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NT504  
Analytical Outline  
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## ANALYTICAL OUTLINE VISION OF ENOCH 83-90

### Title of Document:

*Vision of Enoch 83-90*

### Resources:

- **Course Texts**
- Evans, Craig A. *Ancient Texts for New Testament Studies: A Guide to the Background Literature*. Grand Rapids: Baker Academic, 2011. (***I have created pdfs of chapters 1, 2, 4, and 5 and placed them in Resources within our E360 course page.***)
- Keener, Craig S. *The IVP Bible Background Commentary: New Testament*. 2nd ed. Downers Grove, Illinois: IVP Academic, 2014.
- Helyer, Larry R. *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students*. Downers Grove: IVP, 2002. (On Reserve)

### ***Hypothesized Dating of the Document, the Author, the Audience, and the Original Context:***

What do we know about the author and the time this text was written?

A. **Dating of Document:** The author Roger T. Beckwith concluded in his writing “*THE EARLIEST ENOCH LITERATURE AND ITS CALENDAR: MARKS OF THEIR ORIGIN, DATE AND MOTIVATION*” that the “*Book of Dreams*” was written around the third quarter of the second century BC.<sup>1</sup>

- **Approximate Date:** 163-142 BC<sup>2</sup>

B. **Author(s)/Editor(s) of Document:** The book of Enoch is attributed to the character found in the Hebrew Torah in (Genesis 5:24). The account given in Genesis describes as a righteous man who was taken into heaven by God. The book of Enoch that is ascribed to him is his revelations. The original author is unknown, Larry R. Helyer says that the writings were preserved by the Essenes at Qumran, who took significant interest in the third section of writing in the book of Enoch.<sup>3</sup>

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<sup>1</sup> Roger T. Beckwith, “*Revue de Qumrân Vol. 10, No. 3 (39)*,” (FÉVRIER 1981), pp. 365-403.

<sup>2</sup> Roger T. Beckwith, “*Revue de Qumrân Vol. 10, No. 3 (39)*,” (FÉVRIER 1981), pp. 365-403.

What was going on in the Jewish world and the locality when this text was created?

- A. List major events such as Roman invasion or Ptolemaic rule:
- Wars of Diadochi
  - Invasions in Palestine
- B. List key historic figures such as Alexander the Great or Judas Maccabeus
- Diadochi (Alexander the Great successor)
  - Angel Azazel

Identify the Audience

- a. Who was the **Intended Audience**? The intended audiences was the righteous Jews who had not succumb to the wicked life style of the pagans that surrounded them and where invading. <sup>4</sup>
- b. **Intended Audience:** \_\_\_\_\_ Pious Jewish Remnant \_\_\_\_\_

Are the contents of this text **prescriptive** or **descriptive**?

- A. **Prescriptive:** The text is prescriptive, some scholars have said of the book of Enoch that it is Enoch's Pentateuch. Enoch retails the history of Israel in the language of metaphors concluding his work with an apocalyptic foretelling of the end of judgment and damnation. The text is contrasting the flood of Noah encouraging its readers to remain faithful to God and hunker down until the passing of the storm. <sup>5</sup>
- B. **Prescriptive or Descriptive?** \_\_\_ **Prescriptive** \_\_\_\_\_

### **Structural Divisions**

Describe in detail what you see (use an outline format).

- A. Identify the main divisions (focus on change of themes, characters, events, etc.)
1. Enoch's vision (Flood) 83:1-11
  2. Enoch's Prayer and petition 84:1-6
  3. Enoch's second vision (creation) 85:1-10
  4. The perversion of faithful 86-88
  5. The flood & restoration 89:1-14
  6. The sheep become a nation 89:15-38
  7. The nation divides and falls into wickedness 89:39-53

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<sup>3</sup> Larry R. Helyer, "*Exploring Jewish Literature of the Second Temple Period*," (InterVarsity Press, Downers Grove IL, 2002,) pp. 79-81.

<sup>4</sup> Larry R. Helyer, "*Exploring Jewish Literature of the Second Temple Period*," (InterVarsity Press, Downers Grove IL, 2002,) pp. 85.

<sup>5</sup> Larry R. Helyer, "*Exploring Jewish Literature of the Second Temple Period*," (InterVarsity Press, Downers Grove IL, 2002,) pp. 85-86.

8. The sheep are captives 89:54-70
9. The sheep restore the kingdom 89:71-77
10. The rise of the ram 90:1-16
11. Final judgment 90:17-42

### ***Key Theological Themes/Topics***

- A. Is there a detectable theological point of view?
  - Justices of God
  - Faithfulness to His people
  - Eschatological consummation
- B. What do you see that you did not expect?
  - The author saw Israel's exile as a direct result of their wickedness. When you read the prophets you do not come away with the impression Israel new why God had allowed them to be removed into exile.
- C. What powerful words and ideas are expressed?
  - In the final chapter of the "Book of Dreams" Enoch describes the transformation of the generation to white bulls and the first among them became a lamb (90:38). This idea of a transformation of the remnant of Israel is similar to the New Testament idea of new creation. The mention of the lamb is perhaps a prophetic utterance of the Messiah who will be the sacrificial lamb.
- D. What questions does it raise?
  - Did Enoch expect this final judgment to take place in his day?
  - What is the author's view of Judas of Maccabees?

### ***Analytical skills***

#### *Connections*

- What do you think the author's purpose was for writing this text? Why did this person write this document?
  - Perhaps the author was writing to encourage the pious remnant to stay faithful to the traditions of their fathers, because the Lord will vindicate His people. The juxtaposition of the flood and their current state was a picture of God plan to restore His creation back to its intended form.
- In what way does this document confirm and/or challenge your assumptions about the past?
  - I did not think that the second temple Jews had any theological understanding of new creation like that of the New Testament. It would seem that the writer of the "Book of Dreams" had a developed understanding of eschatology.

- How does this document relate to the New Testament writings?
  - The language of this book is similar to passages found in Paul's writing in Thessalonians, as well as the book of Jude, and the book of Revelations. I would add even the teachings of Jesus in Matthew 24-25.

***Summary statement (no more than one (1) paragraph, with five (5) to ten (10) sentences) that states explicitly what you learned about Second Temple Judaism from this document that challenges, informs, and/or expands your understanding of either Judaism or the New Testament.***

In my understanding of Second Temple Judaism I thought the average Jew did not believe in an afterlife. The writer of Enoch seems to have an understanding of after life and divine judgment of the wicked and righteous. Through the background study I discovered that the wickedness was similar to the time of Noah and the flood, and perhaps was why the writer goes all the way back to the beginning of creation to establish his overarching point. I believe the purpose of the "Book of Dreams" was to encourage its readers that God would restore creation back to the garden.

- Identify at least three (3) clear questions that have arisen from this study that could use further investigation.
  1. Was Jesus drawing off of the "Book of Dreams" in Matthew 24-25?
  2. Does the author think Judas of Maccabees is a Messiah?
  3. Why is this document rejected from the Jewish cannon of the Old Testament?

Bibliography:

Beckwith T. Roger. "Revue de Qumrân Vol. 10, No. 3 (39)." (FÉVRIER 1981).

Helyer R. Larry. "Exploring Jewish Literature of the Second Temple Period." (InterVarsity Press, Downers Grove IL, 2002.)

