

Jude's Use of the Pseudepigraphal Book of 1 Enoch

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IT HAS BEEN RIGHTLY STATED that the Epistle of Jude is the most neglected book in the New Testament.¹ Such an assertion was made in 1975 by Douglas Rowston, who noticed that, "[w]ith the exception of G. B Stevens, New Testament theologians have ignored the book and, apart from Friedrich Spitta and J. B. Mayor, modern New Testament scholars have not treated the book except in a series of commentaries."²

Since Rowston's provoking comments twenty-six years ago, a plethora of articles and new commentaries have been produced.³ Unfor-

1. Douglas J. Rowston, "The Most Neglected Book In The New Testament." *New Testament Studies* 21 (July 1975): 554. This observation was made first by William Barclay in 1960 (William Barclay, *The Letters of John and Jude* [Edinburgh, Scotland: The Saint Andrew Press], 183).

2. Rowston, "Most Neglected Book," 554.

3. For recent articles and commentaries on the epistle of Jude see: Richard J. Bauckham, *Word Biblical Commentary: Jude, 2 Peter* (Waco, Texas: Word Books, 1983); J. Daryl Charles, "'Those' and 'These.' The use of the Old Testament in The Epistle of Jude," *Journal for the Study of the New Testament* 38 (February 1990): 109-124; J. Daryl Charles, "Jude's Use of Pseudepigraphical Source Material as Part of a Literary Strategy," *New Testament Studies* 37, no. 1 (January 1991): 130-145; J. Daryl Charles, "Literary Artifice in the Epistle of Jude," *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 82, no. 1-2 (1991): 106-124; Walter M. Dunnnett, "The Hermeneutics of Jude and 2 Peter: The Use of Ancient Jewish Traditions," *Journal of The Evangelical Theological Society* 31, no. 3 (September 1988): 287-292; Jarl Fossum, "Kurios Jesus as the Angel of the Lord in Jude 5-7," *New Testament Studies* 33, no. 2 (1987): 226-243; Michael Green, *2 Peter and Jude* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1987); Douglas J. Moo, *The NIV Application Commentary: 2 Peter and Jude* (Grand Rapids, Michigan: Zondervan Publishing House, 1996); Carol D. Osburn, "The Text of Jude 5," *Biblica* 62, no. 1 (1981): 107-115; Carol D.

tunately, some commentaries do little more than give a cursory treatment of the epistle, treating it as an appendix to the New Testament. This was J. Daryl Charles's criticism in 1991: "Where it is studied, Jude is normally examined side-by-side with the other 'catholic' epistles or subsumed under the study of 2 Peter."⁴

While great advances have been made in the study of the Epistle of Jude, much work remains to be done. One such area needing further study is an evaluation of Jude's hermeneutic, especially in relation to his use of the pseudepigraphal book of 1 Enoch. Some attention has been given to this area over the years, but much of what has been written has focused on the implications of Jude's use of pseudepigraphal writings for the doctrine of inspiration.

Many commentaries, while focusing on the explicit use of 1 Enoch in Jude v.6 and vv.14-16, have neglected any serious discussion of the other echoes and allusions Jude makes to 1 Enoch. The result is that very few have asked and answered the questions concerning *how* Jude reads 1 Enoch and *how* he uses this pseudepigraphal writing in his epistle. In light of this, it is the aim of this paper to show that Jude's belief in the inspiration and authority of the pseudepigraphal book of 1 Enoch played an influential role in the writing of the Epistle of Jude, in that it caused him to read 1 Enoch with an eschatological and christological hermeneutic.⁵

JUDE'S ACCEPTANCE OF 1 ENOCH AS SCRIPTURE

One of the areas of debate in studies on the Epistle of Jude concerns Jude's use of what today are considered non-canonical writings. Does

Osborn, "1 Enoch 80: 2-8 (67: 5-7) and Jude 12-13," *Catholic Biblical Quarterly* 47, no. 2 (April 1985): 296-303; Carol D. Osborn, "The Christological Use of 1 Enoch 1:9 in Jude 14, 15," *New Testament Studies* 23, no. 3 (April 1977): 334-341; Thomas Wolhuis, "Jude and Jewish Traditions," *Calvin Theological Journal* 22 (April 1987): 21-45.

4. J. Daryl Charles, "Literary Artifice in the Epistle of Jude," *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 82, no.1-2 (1991): 106.

5. Regarding the eschatological and Christological hermeneutic of the New Testament authors, Craig A. Evans made the following comment: "NT writers frequently found new meanings in OT passages. This happened, not because of careless exegesis or ignorance, but because of the conviction that Scripture speaks to every significant situation. This is especially so, if the situation is believed to have eschatological significance. The scriptures are accordingly searched for clarification. The NT writers were rarely concerned with the question of what happened or what the text originally meant. The NT writers, as also their contemporary Jewish exegetes, were chiefly interested in what the Scriptures meant and how they applied. The life, death, and resurrection of Jesus became for early Christians the hermeneutical key for their interpretation and application of the Jewish Scriptures" (Craig A. Evans, "The Function of the Old Testament in the New," in *Introducing New Testament Interpretation*, ed. Scot McKnight [Grand Rapids, Mich.: Baker Books, 2000], 193). Although this quote refers to the NT authors' use of the OT, the same could be said for Jude's use of the book of 1 Enoch.

Jude's use of such pseudipigrapha suggest that he viewed these books as inspired and/or authoritative? Does he accept 1 Enoch as scripture? In commenting on this issue, Michael Green suggests that even though the early church highly esteemed 1 Enoch, "we have no means of knowing whether Jude regarded these books as canonical."⁶ Of Jude's usage, Green suggests, "even if he knew it to be a myth, he might readily use it as an illustrative argument, seeing that it was so familiar to his readers. Paul does not mind using a heathen poet in this way (Acts 17:28; 1 Cor.15:32-33; Titus 1:12)."⁷

Green's comments echo those of many scholars,⁸ but does Jude simply use 1 Enoch as an illustrative argument? Not according to Lawrence VanBeek, who says:

The introduction, "and to these ones even Enoch the seventh from Adam prophesied saying," shows that Jude considered the words of Jude 14, and the book of 1 Enoch from which they came, to be authoritative. This is

6. Michael Green, *2 Peter and Jude* (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1987), 57. Green's use of "canonical" is anachronistic in that the canon was not yet formulated. Jude was probably not thinking in terms of a fixed "canon."

7. Green, *2 Peter and Jude*, 58. Paul does refer to other sources without believing they are inspired, but the way in which Paul makes reference to these is different than Jude's reference to 1 Enoch 1:9. In Titus 1:12 and Acts 17:28, Paul's introductory formula ("one of themselves, a prophet of their own, said, . . ." and "some of your poets have said, . . .") reveals that the prophet and poet mentioned in these texts are not Paul's prophets and poets, but rather belong to the people of Athens and Crete. Paul does acknowledge truth spoken by these poets and prophets, but acknowledging truth is different than endorsing the prophet as inspired. Jude on the other hand acknowledges the biblical character Enoch to have actually prophesied. See also 1 Cor. 15:33 where Paul uses a source not inspired, but containing truth. This text does not have an introductory formula.

8. Some examples of this perspective come from scholars such as Donald Guthrie who said, "Nevertheless, if it cannot be demonstrated that Jude regards 1 Enoch as Scripture, he clearly holds it in high esteem and considers it legitimate to cite it in support of his argument" (Donald Guthrie, *New Testament Introduction* [Downers Grove, Ill.: Inter-varsity Press, 1990], 915). Moo argues two points in attempting to prove Jude did not view 1 Enoch as inspired: 1) Jews and Christians in the first century were already operating with a "closed" Old Testament canon, and 2) unlike other New Testament authors who quote the Old Testament, Jude does not introduce his reference to 1 Enoch with the introductory formula "it is written" (Douglas J. Moo, *The NIV Application Commentary: 2 Peter and Jude* [Grand Rapids, Mich.: Zondervan Publishing House, 1996], 272-74). In response to Moo, two comments should be made. First, there is evidence that the Old Testament canon was not closed in the first century. Although the contents of the Law and the Prophets were generally established, the third division of scriptures known as the Writings were still unclear even in the time of Jesus (Luke 24:27, 44). For an excellent treatment of this topic see Craig A. Evans, "The Dead Sea Scrolls and the Canon of Scripture in the Time of Jesus," in *The Bible at Qumran: Text, Shape, and Interpretation*, ed. Peter W. Flint, (Grand Rapids, Mich.: William B. Eerdmans, 2001), 67-79. Second, in response to Moo, Jude does use an introductory formula similar to Matt. 15:7 where a quotation from the inspired prophet Isaiah is introduced with the formula, "rightly did Isaiah prophesy of you."

shown in two ways; first, Jude used an introductory formula which resembles that of several portions of the New Testament, particularly Matt. 15:7 and Mk 7:6; secondly, Jude pointed to the fulfillment of a prophet's words in Jude's own time, which is also common in the New Testament writings.⁹

In dealing with an argument such as VanBeek's, Moo says:

To be sure, Jude claims that Enoch "prophesied." But this word need not mean "wrote an inspired prophetic book"; it could well mean simply "uttered in this instance a prophecy." The reference, in other words, could be to the immediate passage and not the entire book.¹⁰

Using Moo's logic regarding the book of Jude, Matt. 15:7 could also be communicating that Isaiah simply "uttered in this instance a prophecy," and that Matthew did not mean to say that "Isaiah wrote a prophetic book." Is this the kind of logic that should be applied to Matt. 15:7 and Mark 7:6? Granted, the book of Isaiah is quoted and alluded to often in the New Testament, thereby indicating its authority, but 1 Enoch is also quoted once and alluded to on numerous occasions in the book of Jude and other New Testament writings.¹¹

Two additional points need mentioning in support of Jude's possible belief that 1 Enoch is inspired and authoritative. First, the evidence suggests that Jude does not distinguish between his use of the Old Testament and his use of 1 Enoch. In this short epistle, Jude masterfully weaves together a midrashic treatment of various texts,¹² never making a qualitative distinction between the pseudepigraphic and what is in-

9. Lawrence VanBeek, "1 Enoch among Jews and Christians: A Fringe Connection?" in *Christian-Jewish Relations through the Centuries*, ed. Stanley E. Porter and Brook W. R. Pearson (Sheffield, England: Sheffield Academic Press, 2000), 103.

10. Moo, *The NIV Application Commentary*, 273.

11. F. H. Chase, "Jude, The Epistle Of," in *Dictionary of the Bible: Vol. II*, ed. James Hastings (Edinburgh: T&T Clark, 1899), 801-02. In this brief article, Chase identifies fourteen verses in Jude which are possible echoes and allusions to Enochic literature. Of these allusions, Guthrie says, "If these can be maintained it would be evidence enough of the dominating influence of 1 Enoch on the author's mind. But many of the parallels are very slight and have weight only on the prior assumption that Jude definitely used the book as a basis" (Guthrie, *New Testament Introduction*, 916). In this writer's opinion, the fact that Jude quotes from 1 Enoch in Jude 14-15 and alludes clearly to it in Jude 6, is evidence enough that Jude used the book of 1 Enoch as a basis. For a treatment on the book of 1 Enoch in the New Testament see R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament in English*. (Oxford: Clarendon Press, 1913), 180. Charles states, "1 Enoch had more influence on the New Testament than has any other apocryphal or pseudepigraphic work."

12. For an excellent examination of Jude's hermeneutic and Midrashic use of scripture see Earle E. Ellis, *Prophecy and Hermeneutic in Early Christianity* (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1978), 221-36.

spired and authoritative. If 1 Enoch were used merely for illustrative purposes, then one would expect some qualitative distinction to be made in the text of Jude.

Second, Enochic literature was accepted by some Jews and Christians during the intertestamental period and in the early church.¹³ Since Jude was a contemporary of some who accepted 1 Enoch as authoritative and inspired, it is not without reason to suggest that Jude, as well as the heretics he confronted in his epistle and the recipients of his letter, all held the same belief.

Rather than viewing Jude's use of 1 Enoch as illustrative material, J. Daryl Charles suggests that Jude is "exploiting, if not the readers' devotion to Enochic literature, then that of his opponents."¹⁴ Is Jude merely giving attention to 1 Enoch because the recipients or his opponents were devoted to Enochic literature even though he is not? Is he simply using 1 Enoch as a literary strategy? Robert C. Newman says, "One might be inclined to dismiss Jude's reference as an *ad hominem* argument against his opponents who accepted the OT pseudepigrapha since he apparently quotes 1 Enoch 1:9 in v14 and cites a no longer extant portion of the *Assumption of Moses* in v9. Yet there is no hint in the context that Jude in any way distances himself from these citations."¹⁵

Perhaps a better suggestion, in light of the evidence presented thus far, is that Jude, the recipients of the letter, and his opponents, were all devoted to the pseudepigraphic book of 1 Enoch. Jude's reason for using the book might be his devotion to what he considered an inspired text and the eschatological and christological message he found contained in the book of 1 Enoch.

Jude's acceptance of 1 Enoch as scripture is significant because of the

13. VanBeek, "1 Enoch among Jews and Christians," 93-111. VanBeek presents a compelling case that 1 Enoch had wide acceptance within Jewish circles (due to its usage in the book of Jubilees), among the Qumran community, and in Jewish literature outside of Qumran. With regard to 1 Enoch's acceptance among Christians, VanBeek points to the authoritative usage of 1 Enoch by 2 Peter and Jude, as well as some of the Church Fathers. For evidence that Qumran held 1 Enoch to be scripture, see Peter W. Flint, "Noncanonical Writings in the Dead Sea Scrolls: Apocrypha, Other Previously Known Writings, Pseudepigrapha," in *The Bible at Qumran: Text, Shape, and Interpretation*, ed. Peter W. Flint (Grand Rapids, Mich.: William B. Eerdmans, 2001), 116-21; and James C. VanderKam, *The Dead Sea Scrolls Today* (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1994), 149-57.

14. J. Daryl Charles, "'Those' and 'These.' The Use of the Old Testament in the Epistle of Jude," *Journal For The Study of The New Testament* 38 (February 1990): 119. See also J. Daryl Charles, "Jude's Use of Pseudepigraphical Source Material as Part of a Literary Strategy," *New Testament Studies* 37, no.1 (January 1991): 130-145.

15. Robert C. Newman, "The Ancient Exegesis of Genesis 6:2,4," *Grace Theological Journal* 5, no.1 (Spring 1984): 35.

effect it had upon his reading of this pseudepigraphal book. Attaching the quality of inspiration to a text affects the way in which that text is read. If Jude views 1 Enoch as scripture, then perhaps his reading of 1 Enoch is more akin to the way in which other New Testament authors read the inspired text of the Old Testament and then quoted and alluded to it.

JUDE'S ESCHATOLOGICAL READING OF 1 ENOCH

Jude's reading of 1 Enoch is similar to the Qumran sectarians in that he reads scripture eschatologically by applying to it a "peshet" method of interpretation.¹⁶ Of the Qumranic method of interpretation, Longenecker has said,

The Dead Sea sectarians considered themselves the divinely elected community of the final generation of the present age, living in the days of "Messianic travail" before the eschatological consummation. Theirs was the task of preparing for the coming of the Messianic Age and/or the age to come. And to them applied certain prophecies in the Old Testament that were considered to speak of their situation and circumstances.¹⁷

Jude, like other New Testament writers, was similar to the Qumran sectarians in that his "hermeneutic included the principle that inspired Scripture speaks of the last days in which the interpreter is living (a concept not unlike that found in the Qumran community in, say, the Habakkuk commentary)."¹⁸ For Jude and the Qumran community, scripture was more than just applicable to their situation, it was written about

16. The Qumran community would quote a passage from the Old Testament and then introduce the interpretation of the passage with the phrase "its interpretation concerns." Rather than attempt to interpret the passage in its historical context, Qumran interpreters would read the passage and apply it directly to their situation. Thus, they believed the scriptures had been written to them, for them, and about them. James C. VanderKam, an expert on the Dead Sea Scrolls, made the following comments on the exegesis of the Dead Sea Sectarians: "Very early in the study of the scrolls, it became evident that at least two fundamental assumptions underlay Qumran exegesis. The first is that the *biblical writer* referred in his prophecy to the latter days, not to his own time; the second was that the *commentator* assumed he was living during the latter days and that therefore the ancient prophecies were directed to his own days. His duty, then, was to unlock the secrets of the prophets' mysterious words and thus to find the divine message that addressed his circumstances" (VanderKam, *The Dead Sea Scrolls Today*, 44).

17. Richard N Longenecker, *Biblical Exegesis In The Apostolic Period* (Grand Rapids, Mich.: William B. Eerdmans Publishing, 1975), 24.

18. Walter M Dunnnett, "The Hermeneutics of Jude and 2 Peter: The Use of Ancient Jewish Traditions," *Journal of The Evangelical Theological Society* 31, no.3 (Sept 1988): 289.

them, to them, and for their situation.¹⁹ They believed they experienced the fulfillment of what was written long ago.²⁰

In making use of 1 Enoch, perhaps Jude's mind was drawn to the eschatological focus of this pseudepigraphal writing.²¹ Such a focus is seen in Matthew Black's translation of 1 Enoch 1:2, where Enoch says that his vision is, "not for this generation, but for a generation remote."²² In *The Old Testament Pseudepigrapha*, E. Isaac translates 1 Enoch 1:2 as, "I look not for this generation, but for the distant one that is coming."²³ It appears from the first few verses of 1 Enoch that the book was to be understood eschatologically. In other words, what was supposedly written in Enoch's time was not for their generation, but for a generation in the distant future. Could it be that Jude, in his familiarity with 1 Enoch, understood his generation to be the distant one referred to by Enoch?

In examining 1 Enoch and the epistle of Jude, we find several indications that Jude did understand 1 Enoch to be written to his generation. A comparison of Jude v.4 and the contents of the book of 1 Enoch reveal three similarities. First, the "condemnation" spoken of in Jude v.4

19. The peshar method of interpretation was common during the intertestamental period. In 1 Cor. 10:11, Paul reads the Old Testament stories in a typological manner, applying them to the eschatological generation living in Corinth. Another example of the peshar method is found in Acts 2:16-21, where Peter preaches a message to the multitude gathered on the day of Pentecost using a passage from Joel 2:28-32. Peter says, "this is what was spoken of through the prophet Joel." Thus, Peter understands his generation to be the eschatological fulfillment of Joel 2:28, even though there was an historical fulfillment of this text during Joel's day.

20. This seems to be Michael Green's point when he says, "Jude is using a midrashic technique, making five citations (vv.5-7, 9, 11, 14, 18) each of which is followed by a commentary section (vv.8, 10, 12-13, 16, 19), and there are extensive parallels for this at Qumran. It is a powerful way of showing that the prophecies from of old are now being fulfilled. . . the prophecy-fulfillment theme is clear, and sheds light on Jude's background" (Michael Green, *2 Peter and Jude*, 176). See also Richard J. Bauckham, *Word Biblical Commentary: Jude, 2 Peter* (Waco, Texas: Word Books, 1983), 5. Bauckham says, "Jude's midrashic method bears some comparison with the peshar exegesis of Qumran. There is the same conviction that the ancient texts are eschatological prophecy which the interpreter applies to the events of his own time, understood as the time of eschatological fulfillment." Typically, this prophecy-fulfillment theme is identified only with respect to the citation of 1 Enoch 1:9 in Jude 14-16 and not applied in a comprehensive way to Jude's allusive use of 1 Enoch in several other texts. It is this writer's view that Jude is not only reading 1 Enoch 1:9 eschatologically, but he is reading 1 Enoch's overall message in an eschatological manner.

21. A connection to the distant generation predicted in 1 Enoch 1:2 is also made by Charles, "Jude's Use of Pseudepigraphical Source Material," 144.

22. Matthew Black, *The Book of Enoch or 1 Enoch: A New English Edition* (Leiden: E. J. Brill, 1985), 25.

23. E. Isaac, "1 (Ethiopic Apocalypse of) Enoch," in *The Old Testament Pseudepigrapha: Volume 1, Apocalyptic Literature and Testaments*, ed. James Hamilton Charlesworth (New York: Doubleday, 1983), 13.

appears to be the condemnation predicted in 1 Enoch. The first part of Jude v.4 says, "For certain persons have crept in unnoticed, *those who were long beforehand marked out for this condemnation*"²⁴ (italics mine). In reading eschatologically, Jude views the false teachers denounced in his epistle to be the individuals who were "marked out" for condemnation long ago.

To what event or passage of scripture does Jude refer? When were these false teachers "marked out" for this condemnation? Could it be that Jude makes reference to the Old Testament,²⁵ to the teachings of Jesus,²⁶ to the apostolic teaching mentioned in Jude vv.17-18,²⁷ to 2 Peter 2:3,²⁸ to the book of 1 Enoch,²⁹ or to some combination of one or more of these views?³⁰ Given Jude's extensive use of allusions and echoes from both the Old Testament and the pseudepigraphal book of 1 Enoch, the most likely conclusion is that Jude has both these sacred writings in mind in Jude v.4. However, it should be noted that Jude's direct quotation of 1 Enoch 1:9 in Jude vv.14-15 is a good indication that the condemnation spoken of in these verses is the same condemnation spoken of in

24. All scripture quotations are taken from the *New American Standard Bible*, Reference Edition (Chicago: Moody Press, 1977).

25. In this view, the condemnation refers to the Old Testament types elaborated on in Jude 5-7, 11.

26. Perhaps Jude is drawing upon Matt. 7:15-23 where Jesus taught concerning false teachers.

27. Kelly rejects this view on the basis that the Greek word *palai* means "long ago," a description which seems unlikely since the apostles were probably contemporaries of Jude. See J. N. D. Kelly, *The Epistles of Peter and of Jude* (New York: Harper & Row Publishers, 1969), 250.

28. Charles Bigg, *The International Critical Commentary: A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude* (Edinburgh: T. & T. Clark, 1961), 326. Bigg's view presupposes that Jude is dependent on 2 Peter. However, J. N. D. Kelly says, "The once popular suggestion that the writer is recalling the prophecy of doom pronounced on false prophets and teachers at 2 Pet.ii. 1-3 must be rejected, if only because most are now convinced that Jude antedates 2 Peter"(Kelly, *The Epistles of Peter and of Jude*, 250).

29. Those who are in support of this view are Kenneth S. Wuest, *In These Last Days: 2 Peter, 1,2,3 John, and Jude in the Greek New Testament* (Grand Rapids, Mich.: W. M. B. Eerdmans Publishing Co., 1957), 237; and Joseph B. Mayor, *The Epistles of Jude and 2 Peter* (Grand Rapids, Mich.: Baker Book House, 1965), 24.

30. Moo, *The NIV Application Commentary*, 230. Moo states: "The simplest explanation, however, is that Jude introduces the evidence for the false teachers' condemnation that he will adduce in the rest of the letter. He makes his case by citing from the Old Testament (vv. 5-8, 11), from Jewish traditions (vv.9, 14-16), and from the teaching of the apostles (vv. 17-18). In all these sources, he says, the 'condemnation' of these false teachers has long been established." While certain features of Moo's view are appealing, the difficulty lies in the meaning of the word *palai*. Can this word accurately refer to the apostles? Bauckham suggests a combination of Old Testament types and 1 Enoch (Bauckham, *Word Biblical Commentary*, 36).

Jude v.4. The eschatological perspective of judgment coming on a distant generation is a theme continually mentioned in 1 Enoch.³¹ This theme of judgment is picked up throughout Jude's epistle as he reminds his readers of the Lord's judgments in the past and his coming judgment mentioned by Enoch.

A second indication that Jude understood 1 Enoch to be written to his generation is that the "elect and ungodly" mentioned in 1 Enoch appear to be fulfilled as the elect and ungodly in Jude vv.1,4. After describing the false teachers whose condemnation was written about long ago, Jude v.4 calls them "ungodly persons." That Jude intends his readers to catch the use of ungodly and relate it to the book of 1 Enoch seems highly probable, given Jude's quote of 1 Enoch 1:9 where the same Greek word is used four times.³² In Jude's epistle he refers to the "ungodly" false teachers of his day by using a *pesher* method of interpretation. This suggests that Jude believed the ungodly and false teachers of his day to be those who were predicted in 1 Enoch. The *pesher* method is evident in the italicized portion of the following quote from Jude 14, "and *about these also*,³³ Enoch, in the seventh generation from Adam prophesied;" and also Jude v.4 where it says, "for *certain persons* have crept in unnoticed, *those* who were long beforehand marked out for this condemnation, *ungodly persons*."

In the epistle of Jude, another Enochic theme appears to be adopted by Jude when he contrasts the "ungodly" of 1 Enoch 1:9 and Jude v.4, 15,

31. Isaac, "1 (Ethiopic Apocalypse of) Enoch," 5. In outlining the contents of 1 Enoch, Isaac says, "The first part of the book contains an introduction (chs.1-5), which portrays the eschatological era and the final judgment of the righteous and the wicked." Interestingly, Jude appears to make use of 1 Enoch 1-5 on numerous occasions (compare Jude v.1-2 with 1 Enoch 1:8; 2:10 also Jude v.4 with 1 Enoch 1:9).

32. For an investigation into Jude's use of catchwords, see Charles, "Jude's Use of Pseudepigraphical Source Material as Part of a Literary Strategy," 140-42; Rowston, "Most Neglected Book," 557-558; and Dunnnett, "The Hermeneutics of Jude and 2 Peter," 289. Each article points out that "ungodly" is used in Jude v. 4, 15, and 18.

33. There is some debate concerning the rendering of the Greek text in v.14. Of this difficulty, Moo says, "It is not clear whether Jude intends to say that 'Enoch prophesied about these men also [i.e., in addition to the wicked people of his own day]' or that 'Enoch also [i.e., in addition to these other texts] prophesied about these men.' But the NIV is probably correct to suggest the latter by simply omitting the 'also' (Greek *kai*)" (Moo, *The NIV Application Commentary*, 269). Interacting with this issue, Kelly suggests, "Many prefer to construe too (*kai*) with these, immediately before which it stands in the Greek, and argue that the writer's point is that Enoch's prophecy was directed at the present-day errorists as well as at his own contemporaries. The underlying assumption, however, is more modern than ancient; and as a matter of fact Enoch himself is represented (1 En.i.2) as explicitly stating that his vision relates 'not to this generation, but to a remote one in the future'" (Kelly, *The Epistles of Peter and of Jude*, 276).

18, with the "called or elect" of Jude v.1 and 1 Enoch 1:1-2, 8; 5:7-8.³⁴ Jude appears once again to be reading 1 Enoch eschatologically, in that he believes the elect and righteous of 1 Enoch are the called and righteous of Jude. The similarities between Jude v.1 and 1 Enoch 1:8 were identified years ago by F. H. Chase who placed the Greek text of Jude alongside of the Greek text of 1 Enoch 1:8.³⁵

An example of the similarities can also be seen when the English texts of Jude and 1 Enoch are placed together. In Jude v.1 it says, "to those who are *the called* (κλητοις), beloved in God the Father, and *kept* (τηρημενοις) for Jesus Christ: May *mercy* (ελεος) and *peace* (ειρηνη) and love be *multiplied*³⁶ to you." In 1 Enoch 1:8 it says, "And to all the righteous he will grant *peace* (ειρηνην). He will *preserve* (συντηρησει) the *elect* (εκλεκτους), and *kindness* (ελεος) shall be upon them." (Italics and use of Greek text are mine).³⁷ With such strong similarities it seems probable that Jude was not only dependent on 1 Enoch, but also understood the elect and righteous whom he addresses to be a fulfillment of 1 Enoch.

Thus, it appears that Jude viewed 1 Enoch's eschatological message as pointing to fulfillment in his day. Jude's message is simply that God has declared in 1 Enoch that he will come to judge the wicked and ungodly false teachers in our midst, but the elect will be protected from his judgment and his peace and mercy will be multiplied to them.

A third indication from Jude v.4 that 1 Enoch was written to Jude's generation is his reference to those who "deny our only Master and Lord Jesus Christ." Given Jude's previous record of identifying themes and characters in 1 Enoch and applying them to his generation, it should not be surprising to discover that 1 Enoch also speaks prophetically of those who have "denied the Lord of the Spirits and his Messiah"³⁸ in 1 Enoch 48:10.³⁹ This similarity caused J. N. D. Kelly to note, "There is a remark-

34. Black, *The Book of Enoch*, 104. According to Black, the designation "the elect" "occurs most frequently in the Book of the Parables (40.5; 41.2; 48.1; 51.5; 56.6; 58.3; 62.7,8,11 etc.), but it is also found in the older Book of Enoch at 1.1 ('the righteous elect'), 8; 5.7; 25; 5; 93.2 ('the elect of the world')."

35. Chase, "Jude, The Epistle Of," 801. In his brief article, Chase provides a list of possible echoes, but does not comment on the significance of such similarities other than to suggest that Jude was influenced by 1 Enoch. See also Mayor, who likewise hears an echo to 1 Enoch 1:8 in Jude v.1-2 (Mayor, *The Epistles of Jude and 2 Peter*, 76).

36. In Jude v.2 there may be an echo of 1 Enoch 5:10, which says, "And *peace* shall increase their lives and the years of their happiness shall be *multiplied* forever in gladness and peace all the days of their life" (Isaac, "1 [Ethiopic Apocalypse of] Enoch," 15).

37. Isaac, "1 [Ethiopic Apocalypse of] Enoch," 13.

38. Isaac, "1 [Ethiopic Apocalypse of] Enoch," 36.

39. For a possible Enochic echo in Jude and Matthew, see 1 Enoch 38:2 which says, "where will the dwelling place of sinners be, and where the resting place of those who *denied the name of the Lord of the Spirits? It would have been better for them not to have been born.*"

able parallel, in wording and sense, in 1 En. xlvi. 10. . . which, in view of his acquaintance with that work, may well have prompted his choice of one here."⁴⁰

However, there are others such as Carroll D. Osburn⁴¹ who believe Jude v.4 is more likely an adaptation of 1 Enoch 67:10 which says, "So the judgment shall come upon them, because they believe in *the debauchery of their bodies and deny the spirit of the Lord*" (italics mine).⁴² There is an interesting similarity between the italicized portions of 1 Enoch 67:10 and that of Jude v.4 which says, "For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons *who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.*"⁴³

Does Jude believe that the false teachers and their denial of the Master and Lord Jesus Christ was a fulfillment of 1 Enoch 48:10 or 67:10? Given his belief in the eschatological focus of 1 Enoch 1:2, Jude's clearly eschatological reading of 1 Enoch 1:9 in Jude 14-15, and the tremendous similarities between 1 Enoch and Jude 4, such a conclusion seems very likely. In further support of this perspective is the messianic and eschatological tone of the various texts in the Parables (or Similitudes) of

Notice the similarities between this text and Matt. 26:24, where it was said of Judas "woe to that man by whom *the Son of Man is betrayed! It would have been good for that man if he had not been born.*" Other possible echoes of Jude v.4 are found in 1 Enoch 41:2; 46:7; 45:1-2; 67:8-10; and 48:10 which says, "For they have denied the Lord of the Spirits and his Messiah" (translation of 1 Enoch passages is by Isaac, "1 [Ethiopic Apocalypse of] Enoch").

40. Kelly, *The Epistles of Peter and of Jude*, 252. Not everyone today would agree that Jude's acquaintance with 1 Enoch is what prompted his choice of words in v.4. For example, Richard J. Bauckham commented on 1 Enoch 48:10: "Jude has sometimes been thought to have modeled his words on this, but it occurs in the Parables of Enoch (1 Enoch 37-71), a section of 1 Enoch which has not been found among the Qumran fragments and which is now commonly dated in the late first century A.D. It seems unlikely that Jude knew the Parables; there is very little other indication in the letter that he did (but v 14, cf. 1 Enoch 60:8)" (Bauckham, *Word Biblical Commentary*, 39-40). For a similar, yet more extensive discussion on the dating of the Parables of 1 Enoch, see Black, *The Book of Enoch*, 181-89. Two years after Bauckham's commentary was published, Carroll D. Osburn suggested that Jude v.12-13 was an echo of 1 Enoch 67:5-7 and 80:2-8. If Osburn is correct, then Bauckham's suggestion that Jude did not know the Parable's section of 1 Enoch is questionable. See Carroll D. Osburn, "1 Enoch 80:2-8 (67:5-7) and Jude 12-13," *Catholic Biblical Quarterly* 47, no.2 (April 1985): 296-303.

41. Osburn, "1 Enoch 80:2-8," 300.

42. Isaac, "1 (Ethiopic Apocalypse of) Enoch," 46.

43. The similarities between these two texts is what caused Osburn to suggest that, "The reference to 67:10 in Jude 4 is neither an explicit quotation nor a mere allusion, but an adaptation in which the ancient message is retained while the wording is adjusted in view of Jude's historical concern and theological understanding" (Osburn, "1 Enoch 80:2-8," 300).

1 Enoch, which speak of those who have "denied the Lord of the Spirits and his Messiah." Of the messianic and eschatological outlook of 1 Enoch, E. Isaac has said,

One of the extensively discussed concepts in 1 Enoch, particularly by students of New Testament theology, is that of the heavenly Messiah (45-57). The Messiah in 1 Enoch, called the Righteous One, and the Son of Man, is depicted as a pre-existent heavenly being who is resplendent and majestic, possesses all dominion, and sits on his throne of glory passing judgment upon all mortal and spiritual beings. This description of the Messiah is placed in the Similitudes in the context of reflections upon the last judgment, the coming destruction of the wicked, and the triumph of the righteous ones. This eschatological concept is the most prominent and recurring theme throughout the whole book. The very introduction (1-5) opens with an announcement of the final, coming punishment, the destruction of the wicked ones and the resurrection of the righteous ones to an endless and sinless eternal life. Likewise, in the dream visions (83-90) the same theme is recalled. In this case, the righteous dead, including converted gentiles, will be resurrected, the Messiah will appear, his kingdom will be founded, and the new Jerusalem established; on the other hand, the sinners, the fallen angels, including the apostate Jews, will be judged. The last major section of 1 Enoch (91-105) is an admonition to righteousness, for he predicts that the wicked shall be condemned to eternal punishment in Sheol, whereas the righteous shall have a blessed resurrection to enjoy the bliss of heaven.⁴⁴

The Messianic tone of 1 Enoch 48:10 is significant in that Jude's reading of 1 Enoch is from the perspective of one who had already seen the Messiah and understood him to be Jesus Christ. Therefore, Jude's reading of 1 Enoch 48:10 is not from the vantage point of one who is looking forward to the Messiah, but rather one who is looking back from an informed perspective and able to see Jesus as the fulfillment of the Messianic texts of 1 Enoch.⁴⁵ In reading 1 Enoch in this manner, Jude, like other New Testament writers, was not only reading with an eschatological perspective, but also one that is clearly christological.⁴⁶

44. Isaac, "1 (Ethiopic Apocalypse of) Enoch," 9.

45. Dunnett, "The Hermeneutics of Jude and 2 Peter," 292. Regarding Jude's Christological reading of 1 Enoch, Dunnett states, "Two observations must suffice. First, whereas in 1 Enoch God is frequently described as 'the Lord of the Spirits,' whom the sinners of the earth deny (38:2; 41:2; 45:2; 46:7; 48:10; 67:8; cf. Titus 1:16), in Jude the ungodly persons 'deny our only Master and Lord, Jesus Christ' (v 4). Does Jude mean to apply both titles of Jesus or to apply 'Master' to God and 'Lord' to Jesus? Two factors appear to favor the former option: (1) The construction of the Greek phrase is a single article (*ton*) with two nouns joined by 'and' (*kai*); (2) the use of 'Master' (*despoten*) in a closely related text (2 Peter 2:1) appears to refer to Jesus—namely, 'the Master who bought them' (cf. Rev 5:9; 1 Pet 1:18)."

46. Longenecker, *Biblical Exegesis in the Apostolic Period*, 191-92. Concerning the New

JUDE'S CHRISTOLOGICAL READING OF 1 ENOCH

When we turn to Jude's christological reading of the book of 1 Enoch, we find that Jude v.6 and 14-15 require further explanation. First, Jude vv.5-7 presents a christological reading of both 1 Enoch and the Old Testament.⁴⁷ Such a reading is based primarily on an interpretation of the italicized portion of v.5 and 6, which reads,

(5) Now I desire to remind you, though you know all things once for all, that *the Lord*, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe. (6) And angels who did not keep their own domain, but abandoned their proper abode, *He* has kept in eternal bonds under darkness for the judgment of the great day. (7) Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.

Of verse 5 and the difficulties involved in interpreting it, Michael Green asks,

But who did the saving and the destroying? Was it God, the Lord, Jesus (possibly Joshua; the names are the same), or some combination of them? All these variants occur. Commentators generally are attracted to the reading "Jesus" (i.e. Joshua), following Justin, Origen and Jerome. For the typological idea behind this reading, see 1 Corinthians 10:4. But this cannot be right; the one who destroyed the Israelites in verse 5 also banished the angels in verse 6, and this rules out Joshua. Probably *the Lord* was what Jude wrote, and the other readings are scribal glosses to add precision. It is God who acts as judge in each of the three incidents Jude mentions. It is God who will judge the false teachers.⁴⁸

Green's view of the difficult textual variant in verse 5 is that *the Lord* refers to God, and apparently not to Jesus. This perspective is also adopted by Douglas J. Moo, who commenting on the textual variants of verse 5 has noted:

Testament authors' use of the Old Testament, Longenecker states, "Having had their eyes opened by Jesus so that they could understand the Old Testament christologically, they continued both to repeat his expositions and to explicate more fully previously ignored significances in the nation's history and the prophet's message. Their major task, as they saw it, was to demonstrate that 'this' that was manifest in the person and work of Jesus 'is that' which was recorded in the Old Testament." Jude's use of both the Old Testament and the pseudepigraphal book of 1 Enoch can be explained in this same manner.

47. For an excellent treatment of these verses see Jarl Fossum, "Kurius Jesus as The Angel of The Lord in Jude 5-7," *New Testament Studies* 33, no.2 (1987): 226-43; and Carol D. Osburn, "The Text of Jude 5," *Biblica* 62, no.1 (1981): 107-15.

48. Green, *2 Peter and Jude*, 177.

Others think that "the Lord" is the best reading, but identify this Lord as Christ. But the flow of the passage shows that whoever delivered and destroyed the people (v.5) also kept the disobedient angels in darkness (see "he" in v.6). *It is unlikely that Jude identifies Jesus as the one who did all these things.* Probably, then, we should read "the Lord" and identify him as "Jehovah" God. (italics mine)⁴⁹

Both Green and Moo dismiss the christological reading of Jude 5-7, but do so for reasons lacking serious support.⁵⁰ What is puzzling is why Moo thinks Jesus couldn't be the "Lord" mentioned in verse 5, when *Κυριος*, the Greek word for Lord in verse 5, is the same word used in Jude 4, 14, 17, 21, 25 in reference to Jesus?⁵¹ The only other use of *Κυριος* in Jude is found in verse 9 where Jude may or may not have intended the Lord in this text to be identified as Jesus.⁵² If Jesus is identified as the Lord in the rest of Jude, then there is good reason to understand his reference to the Lord in v.5 as pointing to Jesus.

According to Jude v.6, it was the Lord (Jesus) who punished the sinning angels. Who are these sinning angels, and to what Old Testament text does Jude refer? According to most scholars, the Old Testament is silent on this particular event, other than a possible reference to it in Gen. 6:1-4.⁵³ While Gen. 6 is certainly a significant text in identifying the angels of Jude 6, Jude's reference concerning the sin and fall of the angels more likely comes from the book of 1 Enoch,⁵⁴ especially chapters 6-10,

49. Moo, *The NIV Application Commentary*, 239-40.

50. Those who are in support of a christological reading of Jude 5-7 are Bauckham, *Word Biblical Commentary*, 49; and Bigg, *The International Critical Commentary*, 328.

51. Perhaps the reason commentators such as Green and Moo do not accept "the Lord" of Jude 5 to be a reference to Jesus is best explained by Kelly, who adhering to the same view as Moo and Green, has said, "As regards Christ, He who punished the murmurers in the desert is declared in the next verse to have imprisoned the fallen angels, and there is no evidence of Christ having been credited with this; 2 Pet.ii. 4 explicitly ascribes the action to God" (Kelly, *The Epistles of Peter and of Jude*, 255). In response to this, does there need to be Old Testament evidence of Christ judging the Israelites and the angels in order for Jude's christological reading to be true? If this is the case, then Paul's christological reading of Israel's wilderness experience in 1 Cor. 10:4,9 would somehow be invalidated. In the first verse, Paul clearly sees Christ in the Old Testament narrative since there is no textual variant to suggest anything else. This is not true in 1 Cor. 10:9 where the text reads either "nor let us try the Lord," or "nor let us try Christ."

52. Bauckham, *Word Biblical Commentary*, 49.

53. Thomas Wolthuis, "Jude and Jewish Traditions," *Calvin Theological Journal* 22 (April 1987): 24-27.

54. For an excellent treatment of Jude 6 and its relation to the book of 1 Enoch and other Jewish literature, see Bauckham, *Word Biblical Commentary*, 50-53; and Wolthuis, "Jude and Jewish Traditions," 24-27.

although numerous other parallels can be found throughout 1 Enoch.⁵⁵ Several parallels between Jude and 1 Enoch are listed below in the italicized portions of passages from 1 Enoch:

And secondly the Lord said to Raphael, "*Bind Azaz'el hand and foot (and throw him into the darkness!*" And he made a hold in the desert which was in Duda'el and cast him there; he threw on top of him rugged and sharp rocks. And he covered his face in order that he may not see light; and in order that he may be sent into the fire on *the great day of judgment* (1 Enoch 10:4-6).⁵⁶

And when they and all their children have battled with each other, and when they have seen the destruction of their beloved ones, *bind* them for seventy generations underneath the rocks of the ground until *the day of their judgment* and of their consummation, until the eternal judgment is concluded. On those days they will lead them into the bottom of the fire—and in torment—in the prison (where) they will be locked up forever. And at that time when they will burn and die, those who collaborated with them will be *bound* together with them from henceforth unto the end of (all) generations (1 Enoch 10:12-14).⁵⁷

At that moment the Watchers were calling me. And they said to me, "Enoch, scribe of righteousness, go and make known to the Watchers of heaven who have *abandoned the high heaven*, the holy eternal place, and have defiled themselves with women" (1 Enoch 12:4).⁵⁸

In comparison to these texts in 1 Enoch, Jude 6 reads, "And angels who *did not keep their own domain, but abandoned their proper abode*, He has kept in eternal *bonds under darkness for the judgment of the great day.*" The similarities between Jude and 1 Enoch are too great to be mere coincidence. Jude is clearly dependent upon 1 Enoch and is reading the story of the Watchers christologically.

Jude's second christological reading of 1 Enoch is found in Jude vv.14-15.⁵⁹ What makes Jude's reading of 1 Enoch christological is that

55. Of the parallels or similarities, Charles says, "The similarities between Jude 6 and 1 Enoch are not merely superficial. Jude depicts the angels' sin as one of deserting their ἀρχή, i.e., their 'rule', 'domain' or 'position'. His language, significantly, is reminiscent of 1 Enoch 12:4: '... the Watchers of heaven . . . have abandoned the high heaven. . . .' Consider further verbal parallels to Jude 6: (1) 'the great day of judgment' (1 Enoch 10:6; 84.4; 94.9; 98.10; 99.15; 104.5), (2) 'binding' and 'darkness' (10.4), (3) 'abandoning heaven' (12.4; 15.3), (4) 'bind them. . . until the day' (10.12), and (5) 'chains' and 'imprisonment' (54.4)" (Charles, "Jude's Use of Pseudepigraphical Source Material," 136-37).

56. Isaac, "1 (Ethiopic Apocalypse of) Enoch," 17.

57. *Ibid.*, 18.

58. *Ibid.*, 19.

59. For an excellent article focusing on Jude's christological reading of 1 Enoch 1:9 see Caroll D. Osburn, "The Christological Use of 1 Enoch 1:9 in Jude 14, 15," *New Testament Studies* 23, no.3 (April 1977): 334-41.

1 Enoch 1:9 ascribes the coming judgment to God,⁶⁰ but Jude ascribes it to the Lord, or Jesus.⁶¹ This is evident when the two texts are read side by side:

Behold, he will 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 (1 Enoch 1:9).⁶²

Behold, the Lord came 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 v.6).

There are significant variations between the Enochic text quoted by Jude and the translation given by Isaac in *The Old Testament Pseudepigrapha*.⁶³ Moo has noted that Isaac's translation "is based on the Ethiopic language version of 1 Enoch. The book is also extant in Greek, and fragments of it have been discovered in Aramaic and Latin. Scholars debate about which of the versions Jude might be quoting from; most think that, whatever version he knew, he was doing his own paraphrase in Greek."⁶⁴

Regardless of the variations between the texts of 1 Enoch, Jude appears to have read 1 Enoch with a christological hermeneutic. Thus, he was simply employing the same christological reading used by the other New Testament authors; the only difference is that Jude not only applies a christological reading to the Old Testament, but also to 1 Enoch.

While most traditions today recognize that 1 Enoch is not inspired,⁶⁵ the Epistle of Jude provides strong reasons for believing that Jude, the re-

60. Although 1 Enoch 1:9 does not specifically say that God will come in judgment, the context of chapter one is clearly speaking of God.

61. Of this, Bauckham says, "In 1 Enoch the subject of the sentence is God, named in 1:4. Jude's *kurioj*, which has not support from the other versions, has no doubt been supplied by him, probably as a christological interpretation, in order to apply the verse to the Parousia of Jesus Christ. . . but perhaps also by analogy with other theophany texts (Isa 40:10; 66:15; Zech 14:5; cf. 1 Enoch 91:7) which were also applied to the Parousia in primitive Christianity" (Bauckham, *Word Biblical Commentary*, 94).

62. E. Isaac, "1 (Ethiopic Apocalypse of) Enoch," 13-14.

63. For a detailed treatment of the differences between Jude and the Greek text of 1 Enoch, see Bauckham, *Word Biblical Commentary*, 94-96; and James Hamilton Charlesworth, *The Old Testament Pseudepigrapha and The New Testament* (Cambridge: Cambridge University Press, 1985), 72-74.

64. Moo, *The NIV Application Commentary*, 269-70 n4.

65. Although most traditions today do not recognize 1 Enoch as "inspired," Isaac says that "1 Enoch played a significant role in the early Church; it was used by the authors of the epistle of Barnabas, the Apocalypse of Peter, and a number of apologetic works. Many

ipients of his letter, and the false teachers being denounced through his writing, had all embraced 1 Enoch as an inspired text. Jude's belief in the inspiration and authority of 1 Enoch influenced the way in which he read 1 Enoch, much like our reading of scripture today is influenced by the particular beliefs about inspiration and canon that are adopted in our various traditions. In reading the eschatological text of 1 Enoch, Jude interpreted it to be speaking to his generation and was able to see Christ within its pages.

IMPLICATIONS FOR THE BOOK OF MOSES AND THE JOSEPH SMITH TRANSLATION

The focus of this paper has been to provide an examination of Jude's use of the book of 1 Enoch, a book known today as a pseudepigraphal writing. Although the scope of this paper limits an exhaustive treatment of the Enochic material contained in the Book of Moses 6-7 and the Joseph Smith Translation (Gen. 5:22-7:76), a few comments should be made in comparing how both Jude and Joseph Smith have used the material.

Jude's use of 1 Enoch	Joseph Smith's use of 1 Enoch
1. Jude <i>acknowledges</i> the use of 1 Enoch. This is evident from the introductory formula used in introducing the direct quotation of Enoch in Jude v.14.	1. Joseph Smith's Book of Moses <i>does not acknowledge</i> a dependence upon Enochic literature, but the claim is made that it parallels portions of 1 Enoch. ⁶⁶
2. Jude wrote his epistle in approximately 70 C.E. ⁶⁷	2. Joseph Smith's Book of Moses was written in 1830 C.E, with some claiming that it was written prior to the availability of 1 Enoch. ⁶⁸
3. Jude's view of 1 Enoch as inspired was an error. ⁶⁹	3. Joseph Smith did not view 1 Enoch as inspired since he did not have access to 1 Enoch. ⁷⁰

Church Fathers, including Justin Martyr, Ireneus, Origen, and Clement of Alexandria, either knew 1 Enoch or were inspired by it. Among those who were familiar with 1 Enoch, Tertullian had an exceptionally high regard for it. But, beginning in the fourth century, the book came to be regarded with disfavor and received negative reviews from Augustine, Hilary, and Jerome. Thereafter, with the exception of a few extracts made by Georgius Syncellus, a learned monk of the eighth century, and the Greek fragments found in a Christian grave in Egypt (c. A.D. 800), 1 Enoch ceased to be appreciated except in Ethiopia" (Isaac, "1 (Ethiopic Apocalypse of) Enoch," 8). While most traditions do not accept 1 Enoch as inspired, it appears from this quote that the Ethiopic Church still views 1 Enoch to be authoritative and perhaps even inspired.

66. See Hugh Nibley, *Enoch the Prophet* (Salt Lake City: Deseret Book Company, 1986), 112-13.

67. Scholarly opinion on the dating of Jude varies, but the point here is that, unlike

From this chart, several questions arise regarding the use of Enochic literature in the Book of Moses and the Joseph Smith Translation. First, did Joseph Smith really have no access to 1 Enoch, or is it easier to believe that like Jude, he accessed and used Enochic literature in the formation of the Book of Moses? Second, are the parallels between 1 Enoch and the Enochic material found in the Book of Moses and the Joseph Smith Translation strong enough to prove that Joseph Smith was inspired in writing the Book of Moses? Or, did Joseph Smith know 1 Enoch and simply used it in the formation of the Book of Moses? While answers to such questions are outside the scope of this particular paper, it is this author's hope that the reader will continue to seek answers to such important questions.

Joseph Smith, Jude acknowledges that he used the Book of 1 Enoch long after 1 Enoch was in circulation.

68. The title page to the Book of Moses in the Pearl of Great Price refers to it as, "An extract from the translation of the Bible as revealed to Joseph Smith the Prophet, June 1830-February 1831." Hugh Nibley has argued that Joseph Smith, writing in 1830, could not have known the book of 1 Enoch because it was not available until 1873 (Nibley, *Enoch the Prophet*, 3-5). According to Nibley, this provides compelling evidence that Joseph Smith was inspired by God in writing the Book of Moses; for how else can we explain all the parallels between the Book of Moses and 1 Enoch? (Ibid., 94)

69. The thesis of this paper is that Jude's belief in the inspiration and authority of the pseudepigraphal book of 1 Enoch was influential in causing him to read 1 Enoch with an eschatological and Christological hermeneutic. The question this paper does not directly address is whether Jude's belief that 1 Enoch was inspired was accurate. Could an author of a New Testament book be wrong in how he viewed the literature available to him in his day? Could it be that God divinely inspired Jude to write what he did, in full dependence on 1 Enoch, knowing that what he was writing was not in conflict with what he had already revealed in the Old Testament?

70. If Hugh Nibley is correct that Joseph Smith could not have known the book of 1 Enoch, it would be difficult to argue that Joseph Smith viewed 1 Enoch as inspired because he did not know of its existence. If Joseph Smith did use 1 Enoch in the formation of the Book of Moses, the question of Joseph Smith's view of 1 Enoch becomes a central issue, just as it is with the book of Jude.