through the inspiration of the Holy Spirit. Tertullian adds, "But as Enoch has spoken in the same scripture of the Lord, and 'every scripture suitable for edification is divinely inspired,' let us reject nothing which belongs to us. It may now seem to have been disavowed by the Jews like all other scripture which speaks of Christ—a fact which should cause us no surprise, as they were not to receive him, even when personally addressed by himself." These views Tertullian confirms by appealing to the testimony of the Apostle Jude.

The Book of Enoch was therefore as sacred as the Psalms or Isaiah in the eyes of the famous theologian, on whom modern orthodoxy relies as the chief canonist of New Testament scripture.

Origen (A.D. 254), in quoting Hebrew literature, assigns to the Book of Enoch the same authority as to the Psalms. In polemical discussion with Celsus, he affirms that the work of the antediluvian patriarch was not accepted in the Churches as Divine; and modern theologians have accordingly assumed that he rejected its inspiration: but the extent to which he adopts its language and ideas discloses personal conviction that Enoch was one of the greatest of the prophets. Thus, in his treatise on the angels, we read: "We are not to suppose that a special office has been assigned by mere accident to a

particular angel: as to Raphael, the work of curing and healing; to Gabriel, the direction of wars; to Michael, the duty of hearing the prayers and supplications of men." 2 From what source but assumed revelation could Origen obtain and publish these circumstantial details of ministerial administration in heaven?

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Customer Reviews

I find it absolutely fascinating the controversy that this book has created. Concerning whether or not this book should be incorporated into the so-called "canon," I do not feel that I am qualified to speak. However, I would like to attempt to clarify a few of the supposed contradictions between I Enoch and the Bible. As far as 2 Peter 2 goes, the context of the passage on angels (v. 11) is that angels do not blaspheme God in the same way that humans do (see the Peshitta translation of the Bible by George M. Lamsa - it is a bit clearer). When it comes to Jude and his epistle, the idea of his quoting Enoch sarcastically is absolutely assinine - just read the Epistle of Jude. Timothy names Jesus as the supreme intercessor between God and man. In a more general sense of the word, however, there were many people who acted as intercessors between the people of Israel and God (such as Moses, the greatest of all the prophets next to Jesus!). Finally, Jesus said that in Heaven - or rather, in the world to come - people would not marry each other. However, according to I Enoch, the angels had sex with humans, which did not necessarily involve being married to them. Concerning the "mythical" aspects of Enoch, they are no more "far fetched" than anything in

Scripture. I Enoch is absolutely fascinating. Enoch is assumed up into Heaven, travels through the Heavens, is told secrets of the coming judgment and the messianic age, sees the workings of Heaven, and pronounces judgements upon the wicked angels. Although I do recommend that one reads this book since it does, according to Jude, contain prophecy, I recommend it most of all for the sake of improving one's education.

Jude quotes from this book. It is interesting that many of the early church fathers (Theodotes, Origen, Tertullian, etc.) quote from it and consider it as scripture. It seems to have fallen out of favor with the later fathers and didn't make it into the canon. However, Jude, Hebrews and Revelation were also almost kicked out of the canon. Jude particularly because it quotes Enoch. But, Peter gets his details regarding the "angels that sinned" being cast into Tartarus from Enoch. Nowhere is this particular detail about the Genesis 6 "sons of God" mentioned in our Bible. Also, when Jesus describes "Abraham's bosom", His description either was directly from God, or from the book of Enoch, because Enoch describes the underworld in exactly the same way. Another interesting thing is that Enoch said the angels that sinned were to be judged after 70 generations. It is exactly 70 generations from Enoch to Jesus according to the gospel of Luke. Also, in the vision of the cows and wolves, there does not appear to be a break in time to support the current futurist interpretation of eschatology. Also, in the vision regarding the weeks, there is no break for an inserted "church age" either. Everything harmonizes with Daniel's 70 weeks as being continuous without any breaks between the 69th and 70th week. In other words, the book of Enoch does not agree with a futurist position of eschatology, but lends itself toward a preterist interpretation. This is not to exclude a "hidden" church age, but only that it is continuous like Daniel's 70 weeks. Also, if Enoch is really truth, it would go a long way to explain ancient earth history regarding some of the oddities of evidence regarding visitors from outer space and ancient knowledge seemingly superior to ours.

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