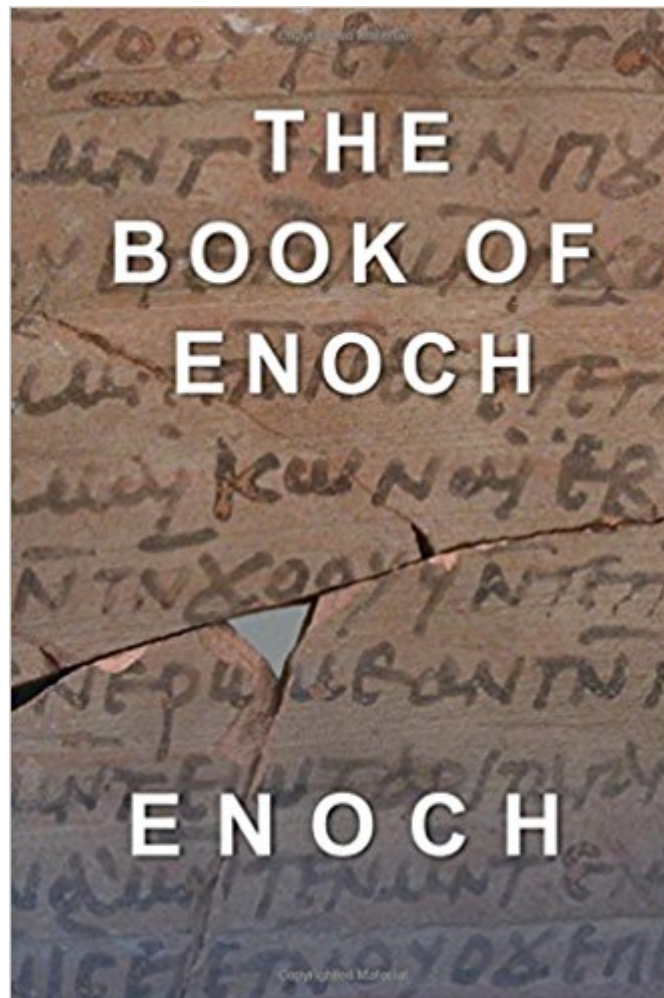


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The Book Of Enoch: All 108 Remaining Chapters



Synopsis

“The Book of Enoch” is not part of the biblical canon as used by Jews, apart from Beta Israel. Most Christian denominations and traditions may accept the Books of Enoch as having some historical or theological interest, but they generally regard the Books of Enoch as non-canonical or non-inspired. It is regarded as canonical by the Ethiopian Orthodox Tewahedo Church and Eritrean Orthodox Tewahedo Church, but not by any other Christian groups. It is wholly extant only in the Ge'ez language, with Aramaic fragments from the Dead Sea Scrolls and a few Greek and Latin fragments. For this and other reasons, the traditional Ethiopian belief is that the original language of the work was Ge'ez, whereas non-Ethiopian scholars tend to assert that it was first written in either Aramaic or Hebrew; Ephraim Isaac suggests that the Book of Enoch, like the Book of Daniel, was composed partially in Aramaic and partially in Hebrew. No Hebrew version is known to have survived. It is asserted in the book itself that its author was Enoch, before the Biblical Flood. Although evidently widely known during the development of the Hebrew Bible canon, Enoch was excluded from both the formal canon of the Tanakh and the typical canon of the Septuagint and therefore, also from the writings known today as the Deuterocanon. One possible reason for Jewish rejection of the book might be the textual nature of several early sections of the book that make use of material from the Torah; for example, 1 En 1 is a midrash of Deuteronomy 33. The content, particularly detailed descriptions of fallen angels, would also be a reason for rejection from the Hebrew canon at this period as illustrated by the comments of Trypho the Jew when debating with Justin Martyr on this subject: "The utterances of God are holy, but your expositions are mere contrivances, as is plain from what has been explained by you; nay, even blasphemies, for you assert that angels sinned and revolted from God." (Dialogue 79) The Book of Enoch was considered as scripture in the Epistle of Barnabas (16:4) and by many of the early Church Fathers, such as Athenagoras, Clement of Alexandria, Irenaeus and Tertullian, who wrote c. 200 that the Book of Enoch had been rejected by the Jews because it contained prophecies pertaining to Christ. However, later Fathers denied the canonicity of the book, and some even considered the Epistle of Jude uncanonical because it refers to an "apocryphal" work.

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