

The Book of Enoch the Prophet

Translated from
An Ethiopic MS. in the Bodleian Library
by the late
Richard Laurence, LL.D.
Archbishop of Cashel

The text now corrected from his latest notes
with an Introduction by the author of
"The Evolution of Christianity"

Produced by
David Robert Palmer
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The work of Dr. Laurence is augmented in this file with additional footnotes referring to the works of R. H. Charles, M. Knibb, George H. Schodde, and Milik. These footnotes which were not authored by Laurence are placed in [square brackets.] I do not know who added those footnotes.

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INTRODUCTION

In the Authorized Version of the Epistle of Jude, we read the following words:—

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."¹

Modern research sees in the Epistle of Jude a work of the second century: but as orthodox theologians accept its contents as the inspired utterance of an Apostle, let us diligently search the Hebrew Scriptures for this important forecast of the second Advent of the Messiah. In vain we turn over the pages of the sacred Canon; not even in the Apocrypha can we trace one line from the pen of the marvellous being to whom uninterrupted immortality is assigned by apostolic² interpretation of Genesis v. 24. Were the prophecies of Enoch, therefore, accepted as a Divine revelation on that momentous day when Jesus explained the Scriptures, after his resurrection, to Jude and his apostolic brethren; and have we moderns betrayed our trust by excluding an inspired record from the Bible?

Reverting to the second century of Christianity, we find Irenaeus and Clement of Alexandria citing the Book of Enoch without questioning its sacred character. Thus, Irenaeus, assigning to the Book of Enoch an authenticity analogous to that of Mosaic literature, affirms that Enoch, although a man, filled the office of God's messenger to the angels.³ Tertullian, who flourished at the close of the first and at the beginning of the second century, whilst admitting that the "Scripture of Enoch" is not received by some because it is not included in the Hebrew Canon, speaks of the author as "the most ancient prophet, Enoch," and of the book as the divinely inspired autograph of that immortal patriarch, preserved by Noah in the ark, or miraculously reproduced by him through the inspiration of the Holy Spirit. Tertullian adds, "But as Enoch has spoken in the same scripture of the Lord, and 'every scripture suitable for edification is divinely inspired,' let us reject nothing which belongs to us. It may now seem to have been disavowed by the Jews like all other scripture which speaks of Christ—a fact which should cause us no surprise, as they were not to

¹ Compare Book of Enoch ii.

² Heb. xi. 5.

³ "Against Heresies," iv. 16. Compare Book of Enoch xv.

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receive him, even when personally addressed by himself." These views Tertullian confirms by appealing to the testimony of the Apostle Jude.⁴ The Book of Enoch was therefore as sacred as the Psalms or Isaiah in the eyes of the famous theologian, on whom modern orthodoxy relies as the chief canonist of New Testament scripture.

Origen (A.D. 254), in quoting Hebrew literature, assigns to the Book of Enoch the same authority as to the Psalms. In polemical discussion with Celsus, he affirms that the work of the antediluvian patriarch was not accepted in the Churches as Divine; and modern theologians have accordingly assumed that he rejected its inspiration: but the extent to which he adopts its language and ideas discloses personal conviction that Enoch was one of the greatest prophets. Thus, in his treatise on the angels, we read: "We are not to suppose that a special office has been assigned by mere accident to a particular angel: as to Raphael, the work of curing and healing; to Gabriel, the direction of wars; to Michael, the duty of hearing the prayers and supplications of men."⁵ From what source but assumed revelation could Origen obtain and publish these circumstantial details of ministerial administration in heaven?

Turning to the Book of Enoch we read: "After this I besought the angel of peace, who proceeded with me, to explain all that was concealed. I said to him, Who are those whom I have seen on the four sides, and whose words I have heard and written down. He replied, The first is the merciful, the patient, the holy Michael. The second is he who presides over every suffering and every affliction of the sons of men, the holy Raphael. The third, who presides over all that is powerful, is Gabriel. And the fourth, who presides over repentance and the hope of those who will inherit eternal life, is Phanuel."⁶ We thus discover the source of Origen's apparently superhuman knowledge, and detect his implicit trust in the Book of Enoch as a Divine revelation.

When primitive Christianity had freely appreciated the visions of Enoch as the materials of constructive dogmas, this remarkable book gradually sank into oblivion, disappeared out of Western Christendom, and was eventually forgotten by a Church, which unconsciously perpetuated its teaching as the miraculous revelations of Christianity.

The Book of Enoch, unknown to Europe for nearly a thousand years, except through the fragments preserved by Georgius Syncellus (circa 792, A.D.), was at length discovered by Bruce in Abyssinia, who

⁴ "On Female Dress," ii.

⁵ "De Principiis," viii.

⁶ Book of Enoch xl. 8, 9.

brought home three copies of the Ethiopic version in 1773, respecting which he writes:— "Amongst the articles I consigned to the library at Paris was a very beautiful and magnificent copy of the Prophecies of Enoch, in large quarto; another is amongst the Books of Scripture which I brought home, standing immediately before the Book of Job, which is its proper place in the Abyssinian Canon; and a third copy I have presented to the Bodleian Library at Oxford, by the hands of Dr. Douglas, the Bishop of Carlisle."

This priceless manuscript, destined some day, to reveal the forgotten source of many Christian dogmas and mysteries, rested in Bodleian obscurity, until presented to the world through an English translation by Dr. Laurence, Archbishop of Cashel, formerly Professor of Hebrew at Oxford, who issued his first edition in 1821, in apparent unconsciousness that he was giving to mankind the theological fossils through which we, in the clearer light of our generation, may study the "Evolution of Christianity."

The scarcity of Archbishop Laurence's translation, before the publication of the second edition in 1833, produced an impression in Germany that the work had been suppressed by its author; but this report is contradicted in the preface to the third edition, issued in 1838, in response to a large order from America.

The Book of Enoch excited more interest on the Continent than in England. It was translated into German by Dr. Hoffman in 1838, into Latin by Gfrörer in 1840, again into German by Dillmann in 1853, and has been discussed by Weisse, Lücke, Hilgenfeld, and Kalisch, the latter of whom uttered the prediction, that the book of Enoch "will one day be employed as a most important witness in the history of religious dogmas." The day and the hour have come, the clock has struck, and in thus publishing an edition of Archbishop Laurence's translation of the Book of Enoch, we place within the reach of all readers of the English language, the means of studying the pre-Christian origin of Christian mysteries.

Turning towards the "Preliminary Dissertation" of Archbishop Laurence, in which he discusses, with impartial criticism and accomplished scholarship, the origin of the Book of Enoch, we find him attaining the important conclusions, that it was written by a Jew of the Dispersion in his own language, whether Hebrew or the later Aramaean acquired in exile; that the version in the hands of the author of the Epistle of Jude and the Ante-Nicene Fathers was a Greek translation; and that the Ethiopic edition, whether translated from Aramaean or Greek, is the same work as that cited by the Apostle.

In attestation of the theory of an Aramaic or Syro-Chaldaean origin, Archbishop Laurence refers to the "most ancient remains of the Cabbala (Hebrew traditions) contained in the 'Zohar,' a species of philosophical commentary upon the Law, combining theological opinions with the allegorical subtleties of the mystical school. In this celebrated compilation of what was long supposed to constitute the hidden wisdom of the Jewish nation, occasional references are made to the Book of Enoch, as a book carefully

preserved from generation to generation." Archbishop Laurence then gives extracts from the "Zohar," referring to important passages in the Book of Enoch, and infers that "the authors of the Cabbalistical remains wrote their recondite doctrines in Chaldee," and possessed a copy of the Book of Enoch, written in that language or in Hebrew, "which they regarded as the genuine work of him whose name it bore, and not as the spurious production of a later age."

Archbishop Laurence then considers the probable date of the work, and infers, from the quotation of Jude, that it must have been written antecedent to the Christian era, but not before the Captivity of Babylon, because it contains the language and imagery of Daniel, "in the representation of the Ancient of Days coming to judgment with the Son of man." But since Archbishop Laurence wrote, modern criticism has disclosed how nebulous is the date of Daniel, so that it becomes as reasonable to assume that the author or compiler borrowed from the Book of Enoch, as to attribute plagiarism to the pseudo-patriarch. The learned translator, however, discovered more satisfactory proof, through internal evidence, that the book "was written long subsequent to the commencement, and even to the conclusion, of the Babylonian Captivity."

That section of the Book of Enoch, extending from chapter lxxxii. to xc., contains an allegorical narrative of the royal dynasties of Israel and Judah, from which Archbishop Laurence constructs a history extending from Saul to the beginning of the reign of Herod the Great, and infers that the Book of Enoch was written "before the rise of Christianity; most probably at an early period of the reign of Herod." The Archbishop adds: "That it could not have been the production of a writer who lived after the inspired authors of the New Testament, or who was even coeval with them, must be manifest from the quotation of St. Jude—a quotation which proves it to have been in his time a work ascribed to Enoch himself."

Archbishop Laurence, furthermore, attains probability of date through another line of argument. In chapter liv. 9, of the Book of Enoch we read, "The chiefs of the East, among the Parthians and Medes, shall remove kings, in whom a spirit of perturbation shall enter. They shall hurl them from their thrones, springing as lions from their dens, and like famished wolves into the midst of the flock." Commenting on this passage, Archbishop Laurence says, "Now the Parthians were altogether unknown in history, until the 250th year before Christ, when, under the guidance of Arsaces (the family name of all their subsequent kings) they revolted from Antiochus Theus, the then king of Syria. It was not, however, until the year 230 B.C. that their empire became firmly established, when Arsaces defeated and took prisoner Seleucus Callicinus, the Syrian monarch, and first assumed the title of King of Parthia. By degrees they expelled the Syrian dominion from every province over which it extended east of the Euphrates; so that from about the year 140 B.C. their vast empire reached from the Ganges to the Euphrates, and from the Euphrates to the Caucasus." These facts would therefore lead to the

conclusion that the Book of Enoch was written about the middle of the second century B.C.; but as the author adds to the passage already cited, "They shall go up, and tread upon the land of their elect, the land of their elect shall be before them. The threshing-floor, the path, and the city of my righteous people shall impede the progress of their horses," Archbishop Laurence connects this language with the invasion of Syria by the Parthians in the year 54 B.C., and their defeat of Anthony eighteen years later, "when the credit of the Parthian arms was at the highest; and it is probable that about the same period, or at least not long after, the Book of Enoch was written."

The question now naturally arises, How was this work of fiction accepted within so short a period, as the genuine production of the patriarch Enoch? The Archbishop answers by showing, through internal evidence, that the book was written by a Jew residing at a distance from Palestine, and having been brought into Judaea in the name of the prophet Enoch, the obscurity of its origin caused some to accept it as the genuine production of the patriarch himself. In chapter lxxi. Pseudo-Enoch divides the day and night into eighteen parts, and represents the longest day in the year as consisting of twelve out of these eighteen parts. "Now the proportion of twelve to eighteen is precisely the same as sixteen to four and twenty, the present division in hours of the period constituting day and night. If therefore we consider in what latitude a country must be situated to have a day of sixteen hours long, we shall immediately perceive that Palestine could not be such a country. We may then safely conclude that the region in which the author lived must have been situated not lower than forty-five degrees north latitude, where the longest day is fifteen hours and a half, nor higher perhaps than forty-nine degrees, where the longest day is precisely sixteen hours. This will bring the country where he wrote, as high up at least as the northern districts of the Caspian and Euxine seas; probably it was situated somewhere between the upper parts of both these seas; and if the latter conjecture be well founded, the author of the Book of Enoch was perhaps a member of one of the tribes which Shalmaneser carried away, and placed 'in Halah and in Habor by the river Goshen, and in the cities of the Medes,' and who never returned from captivity."

Since Archbishop Laurence wrote his "Preliminary Dissertation," fresh light has been thrown on the origin of the Book of Enoch through the publication of Mr. Layard's "Nineveh and Babylon," recording the discovery, in Babylonian ruins, of cups or bowls of terra cotta, covered on the inner surface with inscriptions in ink, which have been deciphered by Mr. Thomas Ellis of the Manuscript Department in the British Museum, as amulets or charms against evil spirits, disease, calamity, and sudden death, composed in the Chaldean language mingled with Hebrew words⁷ and written in characters which combine Syriac and Palmyrene with the ancient Phoenician. These

⁷ "Halleluiah" appears upon the cups; and thus a word, with which ancient Syro-Chaldaeans conjured, has become, through the vicissitudes of language, the Shibboleth of modern "Revivalists."

inscriptions are undated; but Mr. Ellis attained the conclusion through internal evidence, that these cups belonged to the descendants of the Jews who were carried captive to Babylon and the surrounding cities.

But the most important revelation attained through these discoveries of Mr. Layard lies in the interesting fact, mentioned in his work, that the names of the angels inscribed on these cups, and those recorded in the Book of Enoch, are, in many instances identical, so that no doubt remains as to the Hebrew-Chaldee origin of that great Semitic work, whether assignable to human genius or Divine revelation; and the exhumed amulets of Jews of the Dispersion attest the accuracy of Archbishop Laurence's conclusions respecting the nationality of Pseudo-Enoch.

Ignorance of the contents of the Apocrypha, as canonized by the Church of Rome, is so general in England that many otherwise well-informed people imagine that the Book of Enoch may be found in its pages, whereas it has been lost to all English readers, except those who may possess or have access to copies of the English translation last issued in 1838. On this aspect of the question Archbishop Laurence writes: —

"The fate of the Apocryphal writings in general has been singular. On one side, from the influence of theological opinion or theological caprice, they have been sometimes injudiciously admitted into the Canon of Scripture; while on the other side, from an over-anxiety to preserve that Canon inviolate, they have been not simply rejected, but loaded with every epithet of contempt and obloquy. The feelings perhaps of both parties have on such occasions run away with their judgment. For writings of this description, whatever may or may not be their claim to inspiration, are at least of considerable utility, where they indicate the theological opinions of the periods at which they were composed. This I apprehend to be peculiarly the case of the Book of Enoch; which, as having been manifestly written before the doctrines of Christianity were promulgated to the world, must afford us, when it refers to the nature and character of the Messiah, as it repeatedly does so refer, credible proof of what were the Jewish opinions upon those points before the birth of Christ; and consequently before the possible predominance of the Christian creed."

Archbishop Laurence thus clearly recognized that the visions of Enoch preceded the teaching of Jesus; but it was not given to him, or to his generation, to see how deeply his conclusions affected the supernatural claims of Christianity.

Turning to the contents of the Book of Enoch, the first six chapters announce the condemnation of transgressors and the blessings of the righteous, through the triumphal advent of the Messiah, forecast in the famous prediction quoted by the author of the Epistle attributed to Jude.

Chapters vii. to xvi. record the descent of two hundred angels on the earth, their selection of wives, the birth of their gigantic offspring, and the instruction of mankind in the manufacture of offensive and defensive weapons, the fabrication of mirrors, the workmanship of jewellery, and the use of cosmetics and dyes, combined with lessons in sorcery, astrology,

divination, and astronomy— all which Tertullian accepts as Divine revelation, when he denounces woman as the "devil's gateway,"⁸ and assures her, on the authority of the inspired Enoch, that Tyrian dyes, Phrygian embroidery, Babylonian cloth, golden bracelets, gleaming pearls, flashing onyx-stones, and brilliant emeralds, with all the other adjuncts of an elegant toilette, are the special gifts of fallen angels to female frailty. The advent of the angels multiplies transgressions on earth, they are condemned to "the lowest depths of the fire in torments," and Enoch, as the messenger of God, announces to them the eternity of their punishment.

Chapters xvii. to xxxvi. give a graphic description of the miraculous journeys of Enoch in the company of an angel, from whom he learns the secrets of creation and the mysteries of Infinity. From the top of a lofty mountain "which reached to heaven," he beheld the receptacles of light, thunder, and lightning, "the great darkness or mountains of gloom which constitute winter, the mouths of rivers and of the deep, *the stone which supports the corners of the earth*, and the four winds which bear up the earth, and constitute the pillars of heaven."⁹ Is not this obviously the inspired cosmology, through which the author of the Book of Enoch unconsciously condemned mediaeval physicists to the stake for impiously proclaiming the mobility of the earth? If an inspired prophet saw the stone which supports the corners of the earth, how inexpiable the guilt of men, who fostered skepticism through the heliocentric theory of a world coursing swiftly round the sun!

But had not the Book of Enoch disappeared for centuries out of Europe, before the persecution of Galileo and the martyrdom of Bruno? We answer that its teaching had survived, as numerous other superstitions have passed from generation to generation long after all knowledge of their origin has been lost to the theologians who accept them as Divine.

In the "Evolution of Christianity" we cite the following passage from Irenaeus: "It is impossible that the Gospels can be more or less than they are. For as there are four zones in the world which we inhabit, and four principal winds, while the Church is spread abroad throughout the earth, and the pillar and basis of the Church is the gospel and the spirit of life, it is right that she should have four pillars exhaling immortality on every side, and bestowing renewed vitality on men. From which *fact* it follows that the Word has given us four versions of the Gospel, united by one spirit." We now recognize that this fanciful theory of a limited number of Evangelists is based on the cosmology of

⁸ "On Female Dress," bk. i. chap. i.

⁹ Chap. xviii.

Enoch; and if in the second century, Irenaeus accepted the visions of an antediluvian patriarch as *facts*, the traditional survival of the earth's "corner stone" doubtless controlled the orthodox astronomy of mediaeval theologians.

Proceeding on his journey with the angel Uriel, Enoch furthermore beheld the prison of the fallen angels, in which struggling columns of fire ascended from an appalling abyss. He saw the regions in which the spirits of the dead await the day of judgment; he looked upon the trees of knowledge and of life, exhaling fragrant odours from leaves which never withered, and from fruit which ever bloomed; and he beheld the "great and glorious wonder" of the celestial stars, coming forth through the "gates of heaven."

Chapters xxxvii. to lxxi. record the second vision of wisdom, divided into three parables. The first depicts the future happiness and glory of the elect, whom Enoch beheld reclining on couches in the habitations of angels, or standing in thousands of thousands and myriads of myriads before the throne of God, blessing and glorifying Him with celestial song, as the Holy, Holy Lord of spirits, before whom righteousness eternally dwells.

As Enoch uttered his prophecies respecting the elect, before the existence of Christianity, it is important to learn in what sense he understood the doctrine of election. The language of the first parable happily leaves no room for doubt—"The righteous will be elected for their good works duly weighed by the Lord of Spirits."¹⁰ Election, therefore, traced to its original source, means nothing more than Divine "selection of the fittest"—a theory more consistent with the justice of God, than the capricious choice of the metamorphical potter, whose arbitrary fashioning of plastic clay symbolized, in Pauline theology, the doctrine of predestination.

The second parable (xlv.-lv.) demands the absorbed attention of modern Jews and Gentiles; for it is either the inspired forecast of a great Hebrew prophet, predicting with miraculous accuracy the future teaching of Jesus of Nazareth, or the Semitic romance from which the latter borrowed His conceptions of the triumphant return of the Son of man, to occupy a judicial throne in the midst of rejoicing saints and trembling sinners, expectant of everlasting happiness or eternal fire: and whether these celestial visions be accepted as human or Divine, they have exercised so vast an influence on the destinies of mankind for nearly two thousand years, that candid and impartial seekers after

¹⁰ Chap. xxxviii. 2.

religious truth can no longer delay inquiry into the relationship of the Book of Enoch with the revelation, or the evolution, of Christianity.

The third parable (lvi.-lxx.) recurs, with glowing eloquence, to the inexhaustible theme of Messianic glory, and again depicts the happy future of the righteous in contrast with the appalling misery of the wicked. It also records the supernatural control of the elements, through the action of individual angels presiding over the winds, the sea, hail, frost, dew, the lightning's flash, and reverberating thunder. The names of the principal fallen angels are also given, among whom we recognize some of the invisible powers named in the incantations inscribed on the terra cotta cups of Hebrew-Chaldee conjuration.

Chapters lxxi. to lxxx. contain the "book of the revolutions of the luminaries of heaven," the sun, the moon, and the stars, controlled in their movements by the administration of angels. In commenting on this section of the Book of Enoch, Archbishop Laurence says, "This system of astronomy is precisely that of an untutored, but accurate observer of the heavens. He describes the eastern and western parts of heaven, where the sun and moon rise and set, as divided each into six different gates, through which those orbs of light pass at their respective periods. In the denomination of these gates he begins with that through which the sun passes at the winter solstice; and this he terms the *first* gate. It of course answers to the sign of Capricornus; and is the southernmost point to which the sun reaches, both at rising and setting. The next gate, at which the sun arrives in its progress towards the east at rising, and towards the west at setting, and which answers to the sign of Aquarius, he terms the *second* gate. The next, in continuation of the same course of the sun, which answers to the sign of Pisces, he terms the *third* gate. The *fourth* gate in his description is that which is situated due east at sunrising, and due west at sun-setting, and which, answering to the sign of Aries, the sun enters at the vernal equinox. With this *fourth* gate he commences his account of the sun's annual circuit, and of the consequent change in the length of day and night at the various seasons of the year. His *fifth* gate is now to be found in the sun's progress northwards, and answers to the sign of Taurus. And his *sixth* gate is situated still further north; which, answering to the sign of Gemini, concludes at the most northern point of heaven to which the sun arrives, and from which it turns at the summer solstice, again to measure back its course southwards.

"Hence it happens, that the same gates which answer to the six signs alluded to in the sun's passage from the winter to the summer

solstice, necessarily also answer to the remaining six of the twelve signs of the Zodiac in its passage back again.

"The turning of the sun both at the winter and summer solstices, the first at the most southern, the last at the most northern point of its progress, must have always struck the eye of those who contemplated the variety as well as the splendour of its daily appearance. The astronomy of the apocryphal Enoch was perhaps formed in this respect upon the same principles as the astronomy of Homer, who places the situation of the island Συρίη under the *turning of the sun*, ὄθι τροπαὶ ἠελίοιο (Odys. lib. xv. 404)."

Chapters lxxxiii. to lxxxix. contain a vision of Enoch giving an allegorical forecast of the history of the world up to the kingdom of the Messiah.

Chapter xcii. records a series of prophecies extending from Enoch's own time to about one thousand years beyond the present generation. In the system of chronology adopted, a day stands for hundred, and a week for seven hundred years. Reference is made to the deluge, the call of Abraham, the Mosaic dispensation, the building and the destruction of the Temple of Solomon—events which preceded the date at which the Book of Enoch was probably written: but when the author, in his character a divinely inspired seer, extends his vision beyond the horizon of his own age, he discloses the vanity of his predictive pretensions, through prophecies which remain unfulfilled. If, however, the Book of Enoch had reached us through the Western, as well as the Ethiopic Canon, apologetic theologians would doubtless affirm that centuries are but trifles in prophetic time; and that the predictions of the great antediluvian prophet shall, sooner or later, attain miraculous fulfilment.

Chapters xciii. to civ. contain the eloquent exhortations of Enoch, addressed to his children, in which he follows Buddha in commending the "Paths of Righteousness," and anticipates Jesus in pronouncing the doom of sinners and the joys of saints, and gives utterance to the most emphatic assurance of immortality which has ever flowed from human lips: "Fear not, ye souls of the righteous, but wait with patient hope for the day of your death in righteousness. Grieve not because your souls descend in trouble and sorrow to the receptacle of the dead; for great joy shall be yours, like that of the angels in heaven. And when you die, sinners say concerning you, 'As we die the righteous die. What profit have they in their works? Behold, like us, they expire in sorrow and in darkness. What advantage have they over us? Henceforward are we equal; for behold they are dead, and never will they again perceive the

light.' But now I swear to you, ye righteous ... that I comprehend this mystery; that I have read the tablet of heaven, have seen the writing of the holy ones, and have discovered what is written and impressed on it concerning you. I have seen that all goodness, joy, and glory have been prepared for you. . . . The spirits of you who die in righteousness shall exist and rejoice; and their remembrance shall be before the face of the Mighty One from generation to generation.¹¹ How profound the impression necessarily produced on the Semitic imagination by this impassioned language, uttered in an age of faith in inspired dreams and celestial visions by a supposed visitant of the unseen world, who had conversed with angels in the presence of the Lord of spirits!

The final chapter of the Book of Enoch records the birth of Noah, and the further prophecies of Enoch, addressed to Methuselah on the subject of the birth of Noah and the future deluge.

In attestation of the relationship between the Book of Enoch and Christianity, we now collate its language and ideas with parallel passages in New Testament scripture.

Parallel Passages

En. lxiv. 4. "And a voice was heard from heaven."

En. vi. 9. "The elect shall possess light, joy, and peace, and they shall inherit the earth."

En. 1. 2, 4, 5. "He shall select the righteous and holy from among them; for the day of their salvation has approached . . . and they shall become angels in heaven. Their countenances shall be bright with joy The earth shall rejoice; and the elect possess it."

En. xciii. 7. "Those, too, who acquire gold and silver, shall justly and suddenly perish. Woe to you who are rich, for in your riches have you trusted; but from your riches you shall be removed."

Matt. iii. 17. "And lo, a voice from heaven, saying."

Matt. v. 5. "Blessed are the meek, for they shall inherit the earth."

Luke xxi. 28. "Your redemption draweth nigh."

Matt. xxii. 30. "In the resurrection . . . they are as the angels of God in heaven."

Matt. xiii. 43. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

James v. 1. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

Luke vi. 24. "Woe unto you that are rich! for ye have received your consolation."

¹¹ Chap. cii., ciii.

En. xcvi. 6, 7, 25. "Woe unto you, sinners, who say, 'We are rich, possess wealth, and have acquired everything which we can desire. Now then will we do whatsoever we are disposed to do; for we have amassed silver; our barns are full.' . . . They shall surely die suddenly."

En. cv. 26. "And I will place each of them on a throne of glory, of glory peculiarly his own."

En. lxii. 11. "In his judgments he pays no respect to persons."

En. xxxviii. 2. "Where will the habitation of sinners be . . . who have rejected the Lord of spirits. It would have been better for them, had they never been born."

En. xix. 2. "So that they sacrifice to devils as to Gods."

En. xxii. 10, 12. (The angel Raphael addressing Enoch in the region of the dead:) "Here their souls are separated ... by a chasm."

En. xxxix. 3, 4, 7. "A cloud then snatched me up . . . placing me at the extremity of the heavens. There I saw another vision. I saw the habitations and couches of the saints . . . with the angels . . . under the wings of the Lord of spirits. All the holy and the elect sung before him, in appearance like a blaze of fire, their mouths being full of

Luke xii. Compare the parable of the rich man whose barns were full, and who said to himself, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee."

Matt. xix. 28. "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Rom. ii. 11. "For there is no respect of persons with God."

Matt. xxvi. 24. "Woe unto that man through whom the Son of Man is betrayed! It would be good for that man if he had not been born."

1 Cor. x. 20. "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God."

Luke xvi. 26. (Abraham addressing Dives from the region of the blessed:) "Between us and you there is a great gulf fixed."

2 Cor. xii. "I will come to visions and revelations of the Lord. I knew a man in Christ . . . caught up to the third heaven, . . . whether in the body or out of the body I cannot tell: God knoweth. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

blessings, and their lips glorifying the name of the Lord of spirits."

En. xlvi. 2. "This is the Son of man . . . who will reveal all the treasures of that which is concealed."

En. ix. 3, 4. "Then they said to their Lord, the King: Thou art Lord of lords, God of gods. King of kings. The throne of thy glory is for ever and ever, and for ever and ever is thy name sanctified and glorified. Thou art blessed and glorified. Thou hast made all things; thou possessest power over all things: and all things are open and manifest before thee. Thou beholdest all things, and nothing can be concealed from thee."

En. xxiv. 11, 10. "I blessed the Lord of glory, the everlasting King, because He has prepared this tree for the saints, formed it, and declared that he would give it to them. . . . The sweet odour shall enter into their bones; and they shall live a long life on the earth, as thy forefathers have lived; neither in their days shall sorrow, distress, and punishment afflict them."

Rev. xix. 1. "I heard a great voice of much people in heaven, saying, Alleluia, salvation, and glory, and honour, and power, unto the Lord our God."

Col. ii. 8. "In whom are hid all the treasures of wisdom and knowledge."

Rev. xvii. 14; xix. 16. "King of kings, and Lord of lords."

Rev. iv. 11. "Thou art worthy O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created."

Heb. iv. 13. "Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do."

Rev. xxii. 2. "On either side of the river was a tree of life, which bare twelve manner of fruits, and yielded its fruit every month; and the leaves of the tree were for the healing of the nations."

Rev. ii. 7. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Rev. xxii. 14. "Blessed are they that do his commandments, that they may have the right to the tree of life."

En. lxxxv. 2. "And behold a single star fell from heaven."

En. lx. 13. "All the angels of power."

En. x. 15, 16. "To Michael also, the Lord said, Go and announce his crime to Samyaza and to the others who are with him who have been associated with women. . . . Bind them for seventy generations underneath the earth, even to the day of judgment, and of consummation, until the judgment, which shall last for ever, be completed. Then shall they be taken away into the lowest depths of the fire in torments, and in confinement shall they be shut up for ever."

En. xxi. 56. "I beheld columns of fire struggling together to the end of the abyss, and deep was their descent. But neither its measurement nor magnitude was I able to discover. . . . Uriel, one of the holy angels . . . said, This is the prison of the angels, and here are they kept for ever."

En. lxxix. "In the days of sinners the years shall be shortened, . . . and every thing done on earth shall be subverted and disappear in its season. . . . In those days the fruits of the earth shall not flourish in their season, . . . heaven shall stand still. The moon shall change its laws, and not be seen at its proper period; . . . and all the classes of the stars

Rev. ix. 1. "I saw a star fall from heaven unto the earth."

2 Thess. i. "The angels of His power."

Jude 6. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day."

2 Pet. ii. 4. "God spared not the angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment."

Rev. xx. 10. "The devil that deceived them was cast into the lake of fire and brimstone, . . . and shall be tormented day and night for ever,"

Rev. xx. 1-3. "And I saw an angel come down from heaven, having the key of the bottomless pit (abyss) and a great chain in his hand. And he laid hold on the devil and . . . cast him into the bottomless pit, and shut it, and sealed it over him."

Matt. xxiv. 7,21,22,29,30. "There shall be famines and earthquakes in divers places . . . great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved. . . . Immediately after the tribulation of those days, the

shall be shut up against sinners."

En. lxi. 9. "And trouble shall seize them when they shall behold this Son of woman sitting upon the throne of his glory."

En. xlvi. 3. "He sat upon the throne of his glory, while the book of the living was opened in his presence, and while all the powers which were above the heavens stood around and before him."

En. 1. "In those days shall the earth deliver up from her womb, and hell deliver up from hers, that which it has received, and destruction shall restore that which it owes. He shall select the righteous and holy from among them."

En. liv. "In those days shall the mouth of hell be opened into which they shall be immersed; hell shall destroy and swallow up sinners from the face of the elect."

En. xl. 1. "After this I beheld thousands of thousands, and ten thousand times ten thousand, and an infinite number of people, standing before the Lord of spirits."

En. xlv. 3. "In that day shall the Elect One sit upon a throne of glory, and shall choose their conditions and countless

sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven. . . . Then shall the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven, with power and great glory."

Rev. xx. 11-13,15. "I saw a great white throne, and him that sat on it, . . . and I saw the dead, small and great, standing before the throne; and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things what were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them. . . . And whosoever was not found written in the book of life was cast into the lake of fire."

Rev. v. 11. "I beheld, and I heard the voice of many angels round about the throne, . . . and the number of them was ten thousand times ten thousand, and thousands of thousands."

Matt. xxv. 31, 32. "Then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from

habitations."

En. xlv. 4. "In that day I will cause my Elect One to dwell in the midst of them. I will change the face of the heaven: I will bless it and illuminate it for ever. I will also change the face of the earth: I will bless it, and cause those whom I have chosen to dwell upon it."

En. xcii. 17. " The former heaven shall depart and pass away, a new heaven shall appear."

En. lxi. 4-9. "The word of his mouth shall destroy all sinners, and all the ungodly who shall perish at his presence. . . . Trouble shall come upon them, as upon a woman in travail. One portion of them shall look upon another; they shall be astonished, and shall abase their countenances; and trouble shall seize them, when they shall behold this Son of woman sitting upon the throne of His glory."

En. lxvi. 5-8. "I beheld that valley in which . . . arose a strong smell of sulphur which became mixed with the waters; and the valley of the angels, who had been guilty of seduction, burned underneath its soil. Through that valley also rivers of fire were flowing, to which the angels shall be condemned, who seduced the inhabitants of the earth."

another."

John xiv. 2. "In my father's house are many habitations."

Rev. vii. 15. "He that sitteth on the throne shall dwell among them."

2 Peter iii. 13. "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Rev. xxii. 1. "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away."

2 Thess. i. 9. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

1 Thess. v. 3. "Then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape."

2 Thess. ii. 8. "That wicked whom the Lord shall consume with the Spirit of his mouth."

Matt. xxv. 31. "When the Son of man shall come in his glory, then shall he sit upon the throne of his glory."

Matt. xiii. 42. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Rev. xx. 10. "And the devil that deceived them was cast into the lake of fire and brimstone."

En. civ. "Now will I point out a mystery. Many sinners shall turn and transgress against the word of uprightness. They shall speak evil things; they shall utter falsehood."

En. xlviii. 1-7. "In that place I beheld a fountain of righteousness which never failed, encircled by many- springs of wisdom. Of these all the thirsty drank, and were filled with wisdom, having their habitation with the righteous, the elect, and the holy."

En. xlviii." "He has preserved the lot of the righteous, because they have hated and rejected this world of iniquity, and have detested all its works and ways in the name of the Lord of spirits."

En. ii. xxvi. 2. "Behold, he comes with ten thousands of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal for everything which the sinful and ungodly have done and committed against him. . . . [who utter with their mouths unbecoming language against God, and speak harsh things of his glory]."

1 Tim. iv. 12. "The Spirit saith expressly, that in later times some shall fall away from the faith, . . . through the hypocrisy of men that speak lies."

John iv. 14. "But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Rev. xxi. 6. "I will give unto him that is athirst of the fountain of the water of life freely."

Gal. i. 4. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."

1 John ii. 15. "Love not the world, neither the things that are in the world,"

Jude 14, 15. "Enoch also, the seventh from Adam, prophesied of these, saying, ' Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against him.' "

The bracketed words, in the last quotation from the Book of Enoch, establish its complete identity with the parallel passage in the Epistle of Jude —an identity of marvellous clearness when we consider that the

original version reaches us through translations and retranslations from Aramaean, Greek, and Ethiopic, and now assumes the modern form of Anglo-Saxon. Archbishop Laurence, although convinced that the apostle cited the Greek version of the extant Ethiopic manuscripts, was not aware that the last sentence of his quotation is present in the text. We have discovered it in chapter xxvi. 2 of the Book of Enoch; and in thus perfecting the parallelism between prophet and apostle, have placed beyond controversy that, in the eyes of the author of an Epistle accepted as Divine revelation, the Book of Enoch was the inspired production of an antediluvian patriarch.

The attention of theologians has been concentrated on the passage in the Epistle of Jude because the author specifically names the prophet; but the cumulative coincidence of language and ideas in Enoch and the authors of New Testament Scripture, as disclosed in the parallel passages which we have collated, clearly indicates that the work of the Semitic Milton was the inexhaustible source from which Evangelists and Apostles, or the men who wrote in their names, borrowed their conceptions of the resurrection, judgment, immortality, perdition, and of the universal reign of righteousness under the eternal dominion of the Son of man. This evangelical plagiarism culminates in the Revelation of John, which adapts the visions of Enoch to Christianity with modifications in which we miss the sublime simplicity of the great master of apocalyptic prediction, who prophesied in the name of the antediluvian patriarch.

It is important to observe that it was not the practice of early Christian writers to name the authors whose language and ideas they borrowed. When we therefore detect the teaching and diction of Enoch in Gospels and Epistles, our conclusions are analogous to those of the orthodox theologians who identify passages of Scripture in the pages of the ante-Nicene Fathers, although frequently cited from unnamed sources, with an obscurity of expression more dubious in attestation of their origin, than the remarkable clearness with which the language of Enoch may be recognized in the New Testament. Biblical analysts may question obscure traces of evangelical diction in apostolic Fathers; but what candid and impartial inquirer can doubt the Enochian origin of the "Son of man sitting upon the throne of his glory"—the "new heaven" and the "new earth;" the "many habitations" of the elect, and "the everlasting fire prepared for the devil and his angels"?

We have merely collated some of the most striking instances of parallel passages in the Book of Enoch and in the New Testament. Our readers can supplement our labours through their own research, in

further attestation of the controlling influence exercised by the uncanonical author on the language and ideas of canonical works.

Some orthodox theologians, unwilling to admit that an apostle quoted an apocryphal book, contend that Jude referred to a traditional utterance of the ancient patriarch; but this obviously fanciful theory inevitably vanishes in the presence of the numerous passages from the Book of Enoch, which enter into the composition of New Testament Scripture. Other pious apologists affirm the post-Christian authorship of the book, a theory which involves the most improbable assumption that an author, familiar with the story of a suffering and crucified Messiah, uttered fictitious predictions in the name of an ancient prophet, which depicted the career of the Son of man on earth as the triumphal march of a victorious king. Again, theologians who shrink from the admission that the language and ideas of evangelists and apostles were anticipated in an apocryphal book, suggest that the Messianic passages contain Christian interpolations. But if modern defenders of the faith thus accuse primitive saints and martyrs of literary forgery, how can they accept an infallible New Testament at the hands of men thus guilty of conspiring for the deception of posterity? Convinced of the honesty of early Christians, we concur with the opinion of Archbishop Laurence, confirmed by Hoffman, that the passages in question are so intimately interwoven with the general context that they cannot be removed without evidently destroying the texture of the whole.

The astronomical calculations on which Archbishop Laurence based his theory of the residence of the author of the Book of Enoch have been questioned; but, once his Hebrew nationality has been admitted, it matters not whether he wrote in or out of Palestine, with this exception, that if the work was not brought from a distant country into Judaea, the facility with which a pseudonymous book was accepted in the locality of its recent composition as the genuine production of an antediluvian prophet, necessarily encourages scepticism as to the dates and authorship of all ancient Hebrew literature. It cannot be said that internal evidence attests the superiority of the Old Testament to the Book of Enoch; for no Hebrew prophet is more eloquent than its author in denouncing iniquity, commending righteousness, and inviting all men to place implicit trust in the final vindication of Divine justice.

Internal evidence indicates the presence of independent Tracts in the Book of Enoch, possibly composed by different authors. Thus chapters lxiv. to lxvii. I record a vision of the Deluge, narrated as if by Noah instead of Enoch, and inserted in the middle of another vision

with which it has no connection. But if Pseudo-Enoch borrowed from earlier writers, the presence of the language and ideas of every section of his work in the pages of New Testament Scripture inevitably indicates that the Book or Books of Enoch existed in their present form before the Christian era.

Christianity obviously borrows the terrors of eternal fire from the Book of Enoch. Evangelists and Apostles define the duration of Divine retribution by aeons of aeons¹² (αἱ αἰῶνες τῶν αἰώνων), or millions of millions of years, expressive of eternity. It is true that the word aeon can be used in the sense of finite time, but when the authors of New Testament Scripture speak of aeonian fire (τὸ πῦρ τὸ αἰώνιον) they obviously mean eternal flames. Modern humanity, shrinking from so merciless a view of Divine retribution, suggests that when sinners have been tortured for aeons of aeons they may look forward hopefully to the future. It is questionable whether final despair would not be preferable to this form of "hope deferred;" but if modern believers adopt the terminable theory of aeonian fire, this commutation of sentence becomes equally applicable to the devil and his angels, whose punishment has been decreed of same duration as that of human sinners;¹³ and thus the traditional enemies of God and man may hope for joyful restoration to fellowship with Gabriel, Michael, and Raphael, and communion with the saints, whom they once sought to betray by arts infernal. And as the righteous are also only promised their rewards in heaven for aeons of aeons,¹⁴ if these words mean not eternity, saints may fear, whilst sinners hope for, the vicissitudes of aeonian futurity. Again, as the dominion of the Messiah,¹⁵ and even the power of God,¹⁶ are depicted of aeonian duration, any limitation of the infinite in the sacred terminology—aeons of aeons—imperils the eternal in Divinity.

Theologians who seek to vindicate Divine clemency through the dubious expedient of substituting aeonian for eternal retribution, overlook the fact that their theory imputes to Divine wisdom the adoption of torture as the most effectual means of transforming sinners into saints,—a theory which practically invites us to follow the Divine example by torturing our criminals into reformation. How much more

¹² In "The Evolution of Christianity," page 355, we mention that "the Greek word αἰών (aeon), signifying an age, a generation, or time everlasting," was the title adopted by Valentinus for Divine emanations.

¹³ Matt. xxv. 41; Rev. xx. 10.

¹⁴ Rev. xxii. 5.

¹⁵ Rev. xi. 15.

¹⁶ Rev. xii. 12.

consistent for those who cannot reconcile eternal fire with infinite mercy, to take one step further in the paths of scepticism, by rejecting everlasting torture as the nightmare of Enochian visions; instead of assuming that revelation speaks in language so ambiguous that primitive saints condemned unbaptized babes to eternal fire, whilst modern piety would even rescue hardened sinners from the flames! If inspired terminology encouraged spiritual ferocity in the age of St. Augustine, and fosters theological humanity in the nineteenth century, what may not be the future interpretation of words, now supposed to convey an infallible meaning to students of Scripture?

The Book of Enoch teaches the pre-existence-of the Son of Man, the Elect One, the Messiah, who "from the beginning existed in secret,"¹⁷ and whose "name was invoked in the presence of the Lord of spirits, before the sun and the signs were created."¹⁸ The author also refers to the "other Power who was upon earth over the water on that day,"¹⁹ —an apparent reference to the language of Gen. i. 2. We have thus the Lord of spirits, the Elect One, and a third Power, seemingly foreshadowing the Trinity of futurity; but although Enoch's ideal Messiah doubtless exercised an important influence on primitive conceptions of the Divinity of the Son of man, we fail to identify his obscure reference to another "Power" with the Trinitarianism of the Alexandrine school; more especially as "angels of power" abound in the visions of Enoch.

That remarkable passage in the Book of Enoch, which declares that the heathen "sacrificed to devils as to gods,"²⁰ is the obvious source of that superstition through which primitive Christianity saw in Olympian deities, not the mere phantoms of man's imagination, but the fallen angels who, driven forth from heaven, sought compensation in spiritual dominion on earth,—a superstition still further confirmed by universal belief in miracles, wrought, not merely by the Supreme, but by subordinate powers, whether good or evil.

Thus far we learn that the Book of Enoch was published before the Christian era by some great Unknown of Semitic race, who, believing himself to be inspired in a post-prophetic age, borrowed the name of an antediluvian patriarch to authenticate his own enthusiastic forecast of the Messianic kingdom. And as the contents of his marvellous Book

¹⁷ Chap. lxi. 10.

¹⁸ Chap. xlvi.

¹⁹ Chap. lx.

²⁰ Chap. xix. 2.

enter freely into the composition of the New Testament, it follows that if the author was not an inspired prophet, who predicted the teaching of Christianity, he was a visionary enthusiast whose illusions were accepted by Evangelists and Apostles as revelation—alternative conclusions which involve the Divine or human origin of Christianity.

It may be said that if the author of the Book of Enoch was not the patriarch in whose name he wrote, was he not obviously an impostor? In treating of Hebrew divination in "The Evolution of Christianity," we refer to the oracles of Urim and the predictions of Prophets. There was, however, a third form of divination, known as Bath Kol, or the Daughter of the Voice, through which the Israelites consulted the Deity by accepting some preconceived sign in attestation of the Divine approval of contemplated action. This method of artificial (τεχνηκῆ) divination is said to have succeeded the revelation of prophets, but was practised by the Israelites at a much earlier period of their history. Thus the servant of Abraham predetermined the sign through which he would recognize the future wife of Isaac as divinely chosen; and Jonathan, the son of Saul, preconcerted the verbal omen through which the Israelites might know that Jehovah had delivered the Philistines into their hands.

The practice of Bath Kol was doubtless familiar to the Semitic author of the Book of Enoch; let us not therefore condemn him as an impostor, knowing that through the accidental synchronism of some pre-arranged sign, he may have personated Enoch in the conscientious conviction that he was piously fulfilling the will of the Deity.

The recent death of Dr. Pusey recalls the fact, that the learned translator of the Book of Enoch was his predecessor as Professor of Hebrew in the University of Oxford. The friends and admirers of the eminent theologian, who was one of the authors of the Tractarian movement, propose to found a memorial Library in his name, with "two or more clergymen, who shall act as librarians, and shall promote *in whatever way* the interests of theological study and religious life within the University" —a programme which seems to inaugurate the reign of original research within the domains of ecclesiastical theology. But if, as we are informed by the promoters of the proposed endowment, Dr. Pusey was above all things "a Christian apologist, the advocate and champion of the Church of eighteen centuries," how can the disciples, who saw in him the "great pillar which once sustained the fortunes of the Church of England," encourage a freedom of inquiry, in his name, which may result in conclusions adverse to the ecclesiastical faith in which their master lived and died?

Eminent theologians tell us that the future librarians "should be students of theology—the queen of sciences,—among whom Dr. Pusey held a position in the first rank;" and yet that he was a zealous supporter of "a movement which embodied truths included ages ago in the formularies of the Church." But how can theology be enrolled among the sciences if its professors reason in ecclesiastical fetters? As well might a modern astronomer demand the assent of his pupils to the mediaeval theory of the earth's immobility, before proceeding to investigate the laws of the solar system: and thus, doubtless, most theologians seek Divine truth, weighted with a heritage of foregone conclusions, adverse to the admission of unorthodox facts.

We all can sympathize with the desire of his disciples to do honour to the memory of the Tractarian apostle, of many virtues, in whom they see a "great man, raised up by God Almighty to live and labour for His Church;" but men who take this transcendental view of a movement, in which others simply see progress on the road to Rome, can scarcely consider the prescriptive rights of primitive or mediaeval dogmas, in that impartial mood to which theologians must attain before theology becomes the "Queen of Sciences."

Archbishop Laurence was an industrious worker in the scientific laboratory of theology, when he translated the Bodleian manuscript of the Book of Enoch, and thus unconsciously placed in our hands the Ethiopic key to "the evolution of Christianity." It remains for future generations to determine whether his labours, or those of his successor in the Semitic chair of Oxford, shall prove more conducive to the religious enlightenment of posterity.

Palaeontologists who compare the organic fossils of distinctive epochs in geologic time, and discover in the more recent formations, organisms partially divergent in structure from pre-existent forms, attribute variation, not to creative miracles, but to the continuous action of natural causes fashioning species, throughout the ages, in harmony with the natural law of "Survival of the Fittest." We also, having identified the kindred fossils of Enochian and Evangelical epochs, inevitably infer that modified versions of pre-existent ideas are traceable, not to miraculous, but to natural sources,—conclusions which inaugurate the science of theologic palaeontology, and invite all learned travellers to follow the example of Bruce, by searching the world for ancient manuscripts which may disclose the merely human origin of dogmas and mysteries, now accepted as Divine.

Archbishop Laurence, when Professor of Hebrew in the University of Oxford, translated the Book of Enoch within the walls of the

Bodleian Library, and when appealed to by the Rev. I. M. Butt, in 1827, to publish, the Ethiopic original, answered, "I cannot, the manuscript not being my own, but belonging to the University of Oxford." In his preface to the third edition of his translation, the Archbishop adds, "If the University of Oxford would oblige the literary world by publishing the original Ethiopic from the manuscript in its possession, I am persuaded that Ethiopic scholars would not be wanting to accomplish more than has been hitherto done for this long regretted book, after its sleep of ages." Since these words were written, great progress has been made in the study of comparative philology; and there are now doubtless many eminent linguists in England, on the Continent, and in the United States, who could still further illumine the pages of the Book of Enoch, through co-operative criticism of the Ethiopic text. Is not the time therefore come for the University of Oxford to publish the original manuscript in their possession, that learned Jews and Gentiles may study the inspired predictions of a great Hebrew prophet, or admire the sublime imagery of the Semitic Milton who ascended to the heavens to dramatize Divinity?

At the era of the Renaissance, when enfranchised thought turned from Aristotle to Plato, it is said that Cardinal Beilarmine advised Pope Clement VIII. to discountenance a philosophy which approached so closely to the truths of the gospel—obviously meaning that it would be inexpedient for the Church to favour a merely human system which anticipated the Trinitarian theosophy of alleged revelation: is it not possible that further delay in presenting the world with the Ethiopic text of Enoch, may suggest to adverse critics, that Oxford neglects the Hebrew patriarch for the same reason that Rome slighted the Athenian philosopher?

Archbishop Laurence's translation, now however, places the Book of Enoch within the reach of all English readers. Catholics may disregard its contents, as it is not found in the sacred Canon of their infallible Church; but Protestants, who adhere to the principles of the Reformation, and whose tenure of Christianity is therefore contingent on the appeal to reason, must inevitably enroll Enoch among the prophets, or reconsider the supernatural in Christianity.

It is important for readers of the Book of Enoch to recollect that we owe the Reformation to independent study of sacred literature, previously withdrawn from the people through the oblivion of dead and untranslated languages. The long neglected Book of Enoch now stands in analogous relationship with modern seekers after religious truth; and it remains for its readers to exercise that right of private judgment, to

which Protestantism owes its existence, by impartially considering the inevitable modifications of faith involved in the discovery, that the language and ideas of alleged revelation are found in a pre-existent work, accepted by Evangelists and Apostles as inspired, but classed by modern theologians among apocryphal productions.

[In revising the proof-sheets of the Book of Enoch, we have been still further impressed by its relationship with New Testament Scripture. Thus, the parable of the sheep, rescued by the good Shepherd from hireling guardians and ferocious wolves, is obviously borrowed by the fourth Evangelist from Enoch lxxxix., in which the author depicts the shepherds as killing and destroying the sheep before the advent of their Lord, and thus discloses the true meaning of that hitherto mysterious passage in the Johannine parable—"All that ever came before me are thieves and robbers"—language in which we now detect an obvious reference to the allegorical shepherds of Enoch.]

The Book of Enoch

Chapter 1

¹The word of the blessing of Enoch, how he blessed the elect and the righteous, who were to exist in the time of trouble; rejecting all the wicked and ungodly. Enoch, a righteous man, who *was*²¹ with God, answered and spoke, while his eyes were open, and *while* he saw a holy vision in the heavens.²² This the angels showed me.

²From them I heard all things, and understood what I saw; that which will not take place in this generation, but in a generation which is to succeed at a distant period, on account of the elect.

³Upon their account I spoke and conversed with him, who will go forth from his habitation, the Holy and Mighty One, the God of the world:

⁴Who will hereafter tread upon Mount Sinai; appear with his hosts; and be manifested in the strength of his power from heaven.

⁵All shall be afraid, and the Watchers be terrified.

⁶Great fear and trembling shall seize them, even to the ends of the earth. The lofty mountains shall be troubled, and the exalted hills depressed, melting like a honeycomb in the flame. The earth shall be immersed, and all things which are in it perish; while judgment shall come upon all, even upon all the righteous:

⁷But to them shall he give peace: he shall preserve the elect, and towards them exercise clemency.

⁸Then shall all belong to God; be happy and blessed; and the splendour of the Godhead shall illuminate them.

²¹ N.B. The italicized words supply a gap in the text. In the notes they are used to mark the literal sense.

²² *which was in the heavens.*

Chapter 2

¹Behold, he comes with ten thousands of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal²³ for everything which the sinful and ungodly have done, and committed against him.²⁴

Chapter 3

¹All who are in the heavens know what is transacted²⁵ *there*.

²*They know* that the heavenly luminaries change not their paths; that each rises and sets regularly, every one at its proper period, without transgressing the commands, *which they have received*. They behold the earth, and understand what is there transacted, from the beginning to the end of it.

³*They see* that every work of God is invariable in the period of its appearance. They behold summer and winter: *perceiving* that the whole earth is full of water; and that the cloud, the dew, and the rain refresh it.

Chapter 4

¹They consider and behold every tree, how it appears to wither, and every leaf to fall off, except of fourteen trees, which are not deciduous; which wait from the old, to the appearance of the new *leaf*, for two or three winters.

Chapter 5

¹Again they consider the days of summer, that the sun is upon it at its very beginning; while you seek for a covered and shady spot on account of the burning sun; while the earth is scorched up with fervid heat, and you become incapable of

²³ *of flesh*.

²⁴ Quoted in Epistle of Jude, vss. 14, 15.

²⁵ *the work*.

walking either upon the ground or upon the rocks in consequence of that heat.

Chapter 6

¹They consider how the trees, when they put forth their green leaves, become covered, and produce fruit; understanding everything, and knowing that He who lives for ever does all these things for you:

²*That* the works at the beginning of every existing year, that all his works, are subservient to him, and invariable; yet as God has appointed, so are all things brought to pass.

³They see, too, how the seas and the rivers together complete their respective operations:

⁴*But* you endure not patiently, nor fulfill the commandments of the Lord; but you transgress and calumniate *his* greatness; and malignant are the words in your polluted mouths against his Majesty.

⁵Ye withered in heart, no peace shall be to you!

⁶Therefore your days shall you curse, and the years of your lives shall perish; perpetual execration shall be multiplied, and you shall not obtain mercy.

⁷In those days shall you resign your peace with the eternal maledictions of all the righteous, and sinners shall perpetually execrate you;

⁸*Shall execrate* you with the ungodly.

⁹The elect shall possess light, joy, and peace; and they shall inherit the earth.

¹⁰But you, ye unholy, shall be accursed.

¹¹Then shall wisdom be given to the elect, all of whom shall live, and not again transgress by impiety or pride; but shall humble themselves, possessing prudence, and shall not repeat transgression.

¹²They shall not be condemned the whole period of their lives, not die in torment and indignation; but the sum of their

days²⁶ shall be completed, and they shall grow old in peace; while the years of their happiness shall be multiplied with joy, and with peace, for ever, the whole duration of their existence.

Chapter 7 [§ II.²⁷]

¹It²⁸ happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful.

²And when the angels,²⁹ the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children.

³Then their leader Samyaza said to them; I fear that you may perhaps be indisposed to the performance of this enterprise;

⁴And that I alone shall suffer for so grievous a crime.

⁵But they answered him and said; We all swear;

⁶And bind ourselves by mutual execrations, that we will not change our intention, but execute our projected undertaking.

⁷Then they swore all together, and all bound themselves by mutual execrations. Their whole number was two hundred, who descended upon Ardis,³⁰ which is the top of mount Armon.

⁸That mountain therefore was called³¹ Armon, because they had sworn upon it,³² and bound themselves by mutual execrations.

⁹These are the names of their chiefs: Samyaza, who was their leader, Urakabameel, Akibeel, Tamiel, Ramuel, Danel, Azkeel,

²⁶ *the days of their life.*

²⁷ Section II. Paris MS. transcribed by Woide.

²⁸ The first two extracts made by Syncellus from the Greek commence here, and end with the 15th verse of chap. x.

²⁹ [An Aramaic text reads "Watchers" here (J.T. Milik, *Aramaic Fragments of Qumran Cave* [Oxford: Clarendon Press, 1976], p. 167).]

³⁰ ["Upon Ardis." Or, "in the days of Jared" (R.H. Charles, ed. and trans., *The Book of Enoch* [Oxford: Clarendon Press, 1893], p. 63).]

³¹ *they called.*

³² [Mt. Armon, or Mt. Hermon, derives its name from the Hebrew word *herem*, a curse (Charles, p. 63).]

Saraknyal, Asael, Armers, Batraal, Anane, Zavebe, Samsaveel, Ertael, Turel, Yomyael, Arazyal. These were the prefects of the two hundred angels, and the remainder were all with them.³³

¹⁰Then they took wives, each choosing for himself; whom they began to approach, and with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees.

¹¹And³⁴ the women³⁵ conceiving brought forth giants,³⁶

¹²Whose stature was each three hundred cubits. These devoured all *which* the labor of men *produced*; until it became impossible to feed them;

¹³When they turned themselves against men, in order to devour them;

¹⁴And began to injure birds, beasts, reptiles, and fishes, to eat their flesh one after another,³⁷ and to drink their blood.

¹⁵Then the earth reproved the unrighteous.

Chapter 8

¹Moreover Azazyel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors,³⁸ and the

³³ [The Aramaic texts preserve an earlier list of names of these Watchers: Semihazah; Artqoph; Ramtel; Kokabel; Ramel; Danieal; Zeqiel; Baraqel; Asael; Hermoni; Matarel; Ananel; Stawel; Samsiel; Sahriel; Tummieal; Turiel; Yomiel; Yhaddiel (Milik, p. 151).]

³⁴ This and the following verses of this chapter, viz. 11, 12, 13, 14, 15, seem to belong to the next chapter, and should perhaps be inserted between the 8th and 9th verses of that chapter. Such appears to be their situation in the Greek fragment, quoted by Syncellus.

³⁵ *They.*

³⁶ [The Greek texts vary considerably from the Ethiopic text here. One Greek manuscript adds to this section, "And they [the women] bore to them [the Watchers] three races- first, the great giants. The giants brought forth [some say "slew"] the Naphelim, and the Naphelim brought forth [or "slew"] the Elioud. And they existed, increasing in power according to their greatness." See the account in the Book of Jubilees.]

³⁷ ["Their flesh one after another." Or, "one another's flesh." R.H. Charles notes that this phrase may refer to the destruction of one class of giants by another (Charles, p. 65).]

³⁸ *made them see that which was behind them.*

workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, *the use of* stones of every valuable and select kind, and all sorts of dyes, so that the world became altered.

²Impiety increased; fornication multiplied; and they transgressed and corrupted all their ways.

³Amazarak taught all the sorcerers, and dividers of roots:

⁴Armors *taught* the solution of sorcery;

⁵Barkayal *taught* the observers of the stars,³⁹

⁶Akibeel *taught* signs;

⁷Tamiel taught astronomy;

⁸And Asaradel taught the motion of the moon,

⁹And men, being destroyed, cried out; and their voice reached to heaven.

Chapter 9

¹Then Michael and Gabriel, Raphael, Suryal, and Uriel, looked down from heaven, and saw the quantity of blood which was shed on earth, and all the iniquity which was done upon it, and said one to another, *It is* the voice of their cries;

²The earth deprived *of her children* has cried even to the gate of heaven.

³And now to you, O ye holy ones of heaven, the souls of men complain, saying, Obtain Justice for us with⁴⁰ the Most High. Then they said to their Lord, the King, *Thou art* Lord of lords, God of gods, King of kings. The throne of thy glory is for ever and ever, and for ever and ever is thy name sanctified and glorified. Thou art blessed and glorified.

⁴Thou hast made all things; thou possessest power over all things; and all things are open and manifest before thee. Thou beholdest all things, and nothing can be concealed from thee.

³⁹ ["Observers of the stars." Astrologers (Charles, p. 67).]

⁴⁰ ["Obtain justice for us with." Literally, "Bring judgment to us from." (Richard Laurence, ed. and trans., *The Book of Enoch the Prophet* [London: Kegan Paul, Trench & Co., 1883], p. 9).]

⁵Thou hast seen what Azazyel has done, how he has taught every species of iniquity upon earth, and has disclosed to the world all the secret things which are done in the heavens.

⁶Samyaza also has taught sorcery, to whom thou hast given authority over those who are associated with him. They have gone together to the daughters of men; have lain with them; have become polluted;

⁷And have discovered crimes⁴¹ to them.

⁸The women likewise have brought forth giants.

⁹Thus has the whole earth been filled with blood and with iniquity.

¹⁰And now behold the souls of those who are dead, cry out.

¹¹And complain even to the gate of heaven.

¹²Their groaning ascends; nor can they escape from the unrighteousness which is committed on earth. Thou knowest all things, before they exist.

¹³Thou knowest these things, and what has been done by them; yet thou dost not speak to us.

¹⁴What on account of these things ought we to do to them?

Chapter 10

¹Then the Most High, the Great and Holy One spoke,

²And sent Arsayalalyur⁴² to the son of Lamech,

³Saying, Say to him in my name, Conceal thyself.

⁴Then explain to him the consummation which is about to take place; for all the earth shall perish; the waters of a deluge shall come over the whole earth, and all things which are in it shall be destroyed.

⁵And now teach him how he may escape, and how his seed may remain in all the earth.

⁶Again the Lord said to Raphael, Bind Azazyel hand and foot; cast him into darkness; and opening the desert which is in Dudael, cast him in there.

⁴¹ ["Discovered crimes." Or, "revealed these sins" (Charles, p. 70).]

⁴² ["Arsyalalyur." Here one Greek text reads "Uriel."]

⁷Throw upon him hurled and pointed stones, covering him with darkness;

⁸There shall he remain for ever; cover his face, that he may not see the light.

⁹And in the great day of judgment let him be cast into the fire.

¹⁰Restore the earth, which the angels have corrupted; and announce life to it, that I may revive it.

¹¹All the sons of men shall not perish in consequence of every secret, by which the Watchers have destroyed, and *which* they have taught, their offspring.

¹²All the earth has been corrupted by the effects of the teaching⁴³ of Azazyel. To him therefore ascribe the whole crime.

¹³To Gabriel also the Lord said, Go to the biters,⁴⁴ to the reprobates, to the children of fornication; and destroy the children of fornication, the offspring of the Watchers, from among men; bring them forth, and excite⁴⁵ them one against another. Let them perish by *mutual* slaughter; for length of days shall not be theirs.

¹⁴They shall all entreat thee, but their fathers shall not obtain *their wishes* respecting them; for they shall hope for eternal life, and that they may live, each of them, five hundred years.

¹⁵To Michael likewise the Lord said, Go and announce *his crime* to Samyaza, and to the others who are with him, who have been associated with women, that they might be polluted with all their impurity. And when all their sons shall be slain, when they shall see the perdition of their beloved, bind them for seventy generations underneath the earth, even to the day of judgment, and of consummation, until the judgment, *the effect of* which will last for ever, be completed.⁴⁶

⁴³ *by the teaching of the work of Azazyel.*

⁴⁴ ["Biters." More accurately, "bastards" (Charles, p. 73; Michael A. Knibb, ed. and trans., *The Ethiopic Book of Enoch* [Oxford: Clarendon Press, 1978], p. 88).]

⁴⁵ *send.*

⁴⁶ Here end the first two extracts made by Syncellus.

¹⁶Then shall they be taken away into the lowest depths of the fire in torments; and in confinement shall they be shut up for ever.

¹⁷Immediately after this shall he,⁴⁷ together with them, burn and perish; they shall be bound until the consummation of many generations.

¹⁸Destroy all the souls addicted to dalliance,⁴⁸ and the offspring of the Watchers, for they have tyrannized over mankind.

¹⁹Let every oppressor perish from the face of the earth;

²⁰Let every evil work be destroyed;

²¹The plant of righteousness and of rectitude appear, and its produce⁴⁹ become a blessing.

²²Righteousness and rectitude shall be for ever planted with delight.

²³And then shall all the saints give thanks, and live until they have begotten a thousand *children*, while the whole period of their youth, and their sabbaths shall be completed in peace. In those days all the earth shall be cultivated in righteousness; it shall be wholly planted with trees, and filled with benediction; every tree of delight shall be planted in it.

²⁴In it shall vines be planted; and the vine which shall be planted in it shall yield fruit to satiety; every seed, which shall be sown in it, shall produce for one measure a thousand; and one measure of olives shall produce ten presses of oil.

²⁵Purify the earth from all oppression, from all injustice, from all crime, from all impiety, and from all the pollution which is committed upon it. Exterminate them from the earth.

²⁶Then shall all the children of men be righteous, and all nations shall pay me divine honours, and bless me; and all shall adore me.

⁴⁷ ["He." i.e., Samyaza.]

⁴⁸ ["Dalliance." Or, "lust" (Knibb, p. 90; cp. Charles, p. 76).]

⁴⁹ and the work of righteousness and rectitude.

²⁷The earth shall be cleansed from all corruption, from every crime, from all punishment, and from all suffering; neither will I again send a deluge upon it from generation to generation for ever.

²⁸In those days I will open the treasures of blessing which are in heaven, that I may cause them to descend upon earth, and upon all the works and labour of man.

²⁹Peace and equity shall associate with the sons of men all the days of the world, in every generation of it.

(No Chapter 11⁵⁰)

Chapter 12 [§ III.⁵¹]

¹Before all these things Enoch was concealed; nor did any one of the sons of men know where he was concealed, where he had been, and what had happened.

²He was wholly engaged with the holy ones, and with the Watchers in his days.

³I, Enoch, was blessing the great Lord and King of peace.

⁴And behold the Watchers called me Enoch the scribe.

⁵Then *the Lord* said to me: Enoch, scribe of righteousness, go tell the Watchers of heaven, who have deserted the lofty sky, and their holy everlasting station, *who* have been polluted with women.

⁶And have done as the sons of men do, by taking to themselves wives, and *who* have been greatly corrupted on the earth;

⁷That on the earth they shall never obtain peace and remission of sin. For they shall not rejoice in their offspring; they shall behold the slaughter of their beloved; shall lament for the destruction of their sons; and shall petition for ever; but shall not obtain mercy and peace.

⁵⁰ The Paris MS. makes the last two verses of the preceding chapter, the xi. chapter.

⁵¹ Paris MS.

Chapter 13

¹Then Enoch, passing on, said to Azazyel: Thou shalt not obtain peace. A great sentence is gone forth against thee. He shall bind thee;

²Neither shall relief, mercy, and supplication be thine, on account of the oppression which thou hast taught;

³And on account of every act of blasphemy, tyranny, and sin, which thou hast discovered to the children of men.

⁴Then departing *from him* I spoke to them all together;

⁵And they all became terrified, and trembled;

⁶Beseeching me to write for them a memorial of supplication, that they might obtain forgiveness; and that I might make the memorial of their prayer ascend up before the God of heaven; because they could not themselves thenceforwards address him, nor raise up their eyes to heaven on account of the disgraceful offence for which they were judged.

⁷Then I wrote a memorial of their prayer and supplication, for their spirits, for everything which they had done, and for the subject of their entreaty, that they might obtain remission and rest.

⁸Proceeding on, I continued over the waters of Danbadan,⁵² which is on the right to the west of Armon, reading the memorial of their prayer, until I fell asleep.

⁹And behold a dream came to me, and visions appeared above me. I fell down and saw a vision of punishment, that I might relate it to the sons of heaven, and reprove them. When I awoke I went to them. All being collected together stood weeping in Oubelseyael, which is situated between Libanos and Seneser,⁵³ with their faces veiled.

¹⁰I related in their presence all the visions which I had seen, and my dream;

⁵² ["Danbadan." Dan in Dan (Knibb, p. 94).]

⁵³ ["Libanos and Seneser." Lebanon and Senir (near Damascus).]

¹¹And began to utter these words of righteousness, reproving the Watchers of heaven.

Chapter 14

¹This is the book of the words of righteousness, and of the reproof of the Watchers, who belong to the world,⁵⁴ according to that which He, who is holy and great, commanded in the vision. I perceived in my dream, that I was now speaking with a tongue of flesh, and with my breath, which the Mighty One has put into the mouth of men, that they might converse with it.

²And understand with the heart. As he has created and given to men *the power of* comprehending the word of understanding, so has he created and given to me *the power of* reproving the Watchers, the offspring of heaven. I have written your petition; and in my vision it has been shown me, that what you request will not be granted you as long as the world endures.⁵⁵

³Judgment has been passed upon you: *your request* will not be granted you.

⁴From this time forward, never shall you ascend into heaven; He has said, that on the earth He will bind you, as long as the world endures.

⁵But before these things you shall behold the destruction of your beloved sons; you shall not possess them, but they shall fall before you by the sword.

⁶Neither shall you entreat for them, nor for yourselves;

⁷But you shall weep and supplicate in silence. The words of the book which I wrote.⁵⁶

⁸A vision thus appeared to me.

⁹Behold, in *that* vision clouds and a mist invited me;⁵⁷ agitated stars⁵⁸ and flashes of lightning impelled and pressed

⁵⁴ ["Who belong to the world." Or, "who (are) from eternity" (Knibb, p. 95).]

⁵⁵ *in all the days of the world.*

⁵⁶ ["But you shall weep...I wrote." Or, "Likewise despite your tears and prayers you will receive nothing whatever contained in the writing which I have written" (Charles, p. 80).]

⁵⁷ *clouds invited me, and a mist invited me.*

me forwards, while winds in the vision assisted my flight, accelerating my progress.⁵⁹

¹⁰They elevated me aloft to heaven. I proceeded, until I arrived at a wall built with stones of crystal.⁶⁰ A vibrating flame⁶¹ surrounded it, which began to strike me with terror.

¹¹Into this vibrating flame I entered;

¹²And drew nigh to a spacious habitation built also with stones of crystal. Its walls too, as well as pavement, were *formed* with stones of crystal, and crystal likewise was the ground. Its roof had the appearance of agitated stars⁶² and flashes of lightning; and among them were cherubim of fire in a stormy sky.⁶³ A flame burned around its walls; and its portal blazed with fire. When I entered into this dwelling, it was hot as fire and cold as ice. No *trace* of delight or of life was there. Terror overwhelmed me, and a fearful shaking seized me.

¹³Violently agitated and trembling, I fell upon my face. In the vision I looked,

¹⁴And behold there was another habitation more spacious than *the former*, every entrance to which was open before me, erected in *the midst of* a vibrating flame.

¹⁵So greatly did it excel in all points, in glory, in magnificence, and in magnitude, that it is impossible to describe to you either the splendour or the extent of it.

¹⁶Its floor was on fire; above were lightnings and agitated stars, while its roof exhibited a blazing fire.

¹⁷Attentively I surveyed it, and saw that it contained an exalted throne;

¹⁸The appearance of which was like that of frost; while its circumference resembled the orb of the brilliant sun; and *there was* the voice of the cherubim.

⁵⁸ *the running of the stars.*

⁵⁹ *hastening me.*

⁶⁰ *hail, crystal.*

⁶¹ *a tongue of fire*

⁶² *the course of the.*

⁶³ *and their heaven (i.e. whose heaven) was water.*

¹⁹From underneath this mighty throne rivers of flaming fire issued.

²⁰To look upon it was impossible.

²¹One great in glory sat upon it:

²²Whose robe was brighter than the sun, and whiter than snow.

²³No angel was capable of penetrating to view the face of Him, the Glorious and the Effulgent; nor could any mortal behold Him. A fire was flaming⁶⁴ around Him.

²⁴A fire also of great extent continued to rise up before Him; so that not one of those who surrounded Him was capable of approaching Him, among the myriads of myriads⁶⁵ who were before Him. To Him holy consultation was needless.⁶⁶ Yet did not the sanctified, who were near Him, depart far from Him either by night or by day; nor were they removed from Him. I also was so far advanced, with a veil on my face, and trembling. Then the Lord with his *own* mouth called me, saying, Approach hither, Enoch, at my holy word.

²⁵And He raised me up, making me draw near even to the entrance. My eye was directed to the ground.

Chapter 15

¹Then addressing me, He spoke and said,⁶⁷ Hear, neither be afraid, O righteous Enoch, thou scribe of righteousness:⁶⁸ approach hither, and hear my voice. Go, say to the Watchers of heaven, who have sent thee to pray for them, You ought to pray for men, and not men for you.

²Wherefore have you forsaken the lofty and holy heaven, which endures for ever, and have lain with women; have defiled yourselves with the daughters of men; have taken to yourselves

⁶⁴ A fire of flaming fire.

⁶⁵ ["Myriads of myriads." Ten thousand times ten thousands (Knibb, p. 99).]

⁶⁶ And he required not holy counsel.

⁶⁷ he said with his voice.

⁶⁸ O Enoch, O righteous man, and scribe of righteousness.

wives; have acted like the sons of the earth, and have begotten an impious offspring;⁶⁹

³You being spiritual, holy, and possessing a life⁷⁰ which is eternal, have polluted yourselves with women; have begotten in carnal blood; have lusted in the blood of men; and have done as those *who are* flesh and blood do.

⁴These however die and perish.

⁵Therefore have I given to them wives, that they might cohabit with them; that sons might be born of them; and that this might be transacted upon earth.

⁶But you from the beginning were made spiritual, possessing a life which is eternal, and not subject to death for ever.⁷¹

⁷Therefore I made not wives for you, because, being spiritual, your dwelling is in heaven.

⁸Now⁷² the giants, who have been born of spirit and of flesh, shall be called upon earth evil spirits, and on earth shall be their habitation. Evil spirits shall proceed from their flesh, because they were created from above; from the holy Watchers was their beginning and primary foundation. Evil spirits shall they be upon earth, and the spirits of the wicked shall they be called. The habitation of the spirits of heaven shall be in heaven; but upon earth shall be the habitation of terrestrial spirits, who are born on earth.⁷³

⁹The spirits of the giants *shall be like* clouds,⁷⁴ which shall oppress, corrupt, fall, contend, and bruise upon earth.

¹⁰They shall cause lamentation. No food shall they eat; and they shall be thirsty; they shall be concealed, and shall not⁷⁵ rise

⁶⁹ giants.

⁷⁰ living a life.]

⁷¹ in all the generations of the world.

⁷² The third extract made by Syncellus begins here, and ends with the first verse of the next chapter.

⁷³ [Note the many implications of vss. 3-8 regarding the progeny of evil spirits.]

⁷⁴ [The Greek word for "clouds" here, *nepheles*, may disguise a more ancient reading, Naphelaim (Nephilim).]

up against the sons of men, and against women; for they come forth during the days of slaughter and destruction.

Chapter 16

¹And as to the death of the giants, wheresoever their spirits depart from their bodies, let their flesh, that which is perishable, be without judgment.⁷⁶ Thus shall they perish, until the day of the great consummation of the great world. A destruction shall take place of⁷⁷ the Watchers and the impious.

²And now to the Watchers, who have sent thee to pray for them, who in the beginning were in heaven,

³*Say*, In heaven have you been; secret things, however, have not been manifested to you; yet have you known a reprobated mystery.

⁴And this you have related to women in the hardness of your heart, and by that mystery have women and mankind multiplied evils upon the earth.

⁵Say to them, Never therefore shall you obtain peace.

Chapter 17 [§ IV.⁷⁸]

¹They raised me up into a certain place,⁷⁹ where there was⁸⁰ the appearance of a burning fire; and when they pleased they assumed the likeness of men.

²They carried me to a lofty spot, to a mountain, the top of which reached to heaven.

⁷⁵ ["Shall not." *and those spirits shall not.* Nearly all manuscripts contain this negative, but Charles, Knibb, M. De Sacy, and others believe the "not" should be deleted so the phrase reads "shall rise up."]

⁷⁶ ["Let their flesh...be without judgment." Or, "their flesh shall be destroyed before the judgment" (Knibb, p. 102).]

⁷⁷ *It shall be consummated respecting.*

⁷⁸ Paris MS., in which however the title of chap. xvii. is omitted, although the section is noticed.

⁷⁹ *one place.*

⁸⁰ ["Where there was." Or, "where they [the angels] were like" (Knibb, p. 103).]

³And I beheld the receptacles of light and of thunder at the extremities of the place, where it was deepest. There was a bow of fire, and arrows in their quiver, a sword of fire, and every species of lightning.

⁴Then they elevated me to a babbling stream,⁸¹ and to a fire in the west, which received all the setting of the sun. I came to a river of fire, which flowed like water, and emptied itself into the great sea westwards.

⁵I saw every large river, until I arrived at the great darkness. I went to where all of flesh migrate; and I beheld the mountains of the gloom which constitutes winter, and the place from which issues the water in every abyss.

⁶I saw also the mouths of all the rivers in the world, and the mouths of the deep.

Chapter 18

¹I then surveyed the receptacles of all the winds, perceiving that they contributed to adorn⁸² the whole creation, and *to preserve* the foundation of the earth.

²I surveyed the stone *which supports* the corners of the earth.

³I also beheld the four winds, which bear up the earth, and the firmament of heaven.

⁴And I beheld the winds occupying the exalted sky.⁸³

⁵Arising in the midst of heaven and of earth, and constituting the pillars of heaven.

⁶I saw the winds which turn the sky, which cause the orb of the sun and of all the stars to set; and over the earth I saw the winds which support the clouds.

⁷I saw the path of the angels.

⁸I perceived at the extremity of the earth the firmament of heaven above it. Then I passed on towards the south;

⁸¹ *to water of life, which spoke.*

⁸² *that in them were the ornaments of.*

⁸³ *the height of heaven.*

⁹Where burnt, both by day and night, six mountains formed of glorious stones; three towards the east, and three towards the south.

¹⁰Those which were towards the east were of a variegated stone; one of which was of margarite, and another of antimony. Those towards the south were of a red stone. The middle one reached to heaven like the throne of God; *a throne composed* of alabaster, the top of which was of sapphire. I saw, too, a blazing fire hanging over⁸⁴ all the mountains.

¹¹And there I saw a place on the other side of an extended territory, where waters were collected.

¹²I likewise beheld terrestrial fountains, deep in the fiery columns of heaven.

¹³And in the columns of heaven I beheld fires, which descended without number, but neither on high, nor into the deep. Over these fountains also I perceived a place which had neither the firmament of heaven above it, nor the solid ground underneath it; neither was there water above it; nor anything on wing; but the spot was desolate.

¹⁴And there I beheld seven stars, like great blazing mountains, and like spirits entreating me.

¹⁵Then the angel said, This place, until the consummation of heaven and earth, will be the prison of the stars, and the host of heaven.

¹⁶The stars which roll over fire are those which transgressed the commandment of God before their time arrived; for they came not in their proper season. Therefore was He offended with them, and bound them, until the period of the consummation of their crimes in the secret year.

Chapter 19

¹Then Uriel said, Here the angels, who cohabited with women, appointed their leaders;

⁸⁴ which was over.

²And being numerous in appearance⁸⁵ made men profane, and caused them to err; so that they sacrificed to devils as to gods. For in the great day *there shall be* a judgment, with which they shall be judged, until they are consumed; and their wives also shall be *judged*, who led astray the angels of heaven that they might salute them.

³And I, Enoch, I alone saw the likeness of the end of all things. Nor did any human being see it, as I saw it.

Chapter 20

¹These are the names of the angels who watch.

²Uriel, one of the holy angels, who *presides* over⁸⁶ clamor and terror.

³Raphael, one of the holy angels, who *presides* over the spirits of men.

⁴Raguel, one of the holy angels, who inflicts punishment on the world and the luminaries.

⁵Michael, one of the holy angels, who, *presiding* over human virtue, commands the nations.

⁶Sarakiel, one of the holy angels, who *presides* over the spirits of the children of men that transgress.

⁷Gabriel, one of the holy angels, who *presides* over Ikisat,⁸⁷ over paradise, and over the cherubim.

Chapter 21

¹Then I made a circuit to a place in which nothing was completed.

²And there I beheld neither the tremendous workmanship of an exalted heaven, nor of an established earth, but a desolate spot, prepared, and terrific.

⁸⁵ ["Being numerous in appearance." Or, "assuming many forms" (Knibb, p. 106).]

⁸⁶ for he it is who is over.

⁸⁷ ["Ikisat." This appears to be a proper name- (Laurence). But, [The serpents (Charles, p. 92; Knibb, p. 107).]

³There, too, I beheld seven stars of heaven bound in it together, like great mountains, and like a blazing fire. I exclaimed, For what species of crime have they been bound, and why have they been removed to this place? Then Uriel, one of the holy angels who was with me, and who conducted me, answered: Enoch, wherefore dost thou ask; wherefore reason with thyself, and anxiously inquire? These are those of the stars which have transgressed the commandment of the most high God; and are here bound, until the infinite number of the days of their crimes be completed.

⁴From there I afterwards passed on to another terrific place;

⁵Where I beheld the operation of a great fire blazing and glittering, in the midst of which there was a division. Columns of fire struggled together to the end of the abyss, and deep was their descent. But neither its measurement nor magnitude was I able to discover; neither could I perceive its origin. Then I exclaimed, How terrible is this place, and how difficult to explore!

⁶Uriel, one of the holy angels who was with me, answered and said: Enoch, why art thou alarmed and amazed at this terrific place, at the sight of this *place of suffering*? This, he said, is the prison of the angels; and here they are kept for ever.

Chapter 22 [§ V.⁸⁸]

¹From thence I proceeded to another spot, where I saw on the west a great and lofty mountain, a strong rock, and four delightful places.

²Internally it was deep, capacious, and very smooth; as smooth as if it had been rolled over: it was both deep and dark to behold.

³Then Raphael, one of the holy angels who were with me, answered and said, These are the delightful places where the spirits, the souls of the dead, will be collected; for them were

⁸⁸ Paris MS.

they formed; and here will be collected all the souls of the sons of men.

⁴These places, in which they dwell, shall they occupy until the day of judgment, and until their appointed period.

⁵Their appointed period will be long, even until the great judgment. And I saw the spirits of the sons of men who were dead; and their voices reached to heaven, while they were accusing.⁸⁹

⁶Then I inquired of Raphael, an angel who was with me, and said, Whose spirit is that, the voice of which reaches *to heaven*, and accuses?

⁷He answered, saying, This is the spirit of Abel who was slain by Cain his brother; and who will accuse that brother,⁹⁰ until his seed be destroyed from the face of the earth;

⁸Until his seed perish from the seed of the human race.

⁹At that time therefore I inquired respecting him, and respecting the general judgment, saying, Why is one separated from another? He answered, Three *separations* have been made between the spirits of the dead, and thus have the spirits of the righteous been separated.

¹⁰Namely, *by* a chasm, *by* water, and *by* light above it.

¹¹And in the same way likewise are sinners separated when they die, and are buried in the earth; judgment not overtaking them in their lifetime.

¹²Here their souls are separated. Moreover, abundant is their suffering until the time of the great judgment, the castigation, and the torment of those who eternally execrate, whose souls are punished and bound there for ever.

¹³And thus has it been from the beginning of the world. Thus has there existed a separation between the souls of those who utter complaints, and of those who watch for their destruction, to slaughter them in the day of sinners.

⁸⁹ *blaming or reproving.*

⁹⁰ *and he will accuse him.*

¹⁴A receptacle of this sort has been formed⁹¹ for the souls of unrighteous men, and of sinners; of those who have completed crime, and associated with the impious, whom they resemble. Their souls shall not be annihilated in the day of judgment, neither shall they arise from this place. Then I blessed God,

¹⁵And said, Blessed be my Lord, the Lord of glory and of righteousness, who reigns over all for ever and for ever.

Chapter 23

¹From there I went to another place, towards the west, unto the extremities of the earth.

²Where I beheld a fire blazing and running along without cessation, which intermitted its course neither by day nor by night; but continued always the same.

³I inquired, saying, What is this, which never ceases?

⁴Then Raguel, one of the holy angels who were with me, answered,

⁵And said, This blazing fire, which thou beholdest running towards the west, is *that of* all the luminaries of heaven.

Chapter 24

¹I went from thence to another place, and saw a mountain of fire flashing both by day and night. I proceeded towards it; and perceived seven splendid mountains, which were all different from each other.

²Their stones were brilliant and beautiful; all were brilliant and splendid to behold; and beautiful was their surface. Three *mountains* were towards the east, and strengthened by being placed one upon another; and three were towards the south, strengthened in a similar manner. There were likewise deep valleys, which did not approach each other. And the seventh mountain was in the midst of them. In length they all

⁹¹ Thus has it been made.

resembled the seat of a throne, and odoriferous trees surrounded them.

³Among these there was a tree of an unceasing smell; nor of those which were in Eden was there one of all the fragrant trees which smelt like this. Its leaf, its flower, and its bark never withered, and its fruit was beautiful.

⁴Its fruit resembled the cluster of the palm. I exclaimed, Behold! This tree is goodly in aspect, pleasing in its leaf, and the sight of its fruit is delightful to the eye. Then Michael, one of the holy and glorious angels who were with me, and *one* who presided over them, answered,

⁵And said: Enoch, why dost thou inquire respecting the odour of this tree?

⁶*Why* art thou inquisitive to know it?

⁷Then I, Enoch, replied to him, and said, Concerning everything I am desirous of instruction, but particularly concerning this tree.

⁸He answered me, saying, That mountain which you behold, the extent of whose head resembles the seat of the Lord, will be the seat on which shall sit the holy and great Lord of glory, the everlasting King, when he shall come and descend to visit the earth with goodness.

⁹And that tree of an agreeable smell, not one of carnal *odour*,⁹² there shall be no power to touch, until the period of the great judgment. When all shall be punished and consumed for ever, this shall be bestowed on the righteous and humble. The fruit of the *tree* shall be given to the elect. For towards the north life shall be planted in the holy place, towards the habitation of the everlasting King.

¹⁰Then shall they greatly rejoice and exult in the Holy One. The sweet odour shall enter into their bones; and they shall live a long life on the earth as your forefathers have lived; neither in their days shall sorrow, distress, trouble, and punishment afflict them.

⁹² of flesh.

¹¹And I blessed the Lord of glory, the everlasting King, because He has prepared *this tree* for the saints, formed it, and declared that He would give it to them.

Chapter 25

¹From there I proceeded to the middle of the earth, and beheld a happy and fertile spot, which contained branches continually sprouting from the trees which were planted in it. There I saw a holy mountain, and underneath it water on the eastern side, which flowed towards the south. I saw also on the east another mountain as high as that; and between them there were deep, but not wide valleys.

²Water ran towards the mountain to the west of this; and underneath there was likewise another mountain.

³There was a valley, but not a wide one, below it; and in the midst of them were other deep and dry valleys towards the extremity of the three. All these valleys, which were deep, but not wide, consisted of a strong rock, with a tree which was planted in them. And I wondered at the rock and at the valleys, being extremely surprised.

Chapter 26

¹Then I said, What means this blessed land, all these lofty trees, and the accursed valley between them?

²Then Uriel, one of the holy angels who were with me, replied, This valley is the accursed of the accursed for ever. Here shall be collected all who utter with their mouths unbecoming language against God, and speak harsh things of His glory. Here shall they be collected. Here shall be their territory.

³In the latter days an example of judgment shall be made of them in righteousness before the saints; while those who have received mercy shall for ever, all their days, bless God, the everlasting King.

⁴And at the period of judgment shall they bless Him for his mercy, as He has distributed it to them. Then I blessed God, addressing myself to Him, and making mention, as was meet, of His greatness.

Chapter 27

¹From there I proceeded towards the east to the middle of the mountain in the desert, the level surface only of which I perceived.

²It was full of trees of the seed alluded to; and water leaped down upon it.

³There appeared a cataract composed as of many cataracts both towards the west and towards the east. Upon one side were trees; upon the other water and dew.

Chapter 28

¹Then I went to another place from the desert; towards the east of that mountain *which* I had approached.

²There I beheld choice trees, particularly, *those which produce* the sweet-smelling opiate, frankincense and myrrh;⁹³ and trees unlike to each other.

³And over it, above them, was the elevation of the eastern mountain at no great distance.

Chapter 29

¹I likewise saw another place with valleys of water which never wasted,

²*Where* I perceived a goodly tree, which in smell resembled Zasakanon.⁹⁴

⁹³ *trees of judgment, particularly furniture of the sweet smell of frankincense and myrrh.*

⁹⁴ ["Zasakanon. The mastic tree (Knibb, p. 118).]

³And towards the sides of these valleys I perceived cinnamon of a sweet odour. Over them I advanced towards the east.

Chapter 30

¹Then I beheld another mountain containing trees, from which water flowed like Neketro,⁹⁵ Its name was Sarira, and Kalboneba.⁹⁶ And upon this mountain I beheld another mountain, upon which were trees of Alva.⁹⁷

²These trees were full, like almond trees, and strong; and when they produced fruit, it was superior to all redolence.

Chapter 31

¹After these things, surveying the entrances of the north, above the mountains, I perceived seven mountains replete with pure nard, odoriferous trees, cinnamon and papyrus.

²From there I passed on above the summits of those mountains to some distance eastwards, and went over the Erythraean sea.⁹⁸ And when I was advanced far beyond it, I passed along above the angel Zateel, and arrived at the garden of righteousness. In this garden I beheld, among other trees, some which were numerous and large, and which flourished there.

³Their fragrance was agreeable and powerful,⁹⁹ and their appearance both varied and elegant. The tree of knowledge also was there, of which if any one eats, he becomes endowed with great wisdom.

⁴It was like a species of the tamarind tree, bearing fruit which resembled grapes extremely fine; and its fragrance extended to

⁹⁵ ["Neketro. A nectar (Knibb, p. 119).

⁹⁶ ["Sarira, and Kalboneba. Styrax and galbanum (Knibb, p. 119).

⁹⁷ ["Alva. Aloe (Knibb, p. 119).

⁹⁸ ["Erythraean sea. The Red Sea.

⁹⁹ *Good and great.*

a considerable distance. I exclaimed, How beautiful is this tree, and how delightful is its appearance!

⁵Then holy Raphael, an angel who was with me, answered and said, This is the tree of knowledge, of which your ancient father and your aged mother ate, who were before you; and who, obtaining knowledge, their eyes being opened, and knowing themselves to be naked, were expelled from the garden.

Chapter 32

¹From there I went on towards the extremities of the earth; where I saw large beasts different from each other, and birds various in their countenances and forms, as well as with notes of different sounds.

²To the east of these beasts I perceived the extremities of the earth, where heaven ceased. The gates of heaven stood open, and I beheld the celestial stars come forth. I numbered them as they proceeded out of the gate, and wrote them all down, as they came out one by one according to their number. *I wrote down* their names altogether, their times and their seasons, as the angel Uriel, who was with me, pointed them out to me.

³He showed them all to me, and wrote down *an account of* them.

⁴He also wrote down for me their names, their regulations, and their operations.

Chapter 33

¹From there I advanced on towards the north, to the extremities of the earth.

²And there I saw a great and glorious wonder at the extremities of the whole earth.

³I saw there heavenly gates opening into heaven; three of them distinctly separated. The northern winds proceeded from them, blowing cold, hail, frost, snow, dew, and rain.

⁴From one of the gates they blew mildly; but when they blew from the two *other gates*, it was with violence and force. They blew over the earth strongly.

Chapter 34

¹From there I went to the extremities of the world westwards;

²Where I perceived three gates open, as I had seen in the north; the gates and passages through them being of equal magnitude.

Chapter 35

¹Then I proceeded to the extremities of the earth southwards; where I saw three gates open to the south, from which issued dew, rain, and wind.

²From there I went to the extremities of heaven eastwards; where I saw three heavenly gates open to the east, which had smaller gates within them. Through each of these small gates the stars of heaven passed on, and proceeded towards the west by a path which was seen by them, and that at every period *of their appearance*.

³When I beheld *them*, I blessed; every time *in which they appeared*, I blessed the Lord of glory, who had made those great and splendid signs, that they might display the magnificence of his works to angels and to the souls of men; and that these might glorify all his works and operations; might see the effect of his power; might glorify the great labour of his hands; and bless him for ever.

(No Chapter 36)

Chapter 37¹⁰⁰ [§ VI.¹⁰¹]

¹The vision which he saw, the second vision of wisdom, which Enoch saw, the son of Jared, the son of Malaleel, the son of Canan, the son of Enos, the son of Seth, the son of Adam. This is the commencement of the word of wisdom, which I received to declare and tell to those who dwell upon earth. Hear from the beginning, and understand to the end, the holy things which I utter in the presence of the Lord of spirits. Those who were before *us* thought it good to speak;

²And let not us, who come after, obstruct the beginning of wisdom. Until the present period never has there been given before the Lord of spirits that which I have received, wisdom according the capacity of my intellect,¹⁰² and according to the pleasure of the Lord of spirits; that which I have received from him,¹⁰³ a portion of life eternal.

³And I obtained three parables, which I declared to the inhabitants of the world.

Chapter 38

¹Parable the first. When the congregation of the righteous shall be manifested; and sinners be judged for their crimes, and be troubled in the sight of the world;

²When righteousness shall be manifested¹⁰⁴ in the presence of the righteous themselves, who will be elected for their *good* works *duly* weighed by the Lord of spirits; and when the light of the righteous and the elect, who dwell on earth, shall be manifested; where will the habitation of sinners be? And where the place of rest for those who have rejected the Lord of

¹⁰⁰ Chap. xxxvi. does not occur in the MS.

¹⁰¹ Paris MS. and Bodleian MS.

¹⁰² *according as I have thought.*

¹⁰³ *which has been given to me by him.*

¹⁰⁴ ["When righteousness shall be manifested." Or, "when the Righteous One appears" (Knibb, p. 125; cp. Charles, p. 112).]

spirits? It would have been better for them, had they never been born.

³When, too, the secrets of the righteous shall be revealed, then shall sinners be judged; and impious men shall be afflicted in the presence of the righteous and the elect.

⁴From that period those who possess the earth shall cease to be¹⁰⁵ powerful and exalted. Neither shall they be capable of beholding the countenances of the holy; for the light of the countenances of the holy, the righteous, and the elect, has been seen by the Lord of spirits.¹⁰⁶

⁵Yet shall not the mighty kings of that period be destroyed; but be delivered into the hands of the righteous and the holy.

⁶Nor thenceforwards shall any obtain commiseration from the Lord of spirits, because their lives *in this world* will have been completed.

Chapter 39

¹In those days shall the elect and holy race descend from the upper heavens, and their seed shall then be with the sons of men. Enoch received books of indignation and wrath, and books of hurry and agitation.

²Never shall they obtain mercy, saith the Lord of spirits.

³A cloud then snatched me up, and the wind raised me above the surface of the earth, placing me at the extremity of the heavens.

⁴There I saw another vision; I *saw* the habitations and resting places of the saints. There my eyes beheld their habitations with the angels, and their resting places with the holy ones. They were entreating, supplicating, and praying for the sons of men; while righteousness like water flowed before them, and mercy like dew *was scattered* over the earth. And thus *shall it be* with them for ever and for ever.

¹⁰⁵ *shall not be.*

¹⁰⁶ ["For the light...Lord of spirits." Or, "for the light of the Lord of spirits will have appeared on the face of the holy, the righteous, and the chosen" (Knibb, p. 126).]

⁵At that time my eyes beheld the dwelling¹⁰⁷ of the elect, of truth, faith, and righteousness.

⁶Countless shall be the number of the holy and the elect, in the presence of God¹⁰⁸ for ever and for ever.

⁷Their residence I beheld under the wings of the Lord of spirits. All the holy and the elect sung before him, in appearance like a blaze of fire; their mouths being full of blessings, and their lips glorifying the name of the Lord of spirits. And righteousness incessantly *dwelt* before him.

⁸There was I desirous of remaining, and my soul longed for that habitation. There was my antecedent inheritance; for thus had I prevailed¹⁰⁹ before the Lord of spirits.

⁹At that time I glorified and extolled the name of the Lord of spirits with blessing and with praise; for he has established it with blessing and with praise, according to his own good pleasure.¹¹⁰

¹⁰That place long did my eyes contemplate. I blessed and said, Blessed be he, blessed from the beginning for ever. In the beginning, before the world was created, and without end is his knowledge.¹¹¹

¹¹What is this world? Of every existing generation those shall bless you who do not *spiritually* sleep but stand before your glory, blessing, glorifying, exalting you, and saying, The holy, holy, Lord of spirits, fills the whole world of spirits.

¹²There my eyes beheld all who, without sleeping, stand before him and bless him, saying, Blessed be you, and blessed be the name of God for ever and for ever. Then my countenance became changed, until I was incapable of seeing.

¹⁰⁷ place.

¹⁰⁸ in his presence.

¹⁰⁹ There was my portion before; for thus had it been prevailed respecting me.

¹¹⁰ according to the will of the Lord of spirits.

¹¹¹ without end he knows.

Chapter 40

¹After this I beheld thousands of thousands, and myriads of myriads, and an infinite number of people, standing before the Lord of spirits.

²On the four wings likewise of the Lord of spirits, on the four sides, I perceived others, besides those who were standing *before him*. Their names, too, I know; because the angel, who proceeded with me, declared them to me, discovering to me every secret thing.

³Then I heard the voices of those upon the four sides magnifying the Lord of glory.

⁴The first voice blessed the Lord of spirits for ever and for ever.

⁵The second voice I heard blessing the Elect One, and the elect who suffer¹¹² on account of the Lord of spirits.

⁶The third voice I heard petitioning and praying for those who dwell upon earth, and supplicate the name of the Lord of spirits.

⁷The fourth voice I heard expelling the impious angels,¹¹³ and prohibiting them from entering into the presence of the Lord of spirits, to prefer accusations against¹¹⁴ the inhabitants of the earth.

⁸After this I besought the angel of peace, who proceeded with me, to explain all that was concealed. I said to him, Who are those *whom* I have seen on the four sides, and whose words I have heard and written down? He replied, The first is the merciful, the patient, the holy Michael.

⁹The second is he who *presides* over every suffering and every affliction¹¹⁵ of the sons of men, the holy Raphael. The third, who *presides* over all that is powerful, is Gabriel. And the fourth,

¹¹² are crucified or tormented.

¹¹³ ["Impious angels." Literally, "the Satans" (Laurence, p. 45; Knibb, p. 128). *Hasatan* in Hebrew ("the adversary") was originally the title of an office, not the name of an angel.]

¹¹⁴ ["Prefer accusations against." Or, "to accuse" (Charles, p. 119).]

¹¹⁵ wound.

who *presides* over repentance, and the hope of those who will inherit eternal life, is Phanuel. These are the four angels of the most high God, and their four voices, which at that time I heard.

Chapter 41

¹After this I beheld the secrets of the heavens and of paradise,¹¹⁶ according to its divisions; and of human action,¹¹⁷ as they weigh it there in balances. I saw the habitations of the elect, and the habitations of the holy. And there my eyes beheld all the sinners, who denied the Lord of glory, and whom they were expelling from there, and dragging away, as they stood *there*; no punishment proceeding against them from the Lord of spirits.

²There, too, my eyes beheld the secrets of the lightning and the thunder; and the secrets of the winds, how they are distributed as they blow over the earth: the secrets of the winds, of the dew, and of the clouds. There I perceived the place from which they issued forth, and became saturated with the dust of the earth.

³There I saw the wooden¹¹⁸ receptacles out of which the winds became separated, the receptacle of hail, the receptacle of snow, the receptacle of the clouds, and the cloud itself, *which* continued over the earth before *the creation* of the world.

⁴I beheld also the receptacles of the moon, whence the moons¹¹⁹ came, whither they proceeded, their glorious return, and how one became more splendid than another. I *marked* their rich progress, their unchangeable progress, their disunited and undiminished progress; their observance of a mutual fidelity by a stable oath;¹²⁰ their proceeding forth before the

¹¹⁶ *the kingdom or paradise.*

¹¹⁷ *the work or labour of man.*

¹¹⁸ *of woods.*

¹¹⁹ *they.*

¹²⁰ *by an oath to which they adhered.*

sun, and their adherence to the path *allotted* them,¹²¹ in obedience to the command of the Lord of spirits. Potent is his name for ever and for ever.

⁵After this *I perceived, that* the path both concealed and manifest of the moon, as well as the progress of its path, was there completed by day and by night; while each, one with another, looked towards the Lord of spirits, magnifying and praising without cessation, since praise to them is rest; for in the splendid sun there is a frequent conversion to blessing and to malediction.

⁶The course of the moon's path to the righteous is light, but to sinners it is darkness; in the name of the Lord of spirits, who created *a division* between light and darkness, and, separating the spirits of men, strengthened the spirits of the righteous in the name of his own righteousness.

⁷Nor does the angel prevent *this*, neither is he endowed with the power of preventing it; for the Judge beholds them all, and judges them all in his own presence.

Chapter 42

¹Wisdom found not a place *on earth* where she could inhabit; her dwelling therefore is in heaven.

²Wisdom went forth to dwell among the sons of men, but she obtained not a habitation. Wisdom returned to her place, and seated herself in the midst of the angels. But iniquity went forth after her return, who unwillingly found *a habitation*, and resided among them, as rain in the desert, and as a dew in a thirsty land.

Chapter 43

¹I beheld another splendour, and the stars of heaven. I observed that he called them all by their respective names, and

¹²¹ *to their path*. [Or, "the sun goes out first and completes its journey" (Knibb, p. 129; cp. Charles, p. 122).]

that they heard. In a righteous balance I saw that he weighed out with their light the amplitude of their places, and the day of their appearance,¹²² and their conversion. Splendour produced splendour; and their conversion *was* into the number of the angels, and of the faithful.

²Then I inquired of the angel, who proceeded with me, and explained to me secret things, What *their names* were. He answered. A similitude of those has the Lord of spirits shown you. They are names of the righteous who dwell upon earth, and who believe in the name of the Lord of spirits for ever and for ever.

Chapter 44

¹Another thing also I saw respecting splendour; that it rises out of the stars, and becomes splendour; being incapable of forsaking them.

Chapter 45 [§ VII.¹²³]

¹Parable the second, respecting these who deny¹²⁴ the name of the habitation of the holy ones, and of the Lord of spirits.

²Heaven they shall not ascend, nor shall they come on the earth. This shall be the portion of sinners, who deny the name of the Lord of spirits, and who are thus reserved for the day of punishment and of affliction.

³In that day shall the Elect One sit upon a throne of glory; and shall choose their conditions and countless habitations, while their spirits within them shall be strengthened, when they behold my Elect One, for those who have fled for protection to my holy and glorious name.

¹²² *of their existing.*

¹²³ In the Paris MS. it is section viii. In the Bodleian MS. section vii.

¹²⁴ In the Bodleian MS. there seems here an evident omission. This omission is supplied in the Paris MS. I have followed the latter.

⁴In that day I will cause my Elect One to dwell in the midst of them; will change *the face of* heaven; will bless it, and illuminate it for ever.

⁵I will also change *the face of* the earth, will bless it; and cause those whom I have elected to dwell upon it. But those who have committed sin and iniquity shall not inhabit it,¹²⁵ for I have marked their proceedings.¹²⁶ My righteous ones will I satisfy with peace, placing them before me; but the condemnation of sinners shall draw near, that I may destroy them from the face of the earth.

Chapter 46

¹There I beheld the Ancient of days,¹²⁷ whose head was like white wool, and with him another, whose countenance resembled that of man. His countenance was full of grace, like *that of* one of the holy angels. Then I inquired of one of the angels,¹²⁸ who went with me, and who showed me every secret thing, concerning this Son of man; who he was; whence he was and why he accompanied the Ancient of days.

²He answered and said to me, This is the Son of man, to whom righteousness belongs; with whom righteousness has dwelt; and who will reveal all the treasures of that which is concealed: for the Lord of spirits has chosen him; and his portion has surpassed¹²⁹ all before the Lord of spirits in everlasting uprightness.

³This Son of man, whom you behold, shall raise up kings and the mighty from their dwelling places, and the powerful from their thrones; shall loosen the bridles of the powerful, and break in pieces the teeth of sinners.

¹²⁵ *tread upon it.*

¹²⁶ *for I have seen them.*

¹²⁷ *The Chief or Head of days, Dan. vii. 9.*

¹²⁸ The words, *Then I inquired of one of the angels*, are omitted in the Bodleian MS. They occur in the Paris MS.

¹²⁹ *conquered.*

⁴He shall hurl kings from their thrones and their dominions; because they will not exalt and praise him, nor humble themselves *before him*, by whom¹³⁰ their kingdoms were granted to them. The countenance likewise of the mighty shall He cast down, filling them with confusion. Darkness shall be their habitation, and worms shall be their bed; nor from *that* their bed shall they hope to be again raised, because they exalted not the name of the Lord of spirits.

⁵They shall condemn the stars of heaven, shall lift up their hands against the Most High, shall tread upon and inhabit the earth, exhibiting all their acts of iniquity, even their works of iniquity. Their strength shall be in their riches, and their faith in the gods whom they have formed with their own hands. They shall deny the name of the Lord of spirits, and shall expel him from the temples, in which they assemble;

⁶And *with him* the faithful,¹³¹ who suffer in the name of the Lord of spirits.

Chapter 47

¹In that day the prayer of the holy and the righteous, and the blood of the righteous, shall ascend from the earth into the presence of the Lord of spirits.

²In that day shall the holy ones assemble, who dwell above the heavens, and with united voice petition, supplicate, praise, laud, and bless the name of the Lord of spirits, on account of the blood of the righteous which has been shed; that the prayer of the righteous may not be intermitted before the Lord of spirits; that for them he would execute judgment; and that his patience may not endure for ever.¹³²

¹³⁰ *from whence.*

¹³¹ ["Shall expel him...the faithful." Or, "will be driven from the houses of his congregation, and of the faithful" (Knibb, p. 132; cp. Charles, p. 131).]

¹³² [That his patience...endure for ever." Or, "(that) their patience may not have to last for ever" (Knibb, p. 133).]

³At that time I beheld the Ancient of days, while he sat upon the throne of his glory, *while* the book of the living was opened in his presence, and *while* all the powers which were above the heavens stood around and before him.

⁴Then were the hearts of the saints full of joy, because the consummation¹³³ of righteousness was arrived, the supplication of the saints heard, and the blood of the righteous appreciated by the Lord of spirits.

Chapter 48

¹In that place I beheld a fountain of righteousness, which never failed, encircled by many springs of wisdom. Of these all the thirsty drank, and were filled with wisdom, having their habitation with the righteous, the elect, and the holy.

²In that hour was this Son of man invoked before the Lord of spirits, and his name in the presence of the Ancient of days.

³Before the sun and the signs were created, before the stars of heaven were formed, his name was invoked in the presence of the Lord of spirits. A support shall he be for the righteous and the holy to lean upon, without falling; and he shall be the light of nations.

⁴He shall be the hope of those whose hearts are troubled. All, who dwell on earth, shall fall down and worship before him; shall bless and glorify him, and sing praises to the name of the Lord of spirits.

⁵Therefore the Elect and the Concealed One existed in his presence, before the world was created, and for ever.

⁶In his presence *he existed*, and has revealed to the saints and to the righteous the wisdom of the Lord of spirits; for he has preserved the lot of the righteous, because they have hated and rejected this world of iniquity, and have detested all its works and ways, in the name of the Lord of spirits.

¹³³ *the number.*

⁷For in his name shall they be preserved; and his will shall be their life. In those days shall the kings of the earth and the mighty men, who have gained the world by their achievements,¹³⁴ become humble in countenance.

⁸For in the day of their anxiety and trouble their souls shall not be saved; and *they shall be* in subjection to¹³⁵ those whom I have chosen.

⁹I will cast them like hay into the fire, and like lead into the water. Thus shall they burn in the presence of the righteous, and sink in the presence of the holy; nor shall a tenth part of them be found.

¹⁰But in the day of their trouble, the world shall obtain tranquillity.¹³⁶

¹¹In his presence shall they fall, and not be raised up again; nor shall there be any one to take them out of his hands, and to lift them up: for they have denied the Lord of spirits, and his Messiah. The name of the Lord of spirits shall be blessed.

Chapter 48A ¹³⁷

¹Wisdom is poured forth like water, and glory fails not before him for ever and ever; for potent is he in all the secrets of righteousness.

²But iniquity passes away like a shadow, and possesses not a fixed station: for the Elect One stands before the Lord of spirits; and his glory is for ever and ever; and his power from generation to generation.

³With him dwells the spirit of intellectual wisdom, the spirit of instruction and of power, and the spirit of those who sleep in righteousness; he shall judge secret things.

¹³⁴ *by the work of their own hands*

¹³⁵ *in the hand of.*

¹³⁶ *rest shall be on earth.*

¹³⁷ Two consecutive chapters are numbered "48."

⁴Nor shall any be able to utter a single word before him; for the Elect One is in the presence of the Lord of Spirits, according to his own pleasure.

Chapter 49

¹In those days the saints and the chosen shall undergo a change. The light of day shall rest upon them; and the splendour and glory of the saints shall be changed.

²In the day of trouble evil shall be heaped up upon sinners; but the righteous shall triumph in the name of the Lord of spirits.

³Others shall be made to see, that they must repent, and forsake the works of their hands; and that glory awaits them not in the presence of the Lord of spirits; yet that by his name they may be saved. The Lord of spirits will have compassion on them; for great is his mercy; and righteousness is in his judgment, and in the presence of his glory; nor in his judgment shall iniquity stand. He who repents not before him shall perish.

⁴Henceforward I will not have mercy on them, saith the Lord of spirits.

Chapter 50

¹In those days shall the earth deliver up from her womb, and hell deliver up from hers, that which it has received; and destruction shall restore that which it owes.

²He shall select the righteous and holy from among them; for the day of their salvation has approached.

³And in those days shall the Elect One sit upon his throne, while every secret of intellectual wisdom shall proceed from his mouth, for the Lord of spirits has gifted and glorified him.

⁴In those days the mountains shall skip like rams, and the hills shall leap like young sheep¹³⁸ satiated with milk; and all *the righteous* shall become *like* angels in heaven.

⁵Their countenance shall be bright with joy; for in those days shall the Elect One be exalted. The earth shall rejoice; the righteous shall inhabit it, and the elect possess it.¹³⁹

Chapter 51

¹After that period, in the place where I had seen every secret sight, I was snatched up in a whirlwind, and carried off westwards.

²There my eyes beheld the secrets of heaven, and all which existed on earth; a mountain of iron, a mountain of copper,¹⁴⁰ a mountain of silver, a mountain of gold, a mountain of fluid metal, and a mountain of lead.

³And I inquired of the angel who went with me, saying, What are these things, which in secret I behold?

⁴He said, All these things which you behold shall be for the dominion of the Messiah, that he may command, and be powerful upon earth.

⁵And that angel of peace answered me, saying, Wait but a short time, and you shalt understand, and every secret thing shall be revealed to you, which the Lord of spirits has decreed. Those mountains which you have seen, the mountain of iron, the mountain of copper, the mountain of silver, the mountain of gold, the mountain of fluid metal, and the mountain of lead, all these in the presence of the Elect One shall be like a honeycomb before the fire, and like water descending from above upon these mountains; and shall become debilitated before his feet.

¹³⁸ Psalm 114:4

¹³⁹ *go and walk upon it.*

¹⁴⁰ *nummus minutissimus. Obolus.*

⁶In those days men¹⁴¹ shall not be saved by gold and by silver.

⁷Nor shall they have it in their power to secure themselves, and to fly.

⁸There shall be neither iron for war, nor a coat of mail for the breast.

⁹Copper shall be useless; useless also that which neither rusts nor consumes away; and lead shall not be coveted.

¹⁰All these things shall be rejected, and perish from off the earth, when the Elect One shall appear in the presence of the Lord of spirits.

Chapter 52

¹There my eyes beheld a deep valley; and wide was its entrance.

²All who dwell on land, on the sea, and in islands, shall bring to it gifts, presents, and offerings; yet that deep valley shall not be full. Their hands shall commit iniquity. Whatsoever they produce by labour, the sinners shall devour with crime. But they shall perish from the face of the Lord of spirits, and from the face of his earth. They shall stand up, and shall not fail for ever and ever.

³I beheld the angels of punishment, who were dwelling *there*, and preparing every instrument of Satan.

⁴Then I inquired of the angel of peace, who proceeded with me, for whom those instruments were preparing.

⁵He said, These they are preparing for the kings and powerful ones of the earth, that thus¹⁴² they may perish.

⁶After which the righteous and chosen house of his congregation shall appear, and thenceforward unchangeable in the name of the Lord of spirits.

¹⁴¹ *they*.

¹⁴² *by this*.

⁷Nor shall those mountains exist in his presence as the earth and the hills, as the fountains of water *exist*. And the righteous shall be relieved from the vexation of sinners.

Chapter 53

¹Then I looked and turned myself to another part of the earth, where I beheld a deep valley burning with fire.

²To this valley they brought monarchs and the mighty.

³And there my eyes beheld the instruments which they were making, fetters of iron without weight.¹⁴³

⁴Then I inquired of the angel of peace, who proceeded with me, saying, For whom are these fetters and instruments prepared?

⁵He replied, These are prepared for the host of Azazeel, that they may be delivered over and adjudged to the lowest condemnation; and that their angels may be overwhelmed with hurled stones, as the Lord of spirits has commanded.

⁶Michael and Gabriel, Raphael and Phanuel shall be strengthened in that day, and shall then cast them into a furnace of blazing fire, that the Lord of spirits may be avenged of them for their crimes; because they became ministers of Satan, and seduced those who dwell upon earth.

⁷In those days shall punishment go forth from the Lord of spirits; and the receptacles of water which are above the heavens shall be opened, and the fountains likewise, which are under the heavens and under the earth.

⁸All the waters, which are in the heavens and above them, shall be mixed together.

⁹The water which is above heaven shall be the agent;¹⁴⁴

¹⁰And the water which is under the earth shall be the recipient:¹⁴⁵ and all shall be destroyed who dwell upon earth, and who dwell under the extremities of heaven.

¹⁴³ *in which there was not weight.* [Or, "of immeasurable weight" (Knibb, p. 138).]

¹⁴⁴ *male.*

¹⁴⁵ *female.*

¹¹By these means shall they understand the iniquity which they have committed on earth: and by these means shall they perish.

Chapter 54

¹Afterwards the Ancient of days repented, and said, In vain have I destroyed all the inhabitants of the earth.

²And he sware by his great name, *saying*, Henceforwards I will not act thus towards all those who dwell upon earth.

³But I will place a sign in the heavens;¹⁴⁶ and it shall be a faithful witness¹⁴⁷ between me and them for ever, as long as the days of heaven and earth last upon the earth.

⁴Afterwards, according to this my decree, when I shall be disposed to seize them beforehand, by the instrumentality of angels, in the day of affliction and trouble, my wrath and my punishment shall remain upon them, my punishment and my wrath, saith God the Lord of spirits.

⁵O you kings, O you mighty, who inhabit the world, you shall behold my Elect One, sitting upon the throne of my glory. And he shall judge Azazeel, all his associates, and all his hosts, in the name of the Lord of spirits.

⁶There likewise I beheld hosts of angels who were moving in punishment, confined in a net-work of iron and brass. Then I inquired of the angel of peace, who proceeded with me, To whom those under confinement were going.

⁷He said, To each of their elect and their beloved,¹⁴⁸ that they may be cast into the fountains and deep recesses of the valley.

¹⁴⁶ Gen. 9:13, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

¹⁴⁷ *faith, or fidelity.*

¹⁴⁸ ["To each of...their beloved." Or, "Each to his own chosen ones and to his own beloved ones" (Knibb, p. 139).]

⁸And that valley shall be filled with their elect and beloved; the days of whose life shall be consumed, but the days of their error shall be innumerable.

⁹Then shall princes¹⁴⁹ combine together, and conspire. The chiefs of the east, among the Parthians and Medes, shall remove kings, in whom a spirit of perturbation shall enter. They shall hurl them from their thrones, springing as lions from their dens, and like famished wolves into the midst of the flock.

¹⁰They shall go up, and tread upon the land of their elect. The land of their elect shall be before them. The threshing-floor, the path, and the city of my righteous *people* shall impede *the progress* of their horses. They shall rise up to destroy each other; their right hand shall be strengthened; nor shall a man acknowledge his friend or his brother;

¹¹Nor the son his father and his mother; until the number of the dead bodies shall be *completed*, by their death and punishment. Neither shall this take place without cause.

¹²In those days shall the mouth of hell be opened, into which they shall be immersed; hell shall destroy and swallow up sinners from the face of the elect.

Chapter 55

¹After this I beheld another army of chariots with men riding in them.

²And they came upon the wind from the east, from the west, and from the south.¹⁵⁰

³The sound of the noise of their chariots was heard.

⁴And when that agitation took place; the saints out of heaven perceived it; the pillar of the earth shook from its foundation; and the sound was heard from the extremities of the earth unto the extremities of heaven at the same time.

⁵Then they all fell down, and worshipped the Lord of spirits.

¹⁴⁹ ["Princes." Or, "angels" (Charles, p. 149; Knibb, p. 140).]

¹⁵⁰ *from the midst of the day.* The army alluded to was probably Roman.

⁶This is the end of the second parable.

Chapter 56 [§ IX.¹⁵¹]

¹I now began to utter the third parable, concerning the saints and the elect.

²Blessed are you, O saints and elect, for glorious is your lot.

³The saints shall exist in the light of the sun, and the elect in the light of everlasting life, the days of whose life shall never terminate; nor shall the days of the saints be numbered, who seek for light, and obtain righteousness with the Lord of spirits.

⁴Peace be to the saints with the Lord of the world.

⁵Henceforward shall the saints be told to seek in heaven the secrets of righteousness, the portion of faith; for like the sun has it arisen upon the earth, while darkness has passed away. There shall be light interminable:¹⁵² nor shall they enter upon the enumeration of time; for darkness shall be previously destroyed, and light shall increase before the Lord of spirits; before the Lord of spirits shall the light of uprightness increase for ever.

Chapter 57

¹In those days my eyes beheld the secrets of the lightnings and the splendours, and the judgment belonging to them.

²They lighten for a blessing and for a curse, according to the will of the Lord of spirits.

³And there I saw the secrets of the thunder, when it rattles¹⁵³ above in heaven, and its sound is heard.

⁴The habitations also of the earth were shown to me. The sound of the thunder is for peace and for blessing, as well as for a curse, according to the word of the Lord of spirits.

¹⁵¹ Paris MS.

¹⁵² *which cannot be numbered.*

¹⁵³ *it is grinding, as in a mortar.*

⁵Afterwards every secret of the splendours and of the lightnings was seen by me. For blessing and for fertility they lighten.

Chapter 58¹⁵⁴ [§ X.¹⁵⁵]

¹In the five hundredth year, and in the seventh month, on the fourteenth *day* of the month, of the lifetime of Enoch, in that parable, I saw that the heaven of heavens shook; that it shook violently; and that the powers of the Most High, and the angels, thousands and thousands, and myriads of myriads, were agitated with great agitation. And when I looked, the Ancient of days was sitting on the throne of his glory, while the angels and saints were standing around him. A great trembling came upon me, and terror seized me. My loins were bowed down and loosened; my reins were dissolved; and I fell upon my face. The holy Michael, another holy angel, one of the holy ones, was sent, who raised me up.

²And when he raised me, my spirit returned; for I was incapable of enduring this vision of violence, its agitation, and the concussion of heaven.

³Then holy Michael said to me, Why are you disturbed at this vision?

⁴Hitherto has existed the day of mercy; and he has been merciful and longsuffering towards all who dwell upon the earth.

⁵But when the time shall come, then *shall* the power, the punishment, and the judgment *take place*, which the Lord of spirits has prepared for those who prostrate themselves to the judgment of righteousness, for those who abjure that judgment, and for those who take *his* name in vain.

⁶That day has been prepared for the elect *as a day of* covenant; and for sinners *as a day of* inquisition.

¹⁵⁴ There is no chap. lviii. in the MS. I have therefore divided chap. lix. into two parts, denominating this first part chap. lviii.

¹⁵⁵ Paris MS.

⁷In that day shall be distributed *for food*¹⁵⁶ two monsters; a female monster, whose name is Leviathan, dwelling in the depths of the sea, above the springs of waters;

⁸And a male *monster*, whose name is Behemoth; which possesses, *moving* on his breast, the invisible wilderness.

⁹His name was Dendayen in the east of the garden, where the elect and the righteous will dwell; where he received *it* from my ancestor, who was man, from Adam the first of men,¹⁵⁷ whom the Lord of spirits made.

¹⁰Then I asked of another angel to show me the power of those monsters, how they became separated, how they became separated on the same day, one *being* in the depths of the sea, and one in the dry desert.

¹¹And he said, Thou, son of man, are here desirous of understanding secret things.

¹²And¹⁵⁸ the angel of peace, who was with me, said, These two monsters are by the power of God prepared to become food, that the punishment of God may not be in vain.

¹³Then shall children be slain with their mothers, and sons with their fathers.

¹⁴And when the punishment of the Lord of spirits shall continue, upon them shall it continue, that the punishment of the Lord of spirits may not take place in vain. After that, judgment shall exist with mercy and longsuffering.

Chapter 59

¹Then another angel, who proceeded with me, spoke to me;

¹⁵⁶ ["Distributed for food." Or, "separated from one another" (Knibb, p. 143).]

¹⁵⁷ ["He received it...first of men." Or, "my [great-] grandfather was taken up, the seventh from Adam" (Charles, p. 155). This implies that this section of the book was written by Noah, Enoch's descendant, rather than Enoch. Scholars have speculated that this portion of the book may contain fragments of the lost Apocalypse of Noah.]

¹⁵⁸ These last three verses, viz. 12, 13, 14, are placed in both MSS. at the end of chap. lix.; but they so evidently belong to this account of the Leviathan and Behemoth, that I have ventured to insert them here.

²And showed me the first and last secrets in heaven above, and in the depths of the earth:

³In the extremities of heaven, and in the foundations of it, and in the receptacle of the winds.

⁴*He showed me* how their spirits were divided; how they were balanced; and how both the springs and the winds were numbered according to the force of their spirit.

⁵*He showed me* the power of the moon's light, that its power is a just one; as well as the divisions of the stars, according to their respective names;

⁶*That* every division is divided; that the lightning flashes;

⁷That its troops¹⁵⁹ immediately obey; and that a cessation takes place during thunder in continuance of its sound. Nor are the thunder and the lightning separated; neither do both of them move with one spirit; yet they are not separated.

⁸For when the lightning lightens, the thunder sounds, and the spirit at a proper period pauses, making an equal division between them; for the receptacle, upon which their periods depend, is *loose* as sand.¹⁶⁰ Each of them at a proper season is restrained with a bridle; and turned by the power of the spirit, which thus propels *them* according to the spacious extent of the earth.

⁹The spirit likewise of the sea is potent and strong; and as a strong power causes it to ebb,¹⁶¹ so is it driven forwards, and scattered against the mountains of the earth. The spirit of the frost has its angel; in the spirit of hail there is a good angel; the spirit of snow ceases in its strength, and a solitary spirit is in it, which ascends from it like vapour, and is called refrigeration.

¹⁰The spirit also of mist dwells with them in their receptacle; but it has a receptacle to itself; for its progress is in splendour.

¹¹In light, and in darkness, in winter and in summer. Its receptacle is bright, and an angel is *in it*.

¹⁵⁹ *their host.*

¹⁶⁰ *the receptacle of their times is what sand is.*

¹⁶¹ *turns it back with a bridle.*

¹²The spirit of dew *has* its abode in the extremities of heaven, in connection with the receptacle of rain; and its progress is in winter and in summer. The cloud produced by it, and the cloud of the mist, become united; one gives to the other; and when the spirit of rain is in motion from its receptacle, angels come, and opening its receptacle, bring it forth.

¹³When likewise it is sprinkled over all the earth, it forms an union with every kind of water on the ground; for the waters remain on the ground, because *they afford* nourishment to the earth from the Most High, who is in heaven.

¹⁴Upon this account therefore there is a regulation in the quantity of rain,¹⁶² which the angels receive.

¹⁵These things I saw; all of them, even paradise.¹⁶³

Chapter 60

¹In those days I beheld long ropes given to those angels; who took to their wings, and fled, advancing towards the north.

²And I inquired of the angel, saying, Wherefore have they taken those long ropes, and gone forth? He said, They are gone forth to measure.

³The angel, who proceeded with me, said, These are the measures of the righteous; and cords shall the righteous bring, that they may trust in the name of the Lord of spirits for ever and ever.

⁴The elect shall begin to dwell with the elect.

⁵And these are the measures which shall be given to faith, and *which* shall strengthen the words of righteousness.

⁶These measures shall reveal all the secrets in the depth of the earth.

⁷And *it shall be*, that those who have been destroyed in the desert, and who have been devoured by the fish of the sea, and by wild beasts, shall return, and trust in¹⁶⁴ the day of the Elect

¹⁶² *a measure in the rain.*

¹⁶³ *even to the garden of the righteous.*

¹⁶⁴ *lean upon.*

One; for none shall perish in the presence of the Lord of spirits, nor shall any be capable of perishing.

⁸Then they received the commandment, all *who were* in the heavens above; to whom a combined power, voice, and splendour, like fire, were given.

⁹And first, with *their* voice, they blessed him, they exalted him, they glorified him with wisdom, and ascribed to him wisdom with the word, and with the breath of life.

¹⁰Then the Lord of spirits seated upon the throne of his glory the Elect One;

¹¹Who shall judge all the works of the holy, in heaven above, and in a balance shall he weigh their actions. And when he shall lift up his countenance to judge their secret ways in the word of the name of the Lord of spirits, and their progress in the path of the righteous judgment of God most high;

¹²They shall all speak with united voice; and bless, glorify, exalt, and praise, in the name of the Lord of spirits.

¹³He shall call to every power of the heavens, to all the holy above, and to the power of God. The Cherubim, the Seraphim, and the Ophanin, all the angels of power, and all the angels of the Lords [principalities], namely, of the Elect One, and of the other Power, who *was* upon earth over the water on that day,

¹⁴Shall raise their united voice; shall bless, glorify, praise, and exalt with the spirit of faith, with the spirit of wisdom and patience, with the spirit of mercy, with the spirit of judgment and peace, and with the spirit of benevolence; all shall say with united voice; Blessed is He; and the name of the Lord of spirits shall be blessed for ever and for ever; all, who sleep not, shall bless it in heaven above.

¹⁵All the holy in heaven shall bless it; all the elect who dwell in the garden of life; and every spirit of light, who is capable of blessing, glorifying, exalting, and praising your holy name; and every mortal man,¹⁶⁵ more than the powers *of heaven*, shall glorify and bless your name for ever and ever.

¹⁶⁵ *all of flesh.*

¹⁶For great is the mercy of the Lord of spirits; long-suffering is he; and all his works, all his power, great as are the things which he has done, has he revealed to the saints and to the elect, in the name of the Lord of spirits.

Chapter 61

¹Thus the Lord commanded the kings, the princes, the exalted, and those who dwell on earth, saying, Open your eyes, and lift up your horns, if you are capable of comprehending the Elect One.

²The Lord of spirits sat upon the throne of his glory.

³And the spirit of righteousness was poured out over him.

⁴The word of his mouth shall destroy all the sinners and all the ungodly, who shall perish at his presence.

⁵In that day shall all the kings, the princes, the exalted, and those who possess the earth, stand up, behold, and perceive, that he is sitting on the throne of his glory; that before him the saints shall be judged in righteousness;

⁶And that nothing, which shall be spoken before him, shall be *spoken* in vain.

⁷Trouble shall come upon them, as upon a woman in travail, whose labour is severe, when her child comes to the mouth of the womb, and she finds it difficult to bring forth.

⁸One portion of them shall look upon another. They shall be astonished, and shall humble their countenance;

⁹And trouble shall seize them, when they shall behold this Son of woman sitting upon the throne of his glory.

¹⁰Then shall the kings, the princes, and all who possess the earth, glorify him who has dominion over all things, him who was concealed; for from the beginning the Son of man existed in secret,¹⁶⁶ whom the Most High preserved in the presence of his power, and revealed to the elect.

¹⁶⁶ was concealed.

¹¹He shall sow the congregation of the saints, and of the elect; and all the elect shall stand before him in that day.

¹²All the kings, the princes, the exalted, and those who rule over all the earth, shall fall down on their faces before him, and shall worship him.

¹³They shall fix their hopes on this Son of man, shall pray to him, and petition him for mercy.

¹⁴Then shall the Lord of spirits hasten to expel them from his presence. Their faces shall be full of confusion, and their faces shall darkness cover.¹⁶⁷ The angels shall take them to punishment, that vengeance may be inflicted on those who have oppressed his children and his elect. And they shall become an example to the saints and to his elect. Through them shall these be made joyful; for the anger of the Lord of spirits shall rest upon them.

¹⁵Then the sword of the Lord of spirits shall be drunk with their blood;¹⁶⁸ but the saints and elect shall be safe in that day; nor the face of the sinners and the ungodly shall they thenceforwards behold.

¹⁶The Lord of spirits shall remain over them:

¹⁷And with this Son of man shall they dwell, eat, lie down, and rise up, for ever and ever.

¹⁸The saints and the elect have arisen from the earth, have left off to depress their countenances, and have been clothed with the garment of life. That garment of life is with the Lord of spirits, in whose presence your garment shall not wax old, nor shall your glory diminish.

Chapter 62

¹In those days the kings who possess the earth shall be punished by the angels of his wrath,¹⁶⁹ wheresoever they shall be delivered up, that he may give rest for a short period; and

¹⁶⁷ *be added to their faces.*

¹⁶⁸ *be drunk from them.*

¹⁶⁹ *punishment.*

that they may fall down and worship before the Lord of spirits, confessing their sins before him.

²They shall bless and glorify the Lord of spirits, saying, Blessed is the Lord of spirits, the Lord of kings, the Lord of princes, the Lord of the rich, the Lord of glory, and the Lord of wisdom.

³He shall enlighten every secret thing.

⁴Your power is from generation to generation; and your glory for ever and ever.

⁵Deep are all your secrets, and numberless; and your righteousness cannot be calculated.

⁶Now we know, that we should glorify and bless the Lord of kings, him who is King over all things.

⁷They shall also say, Who has granted us rest to glorify, laud, bless, and confess in the presence of his glory?

⁸And now small is the rest we desire; but we do not find *it*; we reject, and do not possess *it*. Light has passed away from before us; and darkness *has covered* our thrones for ever.

⁹For we have not confessed before him; we have not glorified the name of the Lord of kings; we have not glorified the Lord in all his works; but we have trusted in the sceptre of our dominion and of our glory.

¹⁰In the day of our suffering and of our trouble he will not save us, neither shall we find rest. We confess that our Lord is faithful in all his works, in all his judgments, and in his righteousness.

¹¹In his judgments he pays no respect to persons; and we must depart from his presence, on account of our *evil* deeds.

¹²All our sins are truly without number.

¹³Then shall they say to themselves, Our souls are satiated with the instruments of crime;

¹⁴But that prevents us not from descending to the flaming womb of hell.

¹⁵Afterwards, their countenances shall be filled with darkness and confusion before the Son of man; from whose presence

they shall be expelled, and before whom the sword shall remain to expel them.

¹⁶Thus saith the Lord of spirits, This is the decree and the judgment against the princes, the kings, the exalted, and those who possess the earth, in the presence of the Lord of spirits.

Chapter 63

¹I saw also other countenances in that secret place. I heard the voice of an angel, saying, These are the angels who have descended from heaven to earth, and have revealed secrets to the sons of men, and have seduced the sons of men to the commission of sin.

Chapter 64 [§ XI.¹⁷⁰]

¹In those days Noah saw that the earth became inclined, and that destruction approached.

²Then he lifted up his feet, and went to the ends of the earth, to the dwelling of his great-grandfather Enoch.

³And Noah cried with a bitter voice, Hear me; hear me; hear me: three times. And he said, Tell me what is transacting upon the earth; for the earth labours, and is violently shaken. Surely I shall perish with it.

⁴After this there was a great perturbation on earth, and a voice was heard from heaven. I fell down on my face, when my great-grandfather Enoch came and stood by me.

⁵He said to me, Why have you cried out to me with a bitter cry and lamentation?

⁶A commandment has gone forth from the Lord against those who dwell on the earth, that they may be destroyed;¹⁷¹ for they know every secret of the angels, every oppressive and

¹⁷⁰ Chapters 64, 65, 66 and the first verse of 67 evidently contain a vision of Noah and not of Enoch.

¹⁷¹ *their end may be.*

secret power of the devils,¹⁷² and every power of those who commit sorcery, as well as of those who make molten *images* in the whole earth.

⁷*They know* how silver is produced from the dust of the earth, and how on the earth the *metallic* drop exists; for lead and tin are not produced from earth, as the primary fountain of their production.

⁸There is an angel standing upon it, and that angel struggles to prevail.

⁹Afterwards my great-grandfather Enoch seized me with his hand, raising me up, and saying to me, Go, for I have asked the Lord of spirits respecting this perturbation of the earth; who replied, On account of their impiety have their innumerable judgments been consummated before me. Respecting the moons have they inquired, and they have known that the earth will perish with those who dwell upon it,¹⁷³ and that to these there will be *no place of refuge* for ever.

¹⁰They have discovered secrets, and *they are* those who have been judged; but not you my son. The Lord of spirits knows that you are pure and good, *free* from the reproach of *discovering* secrets.

¹¹He, the holy One, will establish your name in the midst of the saints, and will preserve you from those who dwell upon the earth. He will establish your seed in righteousness, with dominion and great glory;¹⁷⁴ and from your seed shall spring forth¹⁷⁵ righteousness and holy men without number for ever.

¹⁷² *the Satans.*

¹⁷³ ["Respecting the moons...dwell upon it." Or, "Because of the sorceries which they have searched out and learnt, the earth and those who dwell upon it will be destroyed" (Knibb, p. 155).]

¹⁷⁴ *for kings, and for great glory.*

¹⁷⁵ *shall go forth a spring of.*

Chapter 65

¹After this he showed me the angels of punishment, who were prepared to come, and to open all the mighty waters¹⁷⁶ under the earth:

²That they may be for judgment, and for the destruction of all those who remain and dwell upon the earth.

³And the Lord of spirits commanded the angels who went forth, not to take up the men and preserve *them*.

⁴For those angels *presiding* over all the mighty waters. Then I went out from the presence of Enoch.

Chapter 66

¹In those days the word of God came to me,¹⁷⁷ and said, Noah, behold, thy lot¹⁷⁸ has ascended up to me, a lot void of crime,¹⁷⁹ a lot beloved¹⁸⁰ and upright.

²Now then shall the angels labour at the trees;¹⁸¹ but when they proceed to this, I will put my hand upon it, and preserve it.

³The seed of life shall arise¹⁸² from it, and a change shall take place,¹⁸³ that the dry land shall not be left empty. I will establish your seed before me for ever and ever, and the seed of those who dwell with you on the surface of the earth. It shall be blessed and multiplied in the presence of the earth, in the name of the Lord.

⁴And they shall confine those angels who disclosed impiety. In that burning valley *it is, that they shall be confined*, which at first

¹⁷⁶ *the power of water.*

¹⁷⁷ *was with me.*

¹⁷⁸ *portion.*

¹⁷⁹ *fault.*

¹⁸⁰ *of love.*

¹⁸¹ ["Shall...labour at the trees." Or, "are making a wooden (structure)" (Knibb, p. 156).]

¹⁸² *be.*

¹⁸³ *shall enter.*

my great-grandfather Enoch showed me in the west, where there were mountains of gold and silver, of iron, of fluid metal, and of tin.

⁵I beheld that valley in which there was great perturbation, and *where* the waters were troubled.

⁶And when all this was effected, from the fluid mass of fire, and the perturbation which prevailed¹⁸⁴ in that place, there arose a strong smell of sulphur, which became mixed with the waters; and the valley of the angels, who had been guilty of seduction, burned underneath its soil.

⁷Through that valley also rivers of fire were flowing,¹⁸⁵ to which those angels shall be condemned, who seduced the inhabitants of the earth.

⁸And in those days shall these waters be to kings, to princes, to the exalted, and to the inhabitants of the earth, for the healing of the soul and body, and for the judgment of the spirit.

⁹Their spirits shall be full of revelry,¹⁸⁶ that they may be judged in their bodies; because they have denied the Lord of spirits, and *although* they perceive their condemnation day by day, they believe not in his name.

¹⁰And as the inflammation of their bodies shall be great, so shall their spirits undergo a change for ever.

¹¹For no word which is uttered before the Lord of spirits shall be in vain.

¹²Judgment has come upon them, because they trusted in their carnal revelry,¹⁸⁷ and denied the Lord of spirits.

¹³In those days shall the waters of that valley¹⁸⁸ be changed; for when the angels shall be judged, then shall the heat of those springs of water experience an alteration.

¹⁴And when the angels shall ascend, the water of the springs shall *again* undergo a change, and be frozen. Then I heard holy

¹⁸⁴ troubled them.

¹⁸⁵ went.

¹⁸⁶ sport. [Or, "lust" (Knibb, p. 157).]

¹⁸⁷ sport of their bodies.

¹⁸⁸ its waters.

Michael answering and saying, This judgment, with which the angels shall be judged, shall bear testimony against the kings, the princes, and those who possess the earth.

¹⁵For these waters of judgment shall be for their healing, and for the death¹⁸⁹ of their bodies. But they shall not perceive and believe that the waters will be changed, and become a fire, which shall blaze for ever.

Chapter 67

¹After this he gave me the characteristical marks¹⁹⁰ of all the secret things in the book of my great-grandfather Enoch, and in the parables which had been given to him; inserting them for me among the words of the book of parables.

²At that time holy Michael answered and said to Raphael, The power of the spirit hurries me away, and impels me on.¹⁹¹ The severity of the judgment, of the secret judgment of the angels, who is capable of *beholding*—the endurance of that severe judgment which has taken place and been made permanent—without being melted at the sight of it¹⁹² Again holy Michael answered and said to holy Raphael, Who is there whose heart is not softened by it, and whose reins are not troubled at this thing?

³Judgment has gone forth against them by those who have thus dragged them away; and that was, when they stood in the presence of the Lord of spirits.

⁴In like manner also holy Rakael said to Raphael, They shall not be before the eye of the Lord;¹⁹³ since the Lord of spirits has been offended with them; for like Lords¹⁹⁴ have they

¹⁸⁹ ["Death." Or, "lust" (Charles, p. 176; Knibb, p. 158).]

¹⁹⁰ *the signs.*

¹⁹¹ *irritates or excites me.*

¹⁹² *and not be melted in the presence of it.*

¹⁹³ ["They shall not...eye of the Lord." Or, "I will not take their part under the eye of the Lord" (Knibb, p. 159)]

¹⁹⁴ *in the similitude of, or, as the Lord.* [Or, "for they act as if they were Lord" (Knibb, p. 159).]

conducted themselves. Therefore will he bring upon them a secret judgment for ever and ever.

⁵For neither shall angel nor man receive a portion of it; but they alone shall receive their own judgment for ever end ever.

Chapter 68

¹After this judgment they shall be astonished and irritated; for it shall be exhibited to the inhabitants of the earth.

²Behold the names of those angels. These are their names. The first of them is Samyaza; the second, Arstikapha; the third, Armen; the fourth, Kakabael; the fifth, Turel; the sixth, Rumyel; the seventh, Danyal; the eighth, Kael; the ninth, Barakel; the tenth, Azazel; the eleventh, Armers; the twelfth, Bataryal; the thirteenth, Basasael; the fourteenth, Ananel; the fifteenth, Turyal; the sixteenth, Simapiseel; the seventeenth, Yetarel; the eighteenth, Tumael; the nineteenth, Tarel; the twentieth, Rumel; the twenty-first, Azazyel.

³These are the chiefs of their angels, and the names of the leaders of their hundreds, and the leaders of their fifties, and the leaders of their tens.

⁴The name of the first is Yekun:¹⁹⁵ he it was who seduced all the sons of the holy angels; and causing them to descend on earth, led astray the offspring of men.

⁵The name of the second is Kesabel, who pointed out evil counsel to the sons of the holy angels, and induced them to corrupt their bodies by generating mankind.

⁶The name of the third is Gadrel: he discovered every stroke of death to the children of men.

⁷He seduced Eve; and discovered to the children of men the instruments of death, the coat of mail, the shield, and the sword for slaughter; every instrument of death to the children of men.

¹⁹⁵ ["Yekun" may simply mean "the rebel" (Knibb, p. 160).]

⁸From his hand were *these things* derived to them who dwell upon earth, from that period for ever.

⁹The name of the fourth is Penemue: he discovered to the children of men bitterness and sweetness;

¹⁰And pointed out to them every secret of their wisdom.

¹¹He taught men to understand writing, and *the use of* ink and paper.

¹²Therefore numerous have been those who have gone astray from every period of the world, even to this day.

¹³For men were not born for this, thus with pen and with ink to confirm their faith;

¹⁴Since they were not created, except that, like the angels, they might remain righteous and pure.

¹⁵Nor would death, which destroys everything, have affected them;

¹⁶But by this their knowledge they perish, and by this also *its* power consumes¹⁹⁶ *them*.

¹⁷The name of the fifth is Kasyade: he discovered to the children of men every wicked stroke of spirits and of demons:

¹⁸The stroke of the embryo in the womb, to diminish *it*;¹⁹⁷ the stroke of the spirit *by* the bite of the serpent, and the stroke which is *given* in the mid-day *by* the offspring of the serpent, the name of which is Tabael.¹⁹⁸

¹⁹This is the number of the Kasbel; the principal part of the oath which the Most High, dwelling in glory, revealed to the holy ones.

²⁰Its name is Beka. He spoke to holy Michael to discover to them the sacred name, that they might understand that secret name, and thus remember the oath; and that those who pointed out every secret thing to the children of men might tremble at that name and oath.

¹⁹⁶ *eats, feeds upon, devours.*

¹⁹⁷ ["The stroke...to diminish it." Or, "the blows (which attack) the embryo in the womb so that it miscarries" (Knibb, p. 162).]

¹⁹⁸ *male.* [or "strong" (Knibb, p. 162).]

²¹This is the power of that oath; for powerful it is, and strong.

²²And he established this oath of Akae by the instrumentality¹⁹⁹ of the holy Michael.

²³These are the secrets of this oath, and by it were they confirmed.

²⁴Heaven was suspended *by it* before the world was made, for ever.

²⁵By it has the earth been founded upon the flood; while from the concealed parts of the hills the agitated waters proceed forth from the creation to the end of the world.

²⁶By this oath the sea has been formed, and the foundation of it.

²⁷During the period of *its* fury he established the sand against it, which continues unchanged for ever; and by this oath the abyss has been made strong; nor is it removable from its station for ever and ever.

²⁸By this oath the sun and moon complete their progress, never swerving from the command *given* to them for ever and ever.

²⁹By this oath the stars complete their progress;

³⁰And when their names are called, they return an answer, for ever and ever.

³¹Thus *in* the heavens *take place* the blowings of the winds: all of them have breathings,²⁰⁰ and *effect* a complete combination of breathings.

³²There the treasures of thunder are kept, and the splendour of the lightning.

³³There are kept the treasures of hail and of frost, the treasures of snow, the treasures of rain and of dew.

³⁴All these confess and laud before the Lord of spirits.

¹⁹⁹ *by the hands.*

²⁰⁰ *or spirits.*

³⁵They glorify with all their power of praise; and he sustains them in all that *act of* thanksgiving; while they laud, glorify, and exalt the name of the Lord of spirits for ever and ever.

³⁶And with them he establishes this oath, by which they and their paths are preserved; nor does their progress perish.

³⁷Great was their joy.

³⁸They blessed, glorified, and exalted, because the name of the Son of man was revealed to them.

³⁹He sat upon the throne of his glory; and the principal part of the judgment was assigned to him, the Son of man. Sinners shall disappear and perish from the face of the earth, while those who seduced them shall be bound with chains for ever.

⁴⁰According to their ranks of corruption shall they be imprisoned, and all their works shall disappear from the face of the earth; nor thenceforward shall there be any to corrupt; for the Son of man has been seen, sitting on the throne of his glory.

⁴¹Everything wicked shall disappear, and depart from before his face; and the word of the Son of man shall become powerful in the presence of the Lord of spirits.

⁴²This is the third parable of Enoch.

Chapter 69 [§ XII.²⁰¹]

¹After this the name of the Son of man, living with the Lord of spirits,²⁰² was exalted by the inhabitants of the earth.

²It was exalted in the chariots of the Spirit; and the name went forth in the midst of them.

³From that time I was not drawn into the midst of them; but he seated me between two spirits, between the north and the west, where the angels received their ropes, to measure out a place²⁰³ for the elect and the righteous.

²⁰¹ Paris MS.

²⁰² *the name of him living with him, of this Son of man, living with the Lord of spirits.*

²⁰³ *to measure me a place.*

⁴There I beheld the fathers of the first men, and the saints, who dwell in that place for ever.

Chapter 70

¹Afterwards my spirit was concealed, ascending into the heavens. I beheld the sons of the holy angels treading on flaming fire, whose garments and robes were white, and whose countenances were transparent as crystal.

²I saw two rivers of fire glittering like the hyacinth.

³Then I fell on my face before the Lord of spirits.

⁴And Michael, one of the archangels, took me by my right hand, raised me up, and brought me out *to* where *was* every secret *of* mercy and secret *of* righteousness.

⁵He showed me all the hidden things of the extremities of heaven, all the receptacles of the stars, and the splendours of all, from whence they went forth before the face of the holy.

⁶And he concealed the spirit of Enoch in the heaven of heavens.

⁷There I beheld, in the midst of that light, a building raised with stones of ice;²⁰⁴

⁸And in the midst of these stones vibrations²⁰⁵ of living fire. My spirit saw around the circle of²⁰⁶ this flaming habitation, on one of its extremities, *that there were* rivers full of living fire, which encompassed it.

⁹Then the Seraphim, the Cherubim, and Ophanin²⁰⁷ surrounded *it*: these are those who never sleep, but watch the throne of his glory.

¹⁰And I beheld angels innumerable, thousands of thousands, and myriads and myriads, who surrounded that habitation.

¹¹Michael, Raphael, Gabriel, Phanuel and the holy angels who were in the heavens above, went in and out of it. Michael,

²⁰⁴ *that in it there was that which was built with stones of ice.*

²⁰⁵ *tongues.*

²⁰⁶ *around that which encompassed.*

²⁰⁷ ["Ophanin." The "wheels" of Ezek. 1:15-21 (Charles, p. 162).]

Raphael, and Gabriel went out of that habitation, and holy angels innumerable.

¹²With them *was* the Ancient of days, whose head *was* white as wool, and pure, and his robe *was* indescribable.

¹³Then I fell upon my face, while all my flesh was dissolved, and my spirit became changed.

¹⁴I cried out with a loud voice, with a powerful spirit, blessing, glorifying, and exalting.

¹⁵And those blessings, which proceeded from my mouth, became acceptable in the presence of the Ancient of days.

¹⁶The Ancient of days came with Michael and Gabriel, Raphael and Phanuel, with thousands of thousands, and myriads and myriads, which could not be numbered.

¹⁷Then that angel came to me, and with his voice saluted me, saying, You are the offspring of man,²⁰⁸ who art born for righteousness, and righteousness has rested upon you.

¹⁸The righteousness of the Ancient of days shall not forsake you.

¹⁹He said, On you shall he confer peace²⁰⁹ in the name of the existing world; for from thence has peace gone forth since the world was created.

²⁰And thus shall it happen to you for ever and ever.

²¹All who shall exist, and who shall walk in your path of righteousness, shall not forsake you for ever.

²²With you shall be their habitations, with you their lot; nor from you shall they be separated for ever and ever.

²³And thus shall length of days be with the Son of man.²¹⁰

²⁴Peace shall be to the righteous; and the path of integrity shall

²⁰⁸ ["offspring of man." Laurence's original translation renders this phrase "offspring of man." Knibb (p. 166) and Charles (p. 185) indicate that it should be "Son of man," consistent with the other occurrences of that term in the Book of Enoch.]

²⁰⁹ *he shall call to thee peace.*

²¹⁰ ["Son of man." Literally, "offspring of man," or "the Christ who comes from the offspring of man."]

the righteous pursue,²¹¹ in the name of the Lord of spirits, for ever and ever.

Chapter 71 [§ XIII.²¹²]

¹The book of the revolutions of the luminaries of heaven, according to their respective classes, their respective powers, their respective periods, their respective names, the places where they commence their progress,²¹³ and their respective months, which Uriel, the holy angel who was with me, explained to me; he who conducted them. The whole account of them, according to every year of the world for ever, until a new work shall be effected, which will be eternal.

²This is the first law of the luminaries. The sun *and* the light arrive at the gates of heaven, which are on the east, and on the west of it at the western gates of heaven.

³I beheld the gates whence the sun goes forth; and the gates where the sun sets;

⁴In which gates also the moon rises and sets; and *I beheld* the conductors of the stars, among those who precede them; six *gates were* at the rising, and six at the setting of the sun.

⁵All these respectively, one after another, are on a level; and numerous windows are on the right and on the left sides of those gates.

⁶First proceeds forth that great luminary, which is called the sun; the orb of which is as the orb of heaven, the whole of it being replete with splendid and flaming fire.

⁷Its chariot, where it ascends, the wind blows.

⁸The sun sets in heaven, and, returning by the north, to proceed towards the east, is conducted so as to enter by that gate, and illuminate the face of heaven.

⁹In the same manner it goes forth in the first month by the great gate.

²¹¹ *his upright path shall be to the righteous.*

²¹² Paris MS.

²¹³ *the places of their nativity.*

¹⁰It goes forth through the fourth of those six gates, which are at the rising of the sun.

¹¹And in the fourth gate, through which the sun with the moon proceeds, in the first part of it,²¹⁴ there are twelve open windows; from which issues out a flame, when they are opened in their proper periods.

¹²When the sun rises in heaven, it goes forth through this fourth gate thirty days, and by the fourth gate in the west of heaven on a level with it descends.

¹³During that period the day is lengthened from the day, and the night curtailed from the night for thirty days. And then the day is longer by two parts than the night.

¹⁴The day is precisely ten parts, and the night is eight.

¹⁵The sun²¹⁵ goes forth through this fourth gate, and sets in it, and turns to the fifth gate during thirty days; after which it proceeds from, and sets in, the fifth gate.

¹⁶Then the day becomes lengthened by a second portion, so that it is eleven parts: while the night becomes shortened, and is only seven parts.

¹⁷The sun *now* returns to the east, entering into the sixth gate, and rising and setting in the sixth gate thirty-one days, on account of its signs.

¹⁸At that period the day is longer than the night, being twice *as long as* the night; and become twelve parts;

¹⁹But the night is shortened, and becomes six parts. Then the sun rises up, that the day may be shortened, and the night lengthened.

²⁰And the sun returns toward the east entering into the sixth gate, where it rises and sets for thirty days.

²¹When that period is completed, the day becomes shortened precisely one part, so that it is eleven parts, while the night is seven parts.

²¹⁴ ["Through which...part of it." Or, "from which the sun rises in the first month" (Knibb, p. 168).]

²¹⁵ *And he.*

²²Then the sun goes from the west, from that sixth gate, and proceeds eastwards, rising in the fifth gate for thirty days, and setting again westwards in the fifth gate of the west.

²³At that period the day becomes shortened two parts; and is ten parts, while the night is eight parts.

²⁴Then the sun goes from the fifth gate, as it sets in the fifth gate of the west; and rises in the fourth gate for thirty-one days, on account of its signs, setting in the west.

²⁵At that period the day is made equal with the night; and, being equal with it, the night becomes nine parts, and the day nine parts.

²⁶Then the sun goes from that gate, as it sets in the west; and returning to the east proceeds by the third gate for thirty days, setting in the west at the third gate.

²⁷At that period the night is lengthened from the day during thirty mornings, and the day is curtailed from the day during thirty days; the night being ten parts precisely, and the day eight parts.

²⁸The sun now goes from the third gate, as it sets in the third gate in the west; but returning to the east, it proceeds by the second gate of the east for thirty days.

²⁹In like manner also it sets in the second gate in the west of heaven.

³⁰At that period the night is eleven parts, and the day seven parts.

³¹Then the sun goes at that time from the second gate, as it sets in the second gate in the west; but returns to the east, *proceeding* by the first gate, for thirty-one days.

³²And sets in the west in the first²¹⁶ gate.

³³At that period that night is lengthened as much again as the day.

³⁴It is twelve²¹⁷ parts precisely, while the day is six parts.

²¹⁶ *second*. A manifest error. The Paris MS. is correct.

²¹⁷ *eleven*. A mistake of the transcriber. In the Paris MS. it is *twelve*.

³⁵The sun has *thus* completed its beginnings, and a second time goes round from these beginnings.

³⁶Into that *first* gate it enters for thirty days, and sets in the west, in the opposite part *of heaven*.

³⁷At that period the night is contracted in its length a fourth part, that is, one portion, and becomes eleven parts.

³⁸The day is seven parts.

³⁹Then the sun returns, and enters into the second gate of the east.

⁴⁰It returns by these beginnings thirty days, rising and setting.

⁴¹At that period the night is contracted in its length. It becomes ten²¹⁸ parts, and the day eight parts. Then the sun goes from that second gate, and sets in the west; but returns to the east, and rises in the east, in the third gate, thirty-one days, setting in the west of heaven.

⁴²At that period the night becomes shortened. It is nine parts. And the night is equal with the day. The year is precisely three hundred and sixty-four days.

⁴³The lengthening of the day and night, and the contraction of the day and night, are made to differ from each other by the progress of the sun.

⁴⁴By means of this progress the day is daily lengthened, and the night greatly shortened.²¹⁹

⁴⁵This is the law and progress of the sun, and its turning when it turns back, turning during sixty days,²²⁰ and going forth. This is the great everlasting luminary, that which he names the sun for ever and ever.

⁴⁶This also is that which goes forth a great luminary, and which is named after its peculiar kind, as God commanded.

⁴⁷And thus it goes in and out, neither slackening nor resting; but running on in its chariot by day and by night. It shines with

²¹⁸ *seven*. Another error.

²¹⁹ *approaches*.

²²⁰ That is, it is sixty days in the same gates, viz. thirty days twice every year.

a seventh portion of light from the moon;²²¹ but the dimensions of both are equal.

Chapter 72 [§ XIV.²²²]

¹After this law I beheld another law of an inferior luminary, the name of which is the moon, and the orb of which is as the orb of heaven.

²Its chariot, *which* it secretly ascends, the wind blows; and light is given to it by measure.

³Every month at its exit and entrance it becomes changed; and its periods are as the periods of the sun. And when in like manner its light is to exist,²²³ its light is a seventh portion from the light of the sun.

⁴Thus it rises, and at its commencement towards the east goes forth for thirty days.

⁵At that time it appears, and becomes to you the beginning of the month. Thirty days *it is* with the sun in the gate from which the sun goes forth.

⁶Half of it is in extent seven portions, one *half*; and the whole of its orb is void of light, except a seventh portion out of the fourteen portions of its light. And in a day it receives a seventh portion, or half *that portion*, of its light. Its light is by sevens, by one portion, and by the half *of a portion*. It sets with the sun.

⁷And when the sun rises, the moon rises with it; receiving half a portion of light.

⁸On that night, when it commences its period,²²⁴ previously to the day of the month, the moon sets with the sun.

²²¹ ["It shines with...from the moon." Or, "Its light is seven times brighter than that of the moon" (Knibb, p. 171). The Aramaic texts more clearly describe how the moon's light waxes and wanes by a half of a seventh part each day. Here in the Ethiopic version, the moon is thought of as two halves, each half being divided into seven parts. Hence, the "fourteen portions" of 72:9-10 (Knibb, p. 171).]

²²² Paris MS.

²²³ ["And when in...is to exist." i.e., when the moon is full (Knibb, p. 171).]

²²⁴ *at the beginning of its morning, or day.*

⁹And on that night it is dark *in* its fourteen portions, that is, *in each* half; but it rises on that day with one seventh portion precisely, and in its progress declines from the rising of the sun.

¹⁰During the remainder of its period²²⁵ its light increases to fourteen portions.

Chapter 73

¹Then I saw another progress and regulation which He effected in the law of the moon.²²⁶ The progress of the moons, and everything *relating to them*, Uriel showed me, the holy angel who conducted them all.

²Their stations I wrote down as he showed them to me.

³I wrote down their months, as they occur, and the appearance of their light, until it is completed in fifteen days.

⁴In each of its two seven portions it completes all its light at rising and at setting.

⁵On stated months it changes *its* settings; and on stated months it makes its progress *through* each *gate*. In two *gates* the moon sets with the sun, *viz.* in those two gates which are in the midst, in the third and fourth gate. *From the third gate* it goes forth for seven days, and makes its circuit.

⁶Again it returns to the gate whence the sun goes forth, and in that completes the whole of its light. Then it declines from the sun, and enters in eight days into the sixth gate, *and returns in seven days to the third gate*, from which the sun goes forth.

⁷When the sun proceeds to the fourth gate, the *moon* goes forth for seven days, until it passes from the fifth *gate*.

⁸Again it returns in seven days to the fourth gate, and completing all its light, declines, and passes on by the first gate in eight days;

⁹And returns in seven days to the fourth gate, from which the sun goes forth.

²²⁵ of its day.

²²⁶ in that law.

¹⁰Thus I beheld their stations, as according to the fixed order of the months the sun rises and sets.

¹¹At those times there is an excess of thirty days belonging to the sun in five years; all the days belonging to each year of the five years, when completed, amount to three hundred and sixty-four days; and to the sun and stars belong six days; six days in each of the five years; *thus* thirty days belonging to them;

¹²So that the moon has thirty days less than the sun and stars.

¹³The moon brings on all the years exactly, that their stations may come neither too forwards nor too backwards a single day; but that the years may be changed with correct precision in three hundred and sixty-four days. In three years the days are one thousand and ninety-two; in five years they are one thousand eight hundred and twenty; and in eight years two thousand nine hundred and twelve days.

¹⁴To the moon alone belong in three years one thousand and sixty-two days; in five years it has fifty days less *than the sun*, for an addition being made to the *one thousand and sixty-two* days, in five years there are one thousand seven hundred and seventy days; and the days of the moon in eight years are two thousand eight hundred and thirty-two days.

¹⁵For its days in eight years are less *than those of the sun* by eighty days, which eighty days are its diminution in eight years.

¹⁶The year then becomes truly complete according to the station of the moon, and the station of the sun; which rise in the *different* gates; which rise and set in them for thirty days.

Chapter 74

¹*These are* the leaders of the chiefs of the thousands, *those* which *preside* over all creation, and over all the stars; with the four *days* which are added and never separated from the place allotted them, according to the complete computation of the year.

²And these serve four days, which are not computed in the computation of the year.

³Respecting them, men greatly err, for these luminaries truly serve, in the dwelling place of the world, one *day* in the first gate, one in the third gate, one in the fourth gate, and one in the sixth gate.

⁴And the harmony of the world becomes complete every three hundred and sixty-fourth state of it. For the signs,

⁵The seasons,

⁶The years,

⁷And the days, Uriel showed me; the angel whom the Lord of glory appointed over all the luminaries.

⁸Of heaven in heaven, and in the world; that they might rule in the face of the sky, and appearing over the earth, become

⁹Conductors of the days and nights: the sun, the moon, the stars, and all the ministers of heaven, which make their circuit with all the chariots of heaven.

¹⁰Thus Uriel showed me twelve gates open for the circuit of the chariots of the sun in heaven, from which the rays of the sun shoot forth.

¹¹From these proceed heat over the earth, when they are opened in their stated seasons. They are for the winds, and the spirit of the dew, when in their seasons they are opened; opened in heaven at *its* extremities.

¹²Twelve gates I beheld in heaven, at the extremities of the earth, through which the sun, moon, and stars, and all the works of heaven, proceed at their rising and setting.

¹³Many windows also are open on the right and on the left.

¹⁴One window at a *certain* season grows extremely hot. So also are there gates from which the stars go forth as they are commanded, and in which they set according to their number.

¹⁵I saw likewise the chariots of heaven, running in the world above to those gates in which the stars turn, which never set. One of these is greater than all, which goes round the whole world.

Chapter 75 [§ XV.²²⁷]

¹And at the extremities of the earth I beheld twelve gates open for all the winds, from which they proceed and blow over the earth.

²Three of them are open in the front of heaven, three in the west, three on the right side of heaven, and three on the left. The first three are those which are towards the east, three are towards the north, three behind those which are upon the left, towards the south, and three on the west.

³From four of them proceed winds of blessing, and of health; and from eight proceed winds of punishment; when they are sent to destroy the earth, and the heaven above it, all its inhabitants, and all which are in the waters, or on dry land.

⁴The first of these winds proceeds from the gate termed the eastern, through the first gate on the east, which inclines southwards. From this goes forth destruction, drought, heat, and perdition.

⁵From the second gate, the middle one, proceeds equity. There issue from it rain, fruitfulness, health, and dew; and from the third gate northwards, proceed cold and drought.

⁶After these proceed the south winds through three principal gates; through their first gate, which inclines eastwards, proceeds a hot wind.

⁷But from the middle gate proceed grateful odour, dew, rain, health, and life.

⁸From the third gate, which is westwards, proceed dew, rain, blight, and destruction.

⁹After these are the winds to the north, which is called the sea. *They proceed* from three gates. The first²²⁸ gate *is that* which is on the east, inclining southwards; from this proceed dew, rain, blight, and destruction. From the middle direct gate proceed rain, dew, life, and health. And from the third gate,

²²⁷ Paris MS.

²²⁸ *seventh*. Perhaps the seventh which had been enumerated. [(Also Knibb, p. 178).]

which is westwards, inclining towards the south,²²⁹ proceed mist, frost, snow, rain, dew, and blight.

¹⁰After these *in the* fourth *quarter* are the winds to the west. From the first gate, inclining northwards, proceed dew, rain, frost, cold, snow, and chill; from the middle gate proceed rain, health, and blessing;

¹¹And from the last gate, which is southwards, proceed drought, destruction, scorching, and perdition.

¹²The *account of the* twelve gates of the four quarters of heaven is ended.

¹³All their laws, all their *infliction* of punishment, and the health *produced* by them, have I explained to you, my son Mathusala.²³⁰

Chapter 76

¹The first wind is called the eastern, because it is the first.

²The second is called the south, because the Most High there descends, and frequently there descends *he who* is blessed for ever.

³The western wind has the name of diminution, because there all the luminaries of heaven are diminished, and descend.

⁴The fourth wind, which is named the north, is divided into three parts; one of which is for the habitation of man; another for seas of water, with valleys, woods, rivers, shady places, and snow; and the third part *contains* paradise.

⁵Seven high mountains I beheld, higher than all the mountains of the earth, from which frost proceeds; while days, seasons, and years depart and pass away.

⁶Seven rivers I beheld upon earth, greater than all rivers, one of which takes its course from the west; into a great sea its water flows.

⁷Two come from the north to the sea, their waters flowing into the Erythraean sea,²³¹ on the east. And with respect to the

²²⁹ *the north*. An error in both MSS.

²³⁰ ["Mathusala." Enoch's son, Methuselah. Gen. 5:21.]

remaining four, they take their course in the cavity of the north, *two* to their sea, the Erythraean sea, and two are poured into a great sea, where also it is said *there is* a desert.

⁸Seven great islands I saw in the sea and on the earth. Seven in the great sea.

Chapter 77

¹The names of the sun are these: one Aryares, the other Tomas.

²The moon has four names. The first is Asonya; the second, Ebla; the third, Benase; and the fourth, Erae.

³These are the two great luminaries, whose orbs are as the orbs of heaven; and the dimensions of both are equal.

⁴In the orb of the sun *there is* a seventh portion of light, which is added to it from the moon.²³² By measure it is put in, until the seventh portion of *the light of* the sun is departed. They set, enter into the western gate, circuit by the north, and through the eastern gate go forth over the face of heaven.

⁵When the moon rises, it appears in heaven; and the half of a seventh portion of light is all *which is* in it.

⁶In fourteen *days* the whole of its light is completed.

⁷By three quintuples light is put into it, until *in* fifteen *days* its light is completed, according to the signs of the year; it has three quintuples.

⁸The moon has the half of a seventh portion.

⁹During its diminution on the first day its light decreases a fourteenth part; on the second day it decreases a thirteenth part; on the third day a twelfth part; on the fourth day an eleventh part; on the fifth day a tenth part; on the sixth day a ninth part; on the seventh day it decreases an eighth part; on the eighth day it decreases a seventh part; on the ninth day it decreases a sixth part; on the tenth day it decreases a fifth part;

²³¹ [The Red Sea.]

²³² ["A seventh portion...from the moon." Or, "seven parts of light which are added to it more than to the moon" (Knibb, p. 182).

on the eleventh day it decreases a fourth part; on the twelfth day it decreases third part; on the thirteenth day it decreases a second part; on the fourteenth day it decreases a half of its seventh part; and on the fifteenth day the whole remainder of its light is consumed.

¹⁰On stated months the moon has twenty-nine days.

¹¹It also has a period of twenty-eight days.

¹²Uriel likewise showed me another regulation, when light is poured into the moon, how it is poured into it from the sun.

¹³All the time that the moon is in progress with its light, it is poured *into it* in the presence of the sun, until *its* light is in fourteen days completed in heaven.

¹⁴And when it is wholly extinguished, its light is consumed in heaven; and on the first day it is called the new moon, for on that day light is received into it.

¹⁵It becomes precisely completed on the day that the sun descends into the west, while the moon ascends at night from the east.

¹⁶The moon then shines all the night, until the sun rises before it; when the moon disappears in turn before the sun.

¹⁷Where light comes to the moon, there again it decreases, until all its light is extinguished, and the days of the moon pass away.

¹⁸Then its orb remains solitary without light.

¹⁹During three months it effects in thirty days *each month* its period; and during three *more* months it effects it in twenty-nine days each. *These are the times* in which it effects its decrease in its first period, and in the first gate, *namely*, in one hundred and seventy-seven days.

²⁰And at the time of its going forth during three months it appears thirty days each, and during three *more* months it appears twenty-nine days each.

²¹In the night it appears for each twenty *days* as *the face* of a man, and in the day as heaven; for it is nothing else except its light.

Chapter 78

¹And now, my son Mathusala, I have shown you everything; and *the account of every ordinance of the stars of heaven is finished.*

²He showed me every ordinance respecting these, which *takes place* at all times and in all seasons under every influence, in all years, at the arrival and under the rule of each, during every month and every week. *He showed me* also the decrease of the moon, which is effected in the sixth gate; for in that sixth gate is its light consumed.

³From this is the beginning of the month; and its decrease is effected in the sixth gate in its period, until a hundred and seventy-seven days are completed; according to the mode of computation by weeks,²³³ twenty-five *weeks* and two days.

⁴*Its period* is less than that of the sun, according to the ordinance of the stars, by five days in one half year²³⁴ precisely.

⁵When that *their* visible situation is completed. Such is the appearance and likeness of every luminary, which Uriel, the great angel who conducts them, showed to me.

Chapter 79

¹In those days Uriel answered and said to me, Behold, I have showed you all things, O Enoch;

²And all things have I revealed to you. You see the sun, the moon, and those which conduct the stars of heaven, which cause all their operations, seasons, and arrivals to return.

³In the days of sinners the years shall be shortened.

⁴Their seed shall be backward in their prolific soil; and everything done on earth shall be subverted, and disappear in its season. The rain shall be restrained, and heaven shall stand still.

²³³ according to the ordinance of the week.

²³⁴ in one time.

⁵In those days the fruits of the earth shall be late, and not flourish in their season; and in their season the fruits of the trees shall be withholden.

⁶The moon shall change its laws, and not be seen at its proper period. But in those days shall heaven be seen; and barrenness shall take place in the borders of the great chariots in the west. *Heaven* shall shine more than *when illuminated by* the orders of light; while many chiefs among the stars of authority shall err, perverting their ways and works.

⁷Those shall not appear in their season, who commanded them, and all the classes of the stars shall be shut up against sinners.

⁸The thoughts of those who dwell on the earth shall transgress within them; and they shall be perverted in all their ways.

⁹They shall transgress, and think themselves²³⁵ gods; while evil shall be multiplied among them.

¹⁰And punishment shall come upon them, so that all of them shall be destroyed.

Chapter 80

¹He said, O Enoch, look on the book which heaven²³⁶ has gradually dropped down;²³⁷ and, reading that which is written in it, understand every part of it.

²Then I looked on all which was written, and understood all, reading the book and everything written in it, all the works of man;

³And of all the children of flesh upon earth, during the generations of the world.

²³⁵ ["Themselves." Or, "them" i.e., the chiefs among the stars (vs. 6) (Knibb, p. 186).]

²³⁶ ["The book which...dropped down." Or, "the book of the tablets of heaven" (Knibb, p. 186).]

²³⁷ *has distilled.*

⁴Immediately after I blessed the Lord, the King of glory, who has thus for ever formed the whole workmanship of the world.

⁵And I glorified the Lord, on account of his long-suffering and blessing towards the children of the world.

⁶At that time I said, Blessed is the man, who shall die righteous and good, against whom no catalogue of crime has been written, and with whom iniquity is not found.

⁷Then those three holy ones caused me to approach, and placed me on the earth, before the door of my house.

⁸And they said unto me, Explain everything to Mathusala thy son; and inform all thy children, that no flesh shall be justified before the Lord; for he is their Creator.

⁹During one year we shall leave thee with thy children, until thou shalt again recover thy strength, that thou mayest instruct thy family, write these things, and explain them to all thy children. But in another year they shall take thee from the midst of them, and ythy heart shall be strengthened; for the elect shall point out righteousness to the elect; the righteous with the righteous shall rejoice, congratulating each other; but sinners with sinners shall die,

¹⁰And the perverted with the perverted shall be drowned.

¹¹Those likewise who act righteously shall die on account of the works of man, and shall be gathered together on account of the works of the wicked.

¹²In those days they finished conversing with me.

¹³And I returned to my fellow men, blessing the Lord of worlds.

Chapter 81

¹Now, my son Mathusala, all these things I speak unto thee, and write for thee. To thee I have revealed all, and have given thee books of everything.

²Preserve, my son Mathusala, the books written by thy father;²³⁸ that thou mayest transmit them to future generations.

³Wisdom have I given to thee, to thy children, and thy posterity, that they may transmit to their children, for generations for ever, this wisdom in their thoughts; and that those who comprehend *it* may not slumber, but hear with their ears; that they may learn this wisdom, and be deemed worthy of eating *this* wholesome food.

⁴Blessed are all the righteous; blessed *are* all who walk in righteousness; in whom no crime *is found*, as in sinners, when all their days are numbered.

⁵With respect to the progress of the sun in heaven, it enters and goes out of *each* gate for thirty days, with the leaders of the thousand classes of the stars; with four which are added, and appertain to the four quarters of the year, which conduct them, and accompany them at four periods.

⁶Respecting these, men greatly err, and do not compute them in the computation of every age; for they greatly err respecting them; nor do men know accurately that they are in the computation of the year. But indeed these are marked down²³⁹ for ever; one in the first gate, one in the third, one in the fourth, and one in the sixth:

⁷So that the year is completed in three hundred and sixty-four days.

⁸Truly has been stated,²⁴⁰ and accurately has been computed that which is marked down; for the luminaries, the months, the fixed periods, the years, and the days, Uriel has explained to me, and communicated to me;²⁴¹ whom the Lord of all creation, on my account, commanded (according to the might of heaven, and the power which it possesses both by night and by day) to explain *the laws of light* to man, of the sun, moon, and

²³⁸ *the books of the hand of thy father.*

²³⁹ *to impress, express, or to seal.*

²⁴⁰ *have they related.*

²⁴¹ *has breathed into me.*

stars, and of all the powers of heaven, which are turned with their respective orbs.

⁹This is the ordinance of the stars, which set in their places, in their seasons, in their periods, in their days, and in their months.

¹⁰These are the names of the those who conduct them, who watch and enter in their seasons, according to their ordinance in their periods, in their months, in *the times* of their influence, and in their stations.

¹¹Four conductors of them first enter, who separate the four quarters of the year. After these, twelve conductors of their classes, who separate the months and the year *into* three hundred and sixty-four *days*, with the leaders of a thousand, who distinguish between the days, as well as between the four additional ones; which, *as* conductors, divide the four quarters of the year.

¹²These leaders of a thousand are in the midst of the conductors, and the conductors are added each behind his station, and their conductors make the separation. These are the names of the conductors, who separate the four quarters of the year, who are appointed *over them*: Melkel, Helammelak,

¹³Meliyal, and Narel.

¹⁴And the names of those who conduct them are Adnarel, Jyasusal, and Jyelumeal.

¹⁵These are the three who follow after the conductors of the classes *of stars*; each following after the three conductors of the classes, which themselves follow after those conductors of the stations, who divide the four quarters of the year.

¹⁶In the first part of the year rises and rules Melkyas, who is named Tamani, and Zahay.²⁴²

¹⁷All the days of his influence, *during* which he rules, are ninety-one days.

¹⁸And these are the signs of the days which are seen upon the earth. In the days of his influence *there is* perspiration, heat,

²⁴² ["Tamani, and Zahay." Or, "the southern sun" (Knibb, p. 190).]

and trouble. All the trees become fruitful; the leaf of every tree comes forth; the corn is reaped; the rose and every species of flowers blossoms in the field; and the trees of winter are dried up.

¹⁹These are the names of the conductors who are under them: Barkel, Zelsabel; and another additional conductor of a thousand is named Heloyalef, the days of whose influence have been completed. The other conductor next after them is Helemmelek, whose name they call the splendid Zahay.²⁴³

²⁰All the days of his light are ninety-one days.

²¹These are the signs of the days upon earth, heat and drought; while the trees bring forth their fruits, warmed and concocted, and give their fruits to dry.

²²The flocks follow and year.²⁴⁴ All the fruits of the earth are collected, with everything in the fields, and the vines are trodden. This takes place during the time of his influence.

²³These are their names and orders, and *the names* of the conductors who are under them, of those who are chiefs of a thousand: Gedaeyal, Keel, Heel.

²⁴And the name of the additional leader of a thousand is Asphael.

²⁵The days of his influence have been completed.

Chapter 82 [§ XVI.²⁴⁵]

¹And now I have shown thee, my son Mathusala, every sight which I saw prior to thy birth.²⁴⁶ I will relate another vision, which I saw before I was married; they resemble each other.

²The first was when I was learning a book; and the other before I was married to thy mother. I saw a potent vision;

³And on account of these things besought the Lord.

²⁴³ *the sun*. [(also Knibb, p. 191).]

²⁴⁴ ["Follow and year." Mate and bear young.]

²⁴⁵ Paris MS.

²⁴⁶ *before thee*.

⁴I was lying down in the house of my grandfather Malalel, *when* I saw in a vision heaven purifying, and snatched away.²⁴⁷

⁵And falling to the earth,²⁴⁸ I saw likewise the earth absorbed by a great abyss; and mountains suspended over mountains.

⁶Hills were sinking upon hills, lofty trees were gliding²⁴⁹ off from their trunks, and were in the act of being projected, and of sinking into the abyss.

⁷*Being alarmed* at these things, my voice faltered.²⁵⁰ I cried out and said, The earth is destroyed. Then my grandfather Malalel raised me up, and said to me: Why dost thou thus cry out, my son? And wherefore dost thou thus lament?

⁸I related to him the whole vision which I had seen. He said to me, Confirmed is that which you have seen, my son;

⁹And potent the vision of your dream respecting every secret sin of the earth. Its substance shall sink into the abyss, and a great destruction take place.

¹⁰Now, my son, rise up; and beseech the Lord of glory (for you are faithful), that a remnant may be left upon earth, and that he would not wholly destroy it. My son, all this *calamity* upon earth comes down from heaven;²⁵¹ upon earth shall there be a great destruction.

¹¹Then I arose, prayed, and entreated; and wrote down my prayer for the generations of the world, explaining everything to my son Mathusala.

¹²When I went down below, and looking up to heaven, beheld the sun proceeding from the east, the moon descending to the west, a few *scattered* stars, and everything which God²⁵² has known from the beginning, I blessed the Lord of judgment, and magnified him: because he hath sent forth the sun from the

²⁴⁷ ["Purifying, and snatched away." Or, "was thrown down and removed" (Knibb, p. 192).]

²⁴⁸ ["And falling to the earth." Or, "and when it fell upon the earth" (Knibb, p. 192).]

²⁴⁹ *cutting*.

²⁵⁰ *the word fell down in my mouth*.

²⁵¹ *all this upon earth is from heaven*.

²⁵² *he*.

chambers²⁵³ of the east; that, ascending and rising in the face of heaven, it might spring up, and pursue the path which has been pointed out to it.

Chapter 83

¹I lifted up my hands in righteousness, and blessed the holy, and the Great One. I spoke with the breath of my mouth, and with a tongue of flesh, which God has formed for all the sons of mortal men, that with it they may speak; giving them breath, a mouth, and a tongue to converse with.

²Blessed art thou, O Lord, the King, great and powerful in thy greatness, Lord of all the creatures of heaven, King of kings, God of the whole world, whose reign, whose kingdom, and whose majesty endure for ever and ever.

³From generation to generation shall thy dominion *exist*. All the heavens are thy throne for ever, and all the earth thy footstool for ever and for ever.

⁴For thou hast made *them*, and over all thou reignest. No act whatsoever exceeds thy power. With thee wisdom is unchangeable; nor from thy throne and from thy presence is it ever averted. Thou knowest all things, seest and hearest them; nor is anything concealed from thee; for thou perceivest all things.

⁵The angels of thy heavens have transgressed; and on mortal flesh shall thy wrath remain,²⁵⁴ until the day of the great judgment.

⁶Now then, O God, Lord and mighty King, I entreat thee, and beseech thee to grant my prayer, that a posterity may be left to me on earth, and that the whole human race may not perish;

⁷That the earth may not be left destitute, and destruction take place for ever.

²⁵³ *windows*.

²⁵⁴ *be*.

⁸O my Lord, let the race perish from off the earth which has offended thee, but a righteous and upright race establish for a posterity²⁵⁵ for ever. Hide not thy face, O Lord, from the prayer of your servant.

Chapter 84 [§ XVII.²⁵⁶]

¹After this I saw another dream, and explained it all to thee, my son. Enoch arose and said to his son Mathusala, To thee, my son, will I speak. Hear my word; and incline thine ear to the visionary dream of thy father. Before I married thy mother Edna, I saw a vision on my bed;²⁵⁷

²And behold, a cow sprung forth from the earth;

³And this cow was white.

⁴Afterwards a female heifer sprung forth; and with it another heifer:²⁵⁸ one of them was black, and one was red.²⁵⁹

⁵The black heifer then struck the red one, and pursued it over the earth.

⁶From that period I could see nothing more of the red heifer; but the black one increased in bulk, and a female heifer came with him.

⁷After this I saw that many cows proceeded forth, resembling him, and following after him.

⁸The first female young one also went out in the presence of the first cow; and sought the red heifer, but found him not.

⁹And she lamented with a great lamentation, while she was seeking him.

¹⁰Then I looked until that first *cow* came to her, from which time she became silent, and ceased to lament.

¹¹Afterwards she calved another white cow.

²⁵⁵ *the plant of a seed.*

²⁵⁶ Paris MS.

²⁵⁷ [This second vision of Enoch seems to portray in symbolic language the complete history of the world from the time of Adam down to the final judgment and the establishment of the Messianic Kingdom (Charles, p. 227).]

²⁵⁸ The sense seems to require that the passage should be, "*two other heifers.*"

²⁵⁹ Cain and Abel.

¹²And again calved many cows and black heifers.

¹³In my sleep also I perceived a white bull, which in like manner grew, and became a large white bull.

¹⁴After him many white cows came forth, resembling him.

¹⁵And they began to calve many *other* white cows, which resembled them and followed each other.

Chapter 85

¹Again I looked attentively,²⁶⁰ while sleeping, and surveyed heaven above.

²And behold a single star fell from heaven.

³Which being raised up, ate and fed among those cows.

⁴After that I perceived *other* large and black cows; and behold all of them changed their stalls and pastures, while their young began to lament one with another. Again I looked in *my* vision, and surveyed heaven; when behold I saw many stars which descended, and projected themselves from heaven to where the first star was,

⁵Into the midst of those young ones; while the cows were with them, feeding in the midst of them.

⁶I looked at and observed them; when behold, they all acted after the manner of horses, and began to approach the young cows, all of whom became pregnant, and brought forth elephants, camels, and asses.

⁷At these all the cows were alarmed and terrified; when they began biting with their teeth, swallowing, and striking with their horns.

⁸They began also to devour the cows; and behold all the children of the earth trembled, shook with terror at them, and suddenly fled away.

²⁶⁰ with my eyes.

Chapter 86

¹Again I perceived them, when they began to strike and to swallow each other; and the earth cried out. Then I raised my eyes a second time towards heaven, and saw in a vision, that, behold, there came forth from heaven as it were the likeness of white men. One came forth from thence, and three with him.

²Those three, who came forth last, seized me by my hand; and raising me up from the generations of the earth, elevated me to a high station.

³Then they showed me a lofty tower on the earth, while every hill became diminished. And they said, Remain here, until you perceive what shall come upon those elephants, camels, and asses, upon the stars, and upon all the cows.

Chapter 87

¹Then I looked at that one of the four *white men*, who came forth first.

²He seized the first star which fell down from heaven.

³And, binding it hand and foot, he cast it into a valley; a valley narrow, deep, stupendous, and gloomy.

⁴Then one of them drew his sword, and gave it to the elephants, camels, and asses, who began to strike each other. And the whole earth shook on account of them.

⁵And when I looked in the vision, behold, one of those four angels, who came forth, hurled from heaven, collected together, and took all the great stars, whose form partly resembles that of horses; and binding them all hand and foot, cast them into the cavities of the earth.

Chapter 88

¹Then one of those four went to the white cows, and taught them a mystery. While the cow was trembling, it was born, and

became a man,²⁶¹ and fabricated for himself a large ship. In this he dwelt, and three cows²⁶² dwelt with him in that ship, which covered them.

²Again I lifted up my eyes towards heaven, and saw a lofty roof. Above it were seven cataracts, which poured forth on a certain village much water.

³Again I looked, and behold there were fountains open on the earth in that large village.

⁴The water began to boil up, and rose over the earth; so that the village was not seen, while its whole soil was covered with water.

⁵Much water was over it, darkness, and clouds. Then I surveyed the height of this water; and it was elevated above the village.

⁶It flowed over the village, and stood higher than the earth.

⁷Then all the cows which were collected there, while I looked on them, were drowned, swallowed up, and destroyed in the water.

⁸But the ship floated above it. All the cows, the elephants, the camels, and the asses, were drowned on the earth, and all cattle. Nor could I perceive them. Neither were they able to get out, but perished, and sunk into the deep.

⁹Again I looked in the vision until those cataracts from that lofty roof were removed, and the fountains of the earth became equalized, while other depths were opened;

¹⁰Into which the water began to descend, until the dry ground appeared.

¹¹The ship remained on the earth; the darkness receded; and it became light.

¹²Then the white cow, which became a man, went out of the ship, and the three cows with him.

²⁶¹ Noah.

²⁶² Shem, Ham, and Japheth.

¹³One of the three cows was white, resembling that cow; one of them was red as blood; and one of them was black. And the white cow left them.

¹⁴Then began wild beasts and birds to bring forth.

¹⁵Of all these the different kinds assembled together, lions, tigers, wolves, dogs, wild boars, foxes, rabbits, and the hanzar.

¹⁶The siset, the avest, kites, the phonkas, and ravens.

¹⁷Then the white cow²⁶³ was born in the midst of them.

¹⁸And they began to bite each other; when the white cow, which was born in the midst of them, brought forth a wild ass and a white cow at the same time, and *after that* many wild asses. Then the white cow,²⁶⁴ which was born, brought forth a black wild sow and a white sheep.²⁶⁵

¹⁹That wild sow also brought forth many swine.

²⁰And that sheep brought forth twelve sheep.²⁶⁶

²¹When those twelve sheep grew up, they delivered one of them²⁶⁷ to the asses.²⁶⁸

²²Again those asses delivered that sheep to the wolves;²⁶⁹

²³And he grew up in the midst of them.

²⁴Then the Lord brought the eleven *other* sheep, that they might dwell and feed with him in the midst of the wolves.

²⁵They multiplied, and there was abundance of pasture for them.

²⁶But the wolves began to frighten and oppress them, while they destroyed their young ones.

²⁷And they left their young in torrents of deep water.

²⁸Now the sheep began to cry out on account of their young, and fled for refuge to their Lord. One²⁷⁰ however, which was saved, escaped, and went away to the wild asses.

²⁶³ Abraham.

²⁶⁴ Isaac.

²⁶⁵ Esau and Jacob.

²⁶⁶ The twelve Patriarchs.

²⁶⁷ Joseph.

²⁶⁸ The Midianites.

²⁶⁹ The Egyptians.

²⁷⁰ Moses.

²⁹I beheld the sheep moaning, crying, and petitioning their Lord.

³⁰With all their might, until the Lord of the sheep descended at their voice from *his* lofty habitation; went to them; and inspected them.

³¹He called to that sheep which had secretly stolen away from the wolves, and told him to make the wolves understand that they were not to touch the sheep.

³²Then that sheep went to the wolves with the word of the Lord, when another met him,²⁷¹ and proceeded with him.

³³Both of them together entered the dwelling of the wolves; and conversing with them made them understand, that thenceforwards they were not to touch the sheep.

³⁴Afterwards I perceived the wolves greatly prevailing over the sheep with their whole force. The sheep cried out; and their Lord came to them.

³⁵He began to strike the wolves, who commenced a grievous lamentation; but the sheep were silent, nor from that time did they cry out.

³⁶I then looked at them, until they departed from the wolves. The eyes of the wolves were blind, who went out and followed them with all their might. But the Lord of the sheep proceeded with them, and conducted them.

³⁷All his sheep followed him.

³⁸His countenance *was* terrific and splendid, and glorious was his aspect. Yet the wolves began to follow the sheep, until they overtook them in a certain lake of water.²⁷²

³⁹Then that lake became divided; the water standing up on both sides before their face.

⁴⁰And while their Lord was conducting them, he placed himself between them and the wolves.

²⁷¹ Aaron.

²⁷² The Red Sea.

⁴¹The wolves however perceived not the sheep, but went into the midst of the lake, following them, and running after them into the lake of water.

⁴²But when they saw the Lord of the sheep, they turned to fly from before his face.

⁴³Then the water of the lake returned, and that suddenly, according to its nature. It became full, and was raised up, until it covered the wolves. And I saw that all of them which had followed the sheep perished, and were drowned.

⁴⁴But the sheep passed over this water, proceeding to a wilderness, which was without both water and grass. And they began to open their eyes and to see.

⁴⁵Then I beheld the Lord of the sheep inspecting them, and giving them water and grass.

⁴⁶The sheep *already mentioned* was proceeding *with them*, and conducting them.

⁴⁷And when he had ascended the top of the lofty rock, the Lord of the sheep sent him to them.

⁴⁸Afterwards I perceived their Lord standing before them, with an aspect terrific and severe.

⁴⁹And when they all beheld him, they were frightened at his countenance.

⁵⁰All of them were alarmed, and trembled. They cried out after that sheep; and to the other sheep who had been with him, and who was in the midst of them, *saying*, We are not able to stand before our Lord, or to look upon him.

⁵¹Then that sheep who conducted them went away, and ascended the top of the rock;

⁵²When the *rest of the* sheep began to grow blind, and to wander from the path which he had shown them; but he knew it not.

⁵³Their Lord however was moved with great indignation against them; and when that sheep had learned *what had happened*,

⁵⁴He descended from the top of the rock, and coming to them, found that there were many,

⁵⁵Which had become blind;

⁵⁶And had wandered from his path. As soon as they beheld him, they feared, and trembled at his presence;

⁵⁷And became desirous of returning to their fold,

⁵⁸Then that sheep, taking with him other sheep, went to those which had wandered.

⁵⁹And afterwards began to kill them. They were terrified at his countenance. Then he caused those which had wandered to return; who went back to their fold.

⁶⁰I likewise saw there in the vision, that this sheep became a man, built a house²⁷³ for the Lord of the sheep, and made them all stand in the house.

⁶¹I perceived also that the sheep which proceeded to meet this sheep, their conductor, died. I saw, too, that all the great sheep perished, while smaller ones rose up in their place, entered into a pasture, and approached a river of water.²⁷⁴

⁶²Then that sheep, their conductor, who became a man, was separated from them, and died.

⁶³All the sheep sought after him, and cried for him with bitter lamentation.

⁶⁴I saw likewise that they ceased to cry after that sheep, and passed over the river of water.

⁶⁵And that there arose other sheep, all of whom conducted them,²⁷⁵ instead of those who were dead, and who had *previously* conducted them.

⁶⁶Then I saw that the sheep entered into a goodly place, and a territory delectable and glorious.

⁶⁷I saw also that they became satiated; that their house was in the midst of a delectable territory; and that sometimes their eyes were opened, and that sometimes they were blind; until another sheep²⁷⁶ arose and conducted them. He brought them all back; and their eyes were opened.

²⁷³ ["A house." A tabernacle (Milik, p. 205).]

²⁷⁴ The river Jordan.

²⁷⁵ The Judges of Israel.

²⁷⁶ Samuel.

⁶⁸Then dogs, foxes, and wild boars began to devour them, until *again* another sheep²⁷⁷ arose, the master of the flock, one of themselves, a ram, to conduct them. This ram began to butt on every side those dogs, foxes, and wild boars, until they all perished.

⁶⁹But the *former* sheep opened his eyes, and saw the ram in the midst of them, who had laid aside his glory.

⁷⁰And he began to strike the sheep, treading upon them, and behaving himself without dignity.

⁷¹Then their Lord sent the *former* sheep *again* to a still different²⁷⁸ sheep,²⁷⁹ and raised him up to be a ram, and to conduct them instead of that sheep who had laid aside his glory.

⁷²Going therefore to him, and conversing with him alone, he raised up that ram, and made him a prince and leader of the flock. All the time that the dogs²⁸⁰ troubled the sheep,

⁷³The first ram paid respect to this latter ram.

⁷⁴Then the latter ram arose, and fled away from before his face. And I saw that those dogs caused the first ram to fall.

⁷⁵But the latter ram arose, and conducted the smaller sheep.

⁷⁶That ram likewise begat many sheep, and died.

⁷⁷Then there was a smaller sheep,²⁸¹ a ram, instead of him, which became a prince and leader, conducting the flock.

⁷⁸And the sheep increased in size, and multiplied.

⁷⁹And all the dogs, foxes, and wild boars feared, and fled away from him.

⁸⁰That ram also struck and killed all the wild beasts, so that they could not again prevail in the midst of the sheep, nor at any time ever snatch them away.

⁸¹And that house was made large and wide; a lofty tower being built upon it by the sheep, for the Lord of the sheep.

²⁷⁷ Saul.

²⁷⁸ *another*.

²⁷⁹ David.

²⁸⁰ The Philistines.

²⁸¹ Solomon.

⁸²The house was low, but the tower was elevated and very high.

⁸³Then the Lord of the sheep stood upon that tower, and caused a full table to approach before him.

⁸⁴Again I saw that those sheep wandered, and went various ways, forsaking that their house;

⁸⁵And that their Lord called to some among them, whom he sent²⁸² to them.

⁸⁶But these the sheep began to kill. And when one of them was saved from slaughter²⁸³ he leaped, and cried out against those who were desirous of killing him.

⁸⁷But the Lord of the sheep delivered him from their hands, and made him ascend to him, and remain with him.

⁸⁸He sent also many others to them, to testify, and with lamentations to exclaim against them.

⁸⁹Again I saw, when some of them forsook the house of their Lord, and his tower; wandering on all sides, and growing blind,

⁹⁰I saw that the Lord of the sheep made a great slaughter among them in their pasture, until they cried out to him in consequence of that slaughter. Then he departed from the place *of his habitation*, and left them in the power of lions, tigers, wolves, and the zeebt,²⁸⁴ and in the power of foxes, and of every beast.

⁹¹And the wild beasts began to tear them.

⁹²I saw, too, that he forsook the house of their fathers, and their tower; giving them all into the power of lions to tear and devour them; into the power of every beast.

⁹³Then I began to cry out with all my might, imploring the Lord of the sheep, and showing him how the sheep were devoured by all the beasts of prey.

²⁸² The prophets.

²⁸³ Elijah.

²⁸⁴ ["Zeebt." Hyenas. (Knibb, p. 209).]

⁹⁴But he looked on in silence, rejoicing that they were devoured, swallowed up, and carried off; and leaving them in the power of every beast for food. He called also seventy shepherds, and resigned to them *the care of* the sheep, that they might overlook them;

⁹⁵Saying to them and to their associates, Every one of you henceforwards overlook the sheep, and whatsoever I command you, do; and I will deliver *them* to you numbered.²⁸⁵

⁹⁶I will tell you which of them shall be slain; these destroy. And he delivered the sheep to them.

⁹⁷Then he called to another, and said, Understand, and watch everything which the shepherds shall do to these sheep; for many more of them shall perish than I have commanded.

⁹⁸Of every excess and slaughter, which the shepherds shall commit, *there shall be* an account; as, how many may have perished by my command, and how many they may have destroyed of their own heads.

⁹⁹Of all the destruction *brought about by* each of the shepherds there shall be an account; and according to the number I will cause a recital to be made before me, how many they have destroyed of their own heads, and how many they have delivered up to destruction, that I may have this testimony against them; that I may know all their proceedings; and that, delivering *the sheep* to them, I may see what they will do; whether they will act as I have commanded them, or not.

¹⁰⁰*Of this*, however, they shall be ignorant; neither shall you make any explanation to them, neither shall you reprove them; but there shall be an account of all the destruction *done* by them in their respective seasons. Then they began to kill, and destroy more than it was commanded them.

¹⁰¹And they left the sheep in the power of the lions, so that very many of them were devoured and swallowed up by lions and tigers; and wild boars preyed upon them. That tower they burnt, and overthrew that house.

²⁸⁵ with number.

¹⁰²Then I grieved extremely on account of the tower, and because the house of the sheep was overthrown.

¹⁰³Neither was I afterwards able to perceive whether they *again* entered that house.

¹⁰⁴The shepherds likewise, and their associates, delivered them to all the wild beasts, that they might devour them. Each of them in his season, according to his number, was delivered up; each of them, one with another, was described in a book, how many of them, one with another, were destroyed, in a book.

¹⁰⁵More, however, than was ordered, every *shepherd* killed and destroyed.

¹⁰⁶Then I began to weep, and was greatly indignant, on account of the sheep.

¹⁰⁷In like manner also I saw in the vision him who wrote, how he wrote down one, destroyed by the shepherds, every day. He ascended, remained, and exhibited each of his books to the Lord of the sheep, *containing* all which they had done, and all which each of them had made away with;

¹⁰⁸And all which they had delivered up to destruction.

¹⁰⁹He took the book up in his hands, read it, sealed it, and deposited it.

¹¹⁰After this, I saw shepherds overlooking for twelve hours.

¹¹¹And behold three of the sheep²⁸⁶ departed, arrived, went in; and began building all which was fallen down of that house.

¹¹²But the wild boars²⁸⁷ hindered them, although they prevailed not.

¹¹³Again they began to build as before, and raised up that tower, which was called a lofty tower.

¹¹⁴And again they began to place before the tower a table, with every impure and unclean kind of bread upon it.

¹¹⁵Moreover also all the sheep were blind, and could not see, as were the shepherds likewise.

²⁸⁶ Zerubbabel, Joshua, and Nehemiah.

²⁸⁷ The Samari tans.

¹¹⁶Thus were they delivered up to the shepherds for a great destruction, who trod them under foot, and devoured them.

¹¹⁷Yet was their Lord silent, until all the sheep in the field were destroyed. The shepherds and the sheep were all mixed together; but they did not save them from the power of the beasts.

¹¹⁸Then he who wrote the book ascended, exhibited it, and read it at the residence of the Lord of the sheep. He petitioned him for them, and prayed, pointing out every act of the shepherds, and testifying before him against them all. Then taking the book, he deposited it with him, and departed.

Chapter 89

¹And I observed during the time, that thus thirty-seven²⁸⁸ shepherds were overlooking, all of whom finished in their respective periods as the first. Others then received them into their hands, that they might overlook them in their respective periods, every shepherd in his own period.

²Afterwards I saw in the vision, that all the birds of heaven arrived; eagles, the avest, kites and ravens. The eagle instructed them all.

³They began to devour the sheep, to peck out their eyes, and to eat up their bodies.

⁴The sheep then cried out; for their bodies were devoured by the birds.

⁵I also cried out, and groaned in my sleep against the shepherd which overlooked the flock.

⁶And I looked, while the sheep were eaten up by the dogs, by the eagles, and by the kites. They neither left them their body, nor their skin, nor their muscles, until their bones alone remained; until their bones fell upon the ground. And the sheep became diminished.

²⁸⁸ An apparent error for *thirty-five*. See verse 7. The kings of Judah and Israel.

⁷I observed likewise during the time, that twenty-three shepherds²⁸⁹ were overlooking; who completed in their respective periods fifty-eight periods.

⁸Then were small lambs born of those white sheep; who began to open their eyes and to see, crying out to the sheep.

⁹The sheep, however, cried not out to them, neither did they hear what they uttered to them; but were deaf, blind, and obdurate in the greatest degrees.

¹⁰I saw in the vision that ravens flew down upon those lambs;

¹¹That they seized one of them; and that tearing the sheep in pieces, they devoured them.

¹²I saw also, that the horns grew upon those lambs; and that the ravens lighted down upon their horns.

¹³I saw, too, that a large horn sprouted out on an animal²⁹⁰ among the sheep, and that their eyes were opened.

¹⁴He looked at them. Their eyes were wide open; and he cried out to them.

¹⁵Then the dabela²⁹¹ saw him; all of whom ran to him.

¹⁶And besides this, all the eagles, the avest, the ravens and the kites, were still carrying off the sheep, flying down upon them, and devouring them. The sheep were silent, but the dabela lamented and cried out.

¹⁷Then the ravens contended, and struggled with them.

¹⁸They wished among them to break his horn; but they prevailed not over him.

¹⁹I looked on them, until the shepherds, the eagles, the avest, and the kites came.

²⁰Who cried out to the ravens to break the horn of the dabela; to contend with him; and to kill him. But he struggled with them, and cried out, that help might come to him.

²⁸⁹ The kings of Babylon, etc., during and after the captivity. The numbers thirty-five and twenty-three make fifty-eight; and not thirty-seven, as erroneously put in the first verse.

²⁹⁰ on *one*.

²⁹¹ The ibex, probably symbolizing Alexander the Great

²¹Then I perceived that the man came who had written down the names of the shepherds, and who ascended up before the Lord of the sheep.

²²He brought assistance, and caused every one to see him descending to the help of the dabela.

²³I perceived likewise that the Lord of the sheep came to them in wrath, while all those who saw him fled away; all fell down in his tabernacle before his face; while all the eagles, the avest, ravens, and kites assembled, and brought with them all the sheep of the field.

²⁴All came together, and strove to break the horn of the dabela.

²⁵Then I saw, that the man, who wrote the book at the word of the Lord, opened the book of destruction, of that destruction which the last twelve shepherds²⁹² wrought; and pointed out before the Lord of the sheep, that they destroyed more than those who preceded them.

²⁶I saw also that the Lord of the sheep came to them, and taking in his hand the sceptre of his wrath seized the earth, which became rent asunder; while all the beasts and birds of heaven fell from the sheep, and sunk into the earth, which closed over them.

²⁷I saw, too, that a large sword was given to the sheep, who went forth against all the beasts of the field to slay them.

²⁸But all the beasts and birds of heaven fled away from before their face.

²⁹And I saw a throne erected in a delectable land;

³⁰Upon this sat the Lord of the sheep, who received all the sealed books;

³¹Which were open before him.

³²Then the Lord called the first seven white ones, and commanded them to bring before him the first of the first stars, which preceded the stars whose form partly resembled

²⁹² The native princes of Judah after its delivery from the Syrian yoke.

that of horses; the first star, which fell down first; and they brought them all before him.

³³And he spoke to the man who wrote in his presence, who was one of the seven white ones, saying, Take those seventy shepherds, to whom I delivered up the sheep, and *who* receiving them killed more of them than I commanded. Behold, I saw them all bound, and standing before him. First came on the trial of the stars, which, being judged, and found guilty, went to the place of punishment. They thrust them into *a place*, deep, and full of flaming fire, and full of pillars of fire. Then the seventy shepherds were judged, and being found guilty, were thrust into the flaming abyss.

³⁴At that time likewise I perceived, that one abyss was thus opened in the midst of the earth, which was full of fire.

³⁵And to this were brought the blind sheep; which being judged, and found guilty, were all thrust into that abyss of fire on the earth, and burnt.

³⁶The abyss was on the right of that house.

³⁷And I saw the sheep burning, and their bones consuming.

³⁸I stood beholding him immerge that ancient house, while they brought out its pillars, every plant in it, and the ivory infolding it. They brought it out, and deposited it in a place on the right side of the earth.

³⁹I also saw, that the Lord of the sheep produced a new house, great, and loftier than the former, which he bound by the former circular spot. All its pillars were new, and its ivory new, as well as more abundant than the former ancient *ivory*, which he had brought out.

⁴⁰And while all the sheep which were left were in the midst of it, all the beasts of the earth, and all the birds of heaven, fell down and worshipped them, petitioning them, and obeying them in everything.

⁴¹Then those three, who were clothed in white, and who, holding me by my hand, had before caused me to ascend, while the hand of him *who* spoke held me; raised me up, and placed me in the midst of the sheep, before the judgment took place.

⁴²The sheep were all white, with wool long and pure. Then all who had perished, and had been destroyed, every beast of the field, and every bird of heaven, assembled in that house: while the Lord of the sheep rejoiced with great joy, because all were good, and had come back again to his dwelling.

⁴³And I saw that they laid down the sword which had been given to the sheep, and returned it to his house, sealing it up in the presence of the Lord.

⁴⁴All the sheep would have been inclosed in that house, had it been capable of containing them;²⁹³ and the eyes of all were open, gazing on the good One; nor was there one among them who did not behold him.

⁴⁵I likewise perceived that the house was large, wide, and extremely full. I saw, too, that a white cow was born, whose horns were great; and that all the beasts of the field, and all the birds of heaven, were alarmed at him, and entreated him at all times.

⁴⁶Then I saw that the nature of all of them was changed, and that they became white cows;

⁴⁷And that the first, *who* was in the midst of them, spoke,²⁹⁴ when that word became²⁹⁵ a large beast, upon the head of which were great and black horns;

⁴⁸While the Lord of the sheep rejoiced over them, and over all the cows.

⁴⁹I lay down in the midst of them: I awoke; and saw the whole. This is the vision which I saw, lying down and waking. Then I blessed the Lord of righteousness, and gave glory to Him.

⁵⁰Afterwards I wept abundantly, nor did my tears cease, so that I became incapable of enduring it. While I was looking on, they flowed²⁹⁶ on account of what I saw; for all was come and

²⁹³ were inclosed in that house, and it did not contain them.

²⁹⁴ became a word.

²⁹⁵ ["Spoke, when that word came." Or "was a wild-ox, and that wild-ox was..." (Knibb, p. 216).]

²⁹⁶ descended.

gone by; every individual circumstance respecting the conduct of mankind was seen by me.

⁵¹In that night I remembered my former dream; and therefore wept and was troubled, because I had seen that vision.

Chapter 90 [§ XVIII.²⁹⁷]

¹And now, my son Mathusala, call to me all thy brethren, and assemble for me all the children of thy mother; for a voice calls me, and the spirit is poured out upon me, that I may show you everything which shall happen to you for ever.

²Then Mathusala went, called to him all his brethren, and assembled his kindred.

³And conversing with all his children in truth,

⁴*Enoch* said, Hear, my children, every word of your father, and listen in uprightness to the voice of my mouth; for I would gain your attention, while I address you. My beloved, be attached to integrity, and walk in it.

⁵Approach not integrity with a double heart; nor be associated with double-minded men: but walk, my children, in righteousness, which will conduct you in good paths; and be truth your companion.

⁶For I know, that oppression will exist and prevail on earth; that on earth great punishment shall in the end take place; and that there shall be a consummation of all iniquity, which shall be cut off from its root, and every fabric *raised by* it shall pass away. Iniquity, however, shall again be renewed, and consummated on earth. Every act of crime, and every act of oppression and impiety, shall be a second time embraced.

⁷When therefore iniquity, sin, blasphemy, tyranny, and every *evil* work, shall increase, and *when* transgression, impiety, and uncleanness also shall increase, *then* upon them all shall great punishment be inflicted from heaven.

²⁹⁷ Paris MS.

⁸The holy Lord shall go forth in wrath, and upon them all shall great punishment from heaven be inflicted.²⁹⁸

⁹The holy Lord shall go forth in wrath, and with punishment, that he may execute judgment upon earth.

¹⁰In those days oppression shall be cut off from its roots, and iniquity with fraud shall be eradicated, perishing from under heaven.

¹¹Every place of strength²⁹⁹ shall be surrendered with its inhabitants; with fire shall it be burnt. They shall be brought from every part of the earth, and be cast into a judgment of fire. They shall perish in wrath, and by a judgment overpowering them³⁰⁰ for ever.

¹²Righteousness shall be raised up from slumber; and wisdom shall be raised up, and conferred upon them.

¹³Then shall the roots of iniquity be cut off; sinners perish by the sword; and blasphemers be annihilated everywhere.³⁰¹

¹⁴Those who meditate oppression, and those who blaspheme, by the sword shall perish.³⁰²

¹⁵And now, my children, I will describe and point out to you the path of righteousness and the path of oppression.

¹⁶I will again point them out to you, that you may know what is to come.

¹⁷Hear now, my children, and walk in the path of righteousness, but shun that of oppression; for all who walk in the path of iniquity shall perish for ever.

²⁹⁸ This verse is wanting in the Paris MS. as transcribed by Woide. It seems in the Bodleian MS. to be a mere lapse of the transcriber, who wrote the same words twice over.

²⁹⁹ *tower, palace, or temple.* [Or, "all the idols of the nations" (Knibb, p. 218).]

³⁰⁰ *powerful judgment.*

³⁰¹ *cut off.*

³⁰² Between the 14th and 15th verses of this chapter six others [verses] are inserted both in the Bodleian and Paris MSS., which I have transposed so as to constitute the 13th, 14th, 15th, 16th, 17th, and 18th verses of the ninety-second chapter. This transposition seemed absolutely necessary to make sense of that chapter; in which, after the enumeration of seven weeks, or periods, the account of the eighth, ninth, and tenth weeks, contained in the verses transposed, seemed necessary to complete the narrative. Here they are clearly unconnected and misplaced.

Chapter 91 [§ XIX.³⁰³]

¹That which was written by Enoch. He wrote all this instruction of wisdom for every man of dignity, and every judge of the earth; for all my children who shall dwell upon earth, and for subsequent generations, conducting themselves uprightly and peaceably.

²Let not your spirit be grieved on account of the times; for the holy, the Great One, has prescribed a period³⁰⁴ to all.

³Let the righteous man arise from slumber; let him arise, and proceed in the path of righteousness, in all its paths; and let him advance³⁰⁵ in goodness and eternal clemency. Mercy shall be showed to the righteous man; upon him shall be conferred integrity and power for ever. In goodness and in righteousness shall he exist, and shall walk in everlasting light; but sin shall perish in eternal darkness, nor be seen from that time forward for evermore.

Chapter 92

¹After this, Enoch began to speak from a book.

²And Enoch said, Concerning the children of righteousness, concerning the elect of the world, and concerning the plant of righteousness and integrity.

³*Concerning* these things will I speak, and *these things* will I explain to you, my children: I *who* am Enoch. In consequence of that which has been shown to me, from my heavenly vision and from the voice of the holy angels³⁰⁶ have I acquired

³⁰³ Paris MS.

³⁰⁴ *has given days.*

³⁰⁵ *his goings be.*

³⁰⁶ ["Holy angels." A Qumran text reads, "Watchers and Holy Ones," clearly denoting heavenly Watchers who did not fall along with the wicked ones (Milik, p. 264). See also Dan. 4:13, "a watcher and a holy one came down from heaven"; 4:17, "watchers, and...holy ones."]

knowledge; and from the tablet of heaven have I acquired understanding.

⁴Enoch then began to speak from a book, and said, I have been born the seventh in the first week, while judgment and righteousness wait with patience.

⁵But after me, in the second week, great wickedness shall arise, and fraud shall spring forth.

⁶In that week³⁰⁷ the end of the first shall take place, in which mankind shall be safe.³⁰⁸

⁷But when *the first* is completed,³⁰⁹ iniquity shall grow up; and *during the second week* he shall execute the decree³¹⁰ upon sinners.³¹¹

⁸Afterwards, in the third week, during its completion, a man³¹² of the plant of righteous judgment shall be selected; and after him the plant³¹³ of righteousness shall come for ever.

⁹Subsequently, in the fourth week, during its completion, the visions of the holy and the righteous shall be seen, the order of generation after generation *shall take place*, and a habitation shall be made for them.³¹⁴ Then in the fifth week, during its completion, the house of glory and of dominion³¹⁵ shall be erected for ever.

¹⁰After that, in the sixth week, all those who are in it shall be darkened, the hearts of all of them shall be forgetful of wisdom, and in it shall a man³¹⁶ ascend.

³⁰⁷ *in it.*

³⁰⁸ [Mankind shall be safe. Or, "a man will be saved" (Knibb, p. 224).]

³⁰⁹ *after it has been completed.*

³¹⁰ [The Deluge after the first (in the middle of the second) Millennium (2500 B.C.).]

³¹¹ The deluge.

³¹² Laurence: Abraham. [Alt: King David at the end of the third Millennium (1000 B.C.).]

³¹³ [Alt: The Messiah at the end of the fourth Millennium (4 B.C. to 30 A.D.).]

³¹⁴ The Law.

³¹⁵ Laurence: Temple of Solomon. [Alt: The establishment (30 A.D.) and building of the Church through the fifth (and sixth) Millennium.]

³¹⁶ Laurence: Nebuchadnezzar. [Alt: The Messiah at the end of the sixth Millennium.]

¹¹And during its completion he shall burn the house of dominion with fire, and all the race of the elect root shall be dispersed.³¹⁷

¹²Afterwards, in the seventh week, a perverse generation shall arise; abundant shall be its deeds, and all its deeds perverse. During its completion, the righteous shall be selected from the everlasting plant of righteousness; and to them shall be given the sevenfold doctrine of his whole creation.

¹³Afterwards there shall be another week, the eighth³¹⁸ of righteousness, to which shall be given a sword to execute judgment and justice upon all oppressors.

¹⁴Sinners shall be delivered up into the hands of the righteous, who during its completion shall acquire habitations by their righteousness; and the house of the great King shall be established for celebrations for ever. After this, in the ninth week, shall the judgment of righteousness be revealed to the whole world.

¹⁵Every work of the ungodly shall disappear from the whole earth; the world shall be marked for destruction; and all men shall be on the watch for the path of integrity.

¹⁶And after this, on the seventh day of the tenth week, there shall be an everlasting judgment, which shall be executed upon the Watchers; and a spacious eternal heaven shall spring forth in the midst of the angels.

¹⁷The former heaven shall depart and pass away; a new heaven shall appear; and all the celestial powers *shall* shine with sevenfold splendour for ever. Afterwards likewise shall there be many weeks, which shall externally exist in goodness and in righteousness.

¹⁸Neither shall sin be named there for ever and for ever.³¹⁹

³¹⁷ Laurence: Babylonian captivity. [Alt: The destruction of Jerusalem and the disbursement of those who dwell in that land at the end of the sixth (and the beginning of the seventh) Millennium.]

³¹⁸ [Alt: The beginning of the eighth Millennium.]

³¹⁹ The preceding six verses, viz. 13th, 14th, 15th, 16th, 17th, and 18th, are taken from between the 14th and 15th verses of the nineteenth chapter, where they are 135

¹⁹Who is there of all the children of men, capable of hearing the voice of the Holy One without emotion?

²⁰Who is there capable of thinking his thoughts? Who capable of contemplating all the workmanship of heaven? Who of comprehending the deeds of heaven?

²¹He may behold its animation, but not its spirit. He may be capable of conversing *respecting it*, but not of ascending *to it*. He may see all the boundaries of these things, and meditate upon them; but he can make nothing like them.

²²Who of all men is able to understand the breadth and length of the earth?

²³By whom have been seen the dimensions of all these things? Is it every man who is capable of comprehending the extent of heaven; what its elevation is, and by what it is supported?

²⁴How many are the numbers of the stars; and where all the luminaries remain at rest?

Chapter 93

¹And now let me exhort you, my children, to love righteousness, and to walk in it; for the paths of righteousness are worthy of acceptance; but the paths of iniquity shall suddenly fail, and be diminished.

²To men of note in their generation the paths of oppression and death are revealed; but they keep far from them, and do not follow them.

³Now, too, let me exhort you *who are* righteous, not to walk in the paths of evil and oppression, nor in the paths of death. Approach them not, that you may not perish; but covet,

⁴And choose for yourselves righteousness, and a good life.

⁵Walk in the paths of peace, that you may live, and be found worthy. Retain my words in your inmost thoughts, and obliterate them not from your hearts; for I know that sinners

found in the MSS. But the sense in this place seemed so manifestly to require them here, that I have ventured to transpose them.

counsel men to commit crime craftily. They are not found in every place, nor does every counsel possess a little of them.

⁶Woe to those who build iniquity and oppression, and who lay the foundation of fraud; for suddenly shall they be subverted, and never obtain peace.

⁷Woe to those who build up their houses with crime; for from their very foundations shall their houses³²⁰ be demolished, and by the sword shall they *themselves* fall. Those, too, who acquire gold and silver, shall justly and suddenly perish. Woe to you who are rich, for in your riches have you trusted; but from your riches you shall be removed; because you have not remembered the Most High in the days of your prosperity: [you shall be removed, because you have not remembered the Most High in the days of your prosperity.³²¹]

⁸You have committed blasphemy and iniquity; and are destined to the day of the effusion of blood, to the day of darkness, and to the day of the great judgment.

⁹This I will declare and point out to you, that he who created you will destroy you.

¹⁰When you fall, he will not show you mercy; but your Creator will rejoice in your destruction.

¹¹Let those, then, who shall be righteous among you in those days, detest sinners, and the ungodly.

Chapter 94

¹O that my eyes were clouds of water, that I might weep over you, and pour forth my tears like rain,³²² and rest from the sorrow of my heart!

²Who has permitted you to hate and to transgress? Judgment shall overtake you, ye sinners.

³²⁰ *they*.

³²¹ These lines are evidently a repetition of the preceding, from an error in the transcription. They do not occur in the Paris MS.

³²² *a cloud of water*.

³The righteous shall not fear the wicked; because God will again bring them into your power, that you may avenge yourselves of them according to your pleasure.

⁴Woe to you who shall be so bound by execrations, that you cannot be released from them; the remedy being far removed from you on account of your sins. Woe to you who recompense your neighbour with evil; for you shall be recompensed according to your works.

⁵Woe to you, ye false witnesses, you who aggravate iniquity; for you shall suddenly perish.

⁶Woe to you, ye sinners; for you reject the righteous; for you receive or reject *at pleasure* those who *commit* iniquity; and their yoke shall prevail over you.

Chapter 95

¹Wait in hope, ye righteous; for suddenly shall sinners perish from before you, and you shall exercise dominion over them, according to your will.

²In the day of the sufferings of sinners your offspring shall be elevated, and lifted up like eagles. Your nest shall be more exalted than that of the avest; you shall ascend, and enter into the cavities of the earth, and into the clefts of the rocks for ever, like conies, from the sight of the ungodly;

³Who shall groan over you, and weep like sirens.

⁴You shall not fear those who trouble you; for restoration shall be yours; a splendid light shall shine around you, and the voice of tranquility shall be heard from heaven. Woe to you, sinners; for your wealth makes you resemble saints, but your hearts reproach you, *knowing* that you are sinners. This word shall testify against you, for the remembrance of crime.

⁵Woe to you who feed upon the glory of the corn, and drink the strength of the deepest spring,³²³ and in *the pride of* your power tread down the humble.

³²³ *of the root of the spring.*

⁶Woe to you who drink water at pleasure;³²⁴ for suddenly shall you be recompensed, consumed, and withered, because you have forsaken the fountain of life.

⁷Woe to you who act iniquitously, fraudulently, and blasphemously; there shall be a remembrance against you for evil.

⁸Woe to you, ye powerful, who with power strike down righteousness; for the day of your destruction shall come; *while* at that very time many and good days shall be the portion of the righteous,³²⁵ *even* at the period of your judgment.

Chapter 96

¹The righteous are confident that sinners will be disgraced, and perish in the day of iniquity.

²You shall yourselves be conscious of it; for the Most High will remember your destruction, and the angels shall rejoice over it. What will you do ye sinners? And where will you fly in the day of judgment, when you shall hear the words of the prayer of the righteous?

³You are not like them who in this respect witness against you; you are associates of sinners.

⁴In those days shall the prayers of the righteous come up before the Lord. When the day of your judgment shall arrive; and every circumstance of your iniquity be related before the great and the holy One;

⁵Your faces shall be covered with shame; while every deed, strengthened by crime, shall be rejected.

⁶Woe unto you, sinners, who in the midst of the sea, and on dry land, are those against whom an evil record exists. Woe to you who squander silver and gold, not obtained in righteousness, and say, We are rich, possess wealth, and have acquired everything which we can desire.

³²⁴ *at all times.*

³²⁵ *shall come to the righteous.*

⁷Now then will we do whatsoever we are disposed to do; for we have amassed silver; our barns are full, and the husbandmen of our families are like overflowing water.³²⁶

⁸Like water shall your falsehood pass away; for your wealth will not be permanent, but shall suddenly ascend from you, because you have obtained it all iniquitously; to extreme malediction shall you be delivered up.

⁹And now I swear to you, ye crafty, as well as simple ones; that you, often contemplating the earth, you *who are* men, clothe yourselves more elegantly³²⁷ than married women, and both together more so than unmarried ones,³²⁸ everywhere *arraying yourselves* in majesty, in magnificence, in authority, and in silver: but gold, purple, honour, and wealth, like water, flow away.

¹⁰Erudition therefore and wisdom are not theirs. Thus³²⁹ shall they perish, together with their riches, with all their glory, and with their honours;

¹¹While with disgrace, with slaughter, and in extreme penury, shall their spirits be thrust into a furnace of fire.

¹²I have sworn to you, ye sinners, that neither mountain nor hill has been or shall be subservient³³⁰ to woman.

¹³Neither in this way has crime been sent down to us³³¹ upon earth, but men of their own heads have invented it; and greatly shall those who give it efficiency be execrated.

¹⁴Barrenness shall not be *previously* inflicted on woman; but on account of the work of her hands shall she die childless.

¹⁵I have sworn to you, ye sinners, by the holy and the Great One, that all your evil deeds are disclosed in the heavens; and that none of your oppressive acts are concealed and secret.

³²⁶ *like much water.*

³²⁷ *put elegance upon you more.*

³²⁸ ["Than married women...unmarried ones." Or, "than a woman and more coloured (garments) than a girl..." (Knibb, p. 230).]

³²⁹ *And in it.*

³³⁰ *a servant.* Perhaps in furnishing them with treasures for ornaments.

³³¹ *has our crime been sent down.*

¹⁶Think not in your minds, neither say in your hearts, that every crime is not manifested and seen. In heaven it is daily written down before the Most High. Henceforwards shall it be manifested; for every act of oppression which you commit shall be daily recorded, until the period of your condemnation.

¹⁷Woe to you, ye simple ones, for you shall perish in your simplicity. To the wise you will not listen, and that which is good you shall not obtain.³³²

¹⁸Now therefore know that you are destined to the day of destruction; nor hope that sinners shall live; but in process of time you shall die;³³³ for you are not marked³³⁴ for redemption;

¹⁹But are destined to the day of the great judgment, to the day of distress, and the extreme ignominy of your souls.

²⁰Woe to you, ye obdurate in heart, who commit crime, and feed on blood. Whence *is it that* you feed on good things, drink, and are satiated? Is it not because our Lord, the Most High, has abundantly supplied every good thing upon earth? To you there shall not be peace.

²¹Woe to you who love the deeds of iniquity. Why do you hope for that which is good? Know that you shall be given up into the hands of the righteous; who shall cut off your necks, slay you, and show you no compassion.

²²Woe to you who rejoice in the trouble of the righteous; for a grave shall not be dug for you.

²³Woe to you who frustrate the word of the righteous; for to you there shall be no hope of life.

²⁴Woe to you who write down the word of falsehood, and the word of the wicked; for their falsehood they record, that they may hear and not forget folly.

²⁵To them there shall be no peace; but they shall surely die suddenly.

³³² shall not find you.

³³³ you shall go on, and die.

³³⁴ pointed out.

Chapter 97

¹Woe to them who act impiously, who laud and honour the word of falsehood. You have been lost in perdition; and have never led a virtuous life.

²Woe to you who change the words of integrity. They transgress against the everlasting decree;³³⁵

³And cause the heads of those who are not sinners to be trodden down upon the earth.

⁴In those days you, O ye righteous, shall have been deemed worthy of having your prayers rise up in remembrance; and shall have deposited them in testimony before the angels, that they might record the sins of the sinners in the presence of the Most High.

⁵In those days the nations shall be overthrown; but the families of the nations shall rise again in the day of perdition.

⁶In those days they who become pregnant shall go forth, carry off their children, and forsake them. Their offspring shall slip from them, and while suckling them shall they forsake them; they shall never return to them, and never instruct their beloved.

⁷Again I swear to you, ye sinners, that crime has been prepared for the day of blood, which never ceases.

⁸They shall worship stones, and engrave golden, silver, and wooden images. They shall worship impure spirits, demons, and every idol, in temples; but no help shall be obtained for them.³³⁶ Their hearts shall become impious through their folly, and their eyes be blinded with mental superstition.³³⁷ In their visionary dreams shall they be impious and superstitious,³³⁸ lying in all their actions, and worshipping a stone. Altogether shall they perish.

³³⁵ ["They transgress...the everlasting decree." Or, "they distort the eternal law" (Knibb, p. 232).]

³³⁶ *shall be found for them.*

³³⁷ *with the fear of their heart.*

³³⁸ *and fear.*

⁹But in those days blessed shall they be, to whom the word of wisdom is delivered; who point out and pursue the path of the Most High; who walk in the way of righteousness, and who act not impiously with the impious.

¹⁰They shall be saved.

¹¹Woe to you who expand the crime of your neighbour; for in hell shall you be slain.

¹²Woe to you who lay the foundation of sin and deceit, and who are bitter on earth; for on it shall you be consumed.

¹³Woe to you who build your houses by the labour of others, every part of which is constructed with brick,³³⁹ and with the stone of crime; I tell you, that you shall not obtain peace.

¹⁴Woe to you who despise the extent of the everlasting inheritance of your fathers, while your souls follow after idols; for to you there shall be no tranquillity.

¹⁵Woe to them who commit iniquity, and give aid to blasphemy, who slay their neighbour until the day of the great judgment; for your glory shall fall; malevolence shall He put into your hearts, and the spirit of his wrath shall stir *you* up, that every one of you may perish by the sword.

¹⁶Then shall all the righteous and the holy remember your crimes.

Chapter 98

¹In those days shall fathers be struck down with their children in the presence of each other;³⁴⁰ and brethren with their brethren shall fall dead: until a river shall flow from their blood.

²For a man shall not restrain his hand from his children, nor from his children's children; his mercy will be to kill them.³⁴¹

³Nor shall the sinner restrain his hand from his honoured brother. From the dawn of day to the setting sun shall the

³³⁹ every structure of which is brick.

³⁴⁰ in one place.

³⁴¹ he has been merciful, that he may kill.

slaughter continue.³⁴² The horse shall wade up to his breast, and the chariot shall sink to its axle,³⁴³ in the blood of sinners.

Chapter 99

¹In those days the angels shall descend into places of concealment, and gather together in one spot all who have assisted in crime.

²In that day shall the Most High rise up to execute the great judgment upon all sinners, and to commit the guardianship of all the righteous and holy to the holy angels, that they may protect them as the apple of an eye, until every evil and every crime be annihilated.

³Whether *or not* the righteous sleep securely,³⁴⁴ wise men shall then truly perceive.

⁴And the sons of the earth shall understand every word of that book, knowing that their riches cannot save them in the ruin of their crimes.

⁵Woe to you, ye sinners, when you shall be afflicted on account of the righteous in the day of the great trouble; shall be burnt in the fire; and be recompensed according to your deeds.

⁶Woe to you, ye perverted in heart, who are watchful to obtain an accurate knowledge of evil, and to discover terrors. No one shall assist you.

⁷Woe to you, ye sinners; for with the words of your mouths, and with the work of your hands, have you acted impiously; in the flame of a blazing fire shall you be burnt.

⁸And now know ye, that the angels shall inquire into your conduct in heaven; of the sun, the moon, and the stars, *shall they inquire* respecting your sins; for upon earth you exercise jurisdiction over the righteous.

⁹Every cloud shall bear witness against you, the snow, the dew, and the rain: for all of them shall be withholden from you,

³⁴² *they shall be slain.*

³⁴³ *its upper part.*

³⁴⁴ *a deep sleep.*

that they may not descend upon you, nor become subservient to your crimes.

¹⁰Now then bring gifts of salutation to the rain; that, not being withholden, it may descend upon you; and to the dew, if it has received from you gold and silver. But when the frost, snow, cold, every snowy wind, and every suffering belonging to them, fall upon you, in those days you will be utterly incapable of standing before them.

Chapter 100

¹Attentively consider heaven, all ye progeny of heaven, and all the works of the Most High; fear him, nor conduct yourselves criminally before him.

²If He shut up the windows of heaven, restraining the rain and dew, that it may not descend upon the earth on your account, what will you do?

³And if He send his wrath upon you, and upon all your deeds, you are not they who can supplicate him; you who utter³⁴⁵ against his righteousness, language proud and powerful.³⁴⁶ To you there shall be no peace.

⁴Do you not see the commanders³⁴⁷ of ships, how their vessels are tossed about by the waves, torn to pieces by the winds, and exposed to the greatest peril?

⁵That they therefore fear, because their whole property is embarked with them on the ocean; and that they forbode evil³⁴⁸ in their hearts, because it may swallow them up, and they may perish in it?

⁶Is not the whole sea, all its waters, and all its commotion, the work of him, the Most High; of him who has sealed up all its exertions, and girded it on every side with sand?

³⁴⁵ *for you utter.*

³⁴⁶ *great and powerful things.*

³⁴⁷ *kings.*

³⁴⁸ *think not good.*

⁷Is it not at his rebuke dried up, and alarmed; while all its fish with everything *contained* in it die? And will not you, ye sinners, who are on earth, fear him? Is not He the maker of heaven and earth, and of all things which are in them?

⁸And who has given erudition and wisdom to all that move *progressive* upon the earth, and over the sea?

⁹Are not the commanders of ships terrified at the ocean? And shall not sinners be terrified at the Most High?

(No Chapter 101)

Chapter 102³⁴⁹

¹In those days, when He shall cast the calamity of fire upon you, whither will you fly, and where will you be safe?

²And when He sends forth his word against you, are you not spared, and terrified?

³All the luminaries are agitated with great fear; and all the earth is spared, while it trembles, and suffers anxiety.

⁴All the angels fulfill the commands *received* by them, and are desirous of being concealed from the presence of the great Glory; while the children of the earth are alarmed and troubled.

⁵But you, ye sinners, are for ever accursed; to you there shall be no peace.

⁶Fear not, ye souls of the righteous; but wait with patient hope for the day of your death in righteousness. Grieve not, because your souls descend in great trouble, with groaning, lamentation, and sorrow, to the receptacle of the dead. In your lifetime your bodies have not received a recompense in proportion to your goodness,³⁵⁰ but in the period of your existence have sinners existed; in the period of execration and of punishment.

³⁴⁹ There is no chap. 101 in the MSS.

³⁵⁰ *your flesh has not found according to your goodness.*

⁷And when you die, sinners say concerning you, As we die, the righteous die. What profit have they in their works? Behold, like us, they expire in sorrow and in darkness. What advantage have they over us? Henceforward are we equal. What will be within their grasp, and what before their eyes³⁵¹ for ever? For behold they are dead; and never will they again³⁵² perceive the light. I say unto you, ye sinners, You have been satiated with meat and drink, with human plunder and rapine, with sin, with the acquisition of wealth and with the sight of good days. Have you not marked the righteous, how their end is in peace? for no oppression is found in them even to the day of their death. They perish, and are as if they were not, while their souls descend in trouble to the receptacle of the dead.

Chapter 103

¹But now I swear to you, ye righteous, by the greatness of his splendour and his glory; by his illustrious kingdom and by his majesty, to you I swear, that I comprehend this mystery; that I have read the tablet of heaven, have seen the writing of the holy Ones, and have discovered what is written and impressed on it concerning you.

²*I have seen* that all goodness, joy, and glory has been prepared for you, and been written down for the spirits of them who die eminently righteous and good.³⁵³ To you it shall be given in return for your troubles; and your portion *of happiness* shall far exceed the portion of the living.

³The spirits of you who die in righteousness shall exist and rejoice. Their spirits shall exult; and their remembrance shall be before the face of the mighty One from generation to generation. Nor shall they now fear disgrace.

⁴Woe to you, sinners, when you die in your sins; and they, who are like you, say respecting you, Blessed are these sinners.

³⁵¹ *What will they obtain, and what behold.*

³⁵² *henceforward for ever.*

³⁵³ *in righteousness and in much goodness.*

They have lived out their whole period;³⁵⁴ and now they die in happiness³⁵⁵ and in wealth. Distress and slaughter they knew not³⁵⁶ while alive; in honour they die; nor ever in their lifetime did judgment overtake them.

⁵*But* has it not been shown to them, that, *when* to the receptacle of the dead their souls shall be made to descend, their evil deeds shall become their greatest torment? Into darkness, into the snare, and into the flame, which shall burn to the great judgment, shall their spirits enter; and the great judgment shall take effect for ever and for ever.³⁵⁷

⁶Woe to you; for to you there shall be no peace. Neither can you say to the righteous, and to the good who are alive, "In the days of our trouble have we been afflicted; every *species of* trouble have we seen, and many evil things have suffered."³⁵⁸

⁷Our spirits have been consumed, lessened, and diminished.

⁸We have perished; nor has there been a possibility of help for us in word or in deed: we have found none, but have been tormented and destroyed.

⁹We have not expected to live³⁵⁹ day after day.

¹⁰We hoped indeed to have been the head;

¹¹But we have become the tail. We have been afflicted, when we have exerted ourselves; but we have been devoured by sinners³⁶⁰ and the ungodly; their yoke has been heavy upon us.

¹²Those have exercised dominion over us who detest and who goad us; and to those who hate us have we humbled our neck; but they have shown no compassion towards us.

¹³We have been desirous of escaping from them, that we might fly away and be at rest; but we have found no place to which we could fly, and be secure from them. We have sought

³⁵⁴ *They have seen all their days.*

³⁵⁵ *in goodness.*

³⁵⁶ *they saw not.*

³⁵⁷ *shall be for every generation, even for ever.*

³⁵⁸ *found.*

³⁵⁹ *to see life.*

³⁶⁰ *food for sinners.*

an asylum with princes in our distress, and have cried out to those who were devouring us; but our cry has not been regarded, nor have they been disposed to hear our voice;

¹⁴But rather to assist those who plunder and devour us; those who diminish us, and hide their oppression; who remove not their yoke from us, but devour, enervate, and slay us; who conceal our slaughter, nor remember that they have lifted up their hands against us."

Chapter 104

¹I swear to you, ye righteous, that in heaven the angels record your goodness before the glory of the mighty One.

²Wait with patient hope; for formerly you have been disgraced with evil and with affliction; but now shall you shine like the luminaries of heaven. You shall be seen, and the gates of heaven shall be opened to you. Your cries have cried for judgment; and it has appeared to you: for an account of all your sufferings shall be required from the princes, and from every one who has assisted your plunderers.

³Wait with patient hope; nor relinquish your confidence; for great joy shall be yours, like that of the angels in heaven. Conduct yourselves as you may, still you shall not be concealed in the day of the great judgment. You shall not be found like sinners; and eternal condemnation shall be far from you, so long as the world exists.³⁶¹

⁴And now fear not, ye righteous, when you see sinners flourishing and prosperous³⁶² in their ways.

⁵Be not associates with them; but keep yourselves at a distance from their oppression; be you associated with the host of heaven. You, ye sinners, say, All our transgressions shall not be taken account of, and be recorded. But all your transgressions shall be recorded daily.

³⁶¹ *during every generation of the world.*

³⁶² *strong and worthy.*

⁶And be assured by me,³⁶³ that light and darkness, day and night, behold all your transgressions. Be not impious in your thoughts; lie not; surrender not the word of uprightness; lie not against the word of the holy and the mighty One; glorify not your idols; for all your lying and all your impiety is not for righteousness, but for great crime.

⁷Now will I point out a mystery: Many sinners shall turn and transgress against the word of uprightness.

⁸They shall speak evil things; they shall utter falsehood; execute great undertakings;³⁶⁴ and compose books in their own words. But when they shall write all my words correctly in their own languages,

⁹They shall neither change or diminish them; but shall write them all correctly; all which from the first I have uttered concerning them.³⁶⁵

¹⁰Another mystery also I point out. To the righteous and the wise shall be given books of joy, of integrity, and of great wisdom. To them shall books be given, in which they shall believe;

¹¹And in which they shall rejoice. And all the righteous shall be rewarded, who from these shall acquire the knowledge of every upright path.

Chapter 104³⁶⁶

¹In those days, saith the Lord, they shall call to the children of the earth, and make them listen to their wisdom. Show them that you are their leaders;

²And that remuneration *shall take place* over the whole earth; for I and my Son will for ever hold communion with them in

³⁶³ I will show you.

³⁶⁴ create a great creation.

³⁶⁵ [Despite Enoch's mandate, his book was most certainly "changed" and "diminished" by later editors, though these fragments of it have survived.]

³⁶⁶ This chapter occurs twice.

the paths of uprightness, while they are still alive.³⁶⁷ Peace shall be yours. Rejoice, children of integrity, in the truth.

Chapter 105

¹After a time,³⁶⁸ my son Mathusala took a wife for his son Lamech.

²She became pregnant by him, and brought forth a child, the flesh of which was as white as snow, and red as a rose; the hair of whose head was white like wool, and long; and whose eyes were beautiful. When he opened them, he illuminated all the house, like the sun; the whole house abounded with light.

³And when he was taken from the hand of the midwife, opening also his mouth, he spoke to the Lord of righteousness. Then Lamech his father was afraid of him; and flying away came to his own father Mathusala, and said, I have begotten a son, unlike *to other children*.³⁶⁹ He is not human; but, resembling the offspring of the angels of heaven, is of a different nature *from ours*, being altogether unlike to us.

⁴His eyes are *bright* as the rays of the sun; his countenance glorious, and he looks not as if he belonged to me, but to the angels.

⁵I am afraid, lest something miraculous should take place on earth in his days.

⁶And now, my father, let me entreat and request you to go to our progenitor Enoch, and learn from him the truth; for his residence is with the angels.

⁷When Mathusala heard the words of his son, he came to me at the extremities of the earth; for he had been informed that I was there: and he cried out.

⁸I heard his voice, and went to him saying, Behold, I am *here*, my son; since thou art come to me.

³⁶⁷ *we will for ever mix with them in the paths of uprightness in their lives.*

³⁶⁸ *after days.*

³⁶⁹ *a changed son.*

⁹He answered and said, On account of a great event have I come to thee; and on account of a sight difficult *to be comprehended* have I approached thee.

¹⁰And now, my father, hear me; for to my son Lamech a child has been born, who resembles not him; and whose nature is not like the nature of man. His colour is whiter than snow; he is redder than the rose; the hair of his head is whiter than white wool; his eyes are like the rays of the sun; and when he opened them he illuminated the whole house.

¹¹When also he was taken from the hand of the midwife, he opened his mouth, and blessed the Lord of heaven.

¹²His father Lamech feared, and fled to me, believing not that *the child* belonged to him, but that he resembled the angels of heaven. And behold I am come to thee, that thou mightest point out to me the truth.

¹³Then I, Enoch, answered and said, The Lord will effect a new thing upon the earth. This have I explained, and seen in a vision. I have shown you that *in* the generations of Jared my father, those who were from heaven disregarded the word of the Lord. Behold they committed crimes; laid aside their class, and intermingled with women. With them also they transgressed; married with them, and begot children.³⁷⁰

¹⁴A great destruction therefore shall come upon all the earth; a deluge, a great destruction, shall take place in one year.

¹⁵This child which is born to your *son* shall survive on the earth, and his three sons shall be saved with him. When all mankind who are on the earth shall die, he shall be safe.

¹⁶And his posterity shall beget on the earth giants, not spiritual, but carnal. Upon the earth shall a great punishment be inflicted, and it shall be washed from all corruption. Now therefore inform your son Lamech, that he who is born is his child in truth; and he shall call his name *Noah*, for he shall be to you a survivor. He and his children shall be saved from the

³⁷⁰ [After this verse, one Greek papyrus adds, "who are not like spiritual beings, but creatures of flesh" (Milik, p. 210).]

corruption which shall take place in the world; from all the sin and from all the iniquity which shall be consummated on earth in his days. Afterwards shall greater impiety take place than that which had been before consummated on the earth; for I am acquainted with holy mysteries, which the Lord himself has discovered and explained to me; and which I have read in the tablets of heaven.

¹⁷In them I saw it written, that generation after generation shall transgress, until a righteous race shall arise; until transgression and crime perish from off the earth; until all goodness come upon it.

¹⁸And now, my son, go tell thy son Lamech,

¹⁹That the child which is born is his child in truth; and that there is no deception.

²⁰When Mathusala heard the word of his father Enoch, who had shown him every secret thing, he returned with understanding,³⁷¹ and called the name of that child Noah; because he was to console the earth on account of all its destruction.

²¹Another book, which Enoch wrote for his son Mathusala, and for those who should come after him, and preserve their purity of conduct³⁷² in the latter days. You, who have laboured, shall wait in those days, until the evil doers be consumed, and the power of the guilty be annihilated. Wait, until sin pass away; for their names shall be blotted out of the holy books; their seed shall be destroyed, and their spirits slain. They shall cry out and lament in the invisible waste, and in the bottomless fire shall they burn.³⁷³ There I perceived, as it were, a cloud which could not be seen through; for from the depth of it I was unable to look upwards. I beheld also a flame of fire blazing brightly, and, as it were, glittering mountains whirled around, and agitated from side to side.

³⁷¹ *seeing.*

³⁷² *their state of life.*

³⁷³ *in the fire shall they burn, where there is no earth.*

²²Then I inquired of one of the holy angels who was with me, and said, What is this splendid *object*? For it is not heaven, but a flame of fire alone which blazes; and *in it there is* the clamour of exclamation, of woe, and of great suffering.

²³He said, There, into that place which thou beholdest, shall be thrust the spirits of sinners and blasphemers; of those who shall do evil, and who shall pervert all which God has spoken by the mouth of the prophets; all which they ought to do.

For respecting these things there shall be writings and impressions above in heaven, that the angels may read them and know what shall happen both to sinners and to the spirits of the humble; to those who have suffered in their bodies, but have been rewarded by God; who have been injuriously treated by wicked men; who have loved God; who have been attached neither to gold nor silver, nor to any good thing in the world, but have given their bodies to torment;

²⁴To those who from the period of their birth³⁷⁴ have not been covetous of earthly riches; but have regarded themselves as a breath passing away.

²⁵Such has been their conduct;³⁷⁵ and much has the Lord tried them; and their spirits have been found pure, that they might bless his name. All their blessings have I related in a book; and He has rewarded them; for they have been found to love heaven with an everlasting aspiration. *God has said*, While they have been trodden down by wicked men, they have heard from them revilings and blasphemies; and have been ignominiously treated, while they were blessing me. And now will I call the spirits of the good from the generation of light, and will change those who have been born in darkness; who have not in their bodies been recompensed with glory, as their faith may have merited.

²⁶I will bring them into the splendid light of those who love my holy name: and I will place each of them on a throne of

³⁷⁴ from the time they were.

³⁷⁵ And this have they kept.

glory, of glory *peculiarly* his own, and they shall be at rest during unnumbered periods. Righteous is the judgment of God;

²⁷For to the faithful shall he give faith in the habitations of uprightness.³⁷⁶ They shall see those, who having been born in darkness unto darkness shall be cast; while the righteous shall be at rest. Sinners shall cry out, beholding them, while they exist in splendour and proceed forwards to the days and periods prescribed to them.³⁷⁷

[Here ends the vision of Enoch the prophet. May the benediction of his prayer, and the gift of his appointed period, be with his beloved! Amen.]

³⁷⁶ of upright ways.

³⁷⁷ written down for them.