

# Dr. Elaine Phillips, Introduction to Biblical Studies, Session 15, 1 and 2 Enoch Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

## 1. Abstract of Phillips, Introduction to Biblical Studies, Session 15, 1 and 2 Enoch, Biblicalelearning.org, BeL

This lecture from Dr. Elaine Phillips' "Introduction to Biblical Studies" examines **pseudepigrapha**, specifically **First and Second Enoch**. It explores the historical context of these **extracanonical texts**, written between 200 BC and AD 200, highlighting their **apocalyptic themes** and preoccupation with **evil, divine transcendence**, and **messianic figures**. The lecture analyzes the texts' significance, demonstrating how they influenced **New Testament writings**, particularly Jude and some of the Gospels, by examining their shared vocabulary and themes concerning fallen angels and the Son of Man. Finally, it discusses the interpretation of Jesus' descent into the grave, referencing Second Enoch's depiction of multiple levels of heaven.

**2. 21 - minute Audio Podcast Created on the basis of Dr. Phillips, Introduction to Biblical Studies, Session 15 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Introduction & Languages → Introductory Series → Introduction to Biblical Studies).**



**Phillips\_IBS\_Session  
15.mp3**

### 3. Briefing Document

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided source, "Phillips\_IBS\_EN\_Session15.pdf":

#### Briefing Document: Dr. Elaine Phillips on 1 & 2 Enoch

##### Introduction:

This briefing summarizes Dr. Elaine Phillips' lecture (Session 15 of Introduction to Biblical Studies) focusing on the pseudepigraphal texts of 1st and 2nd Enoch. The lecture situates these texts within the broader context of pseudepigrapha and apocalyptic literature, exploring their themes, their relationship to canonical scripture, and their potential influence on New Testament thought.

##### Key Concepts and Themes:

##### 1. Pseudepigrapha:

- **Definition:** Writings falsely attributed to well-known biblical figures.
- **Purpose:** These texts emerged from Jewish communities living under duress between 200 BC and AD 200, often during periods of persecution (e.g., desecration of the temple by Antiochus Epiphanes, Roman revolts). They sought to provide messages of hope and understanding of God's plan in the face of suffering.
- **Attributed Figures:** Commonly attributed to Adam, Enoch, Abraham, Daniel, and Ezra, figures perceived to have had special connections to God or heavenly realms.
- **Enoch:** Chosen due to the enigmatic phrase "walked with God and was not" (Genesis 5:24), allowing for speculation on his special experiences.
- **Abraham:** Chosen due to the covenant ceremony in Genesis 15, suggesting a revelatory experience.
- **Context:** The texts are written during a time when God's people faced hardship, trying to reconcile scripture with their difficult circumstances.

##### 1. Apocalyptic Literature:

- **Characteristics:** Primarily revelatory in nature, looking forward to a time when good triumphs over evil. Often uses dreams, visions, symbolic numbers, figures,

and fantastic imagery. Examples include the Book of Revelation and Daniel in the canonical Bible.

- Dr. Phillips suggests the fantastic imagery is "almost the equivalent of what we would think of cartooning today, emphasizing certain characteristics to make symbolic messages come alive."
- **Recurring Themes:**  
**The Problem of Evil:** Exploring its origin, nature, and impact on the community.
- **God's Transcendence:** A sense that God is far removed, necessitating intermediaries or special access, often represented by levels of heaven.
- **A Salvific Figure:** The expectation of a messianic figure or someone chosen to fulfill God's purposes.
- **Resurrection and Eternal Life:** A longing for a future beyond the grim realities of their current situation.
- **Dualism:** A tendency to view things as either good or evil, expressed in several forms:
- **Temporal:** This world versus the world to come.
- **Vertical:** Heaven versus Earth, reflecting God's transcendence.
- **Moral:** Good versus evil, often represented as "sons of light" versus "sons of darkness."

#### 1. **1 Enoch:**

- **Nature of the Text:** A lengthy composite text, with fragments preserved in various languages, primarily by the church. Its sections likely date from the early 3rd century BC to the 1st century AD.
- **Key Sections:**  
**Book of the Watchers (Chapters 6-36):** Focuses on fallen angels (Watchers) who descended to earth, taught humans evil, and produced the Nephilim (giants).
- Expands on Genesis 6:1-4.
- Key fallen angels names: Azazel is described as the chief demon. The text says he taught humans warfare and seduction.

- **Origin of Evil:** The text attributes the origin of evil to the fallen angels' actions and teachings.
  - **The Similitudes (Chapters 37-71):** Emphasizes judgment and introduces the Son of Man and the Elect One figures.
  - Emphasizes the figure of the "Son of Man" and the "Elect One" who are associated with justice, and described as a "light to the gentiles" which has resonances with Isaiah's servant songs.
  - **Significance:References:** Referenced repeatedly in the Testament of the 12 Patriarchs, found among the Dead Sea Scrolls, considered canonical by the Ethiopic Church, and quoted extensively by Church Fathers.
  - **Jude's Quotation:** The New Testament book of Jude directly quotes 1 Enoch (Jude 14-15, parallel to 1 Enoch 1:9-10): "Enoch, the seventh from Adam, prophesied of these things, saying, 'See, the Lord is coming with thousands upon thousands of his holy angels...'"
  - **Exegesis of Genesis 6:** Provides a detailed expansion on the story of the "sons of God" and the Nephilim, elaborating on their actions and consequences.
  - **Connections to the Day of Atonement:** The text takes the biblical name Azazel from the Day of Atonement and casts it as a chief demon in the wilderness. The text ties Azazel to the goat that was sent to its death in the wilderness during the atonement rituals.
  - **Influence on Son of Man Idea:** The text builds on the concept of the Son of Man from Daniel 7. The text presents it as a heavenly figure given all the attributes of a sovereign God. Phillips argues that Jesus' use of the title "Son of Man" is intentionally drawing on both Daniel 7 and on the concepts further developed in 1 Enoch.
1. **2 Enoch:**
- **Nature of the Text:** Later than 1 Enoch, preserved by the Eastern Orthodox Church in Slavonic. It emphasizes God as creator and practical righteousness.
  - **Focus:** Explores Enoch's ascent through seven levels of heaven.
  - **Levels of Heaven:Level 1:** Stars, meteorological phenomena.
  - **Level 2:** Angels awaiting judgment (fallen angels).

- **Level 3:** Paradise, the Tree of Life.
- **Level 4:** Heavenly bodies and measurement of time.
- **Level 5:** Watchers (those who led angels astray).
- **Level 6:** Angels and Archangels guarding God's presence.
- **Level 7:** Cherubim, Seraphim, wheels, thrones.
- **Beyond Level 7 (or 10):** God on his throne.
- **Significance: Cultural Understanding of Heaven:** Provides insight into the first-century worldview regarding the structure of heaven and the spiritual realm.
- **Influence on New Testament:** Potentially influenced New Testament descriptions of heavenly realms.
- **Paul's Experience:** Paul's description of being caught up to the "third heaven" and paradise (2 Corinthians 12) resonates with the framework of 2 Enoch.
- **Peter's Preaching to Spirits:** The idea that Jesus preached to spirits in prison (1 Peter 3:18-20) may reflect the concept of fallen angels in level two of heaven.
- **Jesus and Paradise:** The idea that Jesus went to Paradise and to the "grave", the Hebrew word for which is characteristically translated by Hades (and potentially mischaracterized as "hell") may be influenced by this framework.

### Conclusions and Implications:

- **Extra-Biblical Texts and Scripture:** The pseudepigraphal texts demonstrate the authors' deep knowledge of canonical scripture.
- **Interpretation:** These authors were attempting to interpret the scriptures in a way that made sense of their experiences and culture.
- **New Testament Interpretation:** New Testament writers, under the inspiration of the Holy Spirit, utilized the existing understanding of the scriptures as well as the interwoven texts and concepts of the day to communicate profound theological truths to their audiences. These extra-biblical texts give us insight into this process of communication.
- **Caution:** Dr. Phillips offers caution against literal interpretations of certain theological concepts related to heaven, hell, etc., highlighting the importance of understanding these within their historical and cultural context.

**In Summary:**

Dr. Phillips' lecture provides a valuable understanding of 1st and 2nd Enoch, situating them within their historical, cultural, and religious context. It demonstrates how these texts, while not canonical, offer significant insight into the development of Jewish thought in the Second Temple period and its potential influence on the New Testament. Her lecture emphasizes the importance of understanding the intertextual connections and cultural nuances of this time to better appreciate the biblical text.

## 4. Phillips, Introduction to Biblical Studies, Session 15, 1 and 2 Enoch

### Study Guide: 1 & 2 Enoch

#### Quiz

**Instructions:** Answer the following questions in 2-3 sentences each.

1. What is pseudepigrapha, and why were these texts attributed to biblical figures?
2. What are the approximate dates for the writing of most pseudepigraphic texts and why were these texts created during this time?
3. Describe three characteristics of apocalyptic literature.
4. What are three recurring themes in pseudepigraphic texts?
5. Why is Enoch considered an ideal biblical figure to whom pseudepigraphal texts were attributed?
6. Briefly outline the major sections of 1 Enoch.
7. How is 1 Enoch connected to the New Testament book of Jude?
8. Explain the significance of the Watchers and Nephilim in 1 Enoch, specifically relating to the origins of evil.
9. Describe how the Son of Man is presented in 1 Enoch, and what is its background?
10. What are the seven levels of heaven described in 2 Enoch and what are some of the beings or places present at each level?

#### Quiz - Answer Key

1. Pseudepigrapha are writings falsely attributed to ideal biblical figures, such as Adam, Enoch, and Abraham. These texts were created to give authority to the messages they conveyed, as the named figures were thought to have special connections with God or the heavenly realms.
2. Most pseudepigraphic texts were written between 200 BC and AD 200. This period was marked by significant duress for God's people, including the desecration of the temple by Antiochus Epiphanes and Jewish revolts against Rome.

3. Apocalyptic literature looks forward to a time when good will triumph over evil, often uses dreams and visions to convey its messages, and employs symbolic numbers, figures, and fantastic images.
4. Three recurring themes in pseudepigraphic texts are the nature and origin of evil, the transcendence of God, and the need for salvation by way of a messianic figure. Many also express a longing for resurrection and life in an exalted state.
5. Enoch is considered an ideal biblical figure because Genesis 5 states that he "walked with God and was not, for God took him". This suggests he had a special experience with the divine, making him a suitable figure for messages about heavenly realities.
6. The major sections of 1 Enoch are the Book of the Watchers (chs. 6-36), the Similitudes (chs. 37-71) which include the Son of Man and Elect One, a section on the calendar, an animal apocalypse, and further judgment prophecies, including a prediction of Noah's birth.
7. The book of Jude directly quotes 1 Enoch 1:9, referencing Enoch as "the seventh from Adam" and repeating his prophecy of divine judgment against the ungodly.
8. In 1 Enoch, the Watchers are fallen angels who taught warfare and seduction to humans, while the Nephilim are giants born from the union of Watchers and human women. They are depicted as a primary source of evil, violence, and corruption.
9. In 1 Enoch, the Son of Man is presented as a pre-existent heavenly figure. He is the chosen one, a judge, and bringer of justice who is associated with both God's throne and with the light of the gentiles. This figure is grounded in Daniel 7, in which there is one "like a son of man" who appears before the "Ancient of Days."
10. The seven levels of heaven in 2 Enoch, starting with the lowest, are the sky and meteorological phenomena, the location of the fallen angels, paradise and the tree of life, places that measure time, where the Watchers who led the angels astray reside, the presence of angels and archangels, and where the Cherubim, Seraphim, Wheels, and Thrones of God are located. Above these is the throne of God.



## Essay Questions

**Instructions:** Answer the following essay questions. Provide a thesis and use evidence from the texts to support your claims.

1. Analyze how the pseudepigraphic texts of 1 and 2 Enoch function as a response to the historical and social contexts in which they were written. What specific societal issues are they addressing and how are they reflected in the themes and narratives?
2. Compare and contrast the presentations of the nature and origin of evil in 1 Enoch with the depiction of evil found in the Old Testament. What similarities and differences can be seen, and how does the Enoch text expand on the biblical treatment of evil?
3. Discuss the significance of the figure of the Son of Man in 1 Enoch. How does this depiction relate to the prophecies in Daniel and the presentation of Jesus in the New Testament? What does the Enoch material add to our understanding of this figure?
4. Examine the various levels of heaven as described in 2 Enoch. What do these heavens represent, and how might they reflect the worldview and theological beliefs of the community that produced this text? What might the purpose be for the way the levels of heaven are presented?
5. Evaluate the impact and importance of 1 and 2 Enoch on the New Testament and later Christian thought. How do ideas and concepts found in these pseudepigraphic texts appear in the New Testament, and what light do these texts shed on our reading of the New Testament, particularly in light of apocalyptic themes?

## Glossary

**Apocalyptic:** A genre of literature that reveals or unveils hidden truths, often dealing with end-times scenarios, cosmic struggles between good and evil, and divine judgment.

**Azazel:** A figure, in the context of the Day of Atonement, associated with the goat that is sent into the wilderness. In 1 Enoch, Azazel is a chief demon and one of the fallen Watchers.

**Elect One:** A title in 1 Enoch, used to refer to the Son of Man, associated with the divine figure tasked with bringing justice and salvation.

**Extracanonical Literature:** Writings that are not included in the canon of the Bible, often providing insights into the beliefs and practices of the time.

**Nephilim:** In Genesis 6 and expanded upon in 1 Enoch, the Nephilim are the offspring of the "sons of God" (fallen angels) and human women. They are depicted as giants and associated with evil and violence.

**Pseudepigrapha:** Texts that are falsely attributed to famous biblical figures or authors.

**Similitudes:** The section of 1 Enoch (chapters 37-71) also called the "parables," which includes discussions of the Son of Man and the Elect One.

**Son of Man:** A title used in both the Old and New Testaments, as well as in 1 Enoch. In 1 Enoch, it refers to a messianic, pre-existent figure who is associated with divine judgment and salvation.

**Watchers:** In 1 Enoch, a class of fallen angels who descended to earth, intermarried with human women, and introduced evil and forbidden knowledge to humanity.

**Ancient of Days:** A title for God from Daniel 7, also used in 1 Enoch in conjunction with the coming of the Son of Man to indicate the divine nature of God.

## 5. FAQs on Phillips, Introduction to Biblical Studies, Session 15, 1 and 2 Enoch, Biblicalelearning.org (BeL)

Okay, here's an 8-question FAQ based on the provided source, formatted with markdown:

### FAQ on Pseudepigrapha and the Books of Enoch

- **What is pseudepigrapha, and why is it important in the context of biblical studies?**
- Pseudepigrapha refers to writings falsely attributed to ideal biblical figures. These texts emerged primarily between 200 BC and AD 200, a period of significant duress for the Jewish people. Authors used the names of figures like Adam, Enoch, Abraham, Daniel, and Ezra, who were perceived to have a special connection with God or heavenly realms, to lend authority to their messages, often offering hope and guidance during difficult times. The pseudepigrapha provide critical insight into the religious and cultural milieu surrounding the development of both Jewish and early Christian thought.
- **Why were figures like Enoch and Abraham chosen as the subjects of pseudepigraphic texts?**
- Enoch and Abraham were selected because they were already seen as having unique relationships with God, as described in the canonical scriptures. Genesis 5 states Enoch "walked with God; then he was no more, because God took him," suggesting a special divine experience and access to divine knowledge. Similarly, Abraham's covenant experience in Genesis 15, involving a revelatory vision while in a deep sleep, made him an ideal candidate for messages about God's future plans.

- **What are the key characteristics of apocalyptic literature, particularly in pseudepigraphic texts like 1 & 2 Enoch?**
- Apocalyptic literature, which characterizes much of pseudepigrapha, is revelatory in nature. It often employs dreams, visions, symbolic numbers, fantastic images, and figures to convey messages about the future. This literature emerges from grim circumstances, looking towards a time when good will triumph over evil. Common themes include wrestling with the origin and nature of evil, the transcendence of God, the need for a messianic or salvific figure, and the hope of resurrection. Texts often present a dualistic worldview with distinctions between good and evil, the present world and the world to come, and heaven and earth.
- **What is the significance of the "Watchers" in the Book of 1 Enoch, and how does this tie back to the biblical text?**
- The Watchers are fallen angels, described in 1 Enoch, who are based on the "sons of God" in Genesis 6:1-4. According to 1 Enoch, these Watchers descended to Earth, had relations with human women, and taught them forbidden knowledge, like warfare and seduction, which was seen as the origin of evil. This interpretation of Genesis 6 offers an explanation for the rampant evil and corruption that they felt they were experiencing, and is further developed in 1 Enoch through the story of their subsequent judgment.
- **What is the role of the "Son of Man" figure in 1 Enoch, and how does it relate to the Old and New Testaments?**
- In 1 Enoch, the "Son of Man" is presented as a pre-existent, messianic figure associated with the "Ancient of Days" from Daniel 7. He is a figure of justice, light to the Gentiles, and salvation for the righteous. This portrayal bridges the concept of a human prophet (as used in Ezekiel) with a heavenly, divine figure (as depicted in Daniel), setting a context for Jesus's self-identification as the Son of Man in the gospels.

- **How do the levels of heaven function in 2 Enoch, and what might their purpose be?**
- 2 Enoch describes a structured cosmos with seven levels of heaven, each with distinct inhabitants and characteristics. The first level contains stars and meteorological elements, the second houses fallen angels awaiting judgment, the third is Paradise, the fourth relates to the measurement of time, the fifth holds the Watchers who led the angels astray, the sixth is inhabited by angels who guard God's presence, and the seventh contains God's throne. These layers reflect a hierarchical and dualistic worldview where proximity to God signifies purity. The levels serve to illustrate a cosmic understanding of the heavens and the pathways and levels accessible to the pseudepigraphic author, while also providing a means of explaining the nature of evil, judgment, and the final state of the righteous.
- **How does the New Testament reflect or relate to the themes and ideas found in 1 and 2 Enoch?**
- The New Testament, particularly the writings of Jude, directly quotes from 1 Enoch. Jude refers to Enoch, the seventh from Adam, as a prophet who foretold judgment, drawing a direct connection between the two texts. The New Testament also echoes concepts of fallen angels, levels of heaven, and a final judgment, as seen in 1 Peter's reference to Christ preaching to imprisoned spirits, and Paul's experience of being caught up to the third heaven, suggesting these concepts were present in the cultural and religious understanding of the period.
- **How might these extra-biblical texts influence our understanding of the New Testament's portrayal of Jesus' descent into the grave, paradise, and the concept of "hell"?**

The extra-biblical texts provide insight into the cultural understanding of heaven and hell, which may have influenced New Testament writers. For example, the levels of heaven described in 2 Enoch could offer background understanding of the places or "realms" to which Christ descended during the three days in the grave. The passage in 1 Peter regarding Jesus preaching to spirits in prison could connect to the idea that Christ passed through the levels of heaven, possibly to confront the fallen angels and spirits mentioned in 1 and 2 Enoch while also offering a potential model of confronting evil. This understanding suggests that the common understanding of "hell" as a place of torture might be more nuanced, perhaps better understood as the grave and/or a place of judgment within the broader understanding of the heavenly realms.