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Similar ItemsCurrent slide {CURRENT_SLIDE} by {TOTAL_SLIDES}- Best-selling in Records4.9 out of 5 stars based on 75 product ratings(75)EUR 17.95 New EUR 16.11 Used5.0 out of 5 stars based on 22 product ratings(22)EUR 18,040 EUR New 16.71 Used4.9 out of 5 stars based on 31 product ratings(31)4.9 out of 5 stars based on 21 product ratings(21)EUR 49.06 New EUR 38.04 Used5.0 out of 5 stars based on 5 product ratings(5)EUR 51.89 New EUR 14.40 Used5.0 out of 5 stars based on 12 product classifications(12)EUR 1 27.17 New 18.41 Used 18.41 Used Current Circuit Wear {CURRENT_SLIDE} by {TOTAL_SLIDES}- Save on Records Enoch was the holiest human being of its time. He didn't die. He was taken by God. He wrote the first piece about how God created the earth. Some of the apostles and teachers referred to his scriptures, and his book was considered part of the scriptures by them. One of the oldest Bibles in the world written in the ancient Ge'ez language contains Enoch's book. Why was the book he wrote removed from and not included in the Bible? Enoch's book is one of the books in the Bible that reveals the whitening of black history. It gives you an understanding of how the earth looked from Adam's time to the sons of Noah. Enoch was Noah's great father through Methuselah and Lamech. All these people were black. The Book of Enoch (also 1 Enoch:[1] Ge'ez: መጽሐፍ ነግሥት ማጥና ክኑዕ) is an ancient Jewish religious work that is traditionally attributed to Enoch, Noah's great-grandfather. Enoch contains unique material about the origins of supernatural demons and giants, why some angels fell from the sky, an explanation of why the great flood was morally necessary, and prophetic account of the messiah's thousand-year reign. The older sections (mainly in the Book of Watchers) in the text are estimated to date from around 300 f.Kr. and the most recent part (Book of Parables) is likely to be the 1st century. It is not part of the biblical canon used by Jews, except for Beta Israel. Most Christian denominations and traditions may accept Enoch's books as having some historical or theological interest, but they generally consider Books by Enoch as non-Moroccan or une inspired. It is considered canonical by the Ethiopian Orthodox Tewahedo Church and the Eritrean Orthodox Tewahedo Church, but not by other Christian groups. It is completely existing 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, while modern scholars claim 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 partly in Aramaic and partly in Hebrew. No Hebrew version is known to have survived. It is claimed in the book itself that its author was Enoch before the biblical flood. Some of the authors of the New Testament were familiar with some of the history's content. A short section of 1 Enoch (1:9) is quoted in the New Testament, Judas's letter, Judas 1:14-15, and attributed there Enoch the seventh from Adam (1 A 60:8), although this part of 1 Enoch is an intermediary on Deuteronomy 33:2. Several copies of the previous sections of 1 Enoch were preserved among the Dead Sea Scrolls. The first part of the Book of Enochen describes the fall of watchers, the angels who were fathers of the Nephilim. The rest of the book describes Enoch's visit to heaven in the form of travels, visions and dreams and his revelations. The book consists of five very different major sections: The Book of the Watchers (1 Enoch 1-36) The Book of Parables in Enoch (1 Enoch 37-71) (also called Similitudes by Enoch) The Astronomical Book (1 Enoch 72-72-82) (also called Book of the Heavenly Luminaries or Book of Luminaries) The Book of Dream Visions (1 Enoch 83-90) (also called the Dream Book) The Epistle of Enoch (1 Enoch 91-108) Most researchers believe that these five sections were originally independent works (with different dates of composition), itself a product of much editorial arrangement, and were only later redacted in what is now called 1 Enoch. 1976 the publication of Milik of the results of the paleographic dating of enochian fragments found in Qumran made a breakthrough. According to this researcher who studied the original scrolls for many years, the oldest fragments of the Book of Watchers are dated to 200-150 f.Kr. Since the Book of Watchers shows signs of several phases of composition, it is likely that this work was existing already in the third century B.C. The same can be said of the astronomical book. It was no longer possible to claim that the core of the Book of Enoch was composed in the wake of the Macabre rebellion in response to hellenization. Scholars thus had to look for the origin of the Qumranian parts of 1 Enoch in the previous historical period, and the comparison with traditional of such a time showed that these sections do not draw solely on categories and ideas prominent in the Hebrew Bible. Some scholars even talk about an Enochic Judaism from which the authors of the Quran scrolls were descended. [47] Margaret Barker argues, Enoch is writing by a very conservative group whose roots go all the way back to the time of the first temple. The most important peculiar aspects of Enochian Judaism are the following: the idea of the origin of evil caused by the fallen angels who came to earth to unite with human women. These fallen angels are ultimately considered responsible for the spread of evil and impurity on earth; the absence in 1 Enoch of formal parallels to the specific laws and commandments found in Mosaic Torah and of references to issues such as Shabbat observance or ritual circumcision. The Sinai Covenant and Torah are not central to the Book of Enoch; the concept of End of Days as the time of the final judgment, replacing promised earthly rewards; the rejection of the victims of the Second Temple is considered impure: according to Enoch 89:73, the Jews, when they returned from exile, reared up that tower (temple), and they began again to place a table in front of the tower, but everything broke on it was contaminated and not clean; a solar calendar in opposition to the lunar calendar used in the Second Temple (a very important aspect for setting the dates of religious celebrations); an interest in the angelic world that involves life after death. Most Qumran fragments are relatively early, with none written from the later period of the Koran experience. Thus, it is likely that the Qumran community gradually lost interest in the Book of Enoch. The relationship between 1 Enoch and Essenes was noted even before the discovery of the Dead Sea Scrolls. Although there is agreement to regard the parts of the Book of Enoch in the Quran as texts used by Essenes, the same is not so clear for the Enochian texts not found in the Quran (mainly the Book of Parables): it was suggested that these parts be regarded as an expression of the general, but non-Quranic, essential movement. The main peculiar aspects of the non-Quranic units of 1 Enoch are the following: a Messiah called the Son of Man, with divine attributes created before creation, who will act directly in the final judgment and sit on a glory throne (1 Enoch 46:1-4, 48:2-7, 69:26-29), sinners are usually seen as the rich and the equally oppressed (a theme we also find in Solomon's Psalms). Early influence Classical rabbinical literature is characterized by almost silence about Enoch. It seems plausible that rabbinical controversy against Enochian texts and traditions could have led to the loss of these books to Rabbinical Judaism. Enoch's Book plays an important in the history of Jewish mysticism: the scholar Gershom Scholem wrote: The main subjects of the later Merkabah mysticism already occupy a central position in the older esoteric literature, best represented by the Book of Enoch. Special attention is paid to the detailed description of god's throne included in Chapter 14 of 1 Enoch. For the quote from the Book of Watchers in the New Testament Scholer of Judah, see section: Canonicity. There is no doubt that 1 Enoch had the influence to shape the New Testament doctrines of the Messiah, the Son of Man, the Messianic Kingdom, the demonology, the resurrection, and the eschatology. The limits of the influence of 1 Enoch are discussed in detail by R.H. Charles Ephraim Isaac and G.W. Nickelsburg in their respective translations and comments. It is possible that the previous sections of 1 Enoch had direct text and content influences on many biblical apocryphal, such as Anniversaries, 2 Baruch, 2 Esdras, Apocalypse of Abraham and 2 Enoch, but even in these cases the connection is typically more branches of a common trunk than direct development. The Greek text was known by, and quoted, both positively and negatively, by many church fathers: references can be found in Justin Martyr, Minucius Felix, Irenaeus, Origen, Cyprian, Hippolytus, Commodianus, Lactantius and Cassian. [59] After Cassian and before the modern rediscovery, some excerpts are given in the Byzantine Empire of the 8th century. Rediscovering Sir Walter Raleigh, in his History of the World (written in 1615 while imprisoned in the Tower of London), makes the curious claim that part of the Book of Enoch, which contained the course of the stars, their names and motions had been discovered in Saba (Sheba) in the first century and was thus available to Origen and Tertullian. He attributes this information to Origen, but no such statement exists anywhere in existing versions of Origen. Outside Ethiopia, the text of the Book of Enoch was considered to be lost until the beginning of the seventeenth century, when it was confidently claimed that the book was found in an Ethiopian (Ge'ez) language translation there, and Nicolas-Claude Fabri de Peiresc bought a book that was claimed to be identical to the one quoted by Jude's and the church fathers' letter. Hiob Ludolf, the great Ethiopian scholar from the 1600s and 1700s, soon claimed that it was a forgery produced by Abba Bahaila Michael. Better success was achieved by the famous Scottish traveller James Bruce, who in 1773 returned to Europe from six years in Abyssinia with three copies of a Ge'ez version. One is preserved in the Bodleian Library, another was presented the Royal Library of France, while the third was held by Bruce. The copies remained unused until the 1800s; Silvestre de Sacy, in Notices sur le livre d'Enoch, included excerpts from the books with Latin translations (Enoch Chapters 1, 2, 5-16, 22 and 32). From here a German translation was made by Rink in 1801. The first English translation of the Bodleian/Ethiopic manuscript was published in 1821 by Richard Laurence entitled The Book of Enoch, the Prophet: an apocryphal production, believed to have been lost for years; but discovered at the end of the last century in Abyssinia; now first translated from an Ethiopian manuscript in the Bodleian Library. Oxford, 1821. Revised editions were published in 1833, 1838 and 1842. In 1838, Laurence also published the first Ethiopian text of 1 Enoch published in the West under the title: Libri Enoch Prophetae Versio Aethiopica. The text, divided into 105 chapters, was quickly considered unreliable as it was the transcription of a single Ethiopic manuscript. In 1833 Professor Andreas Gottlieb Hoffmann of the University of Jena published a German translation, based on Laurence's work, called Das Buch Henoch in vollständiger Uebersetzung, mit fortlaufendem Kommentar, ausführender Einleitung und erläuternden Excursen. Two other translations came out around the same time: one in 1836 called Enoch Restitutus, or one attempt (Rev Edward Murray) and one in 1840 called Prophetae veteres Pseudepigraphi, partim ex Abyssinico vel Hebraico sermonibus Latine bersi (A. F. Gfrörer). But both are considered poor – the translation from 1836 most of all – and are discussed in Hoffmann. The first critical edition, based on five manuscripts, was published in 1851 as Liber Henoch, Aethiopice, ad quinque codicum fidem editus, cum variis lectionibus, by August Dillmann. It was followed in 1853 by a German translation of the book by the same author with commentary entitled Das Buch Henoch, übersetzt und erklärt. It was considered the standard version of 1 Enoch until the work of Charles. The generation of Enoch scholarship from 1890 to the First World War was dominated by Robert Henry Charles. His translation and commentary from 1893 to the Ethiopian text already represented an important step forward as it was based on ten additional manuscripts. In 1906, R.H. Charles published a new critical version of the Ethiopian text using 23 Ethiopic manuscripts and all available sources in its time. The English translation of the reconstructed text was published in 1912, and the same year in his collection of the Apocrypha and Pseudepigrapha in the Old Testament. The publication, in the early 1950s, of the first Aramaic fragments of 1 Enoch among the Dead Sea Scrolls fundamentally changed the study of the document when it provided evidence of its ancient and original text. The official version of all Enoch fragments appeared in by Jozef Milik. The renewed interest in 1 Enoch spawned a number of other translations: in Hebrew (A. Kahana, 1956), Danish (Hammershaimb, 1956), Italian (Fusella, 1981), Spanish (1982), French (Caquot, 1984) and other modern languages. In 1978, a new edition of the Ethiopian text was edited by Michael Knibb, with an English translation, while a new commentary was published

in 1985 by Matthew Black. In 2001, George W.E. Nickelsburg published the first volume of a comprehensive commentary on 1 Enoch in the Hermeneia series. Since the year 2000, the Enoch seminary has devoted several meetings to Enoch literature and has become the center of a lively debate about the hypothesis that Enoch literature testifies to the presence of an independent non-Mosaic tradition of dissent in the Second Temple of Judaism. Judaism.

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