Testament of Moses, Jubilees, the Martyrdom and Ascension of Isaiah, and 4 Baruch. It is important also to consult the Dead Sea Scrolls, many of which are apocalyptic writings, and the apocalypses and apocalyptically inspired writings in the New Testament Apocrypha and Pseudepigrapha.

A final caveat seems necessary. The presence of the term “apocalypse” in the title of a document does not qualify it immediately as an apocalypse; likewise the absence of such a term does not exclude it from being an apocalypse. Sometimes these titles were added by individuals far removed chronologically and geographically from the authors, and some pseudepigrapha bear discrepant titles; for example, the History of the Rechabites in some writings is titled the Testament of Zosimus, in others the Apocalypse of Zosimus; the Life of Adam and Eve is essentially the same as the Apocalypse of Moses (an inapt title for the story of Adam and Eve). The various pseudepigrapha must not be forced into categories developed by modern analysis; the following collection is arranged primarily for convenience and to denote general literary similarities and differences.

CONTENTS

1 (Ethiopic Apocalypse of) Enoch
2 (Slavonic Apocalypse of) Enoch
Appendix: 2 Enoch in Merilo Pravednoe
3 (Hebrew Apocalypse of) Enoch
Sibylline Oracles
Treatise of Shem
Apocryphon of Ezekiel
Apocalypse of Zephaniah
The Fourth Book of Ezra
Greek Apocalypse of Ezra
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Apocalypse of Sedrach
2 (Syriac Apocalypse of) Baruch
3 (Greek Apocalypse of) Baruch
Apocalypse of Abraham
Apocalypse of Adam
Apocalypse of Elijah
Apocalypse of Daniel

1 For other synopses of the narrative, see M. Rist, “Enoch, Book of,” IDB, vol. 2, pp. 104f.; R. H. Charles, The Book of Enoch, pp. 224f.; R. H. Charles, Religious Development Between the Old and the New Testament (New York, 1914) pp. 223–26. [I am most thankful to Professor O. Neugebauer of the Institute for Advanced Studies, Princeton, who kindly read my translation of 1En 72–82 (the astronomical section) and made some very valuable suggestions which have helped me to improve my presentation of this difficult part of the book, which contains so many textual corruptions. I also thank Mr. E. G. Martin, who has labored so long and carefully over my translation, and Professor J. H. Charlesworth for his improvements to the Introduction.]
Hebrew and partly in Aramaic. Some scholars believe that the original language of 1 Enoch is Hebrew; others, however, think it is Aramaic; still others contend that the book, like Daniel, was composed partly in Hebrew and partly in Aramaic has to be considered probable. The complete version of 1 Enoch is preserved only in Ethiopic. Below are a list of five major and important manuscripts, one of which (A) has been utilized as the base text of the present English translation, and another of which (G) has been used very extensively in the same work:

1. Kebrân 9/II (Hammerschmidt—Tanase 9/II); fifteenth century.
2. Princeton Ethiopic 3 (Garrett collection—Isaac 3); eighteenth or nineteenth century.
3. EMMIL 2080; fifteenth (possibly 14th) century.
4. Abbasianus 55; possibly fifteenth century.

The Greek fragments are found principally in the following:

a. Codex Panopolitanus (two 8th-cent. or later MSS, found in 1836-87 in a Christian grave in Akhmim, Egypt), containing 1 Enoch 1:1-32:6 (designated G in this work).


c. Chester Beatty papyrus of 1 Enoch containing 97:6-104; 106f. (published by C. Bonner, The Last Chapters of Enoch in Greek) (designated G in this work).

d. Vatican Greek MS 1809, containing 1 Enoch 89:42-49.

e. Latin: a Latin fragment, containing 1 Enoch 106:1-18, found in an eighth-century manuscript.

Original language
Some scholars believe that the original language of 1 Enoch is Hebrew; others, however, think it is Aramaic; still others contend that the book, like Daniel, was composed partly in Hebrew and partly in Aramaic. Recently there have been attempts either to counter or to substantiate entirely the Aramaic origin of the Ethiopic text. Neither theory provides wholly convincing arguments which may be accepted without reservations.

Our text of A shows an additional closeness between the Ethiopic and Greek versions, but is not sufficient to rule out the possibility that a major portion of the Ethiopic text of 1 Enoch was of Aramaic origin. Moreover, Halévy’s argument that portions of the Ethiopic text derive ultimately from a Hebrew original has not been disproved. Consequently, the thesis that part of 1 Enoch, like the canonical Daniel, was composed partially in Aramaic and partially in Hebrew has to be considered probable.

Date
1 Enoch is clearly composite, representing numerous periods and writers. Before the discovery of fragments of 1 Enoch among the Dead Sea Scrolls, the following outline of sections and their dates was essentially the consensus of critical scholars:

1. Apocalypse of Weeks 91:12-17; 93:1-10 early pre-Maccabean
2. Fragments of Enochic Visions 12-16 early pre-Maccabean
3. Fragments of the Book of Noah 6-11; 106f. cf. 54:7-55:2; 60; 65-69,25 late pre-Maccabean
4. Independent Fragment 105 pre-Maccabean
5. Dream Visions 83-90 c. 165-161 B.C.
6. Book of Heavenly Luminaries 72-82 c. 110 B.C.
7. Similitudes 37-71 c. 105-64 B.C.
8. Later Additions to Dream Visions 91:11, 18; 19; 92; 94-104 c. 105-104 B.C.

Introductory Chapters 1-5 late pre-Christian

Provenance
We are not certain about the city or place in which 1 Enoch was, or its constituent parts were written. It is generally assumed that 1 Enoch was composed in the late part of the third or early part of the second century B.C.


For a brief description of the MS see E. Hammerschmidt, Äthiopische Handschriften vom Tanasee (Wiesbaden, 1973) pp. 107f.

For a brief description of the MS see E. Isaac, A Catalogue of Ethiopic (Ge’ez) Manuscripts in the Princeton University Library (Garrett Collection) (Princeton University, 1943) p. 3.

A microfilm copy of this MS is preserved at St. John’s University, Collegeville, Minnesota. There are two additional important MSS of the 17th cent. (EMML 4437 and EMMIL 4750) in the same collection, which the present author has investigated.

15. W. R. Harper, Text and translation at face value and incorrectly assumed that all Ethiopic manuscripts of 1 Enoch are very recent, except possibly a fifteenth-century text (Charles’s u—Abbadianus 55). We now have at least three definitely fifteenth-century Ethiopic manuscripts, and it seems probable that even earlier ones may be discovered. Indeed, one of the readings in the fifteenth-century manuscript used herein as a base text casts serious doubts on one of Milik’s arguments for the late date of the Similitudes. Milik has argued that the reference to angels flying ‘with wings’ (1En 61:1) points to a post-Christian age. Unfortunately, he took Charles’s dated text and translation at face value and incorrectly assumed that all Ethiopic manuscripts of 1 Enoch are very recent, except possibly a fifteenth-century text (Charles’s u—Abbadianus 55). We now have at least three definitely fifteenth-century Ethiopic manuscripts, and it seems probable that even earlier ones may be discovered. Indeed, one of the readings in the fifteenth-century manuscript used herein as a base text casts serious doubts on one of Milik’s arguments for the late date of the Similitudes. Milik has argued that the reference to angels flying ‘with wings’ (1En 61:1) points to a post-Christian period for the composition of the Similitudes. Our manuscript does not support him; it has no reference to angels flying ‘with wings’ (see translation and n. below). Milik is correct that his text of 61:1 is late; he failed to see, however, that the late part is a late variant. In conclusion, I am convinced that 1 Enoch already contained four of the five constituent parts of the Ethiopic Enoch have been discovered at Qumran. No fragment from the Similitudes has been recovered.


For a brief description of the MS see E. Hammerschmidt, Äthiopische Handschriften vom Tanasse (Wiesbaden, 1973) pp. 107f.

Fourth century B.C.
were, composed. However, it is clear that the work originated in Judea and was in use at Qumran before the beginning of the Christian period.

The evidence concerning the origin of the Ethiopic version of 1 Enoch is also lacking. We can be relatively certain that the version was produced in Ethiopia during the earliest period of Ethiopic literature (c. A.D. 350–650). However, this was a time of extensive translating and copying by Christian scribes in Ethiopia, and exact dates and cities are unknown.

**Historical importance**

Information regarding the usage and importance of the work in the Jewish and Christian communities, other than the Ethiopic Church, is sparse. It is difficult, therefore, to understand its exact origin. It seems clear, nonetheless, that 1 Enoch was well known to many Jews, particularly the Essenes, and early Christians, notably the author of Jude. The earliest portions of the work originated probably in a proto-Essene milieu; the latter sections perhaps in a setting quite different from Qumran Essensim.

1 Enoch reflects the historical events immediately preceding and following the Maccabean Revolt. More important, however, is the light it throws upon early Christianity and upon earliest Christianity. It was used by the authors of Jubilees, the Testaments of the Twelve Patriarchs, the Assumption of Moses, 2 Baruch, and 4 Ezra. Some New Testament authors seem to have been acquainted with the work, and were influenced by it, including Jude, who quotes it explicitly (1:14f.). At any rate, it is clear that Enochic concepts are found in various New Testament books, including the Gospels and Revelation.

1 Enoch played a significant role in the early Church; it was used by the authors of the Epistle of Barnabas, and a number of other apocalyptic works. Many Church Fathers, including Justin Martyr, Irenaeus, Origen, and Clement of Alexandria, either knew 1 Enoch or were inspired by it. Among those who were familiar with 1 Enoch, Tertullian had an exceptionally high regard for it. But, beginning in the fourth century, the book came to be regarded with disfavor and received negative reviews from Augustine, Hilary, and Jerome. Thereafter, with the exception of a few extracts made by Georgius Syncellus, a learned monk of the eighth century, and the Greek fragments found in a Christian grave in Egypt (c. A.D. 800), 1 Enoch ceased to be appreciated except in Ethiopia. The relegation of 1 Enoch to virtual oblivion by medieval minds should not diminish its significance for Christian origins; few other apocryphal books so indelibly marked the religious history and thought of the time of Jesus.

The interest in 1 Enoch in Ethiopia began with its initial translation and has continued thereafter. During the earliest period of Ethiopic literature many biblical, apocalyptic, pseudographical, and distinctly Christian works were translated into Ethiopic (Geez) and copied extensively by scribes. Most of these early copies probably perished during the various periods of political upheavals that took place in Ethiopia (c. A.D. 950, c. A.D. 1270, or c. A.D. 1527–43). Thus, most scholars take for granted that no manuscripts of this early period actually exist; nevertheless, it is premature to dismiss the possibility at this time. Although research in Ethiopian studies in general is quite advanced, research into manuscripts and manuscript collections found in Ethiopian monasteries and churches is still at an elementary stage. As of now, our three oldest manuscripts of 1 Enoch date from the fifteenth century.

In the early seventeenth century, some European scholars thought that a version of 1 Enoch which was identical with the one quoted by Jude and early Church Fathers existed in Ethiopia. A learned Capuchin monk was believed to have brought to Europe a copy of 1 Enoch which was identical with the one quoted by Jude and early Church Fathers existed in Ethiopia. A learned Capuchin monk was believed to have brought to Europe a copy of 1 Enoch which was identical with the one quoted by Jude and early Church Fathers existed in Ethiopia. A learned Capuchin monk was believed to have brought to Europe a copy of 1 Enoch which was identical with the one quoted by Jude and early Church Fathers existed in Ethiopia. A learned Capuchin monk was believed to have brought to Europe a copy of 1 Enoch which was identical with the one quoted by Jude and early Church Fathers existed in Ethiopia. A learned Capuchin monk was believed to have brought to Europe a copy of 1 Enoch which was identical with the one quoted by Jude and early Church Fathers existed in Ethiopia. A learned Capuchin monk was believed to have brought to Europe a copy of 1 Enoch which was identical with the one quoted by Jude and early Church Fathers existed in Ethiopia. A learned Capuchin monk was believed to have brought to Europe a copy of 1 Enoch which was identical with the one quoted by Jude and early Church Fathers existed in Ethiopia.

**Theological importance**

1 Enoch helps clarify the rich complexities of both intertestamental Jewish thought and early Christian theology. In this brief introduction it is only possible to sketch a few of 1 Enoch’s many ideas, motifs, symbols, and important theological concepts.

The God of 1 Enoch is the righteous and just God of the Old Testament; he is the Creator of the world, the holy lawgiver, the dispenser of history, and the ultimate judge of all.

Concerning the sons of God who had intercourse with the daughters of the people, 1 Enoch transforms this idea into a theology of fallen angels, who consort with women and produced giants who sinned against the people. They corrupted the people through the instructions in forbidden sciences like making arms, cosmetics, precious metals.

Enoch’s intercession on behalf of the fallen angels fails; he is instructed, on the contrary, to predict their final doom (12—16). Allusions to the legend of the fallen angels occur elsewhere in Jewish writings (viz. Jub; Sir 16:7; CD 2:14–3:13; 4Q 180f.; and rabbinic Midrash in the Talmud).

One of the extensively discussed concepts in 1 Enoch, particularly by students of New Testament theology, is that of the heavenly Messiah (45—57). The Messiah in 1 Enoch, called the Righteous One, and the Son of Man, is depicted as a pre-existent heavenly being who is resplendent and majestic, possesses all dominion, and sits on his throne of glory passing judgment upon all mortal and spiritual beings.

This description of the Messiah is placed in the Similitudes in the context of reflections upon the last judgment, the coming destruction of the wicked, and the triumph of the righteous ones. This eschatological concept is the most prominent and recurring theme throughout the whole book. The very introduction (1–5) opens with an announcement of the final, coming punishment, the destruction of the wicked ones and the resurrection of the righteous ones to an endless and sinless eternal life. Likewise, in the Dream Visions (83–90) the same theme is recalled. In this case, the righteous dead, including converted gentiles, will be resurrected, the Messiah will appear, his kingdom will be founded, and the new Jerusalem will be built. Also in the fallen angels, including them in the group of the righteous Jews, will be judged. The last major section of 1 Enoch (91—105) is an admonition to righteousness, for he predicts that the wicked shall be condemned to eternal punishment in Sheol, whereas the righteous shall have a blessed resurrection to enjoy the bliss of heaven.

One of the central emphases of 1 Enoch is that sinners are economic exploiters, the political oppressors, and the socially unjust people of this world. Thus, while 1 Enoch will deepen our insights into and broaden our perspectives of intertestamental Jewish and early Christian theology, it also will help us to appreciate the revolutionary mood of Jews and their staunch opposition not only to Greek and Roman imperialism, but also to Jewish aristocracy itself.

There is also a social concern behind 1 Enoch’s computation of time and understanding of the calendar. Time should be reckoned only by the sun, not by the moon as in the Pharisic lunar calendar. The author’s solar year consists of 364 days, and not 365¹/₄, a fact of which he is also aware. The calendrical discussion is tied to a spiritual concern, in the last days the sun, moon, stars, and earth will be disrupted in cosmic chaos.

**Relation to biblical and apocryphal books**

It should be evident from what has been said above that 1 Enoch is as dependent upon the Old Testament as it is influential upon the New Testament and later extracanonical literature. During the exilic and post-exilic periods, apocalyptic became a major trend in Jewish thought. It was inherited by Christianity and remains an element in it to the present. Apocalyptic is both prophetic and revelatory; in apocalyptic literature we find, on one hand, moral indignation about the present world, and, on the other, the foreboding predictions of eschatological events and the ultimate destiny of Jewish history.

Old Testament ideas and stories such as the account of the fallen angels, the Flood, the history of Israel, the distinction between the righteous and the wicked, and the Messiah are interpreted, elaborated, and presented through the paradigm of apocalyptic dualism, wherein

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sharp distinctions are drawn between the opposing cosmic powers of good and evil and between the present and coming ages. These concepts in 1 Enoch also permeate Jubilees, the Testaments of the Twelve Patriarchs, the Assumption of Moses, the Testament and Apocryphon of Abraham, 2 Baruch, and 4 Ezra. Likewise, even though Charles may have exaggerated when he claimed that "nearly all" the writers of the New Testament were familiar with 1 Enoch, there is no doubt that the New Testament world was influenced by its language and thought. It influenced Matthew, Luke, John, Acts, Romans, 1 and 2 Corinthians, Ephesians, Colossians, 1 and 2 Thessalonians, 1 Timothy, Hebrews, 1 John, Jude with which it is closely related, and Revelation (with numerous points of contact). There is little doubt that 1 Enoch was influential in molding New Testament conceptions concerning the nature of the Messiah, the Son of Man, the messianic kingdom, eschatology, the future, resurrection, final judgment, the whole eschatological theater, and symbolism. No wonder, therefore, that the book was highly regarded by many of the earliest apostolic and Church Fathers.

Cultural importance

1 Enoch, as we have seen, made an impact on early Christian thought and left its indelible mark upon the New Testament. It also contributes indirectly to our understanding of Western culture; however, insomuch as it was alongside a lost book to the Western world until the last century, 1 Enoch played no role in, and made no contributions to, the development of the intellectual history of modern Western culture. On the other hand, it is hardly possible to understand any aspect of the religious tradition and thought of Ethiopia, the country in which it survived, without an understanding of it. No wonder that the indigenous Ethiopic Book of the Mysteries of Heaven and Earth created such a sensation in seventeenth-century Europe as being the very "Book of Enoch" itself. The style, the language, the symbolism, and the concepts of the Book of Mysteries, though different in many ways from those of 1 Enoch, clearly manifest a conscious effort to emulate 1 Enoch. For instance, the fourth part of the Mysteries, called "A Discourse Concerning the Birth of Enoch," recapitulates the Apocalypse of Weeks, brings the last three weeks through to the Christian era, and ends with the Antichrist in the tenth. 1

The Book of Mysteries is only one example of the influence of 1 Enoch on Ethiopian literature. The Kebra Naasit, the famous Ethiopian royal saga, is another example of a work that utilizes 1 Enoch generously. Other Ethiopic religious works contain references from, and show influences of, 1 Enoch. Ethiopic poetical literature, the gardeles (the Ethiopic hagiographies), and some of the magical works manifest the influence of 1 Enoch in their language, imagery, eschatology, and demonology. Still more significant is the influence of Enochic ideas on Ethiopian Christian theology. What distinguishes Ethiopian Christian theology from that of either Western or Eastern Christendom may well be the Ethiopian emphases on Enochic thought. Sin does not originate from Adam's transgression alone; Satan, the demons, and evil spirits (the fallen angels) are equally responsible for its origin; they continue to lead man astray, causing moral ruin on the earth. On the other hand, there are the protective angels, with their various orders and ranks, who play an important part in both the religious and social life of the Ethiopian people; these angels—particularly Michael, Gabriel, Rafael, Uriel, and Raphael—are shown in many Ethiopic texts to be the "archangels," and the cherubim (Surâfel) serve as personal guardians of those especially dedicated to them and who celebrate with meticulous observance the dates of their special festivals.

Introducing the following translation

My primary base text (A) for this translation of Ethiopic Enoch is a fifteenth-century Ethiopic manuscript found in a monastery in Kebran, in Lake Tana. I obtained a copy of this manuscript from a microfilm (A) now found in West Germany. 18 Though I have chosen to use as my base text a single manuscript, instead of an existing eclectic text or one created temporarily as the real basis of my translation, I have continually compared A with another

19 These are now edited by Milik, The Books of Enoch, pp. 139-407.
21 See D'Abbadie, Catalogue, no. 55.
as well as," "also," and so on) and have dropped it altogether in several other cases where in English "and" would be superfluous.

In conclusion, even though I have not tried to annotate all my restorations of grammatical, scribal, and textual errors and variant readings, I have provided ample notes in order that the reader may appreciate the problems of translating this difficult work and understand better this translation. I am the last person to claim that this translation is flawless; by its nature, every translation involves a subjective dimension which may lead to errors.\footnote{I am thankful to Professor James Charlesworth of Duke University, who invited me to do this work, and to Professor Michael Stone, who urged me to accept the invitation. Professor Ernst Hamburger of the University of Hamburg kindly and promptly sent a copy of the 15th-cent. Enoch manuscript (A) to the Widener Library; I am Professor Michael Slone, who urged me to accept the invitation. Professor Ernst Hammerschmidt of the University of Leipzig, 1901.}

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Charlesworth, P.M.R., pp. 98–103.

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**THE BOOK OF ENOCH**

**Book I (1–36)**

**The Parable of Enoch**

INTRODUCTORY VISIONS AND PARABLES OF ENOCH

1. The blessing of Enoch: with which he blessed the elect and the righteous who would be present on the day of tribulation (at the time of the) removal of all the ungodly ones.\footnote{The Ethiopic Version of the Book of Enoch in *Anecdotata Oxoniensia*. PMR, of Hamburg kindly and promptly sent a copy of the 15th-cent. Enoch manuscript (A) to the Widener Library; I am Professor Michael Slone, who urged me to accept the invitation.} And Enoch, the blessed and righteous man of the Lord,\footnote{This is a vision from the heavens which the angels showed me: and I heard from them everything and I understood. I look not for this generation but for the distant one that is coming.} I speak about the elect ones and concerning them.\footnote{And I took up with a parable (saying), "The God of the universe, the Holy Great One, will come forth from his dwelling."} And from there he will march upon Mount Sinai and appear in his camp emerging from heaven\footnote{Eth.} with a mighty power.\footnote{And everyone shall be afraid, and Watchers shall quiver.} And great fear and trembling shall seize them unto the ends of the earth.\footnote{Mountains and high places will fall down and be frightened.} And high hills shall be made low; and they shall melt like a honeycomb\footnote{And earth shall be rent asunder, and all that is upon the earth shall perish. And there shall be a judgment upon all, (including) the righteous.} And to all the righteous\footnote{He will grant peace. He will preserve the elect, and kindness shall be upon them. They shall all belong to God and they shall prosper and be blessed, and the light of God shall shine upon them.} he will arrive with ten...
Examine all the activities which take place in the sky and how they do not alter their luminaries, so that the new leaves come and the old foliage remains for about two to three years. And again, examine the days of the summer, how (the heat of) the sun until the new leaves come.

And they do not part; they fulfill all their duties. But as for you, you have not been long-suffering and you have not done the commandments of the Lord, but you have transgressed and spoken slanderously grave and harsh words with your impure mouths against his greatness. Oh, you hard-hearted, may you not find peace! Therefore, you shall curse your days, and the years of your life shall perish and multiply in eternal execution; and there will be no mercy unto you. In those days, you shall make your names an eternal execution unto all the righteous; and the sinners shall curse you. But the elect shall sing joy, light, and peace, and they shall inherit the earth. To you, wicked ones, on the contrary, there will be a curse. And wisdom shall be given to the elect. And they shall all live and not return again to sin, either by being wicked or through pride; but those who have wisdom shall be humble and not return again to sin. And they shall not be judged all the days of their lives; nor die through plague or wrath, but they shall complete the (designated) number of the days of their life. And peace shall increase their lives and the years of their happiness shall be multiplied forever in gladness and peace all the days of their life.

The fall of angels

In those days, when the children of man had multiplied, it happened that there were born unto them handsome and beautiful daughters. And the angels, the children of heaven, saw them and desired them; and they said to one another, "Come, let us choose wives for ourselves from among the daughters of man and beget us children." And Semyaz, being their leader, said unto them, "Fear that perhaps you will consent that this deed should be done, and I alone will become responsible for this great sin."

But they all responded to him, "Let us all swear an oath and bind ourselves one by one a curse not to abandon this suggestion but to do the deed."

Then they all swore together and bound one another by the curse. And they were altogether two hundred; and they descended into 'Ardos, which is the summit of Hermon. And they called the mount Armon, for they swore and bound one another by a curse. And their names are as follows: Semyaz, the leader of Arakeb, Rame'el, Tam'el, Ram'el, Ezeqel, Baraqyal, As'el, Armaros, Batar'el, year to year. And all his work prospers and obeys him, and it does not change; but everything functions in the way in which God has ordained it. And look at the seas: They do not part; they fulfill all their duties. But as for you, you have not been long-suffering and you have not done the commandments of the Lord, but you have transgressed and spoken slanderously grave and harsh words with your impure mouths against his greatness. Oh, you hard-hearted, may you not find peace! Therefore, you shall curse your days, and the years of your life shall perish and multiply in eternal execution; and there will be no mercy unto you. In those days, you shall make your names an eternal execution unto all the righteous; and the sinners shall curse you. But the elect shall sing joy, light, and peace, and they shall inherit the earth. To you, wicked ones, on the contrary, there will be a curse. And wisdom shall be given to the elect. And they shall all live and not return again to sin, either by being wicked or through pride; but those who have wisdom shall be humble and not return again to sin. And they shall not be judged all the days of their lives; nor die through plague or wrath, but they shall complete the (designated) number of the days of their life. And peace shall increase their lives and the years of their happiness shall be multiplied forever in gladness and peace all the days of their life.

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But they all responded to him, "Let us all swear an oath and bind ourselves one by one a curse not to abandon this suggestion but to do the deed."

Then they all swore together and bound one another by the curse. And they were altogether two hundred; and they descended into 'Ardos, which is the summit of Hermon. And they called the mount Armon, for they swore and bound one another by a curse. And their names are as follows: Semyaz, the leader of Arakeb, Rame'el, Tam'el, Ram'el, Ezeqel, Baraqyal, As'el, Armaros, Batar'el, year to year. And all his work prospers and obeys him, and it does not change; but everything functions in the way in which God has ordained it. And look at the seas: They do not part; they fulfill all their duties. But as for you, you have not been long-suffering and you have not done the commandments of the Lord, but you have transgressed and spoken slanderously grave and harsh words with your impure mouths against his greatness. Oh, you hard-hearted, may you not find peace! Therefore, you shall curse your days, and the years of your life shall perish and multiply in eternal execution; and there will be no mercy unto you. In those days, you shall make your names an eternal execution unto all the righteous; and the sinners shall curse you. But the elect shall sing joy, light, and peace, and they shall inherit the earth. To you, wicked ones, on the contrary, there will be a curse. And wisdom shall be given to the elect. And they shall all live and not return again to sin, either by being wicked or through pride; but those who have wisdom shall be humble and not return again to sin. And they shall not be judged all the days of their lives; nor die through plague or wrath, but they shall complete the (designated) number of the days of their life. And peace shall increase their lives and the years of their happiness shall be multiplied forever in gladness and peace all the days of their life.
And Azazel taught the people (the art of) making swords and knives, and shields, and breastplates, and he showed to their chosen ones, bracelets, decorations, (shadows of the eye) with amonition, ornamentation, the beautifying of the eyelids, all kinds of precious stones, and all coloring tinctures and alchemy. And there were many wicked ones and they committed adultery and error, and all their conduct became corrupt. Amaras' taught incantation and the cutting of roots; and Baraqiyal, astronomy, and Kokar'erel (the knowledge of) the signs; and Tam'el taught the seeing of the stars, and Aderel taught the course of the moon as well as the deception of man. And (the people) cried and their voice reached unto heaven.

Then Michael, Surafel, and Gabriel observed carefully from the sky and they saw many wicked ones and they committed adultery and error, and all their conduct became corrupt. Amaras' taught incantation and the cutting of roots; and Baraqiyal, astronomy, and Kokar'erel (the knowledge of) the signs; and Tam'el taught the seeing of the stars, and Aderel taught the course of the moon as well as the deception of man. And (the people) cried and their voice reached unto heaven.

And it came to pass that the Lord sent his Angel Raphael and he said, "Tell him, the son of Lamech, (saying), 'Tell him, the son of Lamech, to bring his seed on earth. And he covered his face in order that he may not see light; and he covered his face in order that he may be sent into the fire on the great day of judgment. And give light to the earth which the angels have corrupted. And he will proclaim the sins of the earth. And all the children of the people will not perish judgment before the Most High.'"

And then spoke the Most High, the Great and Holy One. And he sent Assyral to the son of Lamech, (saying), "Tell him in my name, 'Hide yourself!' and reveal to him everything (even) before it came to existence," in order that he may be sent into the fire on the great day of judgment. And give light to the earth which the angels have corrupted. And he will proclaim the sins of the earth. And all the children of the people will not perish judgment before the Most High."
through all the secrets of the angels,1 which they taught to their sons. And the whole earth has been corrupted by Azazel's teaching of his own2 actions; and write

And you cleanse the earth from all injustice, and from all defilement, and from all  

And when they and all their children have battled with each other, and when they have seen the destruction of their beloved ones, bind them for seventy3 generations underneath the rocks of the ground until the day of their judgment and of their consummation, until the eternal judgment is concluded. In those days they will lead them into the bottomless pit—in the prison (where there shall be for them) for ever and for ever. And at the time when they will burn and die, those who collaborated with them will be bound together with them from henceforth unto the end of (all) generations. And destroy all the souls of pleasure and the children of the Watchers, for they have done injustice to man. Destroy,4 injustice from the face of the earth. And every iniquitous deed will end, and the plant of righteousness and truth will appear forever and ever, and he will plant joy.5 And then all the righteous ones will escape; and become the living ones until they multiply and become tens of hundreds; and all the days of their youth and the years of their retirement6 they will live a period of five hundred years. And to Michael God said, "Make 

And the earth shall be cleansed from all pollution, and from all iniquity, and from all sin. "And the earth shall be cleansed from all pollution, and from all iniquity, and from all sin, and from all plague, and from all suffering; and it shall not happen again that I shall send (these) upon the earth7 from generation to generation and forever.8

And in those days I shall open the storerooms of blessing which are in the heavens,9 so that I shall send them down upon the earth, over the work and the toil of the children of man. And peace and truth shall become partners together in all the days of the world, and in all the generations of the world.10

Dream vision of Enoch: his intercession for the fallen angels

Before these things (happened) Enoch was hidden, and no one of the children of the people knew by what he was hidden and where he was. And his dwelling place as well as his activities were with the Watchers and the holy ones; and (so has it been said) when Enoch began to bless the Lord of the mighty ones and the King of the universe. At that moment the Watchers were calling me,12 and they said to me, "Enoch, scribe of righteousness, go and make known to the Watchers of heaven who have abandoned the high heaven, the holy eternal place, and have defiled themselves with women, as their deeds move the children of the world,13 and have taken upon themselves wives: They have defiled themselves with great defilement upon the earth, neither will there be peace unto them nor the forgiveness of sin. For their children delight in seeing the murder of their beloved ones:14 But they shall groan and beg forever over the destruction of their children, and there shall not be peace unto them even forever."15

His intercession for Azazel

As for Enoch, he proceeded and said to Azazel,16 "There will not be peace unto you; a grave judgment has come upon you. They will put you in bonds, and you will not have (an opportunity for) rest and supplication, because you have taught injustice and because you have shown to the people deeds of shame, injustice, and sin. Then I went and spoke to all of them together, and they were all frightened, and they besought me to deliver the whole lot of the children of the world. And they begged for them a memorial prayer1 in order that there may be for them a prayer of forgiveness, and so that I may raise their memorial prayer unto the Lord of heaven. For, as for yourselves, from henceforth they will not be able to speak, nor will they raise their eyes unto heaven as a result of their sins which have been condemned. And then I wrote down their memorial prayers and the petitions on behalf of their spirits and the deeds of each one of them, on account of the fact that they have prayed in order that there may be for them a memorial prayer and a length (of days) and a measure (of years) and a measure (of water) and a measure (of oil). And I went down upon the waters of Dan in Dan which is on the southwest of Hermon—and I read their memorial prayers until I fell asleep. And behold a dream came to me and visions fell


myaza." See EC, p. 28, n. 15, and p. 29, C (and which is intelligible. Therefore Charles, following Wellhausen, Szkier and Vorbrodtlo in Berlin, 1899, pp. 241, 260, suggested substituting refainhona for sabath, which he considered a corruption from the Heb. sabbath. "their old age." q. Text, "of the people." In the preceding clause, "their sabbath." r. Lit. "after her." s. Lit. "to them." t. Lit. "to them." u. Lit. "to them." v. B and C omit "them and their wives." w. Charles thinks the reading horizon, "within," is a corruption of hor in on, "everyone who . . . " (EC, p. 28, n. 31). Cf. Milk, The Rocks of Enoch, p. 190. x. This is a free translation. The text is corrupt EC, folio 35, reads "whoever shall be condemned and destroyed will forever be bound with them." Cf. also EC, p. 29, 5. y. Lit. "and disappear." z. B and C: "Destroy all injustice from the face of the earth and let every evil work come to an end; and let the plant of righteousness and truth appear

and it shall become a blessing; the works of righteousness and truth shall be planted in truth and joy forevermore." A can be rendered, "and the plant of righteousness will appear, and plant eternal truth and joy." 1. Lit. "beget " and "become." B and C omit "beget." 2. Lit. "is hidden." 3. Heb. sabbath, "theirs.

4. "a corruption of hor in on, "everyone who . . . " (EC, p. 28, n. 31). Cf. Milk, The Rocks of Enoch, p. 190. x. This is a free translation. The text is corrupt EC, folio 35, reads "whoever shall be condemned and destroyed will forever be bound with them." Cf. also EC, p. 29, 5. y. Lit. "and disappear." z. B and C: "Destroy all injustice from the face of the earth and let every evil work come to an end; and let the plant of righteousness and truth appear

and it shall become a blessing; the works of righteousness and truth shall be planted in truth and joy forevermore." A can be rendered, "and the plant of righteousness will appear, and plant eternal truth and joy."
upon me, and I saw a vision of plagues (so that) I may speak to the children of heaven and reprimand them. And upon my awaking, I came unto me (while) they were all conferring together, in Lesya’el, which is located between Lebanon and Sanser, while weeping and with their faces covered. And I recounted before them all the visions that I had seen in sleep and began to speak those words of righteousness and to reprimand the Watchers of heaven.

13 This is the book of the words of righteousness and the chastisement of the eternal Watchers, in accordance with how the Holy and Great One had commanded in this vision. 

14 And I saw in my sleep what I now speak with my tongue of flesh and the breath of the mouth which the Great One has given to man (so that) he (man) may speak with it—and (so that) he may have understanding with his heart as he (the Great One) has created and given it to man. Accordingly he has created me and given me understanding so that I may reprimand the Watchers, the children of heaven. I wrote down your prayers—so it appeared in vision—for your prayers will not be heard throughout all the days of eternity; and judgment is passed upon you. From now on you will not be able to ascend into heaven unto all eternity, but you shall remain inside the earth, imprisoned all the days of eternity. Before that you will have seen the beloved works of your beloved children and you will not have their treasures, which will fall before your eyes by the sword. And your petitions on their behalf will not be heard—neither will those on your own behalf (which you offer) weeping (and) praying—and you will not speak even a word contained in the book which I wrote.

Enoch’s vision

8 And behold I saw the clouds: And they were calling me in a vision; and the fogs were calling me; and the course of the stars and the lightnings were rushing me and I fell upon my face and saw a vision. And behold there was an opening before me (and) a second house which is greater than the former and its wheels like the shining sun; and as for the ceiling, it was flaming fire.

14 a. B C: "and with my breath (which the Great One has given me..."
b. This is a reconstruction; the text seems corrupt.

15 a. B C: "and he replied.

16 "Do not fear, Enoch, righteous man, scribe of righteousness; come near to me and hear my voice. And tell! the Watchers of heaven on whose behalf you have been sent to intercede: It is meet (for you) that you intercede on behalf of man, and not man on your behalf. For what reason have you abandoned the high, holy, and eternal heaven; and slept with women and defiled yourselves with the daughters of the people, taking wives, acting like the children of the earth, and begetting giant sons? Surely you, you [used to be] holy, spiritual, the living ones, possessing eternal life; but (now) you have defiled yourselves with women, and with the blood of the flesh begotten children, you have lost the blood of the people, like them producing blood and flesh, (which) die and perish. On that account, I have given your wives in order that (seeds) might be sown upon them and children born by them, so that the seeds that are done upon the earth will not be withheld from you. And you, formerly you were spiritual, (having) eternal life; and immortal in all the generations of the world. That is why (formerly) I did not make wives for you, for the dwelling of the spiritual beings of heaven is heaven.

But now the giants who are born from the (union of) the spirits and the flesh shall be called evil spirits upon the earth, because their dwelling shall be upon the earth and inside the earth. Evil spirits have come out of their bodies. Because from the day that they were created from the holy ones they became the Watchers; their first origin is the spiritual foundation. They will become evil upon the earth and shall...
be called evil spirits. 10 The dwelling of the spiritual beings of heaven is heaven; but the dwelling of the spirits of the earth, which are born upon the earth, is in the earth. 11 The spirits of the giants oppress each other; they will corrupt, fall, be excited, and fall upon the earth, and cause sorrow. They eat no food; nor become thirsty, nor find obstacles. 12 And these spirits shall rise up against the children of the people and against the women, because they have proceeded forth (from them).

16 "From the days of the slaughter and destruction, and the death of the giants and the spiritual beings of the earth, and the flesh, from which they have proceeded forth, which will corrupt without incurring judgment, they will corrupt until the day of the great conclusion, until the great age is consummated, until everything is concluded (upon) the Watchers and the wicked ones. 17 And so to the Watchers on whose behalf you have sent to intercede—who were formerly in heaven—(say to them), "You were (once) in heaven, but not all the mysteries (of heaven) are open to you, and you (only) know the rejected mysteries. Those ones you have broadcast to the women in the hardness of your hearts and by those mysteries the women and men multiply evil deeds upon the earth." Tell them, 'Therefore, you will have no peace!'"

Enoch's Tour of the Earth and Sheol

17 And they lifted me up into one place where there were (the ones) like the flaming fire. And when they (so) desire they appear like men. And they took me into a place of whirlwind in the mountain; the top of its summit was reaching into heaven. And I saw sisters of light and thunder in the ultimate end of the darkness toward the place where the bow, the arrow, and their quiver and a fiery sword and all the lightnings were. And they lifted me up unto the waters of life, to the occidental fire which receives every setting of the sun. And I came to the river of fire which flows like water and empties itself into the great sea in the direction of the west. And I saw all the great rivers reach to the place where there were (the ones) like the flaming fire. And I saw the mountain of dark storms where all flesh must walk cautiously. And I saw the mountains of the dark storms of the rainy season and from where the waters of all the seas flow. And I saw the mouths of all the rivers of the earth and the mouth of the sea.

18 And I saw the storerooms of all the winds and saw how with them he has embodied all creation as well as the foundations of the earth. I saw the cornerstone of the earth; I saw the four winds that bear the earth as well as the firmament of the earth; I saw the four winds which bear the earth as well as the firmament of the earth. These are the very pillars of heaven. -1 saw the winds which turn the earth and cause the star to set—the sun as well as all the stars. 8 I saw the souls of the men who perished by the clouds. 9 I saw the path of the angels in the ultimate end of the west; and it was flaming day and night toward the seven mountains of precious stones—three toward the east and three toward the south. 10 As for those toward the east, they were of colored stones—one of pearl stone and one of healing stone; and as for those toward the south, they were of red stone. Those ones in the middle were pressing into heaven like the throne of God, which is of alabaster and whose summit is of sapphire; and I saw a flaming fire from mountains—a place, beyond the great earth, where the heavens come together.

20 And Uriel said to me, "Here shall stand in many different appearances the spirits of the angels which have united themselves with women. They have defiled the people and will lead them into error so that they will offer sacrifices to the demons as unto gods, until the great day of judgment in which they shall be judged till they are finished. And their women whom the angels have led astray will be peaceful ones."

Names of angels

20 And these are names of the holy angels who watch: 2 Suru'el; 3 one of the holy angels—for (he is) of eternity and of trembling. 4 Raphael, one of the holy angels, for (he is) of the spirits of man. 5 Raguel, one of the holy angels who take vengeance for the world and for the luminaries. 6 Michael, one of the holy angels, for (he is)
Enoch's second journey: preliminary and final place of punishment of fallen stars

21 And I came to an empty place. And I saw there neither a heaven above nor an earth below, but a chaotic and terrible place. And there I saw seven stars of heaven bound together in it, like great mountains, and burning with fire. At that moment I said, "For which sin are they bound, and for what reason were they cast in here?" Then one of the holy angels, Uriel, who was with me, guiding me, spoke to me and said, "Enoch, for what reason are you asking and for what reason do you question and exhibit eagerness? These are among the stars of heaven which have transgressed the commandments of the Lord and are bound in this place till the completion of ten million years, (according) to the number of their sins." I then proceeded from that area to another place which is even more terrible and saw a terrible thing: a great fire that was burning and flaming; the place had a cleavage (that extended) to the last sea, pouring out great pillars of fire; neither its extent nor its magnitude could I see nor was I able to estimate. At that moment, what a terrible opening in this place and a pain to look at! Then Uriel, (one of the holy angels who was with me), responded and said to me, "Enoch, why are you afraid like this?" (I answered and said), "I am frightened because of this terrible place and the spectacle of this painful thing." And he said unto me, "This place is the prison house of the angels; they are detained here forever."

22 Then I went to another place, and he showed me on the west side a great and high mountain of hard rock: and inside it four beautiful corners; it had in it a deep, wide, and smooth thing (which was) rolling over; and it (the place) was deep and dark to look at. At that moment, Rufael, one of the holy angels, who was with me, responded to me; and he said to me, "These beautiful corners (are here) in order that the spirits of the souls of the dead should assemble in them—they are created so that the judgment of the souls of the dead is postponed. And the appointed time of the judgment upon them.' I saw the spirits obedient in his benevolence over the people and the nations. *Sanaq'tel, one of the holy angels who are (set) over the spirits of mankind* who sin in the spirit. *Gabriel, one of the holy angels who oversee the garden of Eden, and the serpents, and the cherubim.*

The fire of the luminaries of heaven

23 And from there I (departed) and went to another place in the direction of the west until the (extreme) ends of the earth. And I saw a burning fire which was burning without rest; and it did not diminish its speed night and day. And I asked, saying, "What is this (thing) which has no rest?" At that moment, Raguel, one of the holy angels, who was with me, answered me and said to me, "This (thing) which you saw is the course (of the fire) and this, the fire which is burning in the direction of the west, is the luminaries of heaven." The seven mountains of the northwest and the tree of life

24 From there I went to another place of the earth, and he showed me a mountain of the children of the people who were dead, and their voices were reaching unto heaven until this very moment. I asked Rufael, the angel who was with me, and said to him, "This spirit, the voice of which is reaching (into heaven) like this and is making suit, whose (spirit) is it?" And he answered me, saying, "This is the spirit which had left Abel, whom Cain, his brother, had killed; it (continues to) sue him until all of (Cain's) seed is exterminated from the face of the earth, and his seed has been dispersed from among the seed of the people." At that moment, I raised a question regarding him and regarding all of them. "For what reason is one separated from the other?" And he replied and said to me, "These three have been made in order that the spirits of the dead might be separated. And in the manner in which the souls of the righteous are separated (by) this spring of water with light upon it, in like manner, the sinners are set apart when they die and are buried in the earth and judgment has not been executed upon them in their lifetime, upon this great pain, until the great day of judgment—and to those who curse (there) will be plague and pain forever, and the retribution of their spirits. They will bind them there forth, even if from the beginning of the world. And in this manner is a separation made for the souls of those who make the suit (and) those who disclose concerning destruction, as they were killed in the days of the sinners. Such has been made for the souls of the people who are not righteous, but sinners and perfect criminals; they shall be together with (other) criminals who are like them, whose souls will not be killed on the day of judgment but will not rise from there." At that moment I blessed the Lord of Glory and I said, "Blessed be my Lord, the Lord of righteousness who rules forever."
of fire which was flaming day and night. And I went in its direction and saw seven dignified mountains—all different one from the other, of precious and beautiful stones, and all dignified and glorious in respect to their visualization and beautiful in respect to their facade—three in the direction of the east, one founded on the other, and three in the direction of the north, one upon the other, with deep and crooked ravines, each one of which is removed from the other. The seven mountains were situated in the midst of these (ravines) and (in respect to) their heights all resembled the seat of a throne (which is) surrounded by fragrant trees. And among them, there was one tree such as I have never at all smelled; there was not a single one among those or other (trees) which is like it; among all the fragrances nothing could be so fragrant; its leaves, its flowers, and its wood would never wither forever; its fruit is beautiful and resembles the clustered fruits of a palm tree. At that moment I said, "This is a beautiful tree, beautiful to view, with leaves (so) handsome and blossoms (so) magnificent in appearance." * Then Michael, one of the holy and revered angels—he is their chief—who was with me, responded to me. 25 And he said unto me, Enoch, "What is it that you are asking me concerning the fragrance of this tree and you are so inquisitive about?" * At that moment, I answered, saying, "I am desirous of knowing everything, but especially about this thing." * He answered, saying, "This tall mountain which you saw whose summit resembles the throne of God is (indeed) his throne, on which the Holy and Great Lord of the Eternal King, will sit when he descends to visit the earth with goodness. And as for this fragrant tree, not a single human being has the authority to touch it until the great judgment, when he shall take vengeance on all and conclude (everything) forever. * This is for the righteous and the pious. And the elect will be presented with its fruit forever. He will plant it in the direction of the northeast, upon the holy place—in the direction of the house of the Lord, the Eternal King. Then they shall be glad and rejoice in gladness, and they shall enter into the holy (place); its fragrance shall (penetrate) their bones, long life will they live on earth, such as your fathers lived in their days." 27 At that moment, I blessed the Lord of Glory and gave him the praise that befits his glory. 28 And from there I went into the center of the earth and saw a blessed place, in which there were trees. * It appeared like a mountain; underneath the mountain, in the direction of the east, there was a stream which was flowing in the direction of the north. * And I saw in a second direction, (another) mountain which was higher than (the former). Between them was a deep and narrow valley. In the direction of the (latter) mountain ran a stream. * In the direction of the west from this one there was (yet) another mountain, smaller than it and not so high,* with a valley under it, and between them besides, (another) valley which is deep and dry. * (The valleys) were narrow,* (formed) of hard rocks and no tree growing on them. * And I marveled at the mountain(s) and I marveled at the valley(s): I marveled very deeply.

The accursed valley

27 At that moment, I said, "For what purpose does this blessed land, entirely filled with trees, (have) in its midst this accursed valley?" * Then Uriel, one of the holy angels, who was with me, answered and said to me, "This accursed valley is for those accursed forever; here will gather together all (those) accursed ones,* those who speak with their mouth unbecoming words against the Lord and utter hard words concerning his glory. Here shall they be gathered together, and here shall be their judgment,* in the last days. * There will be upon them the spectacle of the righteous judgment, in the presence of the righteous forever. * The merciful will bless the Lord of Glory, the Eternal King, all the day. * In the days of the judgment of (the accursed), * the (merciful) shall bless him for the mercy which he had bestowed upon them." * At that moment, I blessed the Lord of Glory and gave him the praise that befits his glory.

Journey to the east

28 And from there I went in the direction of the east into the center of the mountain of the desert; and I saw a wilderness and it was solitary, full of trees and seeds. * And there was a stream on top of it, and it gushed forth from above it. * It appeared like a waterfall which cascaded greatly as it toward the direction of west of the northeast; water and dew ascended from it all over. 29 Then I went into another place in the desert; and I approached the easterly direction of this mountain. * And there I saw the tree of judgment (which has) the smell of rubbish; its tree looked like that of frankincense and myrrh. *

Jerusalem and its surroundings

26 And from there I went into the center of the earth and saw a blessed place, shaded with branches which live and bloom from a tree that was cut. * And there I saw a mountain; underneath the mountain, in the direction of the east, there was a stream which was flowing in the direction of the north. * And I saw in a second direction, (another) mountain which was higher than (the former). Between them was a deep and narrow valley. In the direction of the (latter) mountain ran a stream. * In the direction of the west from this one there was (yet) another mountain, smaller than it and not so high,* with a valley under it, and between them besides, (another) valley which is deep and dry. * (The valleys) were narrow,* (formed) of hard rocks and no tree growing on them. * And I marveled at the mountain(s) and I marveled at the valley(s): I marveled very deeply.

b. B and C read "toward the east a second mountain."

c. Lit. "than this."

d. So 4QEn. The Gk. reads anov instead of auto.

28 a. G omits "in the direction of the east.

29 a. This rendition of the Eth. following A closely, may be wrong. The text is awkward. Charles, following Beer and Patai, and partially in accordance with G, has suggested the emendation of the text to read: * I saw aromatic trees exalting the fragrance of frankincense and myrrh, and the trees also were similar [B: 'not similar'] to the almond tree. Cf. Ec. 68, an. 27-29, and p. 69, an. 14-18.
20 And beyond it—beyond those above the easterly mountains—it is not far. And I saw a place which is a valley of water that is endless. And I saw a beautiful tree whose fragrance is like that of mastic. And in the direction of the sides of those valleys, I saw a fragrant cinnamon tree. And over these, I proceeded in the easterly direction.

31 And I saw other mountains with trees in them. There flowed from them (the trees) something like nectar, called sarara, and galbanum. And over these mountains, I saw (yet) another mountain and in it there were aloe trees, and the whole forest was full of trees like sturdy almond trees. And when one picks the fruit it gives the most pleasant odor.

32 And after (experiencing) this fragrant odor, while looking toward the northeast over the mountains, I saw seven mountains full of excellent nard, fragrant trees, cinnamon trees, and pepper. From there I went over the summits of the mountains, far toward the east of the earth. I then passed over the Erythraean Sea and went far from it, and passed over the head of angel Zutu'el. And I came to the garden of Paradise. Here the holy angel Raphael, who was made by the Lord of Glory, who performed great and blessed miracles in order that he may manifest his great deeds to his angels, the winds, and to the people that they might praise the effect of all his creation—so that they might see the effect of his power and praise him in respect to the great work of his hands and bless him forever.

33 And from there I went to the extreme ends of the earth and saw there huge beasts, each different from the other—and different birds (also) differing from one another in appearance, beauty, and voice. And to the east of those beasts, I saw the ultimate ends of the earth which rests on the heaven. And the gates of heaven were open, and I saw how the stars of heaven come out; and I counted the gates out of which they exit and wrote down all their exits for each one: according to their numbers, their names, their ranks, their seats, their periods, their months, as Uriel, the holy angel who was with me, showed me. He showed me all things and wrote them down for me—also in addition he wrote down their names, their laws, and their companies.

**Journey to the north**

34 From there I went in the direction of the north, to the extreme ends of the earth, and there at the extreme end of the whole world I saw a great and glorious seat.

35 And from there I went in the direction of the west to the extreme ends of the earth, and saw there three open gates of heaven, (just) like the one that I saw in the respect to the number of its exits.

**Journey to the south**

36 And from there I went in the direction of the south to the extreme ends of the earth, and saw there three open gates of heaven from where the south wind, dew, rain, and wind come forth. From there I went in the direction of the extreme ends of the heaven and saw there open gates of heaven, with small gates above them, in the direction of the east. Through one of these small gates pass the stars of heaven and travel westward on the path which is shown to them. And when I saw (this) I blessed—and I shall always bless—the Lord of Glory, who performed great and blessed miracles in order that he may manifest his great deeds to his angels, the winds, and to the people that they might praise the effect of all his creation—so that they might see the effect of his power and praise him in respect to the great work of his hands and bless him forever.

**Book II (37-71)**

**The Book of the Similitudes**

**Introduction**

37 Book two: The vision which Enoch saw the second time—the vision of wisdom which Enoch, son of Jared, son of Mahalalel, son of Kenan, son of Enoch, son of Seth, son of Adam, saw: This is the beginning of the words of wisdom which I commenced to propound, saying to those who dwell in the earth, "Listen, you first of all souls:"


The Lord of the Spirits. From him, the lot of eternal life has been given to me. Then one should not withhold the beginning of wisdom from those of latter days.

And in those days my eyes saw the Elect One of righteousness and of faith, and righteousness shall prevail in his days, and the righteous and elect ones shall be without number before him forever and ever.

And I saw a dwelling place under the wings of the Lord of the Spirits, and all the righteous and the elect before him shall be as intense as the light of fire.

Their mouth shall be full of blessing; and their lips will praise the name of the Lord of the Spirits, and righteousness before him will have no end; and uprightness before him will not cease.

There (underneath his wings) I wanted to dwell; and my soul desired that dwelling place. Already my portion is there; for thus has it been reserved for me before the Lord of the Spirits.

In those days, I praised and prayed to the name of the Lord of the Spirits with blessings and praises, for he had strengthened me by blessings and praises in accordance with the will of the Lord of the Spirits. And I gazed at that place (under his wings), and I blessed and praised, saying, "Blessed is he, and may he be blessed, from the beginning and forever more. There is no such thing as non-existence before him. (Even) before the world was created, he knows what is forever and what will be from generation to generation. Those who do not slumber but stand before your glory, did bless you. They shall bless, praise, and extol (you), saying, 'Holy, Holy, Holy, Lord of the Spirits; the spirits fill the earth.'" "And at that place (under his wings) my eyes saw others who stood before him sleepless (and) blessed (him), saying, "Blessed are you and blessed is the name of the Lord of the Spirits forever and ever.' And my face was changed on account of the fact that I could not withstand the sight.

The four angels

And after that, I saw a hundred thousand times a hundred thousand, ten million times ten million, an immemorable and uncountable (multitude) who stand before the glory of the Lord of the Spirits. *I saw them standing*—on the four wings of the Lord of the Spirits—and saw four other faces among those who do not slumber, and I came to know their names, which the angel who came with me revealed to me;

Because case endings are not indicated, the passage could also be translated "the earth is full of the spirits." B and C read "he will fill the earth with spirits."

The home of the righteous

And it shall come to pass in those days that the children of the elect and the holy ones [will descend] from the high heaven and their seed will become one with the children of the people. And in those days Enoch received the books of zeal and righteousness from the Lord of the Spirits, had not been bestowed upon me before the face of the Lord of the Spirits. Therefore I began to recount them to those who dwell upon the earth.

The Lord of the Spirits imparted to me; and I began to recount them to those who dwell upon the earth.

My portion is there; already my portion is there; for thus has it been reserved for me before the Lord of the Spirits.

And my face was changed on account of the fact that I could not withstand the sight.
The Lord of the Spirits, and the four voices which I heard in those days.

41 And after that, I saw all the secrets in heaven, and how a kingdom breaks up, and how the actions of the people are weighed in the balance. *And there I saw the dwelling place of the sinners* and the company of the holy ones, and my eyes saw the sinners—the ones who deny the name of the Lord of the Spirits—being expelled from there and being dragged off; and they could not stand still because of the plague which proceeds forth from the Lord of the Spirits.

Cosmic secrets

3 And there my eyes saw the secrets of lightning and thunder, and the mysteries of the winds, how they are distributed in order to blow upon the earth, and the secrets of the clouds and the dew I saw there from where they proceed in that place and (how) the clouds over the earth from the beginning of the world. *And I saw the storerooms from which the winds of the storerooms of hail and the winds of the storerooms of mist are distributed; and these clouds hover over the earth from the beginning of the world.* *And I saw the storerooms of the sun and the moon, from what place they come out and to which place they return, and their glorious return—how in their travel one festival is celebrated more than the other. They do not depart from the orbit, neither increase nor decrease it, but they keep faith with each other in accordance with an oath they set and they rise.* *From the first is the sun; and it executes its course in accordance with the commandments of the Lord of the Spirits—his name shall persist forever and ever.* *After that is found (both) the hidden and the visible path of the moon; and the path of its orbit it completes by day and by night at that place. And the two whirl around directly into the glory of the Lord of the Spirits.* *They give thanks, they praise, and they do not economize (on energy), for their very existence generates new power.*

Surely the many changes of the sun have (both) a blessing and a curse, and the course of the moon’s path is light to the righteous (on the one hand) and darkness to the sinners (on the other),

1. Lit. "the Sephan,"
2. Lit. "of distant wrath",
3. B and C omit "they."
4. B: "of the righteous," C: "of the elect."
5. B: "the dwelling place of the holy ones."
6. B C: "all the sinners."
7. B C: "the storerooms of hail and winds and the storerooms of mist and clouds."
8. B and C read instead he'el, "rich," "wealthy."
9. Lit. "their orbit."
10. Lit. "stay overnight."

42 Wisdom could not find a place in which she could dwell; but a place was found (for her) in the heavens.

Then Wisdom went out to dwell with the children of the people, but she found no dwelling place. (So) Wisdom returned to her place and she settled permanently among the angels.

3 Then Iniquity went out of her rooms, and found whom she did not expect. And she dwelt with them, like rain in a desert, like dew on a thirsty land.

More secrets of the cosmos

43 And I saw other lightnings and the stars of heaven. And I saw how he called them each by their (respective) names, and they obeyed him. *And I saw the impartial scales for the purpose of balancing their lights at their widest areas. And their natures are as follows: Their revolutions produce lightning; and in number they are (as many as) the angels; they keep their faith each one according to their names.* *And I asked the angel who was going with me and who had shown me the secret things, "What are these things?" *And he said to me, "The Lord of the Spirits has shown you the prototype of each one of them. These are the names of the holy ones who dwell upon the earth and believe in the name of the Lord of the Spirits forever and ever."*

44 And I saw another thing regarding lightning: how some stars arise and become lightning and cannot dwell with the rest.

Lot of unbelievers: new heaven and new earth

45 This is the second parable concerning those who deny the name of the Lord of the Spirits and the congregation of the holy ones.

2 Neither will they ascend into heaven; nor will they reach the ground; such will be the lot of the sinners, who will deny the name of the Lord of the Spirits,

p. Lit. "the median"
q. B C: "no authority or power."
r. B: "For he will see a judge for them." C: "For he will appoint a judge for them."
s. C: "r."
t. Lit. "He judges."

42 a. Lit. "became firm [settled]," "established (herself)," "stayed put." B C: "she sat."
43 a. B and C add "all of them."
b. Or "the balance of righteousness."
c. B C: "the day of their being [or appearance]."
d. Lit. "their revolutions."

in the name of the Lord of the Spirits, who created the distinction between light and darkness and separated the spirits of the people, and strengthened the spirits of the righteous in the name of his righteousness.

Surely, neither an angel nor Satan has the power to hinder; for there is a judge to all of them, he will glance, and all of them are before him, he is the judge.

The abode of Wisdom and Iniquity

42 Wisdom could not find a place in which she could dwell; but a place was found (for her) in the heavens.

Then Wisdom went out to dwell with the children of the people, but she found no dwelling place. (So) Wisdom returned to her place and she settled permanently among the angels.

3 Then Iniquity went out of her rooms, and found whom she did not expect. And she dwelt with them, like rain in a desert, like dew on a thirsty land.

More secrets of the cosmos

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those who in this manner will be preserved for the day of burden and tribulation.

On that day, my Elect One shall sit on the seat of glory and make a selection of their deeds, their resting places will be without number, their souls shall be firm within them when they see my Elect One, those who have appealed to my glorious name.

On that day, I shall cause my Elect One to dwell among them, I shall transform heaven and make it a blessing of light forever. I shall (also) transform the earth, and make it a blessing, and cause my Elect One to dwell in her. Then those who have committed sin and crime shall not set foot in her.

For in peace I have looked (with favor) upon my righteous ones and given them mercy, and have caused them to dwell before me. But sinners have come before me so that by judgment I shall destroy them from the face of the earth.

46 At that place, I saw the One to whom belongs the time before time. And his head was white like wool, and there was with him another individual, whose face was like that of a human being. His comeliness was full of grace like that of one among the holy angels. And I asked the one—from among the angels—who was going with me, "Who is this, and from whence is he who is going as the prototype of the Before-Time?"

And he answered me and said to me, "This is the Son of Man, to whom belongs righteousness, and with whom righteousness dwells. And he will open all the hidden storerooms; for the Lord of the Spirits has chosen him, and he is destined to be victorious before the Lord of the Spirits in eternal uprightness. This Son of Man whom you have seen is the One who would remove the kings and the mighty ones from their comfortable seats and the strong ones from their thrones. He shall loosen the reins of the strong and crush the teeth of the sinners. He shall depose the kings from their thrones and kingdoms. For they do not exalt and glorify him, and neither do they obey him, the source of their kingship."

The faces of the strong will be slapped and filled with shame and gloom. Their dwelling places and their beds will be worms. They shall have no hope to rise from their beds, for they do not exalt the name of the Lord of the Spirits. And they have become the judges of the stars of heaven; they raise their hands (to reach) the Most High while walking upon the earth and dwelling in her. They manifest all their deeds in oppression; all their deeds are oppression. Their power (depends) upon their wealth. And their devotion is to the gods which they have fashioned with their own hands. But they deny the name of the Lord of the Spirits. Yet they like to congregate in his houses and (with) the faithful ones who cling to the Lord of the Spirits.

Prayer of the righteous

47 "In those days, the prayers of the righteous ascended into heaven, and the blood of the righteous from the earth before the Lord of the Spirits. There shall be days when all the holy ones who dwell in the heavens above shall dwell (together). And with one voice, they shall supplicate and pray—glorifying, praising, and blessing the name of the Lord of the Spirits—on behalf of the blood of the righteous ones which has been shed. Their prayers shall not stop from exhaustion before the Lord of the Spirits—neither will they relax forever—until judgment is executed for them."

In those days, I saw him—the Antecedent of Time, while he was sitting upon the throne of his glory, and the books of the living ones were open before him. And all his power in heaven above and his escort stood before him. The hearts of the holy ones are filled with joy, because the number of the righteous has been offered, the prayers of the righteous ones have been heard, and the blood of the righteous has been admitted before the Lord of the Spirits.

The Son of Man: the Antecedent of Time: his judgment

48 Furthermore, in that place I saw the fountain of righteousness, which does not become depleted and is surrounded completely by numerous fountains of wisdom. All the thirsty ones drink (of the water) and become filled with wisdom. (Then) their dwelling places become with the holy, righteous, and elect ones. At that hour, that Son of Man was given a name, in the presence of the Lord of the Spirits, the Before-Time: even upon the creation of the sun and the moon, before the creation of the stars, he was given a name in the presence of the Lord of the Spirits. He will become a staff for the righteous ones in order that they may lean on him and not fall. He is the light of the gentiles and he will become the hope of those who are sick in their hearts. All those who dwell upon the earth shall fall and worship before him; they shall glorify, bless, and sing the name of the Lord of the Spirits. For this purpose he became the Chosen One; he was concealed in the presence of the Lord of the Spirits prior to the creation of the world, and for eternity. And he has revealed the wisdom of the Lord of the Spirits to the righteous and the holy ones, for he has preserved the portion of the righteous because they have hated and despised this world of oppression (together with) all its ways of life and its habits in the name of the Lord of the Spirits; and because they will be saved in his name and it is his good pleasure that they have life. In those days, the kings of the earth and the mighty..."
wisdom of all the mysteries of righteousness, and oppression will vanish like a shadow having no foundation. The Elect One stands before the Lord of the Spirits; his glory is forever and ever and his power is unto all generations. In him dwells the spirit of wisdom, the spirit which gives thoughtfulness, the spirit of knowledge and strength, and the spirit of those who have fallen asleep in righteousness. He shall judge the secret things. And no one will be able to utter vain words in his presence. For he is the Elect One before the Lord of the Spirits according to his good pleasure.

His mercy and his judgment

In those days, there will be a change for the holy and the righteous ones and the light of days shall rest upon them; and glory and honor shall be given back to the holy ones, on the day of weariness. He heaped evil upon the sinners; but the righteous ones shall be victorious in the name of the Lord of the Spirits. He will cause the landowners' conscience of their mouth shall come out all the secrets of wisdom, for the Lord of the Spirits is forever and ever. For his mercy is forever and ever and his power is unto all generations. In him dwells the spirit of wisdom, the spirit which gives thoughtfulness, the spirit of knowledge and strength, and the spirit of those who have fallen asleep in righteousness. He shall judge the secret things. And no one will be able to utter vain words in his presence. For he is the Elect One before the Lord of the Spirits according to his good pleasure.

Resurrection of the dead

In those days, Sheol will return all the deposits which she had received; and hell will give back all that which it owes. And he shall choose the righteous and the holy ones from among (the risen dead), for the day when they shall be selected and saved has arrived. In those days, (the Elect One) shall sit upon his throne, and from the

The scene of judgment

My eyes saw there a deep valley with a wide mouth. And all those who dwell upon the earth, the sea, and the islands shall bring to it gifts, presents, and tributes; yet this deep valley shall not become full. They shall fulfill the criminal deeds of their hands and eat all the produce of crime which the sinners toil for. Sinners shall be destroyed from before the face of the Lord of the Spirits—they shall perish eternally, standing before the face of his earth. So I saw all the angels of plague co-operating and preparing all the chains of Satan. And I asked the angel of peace, who was going with me, "For whom are they preparing these chains?" And he answered me, saying, "They are preparing these for the kings and the potentates of this earth in order that they may be destroyed thereby. After this, the Righteous and Elect One..."
54 Then I looked and turned to another face of the earth and saw there a valley, deep 1 and burning with fire. And they were bringing kings and potentates and were throwing 2 them into this deep valley. And my eyes saw there their chains while they were 3 making them into iron fetters of immense 6 weight. And I asked the angel of peace, 4 who was going with me, saying, “For whom are these imprisonment chains being 5 prepared?” And he said unto me, “These are being prepared for the armies of Azza'el, 6 in order that they may take them and cast them into the abyss of complete 7 condemnation, and as the Lord of the Spirits has commanded it, they shall cover their 8 jaws with rocky stones. Then Michael, Raphael, Gabriel, and Phanuel themselves 9 shall seize them on that great day of judgment and cast them into the furnace (of fire) 10 that is burning that day, so that the Lord of the Spirits may take vengeance on them 11 on account of their oppressive deeds which they performed as messengers of Satan, 12 leading astray those who dwell upon the earth.”

The great judgment of the Flood
7 And in those days, the punishment of the Lord of the Spirits shall be carried out, 13 and they shall open all the storerooms of water in the heavens above, in addition to 8 the fountains of water which are on earth. 9 And all the waters shall be united with (10) other waters. That which is from the heavens above is masculine water; (whereas) 11 that which is under the earth is feminine. 12 And they shall obliterate all those 13 that dwell upon the earth as well as those that dwell underground the ultimate ends of 14 heaven. 15 On account of the fact that they did not recognize their oppressive deeds 16 which they carried out on the earth, they shall be destroyed by (the Flood).”

55 And after that the Antecedent of Time repented and said, ‘In vain have I destroyed 17 all those who dwell in the earth.’ 18 And he swore by his own great name that from 19 henceforth he would not do (as he had done) to all who live upon the earth. (And 20 he said), ‘I shall put up a sign in the heavens, and it shall become a (symbol) of faith 21 between me and them forever, so long as heaven is above the earth, which is in 22 accordance with my command.

Final judgment of Azza'el and the fallen angels
3 ‘When I would give consent so that they should be seized by the hands of the 1 angels on the day of tribulation and pain, already I would have caused my punishment 2 and my wrath to abide upon them—my punishment and my wrath,’ says the Lord 3 of the Spirits. ‘Kings, potentates, dwellers upon the earth! You would have to see 4 all that we find in the “On account of the fact that they recognized.” Cf. 5 ma'aserta.

56 Then I saw there an army of the angels of punishment marching, holding nets 2 of iron and bronze. And I asked the angel of peace, who was walking with me, 3 saying to him, “To whom are they going, those who are holding (the nets)?” 4 And he said to me, ‘(They are going) to their elect and beloved ones in order that they 5 may be cast into the crevices of the abyss of the valley. Then the valley shall be 6 filled with their elect and beloved ones; and the epoch of their lives, the era of their 7 glory,’ and the age of their leading (others) astray shall come to an end and shall not 8 henceforth be reckoned.

The struggle of Israel with its enemies
5 ‘In those days, the angels will assemble and thrust themselves to the east at the 1 Parthians and Medes. They will shake up the kings (so that) a spirit of unrest shall 2 come upon them, and stir them up from their thrones; and they will break forth from 3 their beds like lions and like hungry hyenas among their own flocks. 4 And they will 5 go up and trample upon the land of my elect ones, and the land of my righteous ones 6 will become an obstacle to their horses. And they shall begin to fight among themselves; 7 and by their own right hands they shall prevail against themselves. A man shall not recognize his brother, nor a son his mother, until there shall be a 8 (significant) number of corpses from among them. Their punishment is (indeed) not 9 in vain. In those days, Sheol shall open her mouth, and they shall be swallowed up 10 into it and perish. (Thus) Sheol shall swallow up the sinners in the presence of the 11 elect ones.

57 And it happened afterward that I had another vision of a whole array of chariots 1 loaded with people; and they were advancing upon the air from the earth and from 2 the west until midnight. And the sound of their chariots (was) clamorous; and when 3 this commotion took place, the holy ones in heaven took notice of it and the pillars 4 of the earth were shaken from their foundations; and the sound (of the noise) could 5 be heard from the extreme end of the sky unto the extreme end of the earth in one 6 hour. 7 Then all shall fall down and worship the Lord of the Spirits. Here ends the 8 second parable.

The eternal light of the righteous and elect ones
58 And I began to speak another parable concerning the righteous and the elect: 1 Blessed are you, righteous and elect ones, for glorious is your portion. The righteous 2 ones shall be in the light of the sun and the elect ones in the light of eternal life which 3 has no end, and the days of the life of the holy ones cannot be numbered. 4 They shall 5 seek light and find righteousness with the Lord of the Spirits. Peace (be) to the 6 righteous ones in the peace of the Eternal Lord! After this, it shall be told to the holy 7 ones in heaven that they should scrutinize the mysteries of righteousness, the gift of
6. For the sun has shined upon the earth and darkness is over. *There shall be a light that has no end, and they shall not have to count days* (any more). For already darkness has been destroyed, light shall be permanent before the Lord of the Spirits, and the light of uprightness shall stand firm forever and ever before the Lord of the Spirits.

### The lightnings and the thunder

59: In those days, my eyes saw the mysteries of lightnings, and of lights, and their judgments; they flash lights for a blessing or a curse, according to the will of the Lord of the Spirits. *And there I (also) saw the secrets of the thunder and the secrets of (how when) it resounds in the heights of heaven its voice is heard (in) the earthly dwellings.* He showed me whether the sound of the thunder is for peace and blessing or for a curse, according to the word of the Lord of the Spirits. *After that, all the mysteries of the lightnings and lightnings were shown to me (that) they glow with light for blessing and for contentment.*

#### Heavenly quake, the great monsters, and mysteries of nature

60: In the year five hundred, in the seventh month, on the fourteenth day of the month on the life of Enoch,* in the same parable (I saw) that the heaven of heavens was quaking and trembling with a mighty tremulous agitation, and the forces of the Most High and the angels, ten thousand times a million and ten millions ten million, were agitated with great agitation. *And the Antecedent of Time was sitting on the throne of his glory surrounded by the angels and the righteous ones.* *(Then) a great trembling and fear seized me and my loins and kidneys lost control. So I fell upon my face.* *Then Michael sent another angel from among the holy ones and he raised me up. And when he had raised me up, my spirit returned; for (I had fainted) because I could not withstand the sight of these forces and (because) heaven has stirred up and agitated itself.* *Then Michael said unto me, *What have you seen that so disturbed you? This day of mercy has lasted until today; and he has been merciful and long-suffering to all those that dwell upon the earth.* *And when this day arrives—and the power, the punishment, and the judgment, which the Lord of the Spirits has prepared—will come to those who do not worship the righteous judgment, and for those who take his name in vain—it will become a day of judgment for the elect and inquisition for the sinners.*

On that day, two monsters* will be parted—one monster, a female named Leviathan, in order to dwell in the abyss of the ocean over the fountains of water, and (the other), a male called Beremeth, which holds his chest in an invisible desert whose name is Dundayen, east of the garden of Eden, wherein the elect and the righteous ones dwell,* wherein my grandfather was taken, the seventh from Adam, the first man e. Lit. "has passed."

f. Lit. "to the number[ing] of days they do not come."

g. Lit. "first."

99a. A: "the secrets of it is resounding," is grammatically difficult. B and C, and when it resounds,* may be more accurate.

b. Lit. "their."

c. Text and b. are incorrect.

d. The reading is difficult. Charles suggests "judgments" instead of "dwellings" which he considers to be a corrupt reading of the Gk. Cf. Ec. p. 103, n. 23.

e. Lit. "Satisfaction."
two monsters are prepared for the great days of the Lord (when) they shall turn into food.\(^{25}\) So that the punishment of the Lord of the Spirits should come down upon them in order that the punishment of the Lord of the Spirits should not be issued in vain upon the children, but slay the children with their mothers, and the children with their fathers, when the punishment of the Lord of the Spirits comes down upon everyone.\(^{41}\) After that there shall be the judgment according to his mercy and his patience.\(^{1}\)

**The measurement of the garden of Eden and the judgment and praise of the Elect One**

61. I saw in those days that long ropes were given to those angels; and hoisting up their own (respective) portions (of the ropes), they soared going in the direction of the northeast.\(^{6}\) And I asked the angel, saying unto him, "Why have those (angels) hoisted these ropes and gone off?" And he said unto me, "They have gone in order to make measurements."\(^{7}\) The angel who was going with me also said unto me, "These (angels) are the ones who shall bring the measuring ropes of the righteous ones as well as their binding cords in order that they might lean upon the name of the Lord of the Spirits forever and ever.\(^{8}\) Then the elect ones shall begin to become measurements which shall be given to faith and which shall strengthen righteousness.\(^{9}\) And these measurements shall reveal all the secrets of the Elect One, and the other forces on earth (and) over the water. -On that day, they shall be wise in utterance in the spirit of life and in the Lord of the Spirits.\(^{10}\) He placed the Elect One on the throne of glory; and he shall judge all the works of the holy ones in heaven above, weighing in the balance their deeds.\(^{11}\) And when he shall lift up his countenance in order to judge the secret ways of theirs, by the word of the name of the Lord of the Spirits, and by the method of the righteous judgment of the Lord of the Spirits, then they shall all speak with one voice, blessing, glorifying, extolling, sanctifying the name of the Lord of the Spirits.\(^{12}\) And he will summon all the forces of the heavens, and all the holy ones above, and the forces of the Lord—the cherubim, seraphim, ophanim, all the angels of governance,\(^{13}\) the Elect One, and the other forces on earth (and) over the water.\(^{14}\) On that day, they shall lift up in one voice, blessing, glorifying, and extolling in the spirit of faith, in the spirit of wisdom and patience, in the spirit of mercy, in the spirit of justice and peace, and in the spirit of generosity. They shall all say in one voice, "Blessed (is he) and may the name of the Lord of the Spirits be blessed forever and evermore.\(^{15}\) And all the vigilant ones in heaven above shall bless him; all the holy ones with whom the Lord of the Spirits has been glorified in the garden of life (shall bless him); every spirit of light that is capable of blessing, glorifying, extolling, and sanctifying your blessed name (shall bless him); and all flesh shall glorify and bless your name with an exceedingly limitless power forever and ever.**

*Condemnation of the ruling class and blessedness of the righteous ones*

62. Thus the Lord commanded the kings, the governors, the high officials,\(^{16}\) and the landholders\(^{e}\) and said, "Open your eyes and lift up your eyebrows—if you are able to recognize the Elect One!"\(^{17}\) "The Lord of the Spirits has sat down on the throne of his glory, and the spirit of righteousness has been poured out upon him. The word of his mouth will do the sinners in; and all the oppressors shall be eliminated from before his face.\(^{18}\) On the day of judgment, all the kings, the governors, the high officials, and the landholders shall see and recognize him—how he sits on the throne of his glory, and righteousness is judged before him, and that no nonsensical talk shall be uttered in his presence.\(^{19}\) Then pain shall come upon him as on a woman in travail with birth pangs—when she is giving birth (the child) enters the mouth of the woman and she suffers from childbearing. One half portion of them shall glance at the other half; they shall be terrified and dejected; and pain shall seize them when they see that Son of Man sitting on the throne of his glory.\(^{20}\) (These) kings, governors, and all the landholders shall (try to) bless, glorify, extoll him who rules over everything, him who has been concealed.\(^{21}\) For the Son of Man was concealed from the beginning, and the Most High One preserved him in the presence of his power; then he revealed him to the holy ones and the elect ones.\(^{22}\) The congregation of the holy ones and the elect ones (and) shall be sanctified, and all the elect ones shall stand before him.\(^{23}\) On that day, all the kings, the governors, the high officials, and those who rule the earth shall fall down before him on their faces, and worship and raise their hopes in that Son of Man; they shall beg and plead for mercy at his feet.\(^{24}\) But the Lord of the Spirits himself will cause them to be fratic, so that they shall rush and depart from his presence. Their faces shall be filled with shame, and their countenances shall be crowned with darkness.\(^{25}\) So he will deliver them to the angels for punishments in order that vengeance shall be executed on them—oppressors of his children and his elect ones.\(^{26}\) It shall become quite a scene for my righteous and elect ones. They shall rejoice over (the kings, the governors, the high officials, and the landholders) because the wrath of the Lord of the Spirits shall

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\(^{1}\) B and C read la'elu' elah, "upon the greatness," instead of ta'elu' elah.

\(^{2}\) Or "they shall be eaten," "be food," or "become food for them.

\(^{3}\) So A. Because of the problem of ditography, this passage is repeated and made senseless in both B and C, and all other MSS used by Charles.

61 a B and C read "wings."\(^{4}\) Mt 25:1-10. Cf. Amos, "to fly."\(^{5}\)

61 b Lit. "the binding cords of the righteous ones for the righteous ones.

61 c D. Or "to do.

61 d So B and C. A reads ma'etâgebt, "storerooms," "reserves," instead of sarubeh.\(^{6}\) "B and C omit "all."
rest upon them and his sword shall obtain from them a sacrifice. 11 The righteous ones shall be saved on that day, and from thenceforth they shall never see the faces of the sinners and the oppressors. 12 The sword of the Lord shall ablaze over them; they shall eat and rest and rise with that Son of Man forever and ever. 13 The righteous ones shall rise from the earth and shall cease being of downcast face. They shall wear the garments of glory. These garments shall become the garments of life from the Lord of the Spirits. Neither shall your garments wear out, nor your glory come to an end before the Lord of the Spirits.

The hopeless end of the kings, rulers, and landlords 1 In those days, the governors and the kings who possess the land shall plead that he may give them a little breathing spell from the angels of his punishment to whom they have been delivered; so that they shall fall and worship before the Lord of the Spirits, and confess their sins before him. 2 They shall bless and glorify the Lord of the Spirits and say, "Blessed is the Lord of the Spirits—the Lord of kings, the Lord of rulers, and the Master of the rich—the Lord of glory and the Lord of dominion. 3 Your power over every secret thing from generation to generation, and your glory is forever and ever. Deep are all your mysteries—and numberless; and your righteousness is beyond accounting. 4 Now we have come to know that we should glorify and bless the Lord of kings—him who rules over all kings. 5 Moreover, they shall say, "Would that someone had given us a chance so that we should glorify, praise, and have faith before his glory! 6 This time, however, we are begging for a little rest (So) we will vanish away from before his face on account of our deeds; and all our sins are consumed by righteousness. 7 (So) we will vanish away from before his face on account of our deeds; and all our sins are consumed by righteousness. 8 Moreover, at that time, you shall say, "Our souls are satiated with exploitation' money which could not save us from being cast into the oppressive Sheol." 9 After that, their faces shall be filled with shame before that Son of Man; and from before his face they shall be driven out. And the sword shall abide in their midst, before his face. 10 This says the Lord of the Spirits, "This is the ordinance and the judgment, before the Lord of the Spirits, (prepared) for the governors, kings, high officials, and landlords.

The fallen angels 1,2 64 Then I saw in that place other mysterious faces. 3 And I heard the voice of an angel saying, "These are the angels who descended upon the earth and revealed what was hidden" to the children of the people, so that the people of the earth would be made to commit sin. 4 B. "the sword of the Lord of the Spirits." 5 C. "the sword." A is unattainable but the reading is close to B and C. 6 f. Lit. "a memorial feast." B. "shall be drunk from them." C. (As emended by Charles). "be drunk with their blood." If this passage is related to Isa 34:6, then the reading of "sacrifice" is close to a. 7 It: "they wore," 63 a. Or "the kings (and) the landowners." b. So B and C, A: "by which they were deluded, and through which they became idolatrous." Perhaps A's reading is original. c. Lit. "it is lights." d. B: "our deeds." e. So A, B, C: before him. 64 a. So B and C. A: "will descend." b. So B and C. A: "what was hidden is revealed." Enoch's predictions concerning the Deluge and himself 65 In those days, Noah saw the earth, that she had become deformed, and that her destruction was at hand. 6 And (Noah) took off from there and went unto the extreme ends of the earth. And he cried out to his grandfather, Enoch, and said to him, 7 three times, with a bitter voice, "Hear me! Hear me! Hear me!" 8 And I said unto him, "Tell me what this thing is which is being done upon the earth, for the earth is standing before that Son of Man and is being shaken; and perhaps I will perish with him in his impact." 9 At that moment, there took place a tremendous turbulence upon the earth, and a voice from heaven was heard, and I fell upon my face. 10 Then Enoch, my grandfather, came and stood by me, saying to me, "Why did you cry out so sorrowfully" and with bitter tears? 11 An order has been issued from the court of the Lord against those who dwell upon the earth, that their doom has arrived because they have acquired the knowledge of all the secrets of the angels, all the oppressive deeds of the Satans, as well as all their most occult powers, all the powers of those who practice sorcery, all the powers of (those who mix) many colors, all the powers of those who make molten images; 12 how silver is produced from the dust of the earth, and how bronze is made upon the earth, that their doom has arrived because they have acquired the knowledge of all the secrets of the angels, all the oppressive deeds of the Satans, as well as all their most occult powers, all the powers of those who practice sorcery, all the powers of (those who mix) many colors, all the powers of those who make molten images; 13 how silver is produced from the dust of the earth, and how bronze is made upon the earth. 14 For lead and tin are produced from the earth like silver—their source is a fountain inside (which) stands an angel, and he is a running angel. 15 After that, my grandfather, Enoch, took hold of me by my hand and raised me up and said to me, "Go, for I have asked the Lord of the Spirits regarding this turbulence (which is) taking place) on the earth." 16 (He continued to) say to me, "Because their oppression has been carried out (on the earth), their judgment will be limitless before me. On account of the abstract things which they have investigated and experienced, the earth shall perish (together with) those who shall dwell upon her. And those (who taught them these things) will have no haven forever, because they have revealed to them the things which are secret—for the condemned ones; but, as for you, my son, the Lord of the Spirits knows that you are pure and kindhearted; you detest the secret things. 17 He has preserved your name for the holy ones; he will protect you from those who dwells upon the earth, that he has preserved your righteous seed for kingship and earth; and from your seed will emerge a fountain of the righteous and holy ones without number forever." Angels in charge of the Flood 66 After this he showed me the angels of punishment who are prepared to come and release all the powers of the waters which are underground to become judgment and Heb. lo-yahâdhâ. is a corruption of lo-yahâshâk, "will not be restrained (withheld)." See EC, p. 118, n. 24. 1 q. Or "gold." Perhaps this is an allusion to 8:1. A has a word which I have translated as "abstract things." This expression, whose singular form I assume to be a word, "gold" (see wariq, "spit," "to spit," "to be fine like a leaf," "to be slender," or "to be abstract"; cf. raqiq), is not attested in known Eth literature. B and C have awâdî, "mediocrity," "meanings," "poor." Charles, following Halévy, suggests this expression, which corresponds to the Heb. brâdîm, to be a corruption for harshâm, "sorceries." 2 r. Lit. "a place to go" or "a refuge," "resort." Charles, following Halévy, and assuming that awâdî means "return," suggested that this expression is a translation of the Heb. eshâhatâ, meaning "repentance," "return." Cf. EC, p. 118, n. 29. 3 s. B C: "and." 4 a. B C: "you are free from the blame." b. B C: "among." 66 a. So B and C. A: "the angels showed me the punishment."
In those days, the word of God came unto me, and said unto me, "Noah, your destruction unto all who live and dwell upon the earth. But the Lord of the Spirits place my hands upon if and protect it, and the seeds of life shall arise from it; and the second generation will come so that the earth will not remain empty (without inhabitants). I shall strengthen your seed before me ever and ever as well as the seeds of those who dwell with you; I shall not put it to trial on the face of the earth; but it shall be blessed and multiply on the earth in the name of the Lord. And they shall imprison those angels who revealed oppression in that burning valley which my grandfather Enoch had formerly shown me in the West among the mountains of gold, silver, iron, bronze, and tin. I also saw that valley in which there took place a great turbulence and the stirring of the waters. Now, when all this took place, there was produced from that bronze and fire a smell of sulfur (which) blended with those waters. This valley of the perversive angels shall (continue to) burn punitively underneath that ground; in respect to its troughs; they shall be filled with rivers of water by which those angels who perverted those who dwelled upon the earth shall be punished.

Those waters shall become in those days a poisonous drug of the body and a punishment of the spirit unto the kings, rulers, and exalted ones, and those who dwell on the earth; lust shall fill their souls so that their bodies shall be punished, for they have denied the Lord of the Spirits; they shall see their own punishment every day but cannot believe in his name. In proportion to the great degree of the burning of those bodies will be the transmutation of their spirits forever and ever, for there is none that can speak a nonsensical word before the Lord of the Spirits. I heard Michael responding and saying, "Then I heard Michael responding and saying, "Therefore, all that which has been executed and before which one melts away?" Michael continued to respond to them thus. There were among them those who stood over the earth, and perverted them by the daughters of the people. The seventh was named Gaderel; this one is he who showed the children of the people the all the blows of death, who misled Eve, and showed the children of the people all the blows of death, who misled them against the people. The third was named Gaderel; this one is who showed the children of the people (how to make) the instruments of death (such as) the shield, the breastplate, and the sword for warfare, and all (the other) instruments of death to the children of the people. Through their agency (death) proceeds against the people.

Names and misdeeds of the fallen angels

After this judgment, they shall frighten them and make them scream because they have shown this (knowledge of secret things) to those who dwell on the earth. Now behold, I am naming the names of those angels! These are their names: The first of them is Semayaz, the second Aristaq, the third Arnu, the fourth Kokba', the fifth Tur'el, the sixth Rumyal, the seventh Danyul, the eighth Neq'a', the ninth Baraqel, the tenth Azez'el, the eleventh Armoro, the twelfth Betrel, the thirteenth Basasa'el, the fourteenth Han'el, the fifteenth Tur'el, the sixteenth Sip'nese', the eighteenth Yeter'el, the eighteenth Tur'mel, the nineteenth Tur'mel, and the twenty-first Azzel. These are the chiefs of their angels, their names, their centurions, their chiefs over fifties, and their chiefs over tens. The name of the first is Yeqon, he is the one who misled all the children of the angels, brought them down upon the earth, and perverted them by the daughters of the people. The second was named Ashel; he is the one who gave the children of the holy angels an evil counsel and misled them so that they would defile their bodies by the daughters of the people. The third was named Gaderel; this one is he who showed the children of the people all the blows of death, who misled Eve, who showed the children of the people (how to make) the instruments of death (such as) the shield, the breastplate, and the sword for warfare, and all (the other) instruments of death to the children of the people.

The angel Michael discusses the judgment with Raphael

After that, he gave me instructions in all the secret things (found) in the book of my grandfather, Ennoch, and in the parables which were given to him; and he put them together for me in the words of the book which is with me. On that day, Michael addressed himself to Raphael, saying to him, "The power of the spirit grabs me and causes me to go up on account of the severity of the judgment concerning the knowledge of the secrets. Who is able to endure the severity of the judgment which has been executed and before which one melts away?" Michael continued to speak further, saying to Raphael, "Who is he whose hands do not become soft in respect to this matter and whose reins do not become stiff up to the word of the judgment which has been pronounced against them?" Then it happened that when they stood before the Lord of the Spirits, Michael said to Raphael thus, "They shall not prosper before the eye of the Lord; for they have quarreled with the Lord of the Spirits because they make the image of the Lord. Therefore, all that which has been concealed shall come upon them forever and ever; for neither an angel nor a man should be assigned his role (so) those (evil ones) alone have received their judgment forever and ever?"
Likewise the waters and their souls, all the winds and their paths of travel from all the directions of winds; the voice of the thunder and the light of the lightning are kept there; the reservoirs of hail, the reservoirs of frost, the reservoirs of mist, the reservoirs of rain and dew are kept there; All these believe and give thanks in the presence of the Lord of the Spirits; they glorify with all their might, and please him in all this thanksgiving; they shall thank, glorify, exalt the Lord of the Spirits forever and ever!

This oath has become dominant over them; they are preserved by it and their paths are preserved by it (so) that their courses of travel do not perish.

(Then) there came to them a great joy. And they blessed, glorified, and extolled (the Lord) on account of the fact that the name of that Son of Man was revealed to them. He shall never pass away or perish from before the face of the earth. But those who have led the world astray shall be bound with chains; and their ruinous dwelling shall be imprisoned; all their deeds shall vanish from before the face of the earth. Therefore nothing that is corruptible shall be found there. Man has appeared and has seated himself upon the throne of his glory; and all evil shall disappear from before his face; he shall go and tell to that Son of Man, and he shall be strong before the Lord of the Spirits. Here ends the third parable of Enoch.

Translation of Enoch and vision of earliest human ancestors

And it happened after this that his living name was raised up before that Son of Man and to the Lord from among those who dwell upon the earth; it was lifted up in a wind of the Lord and it disappeared from among them. From that day on, I was not counted among them. But he placed me between two winds; between the northeast and the west, where the angels took a cord to measure for me the place for the elect and righteous ones. And there I saw the first (human) ancestors' and the righteous ones of old, dwelling in that place.

Vision of the fiery house and the Antecedent of Days

(Thus) it happened after this that my spirit passed out of sight and ascended into the heavens. And I saw the sons of the holy angels walking upon the flame of fire; their garments were white—and their overcoats—and the light of their faces was like snow. Also I saw two rivers of fire, the light of which fire was shining like hyacinth. Then I fell upon my face before the Lord of the Spirits. And the angel Michael, one of the archangels, seizing me by my right hand and lifting me up, led me out into all the secrets of mercy; and he showed me all the secrets of righteousness. He also showed me all the secrets of the extreme ends of heaven and all the reservoirs of the stars and the luminaries—from where they come out (to shine) before the faces of the holy ones. He carried off my spirit, and I, Enoch, was in the heaven of heavens. There I saw—in the midst of that light—structure built of crystal, and
between those crystals tongues of living fire. And my spirit saw a ring which enclosed this structure of fire. On its four sides were rivers full of living fire which enclosed it. Moreover, seraphim, cherubim, and ophanim—the sleepless ones who guard the throne of his glory—also enclosed it. And I saw countless angels—a hundred thousand times a hundred thousand, ten million times ten million—encircling that house. Michael, Raphael, Gabriel, Phanuel, and numerous (other) holy angels that are in heaven above, go in and out of that house. Michael, Raphael, Gabriel, Phanuel, and numerous (other) holy angels that are countless. With them is the Antecedent of Time: His head is white and pure like wool and his garment is indescribable. I fell on my face, my whole body mollified and my spirit transformed.

Then I cried with a great voice by the spirit of the power, blessing, glorifying, and extolling. And those are the blessings which went forth out of my mouth, being indescribable. I fell on my face, my whole body mollified and my spirit transformed. Then the Antecedent of Time came with Michael, Gabriel, Raphael, Phanuel, and a hundred thousand times a hundred thousand angels that are countless. Then an angel came to me and greeted me and said to me, 'You, son of man, who art born in heaven above, go in and out of that house; and together with you shall be their dwelling places; and together with you shall be their portion. They shall not be separated from you forever and ever.'

Book III (72–82)
The Book of Heavenly Luminaries

The sun

The sun is a luminary whose egress is an opening of heaven, which is (located) in the direction of the east, and whose ingress is (another) opening of heaven, (located) in the west. I saw six openings through which the sun rises and six openings through which it sets. The moon also rises and sets through the same openings, and they are guarded by the stars; together with those whom they feed, they are six in the east and six in the west heaven. All of them (are arranged) one after another in a constant order. There are twelve gate openings (both) to the left and the right of these openings. First there goes out the great light whose name is the sun; its roundness is like the roundness of the sky; and it is totally filled with light and heat. The chariot on which it ascends is (driven by) the blowing wind. The sun sets in the sky (in the west) and returns by the northeast in order to go to the east; it is guided so that it shall reach the eastern gate and shine in the face of the sky. In this manner it rises in the first month through the major gate; it proceeds (through this gate) which is the fourth (among) those openings which are (located) in the direction of the east, by this fourth gate through which the sun rises during the first month there are twelve open windows from which a flame flows, when they are opened at the appropriate time. When the sun rises (in the east) in the sky, it goes out through this fourth gate for thirty mornings and descends faithfully through the fourth gate in the western sky. During those (thirty) days the day becomes longer and the night nightly shorter, for thirty days. On that day, the day becomes longer than the night by one ninth; so the day turns out to be exactly ten parts and the night to be eight parts. The sun rises from the eastern gate and enters the sixth gate, rising and setting through that gate for thirty days. At that time the day becomes longer and becomes eleven parts and the night shortens and becomes seven parts on account of the sun. It then returns to the east and comes into the sixth (gate), rising and setting through that gate for sixty-one days, according to the principle of (the gate). On that day the day becomes longer than the night still further, so the day becomes twelve parts and the night becomes six parts. Then the sun is raised in such a way that (its duration) shortens as the sun occurs; the sun returns to the east and enters the sixth gate, rising and setting through it for thirty days. When thirty days are completed, the day decreases exactly by one part, and becomes eleven parts, and the night seven. Then the sun, leaving the west by that sixth gate and going to the east, rises through the fifth gate for thirty mornings and sets again in the fifth gate in the west. On that day the sun decreases by two parts; so (the day) becomes ten parts and the night eight parts. Then the sun,

c. The word hēbēlw is sometimes translated as "portal" or "gate." But it simply signifies "a hole," "an aperture," "a slot," or "a vent." 

departing from that third gate and setting in the fifth gate, in the west, rises in the fourth gate for thirty-one days according to the principle of (the gate), and sets in the west. On that day the day is aligned with the night, so that they become equal; so the night becomes nine parts and the day nine parts. Then the sun, departing from that third gate and setting in the west, returns to the east and comes out through the third gate for thirty days, and sets in the third gate in the west. On that day the night becomes longer than the day; it becomes longer than the (previous) night and the day becomes shorter than the (previous) day for thirty days so the night turns out to be exactly ten parts and the day to be eight parts. Then the sun, departing from that third gate in the west and returning to the east, comes out through the second gate for the east thirty days, and in the same manner it sets through the second gate in the western sky. On that day the day becomes eleven parts and the day seven parts. Then the sun, departing on that day from that second gate and setting in the west in the second gate, returns to the east and rises in the first gate for thirty-one days, and sets on that day in the western sky. On that day the night lengthens and becomes twelve parts, whereas the day (shortens and) becomes six parts. Thus the sun completes its appearances, and goes through those same cycles of appearances a second time, coming out through all the openings for thirty days and setting also in the west opposite to it. On that night length of the nights decreases by one ninth, the sun departs from the first gate and setting in the west in the third gate returns to the east and sets in the fifth gate in the west. On that day the night becomes nine parts and the day nine parts. Then the sun, returning and entering the second gate which is in the east, resumes its appearances for thirty mornings, rising and setting (as usual). On that day the night becomes shorter, so the night becomes ten parts and the day eight parts. On that day the sun, departing from this second gate and setting in the west, returns to the east and rises through the third gate for thirty-one days, and sets in the western sky. On that day the night shortens and becomes nine parts and the day nine parts. Then the night becomes equal with the day, and the days of the year are added, and the length of exactly three hundred sixty-four. The lengths of the day and the night as well as the shortcomings of the day and the night are (determined) by (the course of) the circuit of the sun, and distinguished by it. The circuit becomes longer or shorter day by day and night by (respectively). Thus this is the order for the course of the movement and the settlement of the sun—that great luminary which is called the sun, for the duration of the year(s) of the universe—in respect to its going in and coming out. It is that very (luminary) which manifests itself in its appearance as God has commanded that it shall come out and go in, in this manner. And neither does it diminish (in respect to its brightness) nor take rest but continue to run day by day and night. As for the intensity of its light, it is sevenfold brighter than that of the moon; nevertheless, (the sun and the moon) are equal in regard to their (respective) sizes.
74:6 fourth gate. It comes out for seven days and completes a circuit as it returns again to the gate through which the sun rises. In this manner it waxes and recedes from the sun, entering the sixth gate through which the sun rises in eight days. *When the sun rises through the fourth gate (the moon) comes out for seven days, until it starts coming out through the fifth. It then turns back toward the fourth gate in seven days, waxing as it recedes, and enters the first gate in eight days. *Then again it returns to the fourth gate through which the sun rises in seven days. *This is how I saw their fixed positions—how the moon rises and shines when the sun sets—in those days.

If five years are combined the sun gains thirty extra days; consequently one of those five years gains, and when it is completed, it turns out to be three hundred sixty-four days. *The sun and the moon* turns out to be six days; in five years, six days every year add up to thirty days; and the moon* falls behind the sun and the stars for thirty days. *They bring about all the years punctually, so that they forever neither gain upon nor fall behind their fixed positions for a single day, but they convert the year with punctilious justice into three hundred sixty-four days. *In three years there are one thousand ninety-two days and in five years one thousand eight hundred and twenty days, so that in eight years there are two thousand nine hundred and twelve days. *For the moon singly in three years its days add up to one thousand thirty days, so that it falls behind by sixty-two days in three years. *In five years (they add up to) one thousand eight hundred seventy days, so that it falls behind by eighty days in five years. *There are eighteen gates. *In eight years the days (add up to) two thousand eight hundred thirty-two days, so that it falls behind by eight days in eight years.

In this way the years are completed with precision, in accordance with their fixed positions in the universe and the fixed stations of the sun which shine, the gate through which it (the sun) rises and sets for thirty days.

75 The leaders of the chiefs of the thousands, which are appointed over the whole creation and upon all the stars, are counted together with the four (leaders of the seasons); they do not leave from the fixed stations according to the reckoning of the year, and they render service on the four days which are not counted in the reckoning of the year. *On this account, people err in them, for those luminaries scrupulously render service to the fixed positions in the cosmos—one in the first gate of heaven, one in the third, one in the fourth, one in the fifth, and one in the sixth. In this manner the year is completed scrupulously in three hundred sixty-four fixed stations of the cosmos; for the signs, the durations of time, the days, the months, and the years were shown to me (by) the angel Uriel, whom the Lord, God of eternal glory, has appointed over all the luminaries of heaven (both) in heaven and the world—in order that they—the sun, the moon, the stars, and all the created objects which circulate in all the chariots of heaven—should rule in the face of the sky and be seen on the earth to be guides for the day and the night. *Likewise Uriel showed me twelve wide openings in the sky, along the course of the chariots of the sun, from which the rays of the sun break out and from which heat is diffused upon the earth, when they are opened during the designated seasons. *Their openings (affect) the winds and the spirit of the dew, *when the twelve wide openings are opened in the sky, in the extreme ends of the earth, through which (also) the sun, the moon, and the stars, and all the (other) heavenly objects come out in the west. *There are many open windows to the left and the right, but one window produces the heat at its designated time in the manner of those openings through which the stars rise in accordance with their orders and set according to their numbers. *I also saw chariots in heaven running in the universe above those openings in which the stars that do not set revolve. *One (circum) is larger than the rest of them all, and it circles the entire cosmos at the extreme ends of the earth.

The twelve winds and their gates

76 And I saw the twelve wide openings in all the directions through which the winds come out and blow over the earth. *Three of them are open in the forefront of the sky, in the west, three in the right of the sky, and three on the left. *In other words the first three are those on the morning side (followed by) three in the direction of the north; the last three are those on the left, in the direction of the south (followed by) three in the west. *Through four of the (openings) blow winds of blessing (and) through eight of them blow winds of pestilence—then they are sent in order to destroy the whole earth, the water upon her, all those who dwell upon her, and all those which exist in the waters and the dry land.

The first (group) of winds goes out from those openings called the easterly. Out of the first gate, which is in the direction of the east and inclines toward the south, proceed extirpation, drought, pestilence, and destruction. *Out of the second gate, (located) directly in the center, proceed rain and fruitfulness together with dew. *Out of the third gate, which is in the direction of the northeast, proceed (both) cold and drought. After these winds, there go out the southerly ones through three gates. Among these, out of the first gate, which inclines in the direction of the east, proceed the winds of heat. *Out of the central gate, which is next to it, proceed beautiful fragrance, dew, rain, peace, and life. *And out of the third gate, in the direction of the west, proceed dew, rain, and fruitfulness.

After these, there goes (the group) of the northerly winds whose name is the Sea. *There proceed from the seventh gate, which is in the direction of the east, toward the
The four directions, the seven mountains, the seven rivers

77 The first direction is called the Orient, because it is the very first. The second is called the South, because the Most High will descend there; indeed because the Eternally Blessed will descend there. (The third) direction is the Occident, its name (means) the diminished, (because) there all the luminaries of the sky wane and descend.

The fourth direction, whose name is the North, is divided into three parts: One of them is the dwelling of human beings; the second the seas of water, lakes, forests, rivers, darkness, and clouds; and the third the garden of righteousness.

I saw seven high mountains which were higher than all the mountains of the earth; out of them proceeds frost; and days and year(s) traverse (them). (The third) direction* is the Occident, its name is divided into three parts: One of them is the dwelling of human beings; the second the seas of water, lakes, forests, rivers, darkness, and clouds; and the third the garden of righteousness.

Names of the sun and the moon; waxing and waning of the moon

78 These are the names of the sun: the first, 'Oryares' and the second, Tomas. The sun has four names: Its first name is Asenya; its second, 'Abla; the third, Banase; and the fourth, 'Era. These are the two great luminaries. Their roundness is like the roundness of the sky; and their magnitude is equivalent for both.

There are seven (more) portions of light that move in the sun's sphere than in the moon's and it increases in measure until seventy portions of the sun are completed. The moon (comes) in and goes out by the western openings, and circles via the northeast and rises through the eastern openings upon the face of the earth. When the moon begins its cycle, it appears in the sky one half of a seventh part; it will become fully illuminated from the fourteenth (day); it completes its illumination the fifteenth. The moon completes its cycle every twenty-nine days, (in certain others), every twenty-eight. Then Uriel showed me another order (concerning) when light is beamed into the moon, from which (direction) of the bright sun it is beamed. During all the seasons when the moon is made to run its cycle, the light is being beamed into it (the moon) facing the sun until the illumination of the (moon) is completed in the course of fourteen days; and when it is lit completely, it radiates light in the sky.

On the first day, it is called the new moon because on that day the illumination* of the sun is beamed* into their (the moon's) parts and completed with exactitude on the day when the sun descends into the west, and the moon (simultaneously) rises in the east in the evening, shining during the night until the sun rises opposite it, and it is over against the sun. From the same side where light entered the moon, from there
also it (gradually) wanes until all the illumination disappears and the days of the moon expire, its disk empty without light.

15 (The moon) coordinates, in respect to its days and seasons, (four) three-month
(divisions). In the course of its recession it makes (three months each in thirty days) and three months each in twenty-nine days; during this season it makes its recession, in the first period, (starting) in the first gate, (twice) in one hundred and seventy-seven days.

16 In the course of (its) progression, it appears three months each in thirty days and three months each in twenty-nine days. 

By night it appears like a man, and by day it appears like the sky; for there is no other thing in it except its light.

Conclusion of the vision of astronomical laws

79 (Thus) now, my son, I have revealed to you everything; (so) the rules concerning all the stars of heaven are concluded (here). (Indeed) he showed me all his respective rules for every day, for every season, and for every year; the procession of each one according to the commandment, every month and every week. (He showed me) the total decrement (i.e. during a half lunar year) of the moon which it makes (from the first) through the sixth gate; for (after) the light of this sixth gate is disposed of (at the end of the series of the six gates), the beginning of the decrement (i.e. during the other half lunar year) which it makes (in returning) in the first gate takes place in its own season until one hundred and seventy-seven days are fulfilled, following the rule (of counting) weeks, (two) weeks and two days. (The moon) falls behind the sun according to the order of the stars exactly five days during one period (i.e. one half year), and when the place which you beheld has been traversed. Such is the appearance and the picture of all the luminaries which Uriel the archangel, who is their leader, showed unto me.

80 In those days, the angel Uriel responded and said to me, "Behold, I have shown you everything, Enoch, and I have revealed everything to you (so that) you might see this sun, this moon, and those that guide the stars of heaven as well as all those who interchange their activities and their seasons and rotate their processions.

2 In respect to their days, the sinners and the winter are cut short. Their seed(s) shall lag behind in their lands and in their fertile fields, and in all their activities upon the earth. He will turn and appear in their time, and withhold rain; and the sky shall expire, its disk empty without light. The passage could be translated "the total decrement of the moon which it makes by the sixth gate," instead of "for one year, they are merely his own creation." "We shall let you stay with your son for one year, so that you may teach your children another law and write it down for them and give so that you may teach your children another law and give

4 season, and the fruit shall not be born in its (proper) season. The moon shall alter

80 a. Lit. "answered me."

b. Lit. "turn."

c. B and C omit "and rotate [turn]."

d. Lit. "rainy season."

5 In respect to the days of the sinners and the winter, they are cut short. B and C read: "In the days of sinners the winters (seasons) 'years' are cut short."

e. The term "seed(s)" has a double entendre here: it can mean "their offspring" or "the seeds they shall plant."

6 In the last two sentences, the moon is again described in feminine gender.

79 a. B adds, "Methusalem."

b. B and C add "of every authority."

c. Lit. "in all." or "in everything." B and C omit "in all." or "in everything."

d. Lit. "of the sixth gate, or (Greek) by the sixth gate."

The passage could be translated "the total decrement of the moon which it makes by the sixth gate."

e. Lit. "of the sixth gate, or (Greek) by the sixth gate."

f. Lit. "after these" or "from these."

g. Lit. "her."

h. i.e. the first gate's season.

i. So A and B reads later: "for the order of," instead of instead of "in the course of."

81 a. B C: "thin."

b. Lit. "slate," "polished and flat stone," "brick."

c. Lit. "stone table."

d. Lit. "stone table."

5 the order, and will not be seen according to its (normal) cycles. In those days it will appear in the sky and shall arrive in the evening in the extreme ends of the great lunar path, in the west. And it shall shine (more brightly), exceeding the normal degree of light. Many of the chiefs of the stars shall make errors in respect to the courses which have been prescribed for them. All the orders of the stars shall harden (in disposition) against the sinners and the conscience of those that dwell upon the earth. They (the stars) shall err against them (the sinners); and modify all their courses. Then they (the sinners) shall err and take them (the stars) to be gods.

6 And evil things shall be multiplied upon them; and plagues shall come upon them, so as to destroy all.

The heavenly book and Enoch's mission

81 Then he said unto me, "Enoch, look at the tablet(s) of heaven; read what is written upon them and understand (each element on them) one by one. So I looked at the tablet(s) of heaven, read all the writing (on them), and came to understand everything; I read that book and all the deeds of humanity and all the children of the flesh upon the earth for all the generations of the world. At that very moment, I blessed the Great Lord, the King of Glory for ever, for he has created all the phenomena in the world. I praised the Lord because of his patience; and I wept on account of the children of the people upon the earth."

After that, I said:

Blessed is the man who dies righteous and upright, against whom no record of oppression has been written, and who received no judgment on that day.

3 Then the seven holy ones' brought me and placed me on the ground in front of the gate of my house, and said to me, "Make everything known to your son, Methusalem, and show to all your children that no one of the flesh can be just before the Lord; for they are merely his own creation. We shall let you stay with your son for one year, so that you may teach your children another law and write it down for them and give

20 a. Lit. "answer me."

b. Lit. "turn."

c. B and C omit "and rotate [turn]."

d. Lit. "rainy season."

21 Lit. "in respect to the days of the sinners and the winter, they are cut short. B and C read: "In the days of sinners the winters (seasons) 'years' are cut short."

22 In the last two sentences, the moon is again described in feminine gender.

27 a. B adds, "Methusalem."

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c. Lit. "in all." or "in everything." B and C omit "in all." or "in everything."

d. Lit. "of the sixth gate, or (Greek) by the sixth gate."

The passage could be translated "the total decrement of the moon which it makes by the sixth gate."

e. Lit. "of the sixth gate, or (Greek) by the sixth gate."

f. Lit. "after these" or "from these."

g. Lit. "her."

h. i.e. the first gate's season.

i. So A and B reads later: "for the order of," instead of instead of "in the course of."

81 a. B C: "thin."

b. Lit. "slate," "polished and flat stone," "brick."

c. Lit. "stone table."

d. Lit. "stone table."

17 a. Lit. "unite."
Additional astronomical-calendrical visions

82 Now, Methuselah, my son, I shall recount all these things to you and write them down for you. I have revealed to you and given you the book concerning all these things. Preserve my book, so that your father's hands in order that you may pass it to the generations of the world. I have given wisdom to you, to your children, and to those who shall become your children in order that you may pass it on to them, together with the four leaders and the generations that are discerning. All the wise ones shall give praise, and wisdom shall dwell upon your consciousness; they shall not slumber but shall be thinking; they shall cause their ears to listen in order that they may learn this wisdom; and it shall please those who feast on it more than good food.

Blessed are all the righteous ones; blessed are those who walk in the street of righteousness and have no sin like the sinners in the computation in the days in which the sun goes its course in the sky. It (the sun) comes in through a door and rises for thirty days together with the chiefs of the thousands of the orders of the stars, together with the interval which is added to determine the intervals within the year, that is, the intervals between the four seasons of the year: those that lead them along come in on four days. On this account there are people that err; they count them in the reckoning of the year. Truly, they are recorded forever: one in the first gate, one in the third, one in the fourth, and one in the sixth. The year is completed in three hundred and sixty-four days.

True is the matter of the exact computation of that which has been recorded; for the people make error and do not recognize in their (respective) circuits. These are the orders of the stars which set in their (appointed) seasons, which lead the ones that come out and go down in their (appointed) seasons, which divide the four seasons of the years which are fixed: Malki'ël, Hëla'emmemëlek, Milay'ul, and Nârêl.

The names of those who lead them are 'Adnär'ul, 'Iyâsus-'ël, 'Ëlum'ël—these three leaders which divide the four seasons of the year. These captains over thousands together with their (respective) places, seasons, festivals, and months. And these are the names of those who lead the ones that come out and go down in their (appointed) seasons, together with the intervals which are added to determine the intervals within the year, that is, the intervals between the four seasons of the year: those that lead them along come in on four days. On this account there are people that err; they count them in the reckoning of the year. Truly, they are recorded forever: one in the first gate, one in the third, one in the fourth, and one in the sixth. The year is completed in three hundred and sixty-four days.

The next leader after him is Hela'emmemëlek, whose name they call the bright sun; and all the days of his light are ninety-one days. And these are the days of signs upon signs upon the earth: scorching heat and drought; and trees will produce their glowing fruits and impart of their ripened ones; the sheep shall seek (one another) and become pregnant; and all the fruits of the earth are gathered in, and all that is in the fields as well as the vinepress. (These things) shall take place in the days of his authority. These are the names, the orders, and the subordinates of those captains over thousands. Geda'yal, Hïyályâ and Kë'ël—these leaders which divide the four seasons of the years which are fixed: Malki'ël, Hëla'emmemëlek, Milay'ul, and Nârêl—these three leaders which divide the four seasons of the years which are fixed: Malki'ël, Hëla'emmemëlek, Milay'ul, and Nârêl.

11. Or "a speech," "a statement." b. Lit. "before the first." B: "Before the first year." c. So B and C. A reads "all the visions, but the visions which I saw," recounting them before you. I saw two visions before I got married, and neither one of them resembles the other. The first one (I saw) when I was beginning to learn book(s), and the second, before I got married to your mother. First, I saw a scary vision regarding which I prayed to the Lord. I was then sleeping in my grandfather Mahalel's house, and I saw in a vision the sky being hurled down and the hills sinking down upon the hills, and tall trees being uprooted and thrown and sinking into the deep abyss. Thereupon a word came to me, saying, "The earth is being destroyed." Then my grandfather, Mahalel, woke me up while I was sleeping together with him and said to me,

a. B and C add: "all these things."
"b. Ltr. "give." c. B and C read "this wisdom upon their consciousness do not slumber." e. Possibly yeswëhâs a is a corruption for yøwëhâs, "they shall have understanding." f. So A. These phrases are omitted altogether by B and C.

12. B: "glowing and ripe." l. B, C: "Melkyâl." m. Or "serous." C reads wuzûran, "rest," "calm." The word kûsûzë in A and B could also be a corruption of wûzûzûz, "springs," "fountains." f. B: "harvest of wheat." g. B C: "the second, before I got married to your mother. First, I saw a scary vision regarding which I prayed to the Lord. I was then sleeping in my grandfather Mahalel's house, and I saw in a vision the sky being hurled down and the hills sinking down upon the hills, and tall trees being uprooted and thrown and sinking into the deep abyss. Thereupon a word came to me, saying, "The earth is being destroyed." Then my grandfather, Mahalel, woke me up while I was sleeping together with him and said to me,

a. B and C: Gedâ'iyâl C: Gidâ'iyal, Kë'ël, and Hëla'emmemëlek.
b. B: "Esfâ'él."
Vision of various cows

1 After this, I saw another dream, and I will show you everything, my son. Then Enoch responded and said to his son, Methuselah: I shall speak to you, my son, hear my words and incline your ears to the dream vision of your father. Before I married your mother, Edna, I was seeing a vision on my bed, and behold a cow emerged from the earth, and that cow was snow-white and after it, there came forth one female calf together with two other calves, one of which was dark and the other red.

2 The dark calf gored that red calf and pursued it over the earth; thereafter I was not able to see that red calf. But the dark calf grew big, and it brought along with it a female calf; and I saw that many boids, which resembled it, proceeded forth from it, and followed after them. That first heifer departed from before the face of that first boid, and looked for that red calf, but could not find it; so she lamented over it with great lamentation, in searching for it. I kept looking until that first cow came and quieted her; from that moment, she stopped crying. After that she bore two snow-white cows; and after it she bore many more cows as well as dark heifers. I also saw in my sleep that snow-white bull, and he grew big likewise and became a great snow-white bull; and there proceeded forth from him many snow-white cows which resembled him. Then they began to give birth to many snow-white cows which resembled them, each one following many others.

Vision of the fallen stars among the cows

3 Again I saw (a vision) with my own eyes as I was sleeping, and saw the lofty heavens; and as I looked, behold, a star fell down from heaven but (managed) to rise and eat and to be pastured among those cows. Then I saw these big and dark cows, and behold they all changed their cattle-sheds, their pastures, and their calves; and they began to lament with each other. Once again I saw a vision, and I observed the sky and the herd. I saw many stars descending and casting themselves down from the sky upon that first star; and they became boids among those calves and were pastured together with them, in their midst. I kept observing, and behold, I saw all of them extending their sexual organs like horses and commencing to mount upon the heifers, the boids, and they (the latter) all became pregnant and bore elephants, camels, and donkeys. So (the cattle) became fearful and frightened of them and began to bite with their teeth and swallow and to gore with their horns. Then they began to eat those boids. And behold, all the children of the earth began to tremble and to shake before them and to flee from them.

Vision of four heavenly beings

4 Again I saw them commencing to gore and devour one another; so the earth began to cry aloud. And I lifted my eyes unto heaven and saw a vision: And behold, there came forth from heaven a being of a snow-white person—one came out of that place and three (others) with him. Those ones which had come out last seized me by my hand and took me from the generations of the earth, lifted me up. So I am seeing all things as it were in a dream. I will show you everything, my son, hear my words and incline your ears to the dream vision of your father.

5 Now, O God, and Lord and Great King, I pray and beg so that you may sustain everything you see, you hear; nothing exists that can be hidden from you, for everything you expose.

6 The angels of your heavens are now committing sin (up)on the earth, and your wrath shall rest upon the flesh of the people until (the arrival of) the great day of judgment.

7 "Now, O God, and Lord and Great King, I pray and beg so that you may sustain my prayer and save for me (a generation) that will succeed me in the earth; and do not destroy all the flesh of the people and empty the earth (so that) there shall be eternal destruction. Do not destroy, O my Lord, the flesh that has angered you from upon the earth, but sustain the flesh of righteousness and uprightness as a plant of eternal seed; and hide not your face from the prayer of your servant, O Lord."
me up into a high place, and showed me a high tower above the earth, and all the hills were firm. 

(Vision of the punishment of the fallen stars)

88 I then saw one of those four who had come out earlier seizing that first star, binding his hands and feet, and throwing him into an abyss—this abyss was narrow and deep, empty, and dark. Then one of them drew a sword and gave it to those elephants, camels, and donkeys; then they began to attack one another, and on account of them the whole earth was quaking. And as I continued to see in the vision, behold, from that time, one of the four, among those who had come out, was stoning from the sky, and gathering and taking away all the mighty stars, whose sexual organs were like the sexual organs of horses; then he bound all of them hand and foot, and cast them into the pits of the earth.

The Great Flood

89 Then one of those four went to those snow-white bovids and taught (one of them) a secret: he was born a bovid but became a person; and he built for himself a big boat into a high place, and showed me a high tower above the earth and all the classes of population: lions, leopards, wolves, snakes, hyenas, wild boars, foxes, squirrels, swine, hawks, eagles, kites, stripped crow(s), and ravens. Among them there was also born a snow-white cow. Then they began to bite one another among themselves. That snow-white cow which was born in their midst begged a wild ass 10 and a snow-white cow with it; and the wild ass was multiplied. And that cow which was born from him bore a black wild boar and a snow-white sheep; the former then bore healthy beasts and the latter bore twelve sheep. Then those twelve sheep had grown up, they gave away one of their own members to the donkeys, which in turn gave them away to the wolves; so this sheep grew up in the midst of the wolves. Then the Lord brought the eleven sheep to dwell with him, and to pasture in the midst of the wolves; and they multiplied and became many flocks of sheep. Then the wolves found them again; so they tortured them until their little ones were being killed (for) they cast away their little ones from a river of great quantity of water. So those sheep began to cry aloud on behalf of their little ones and to complain unto their Lord. Then one sheep which had been saved from the wolves fled and escaped to the wild asses. But I saw the sheep continuing to lament and cry aloud; and they kept praying to their Lord with all their strength until the Lord of the sheep descended at their entreatment; from a lofty palace, arriving to visit them. He called that sheep which had escaped from the wolves and told him concerning the wolves that he should warn the wolves not to touch the sheep. The sheep went to the wolves in accordance with the word of the Lord, together with another sheep which he had met, so the two of them went on and arrived together into the assembly of those wolves, and spoke to them and warned them not to touch the sheep. But then afterwards I saw how the wolves even intensified their pressure upon the sheep. They, the sheep, cried aloud—they cried aloud with all their strength. Then their Lord came to (the rescue of) the sheep, whereupon they began to whip those wolves. So the wolves began to make large screams, but the sheep thereafter became quiet and stopped crying aloud. I continued to see the sheep, they departed from the presence of the wolves, and the wolves (until) their eyes were dazzled; yet the wolves went out to pursue those sheep, with all their might. But the Lord of the sheep went with them as their leader, while all his sheep were following him; his face was glorious, adorable, and marvelous to behold. As for the wolves, they continued to pursue those sheep until they found them at a certain pool of water. Then the pool of water was rent asunder, and the water stood apart on this and on that side before their very eyes. As their leader, stood among those wolves. Those wolves were still not able to see the sheep, and (the sheep) walked through that pool of water; then the wolves followed the sheep and ran after them into that pool of water. Then they began to fear, and they multiplied and became many flocks of sheep. Then the Lord of the sheep, they turned in order to flee from before his face. But From the Flood to the exodus

10 Then they began to bear the beasts of the fields and the birds. There arose out of them all classes of population: lions, leopards, wolves, snakes, hyenas, wild boars, foxes, squirrels, swine, hawks, eagles, kites, stripped crow(s), and ravens.

241f. "until the waters vanished."
that pool of water gathered itself together and immediately returned to its normal state, the water became full and rose high until it covered (completely) those wolves. Thus I saw till the wolves which pursued those sheep perished and were drowned.

From the exodus to the entrance to the land of Canaan

So the sheep proceeded past that water and arrived in the desert, where there was no water or grass; but they began to open their eyes and see. Then I saw the Lord of the shepherd bringing them to a pasture and giving them grass and water. Also that sheep was leading them as they were proceeding forward. That sheep then ascended to the summit of that lofty rock; and the Lord of the sheep sent him (him) to them.

After that, I saw the Lord of the sheep, who stood before them; his appearance was majestic, marvelous, and powerful; all those sheep beheld him and were afraid before his face. • All of them feared and trembled because of him, and cried aloud to that sheep (who was) leading them and to the other sheep who was also in their midst; saying, "We are not able to stand before the presence of our Lord and to look at him." • Then that sheep which was leading them turned back and (again) ascended to the summit of that rock; meanwhile the sheep began to be dim-sighted in their eyes, and went astray from the path which he had shown them; but that sheep was not aware of it. • So the Lord of the sheep became angry at them with great wrath; and that sheep became frightened in his presence. He, that sheep, thus caused those sheep to go astray; and all of them went to sleep. • I continued to see until those dogs toppled that first sheep. • But that second sheep arose and led the little sheep. That ram began many sheep and fell asleep before a little sheep became a ram in his place, a judge and a leader of those sheep. Those sheep grew and multiplied, but all those dogs, foxes, and wild boars feared and fled before him. That ram attacked and killed all the wild beasts; and all the wild beasts were no longer able to return among the sheep or to rob absolutely anything from them. • Then the Lord of the sheep ascended to that sheep with them, which was in their midst, and he cried aloud, "Call to his name." But the Lord of the sheep gathered himself together and immediately returned to his normal state, the water became full and rose high until it covered (completely) those wolves. Thus I saw till the wolves which pursued those sheep perished and were drowned.

The two kingdoms of Israel and Judah: the destruction of Jerusalem

After that, I saw the Lord of the sheep, who stood before them; his appearance was majestic, marvelous, and powerful; all those sheep beheld him and were afraid before his face. • All of them feared and trembled because of him, and cried aloud to that sheep (who was) leading them and to the other sheep who was also in their midst; saying, "We are not able to stand before the presence of our Lord and to look at him." • Then that sheep which was leading them turned back and (again) ascended to the summit of that rock; meanwhile the sheep began to be dim-sighted in their eyes, and went astray from the path which he had shown them; but that sheep was not aware of it. • So the Lord of the sheep became angry at them with great wrath; and that sheep became frightened in his presence. He, that sheep, thus caused those sheep to go astray; and all of them went to sleep. • I continued to see until those dogs toppled that first sheep. • But that second sheep arose and led the little sheep. That ram began many sheep and fell asleep before a little sheep became a ram in his place, a judge and a leader of those sheep. Those sheep grew and multiplied, but all those dogs, foxes, and wild boars feared and fled before him. That ram attacked and killed all the wild beasts; and all the wild beasts were no longer able to return among the sheep or to rob absolutely anything from them. • Then the Lord of the sheep ascended to that sheep with them, which was in their midst, and he cried aloud, "Call to his name." But the Lord of the sheep gathered himself together and immediately returned to his normal state, the water became full and rose high until it covered (completely) those wolves. Thus I saw till the wolves which pursued those sheep perished and were drowned.

From Judges to the building of the Temple

And when their eyes became dim-sighted until another sheep arose and led them, they would all return and their eyes became opened. *Now the dogs, foxes, and the wild boars departed to the Lord of the shepherd raised up another sheep, one from among them—a ram which would lead them. *That ram began to fight on all sides those dogs, foxes, and wild boars until he destroyed all of them. Then that sheep had his eyes opened; and he saw that ram which was among the sheep, how he had abandoned his own glory. "After having gone to him, he spoke to him privately and raised that ram, making him a judge and a leader of the people—throughout (this time) the dogs were continuing to covet the sheep. *The first ram then persecuted that second ram, so that latter ram arose and escaped from before him. He wept and wept; and then I continued to look until those dogs toppled that first sheep. • But that second sheep arose and led the little sheep. That ram began many sheep and fell asleep before a little sheep became a ram in his place, a judge and a leader of those sheep. Those sheep grew and multiplied, but all those dogs, foxes, and wild boars feared and fled before him. That ram attacked and killed all the wild beasts; and all the wild beasts were no longer able to return among the sheep or to rob absolutely anything from them. • Then that house became great and spacious; a lofty building was built upon it for that sheep, as well as a tall and great tower up from the Lord of the sheep; that house was low but the tower was really elevated and lofty. Then the Lord of the sheep stood upon that tower, and they offered a full table before him.
into the hands of the lions—even into the hands of all the wild beasts—so that they may tear them into pieces and eat them. Then I began to cry aloud with all my strength and to call upon the Lord of the lions and to reveal to him concerning the sheep, for he had fed them to all the wild beasts. But he remained quiet and happy because they were being devoured, swallowed, and snatched; so he abandoned them into the hands of all the wild beasts for food. Then he summoned seventy shepherds and surrendering those sheep to them so that they might pasture them. He spoke to the shepherds and their colleagues, "From now on, let each and every one of you graze the sheep; and do everything which I command you. I shall hand them over to you duly counted and tell you which among them are to be destroyed; and you shall destroy them!" So he handed over those sheep to them. Then calling another (group of shepherds), he told them, "Take notice and see everything which the shepherds will do to those sheep; for they will destroy from among them a greater number than those which I have commanded them. You write down every excess and destruction that they may devastate through the shepherds—how many they destroy according to my command, and how many they will destroy of their own accord! Write down every destruction that each and every one of all the sheep and each and every one of all the shepherds causes, against their records! And read aloud before me each particular case—how many they destroy and how many they give over to destruction—so that this may become a testimony for me against them, so that I may know all the deeds of the shepherds, and so that I may evaluate them and see what they do, whether they act according to my command or not. If they do not know it, do not reveal it to them, neither admonish them, but write down every destruction caused by the shepherds—for each and every one in his appointed time—and elevate all of it to me. And I saw till those shepherds in their appointed time pastured (the sheep) and began killing and destroying many in excess of what they had been commanded; and they abandoned those sheep into the hands of the lions. So the lions and the leopards ate and devoured the majority of those sheep; the wild beasts also ate along with them. Then they burned that tower and plowed that house. And I became exceedingly sorrowful on account of that tower, for that house of the sheep was being plowed; thereafter I was unable to see whether those sheep could enter that house.

From the destruction of Jerusalem to the return from exile

So the shepherds and their colleagues handed over those sheep to all the wild beasts so that they might devour them. At the appointed time, each among them (the shepherds) receives (the sheep) in a fixed number; and each one among them (the shepherds) hands them (the sheep) over to the other (the colleague) in a fixed number. Then they shall write down for the other (the colleague) in a book how many among them (the sheep) would perish. Each and every one of them kills and destroys in excess of their order. So I began to weep and cry aloud on account of those sheep. In this manner I saw that writer in my vision—how he writes down that which was revealed to him concerning the sheep; everything that each one has done; everything that each and every one of them has eliminated; and everything that they have given over to destruction. The book was read before the Lord of the sheep; and he took it from his hand, read it, sealed it, and laid it down.

Then I saw the shepherds pasturing for twelve hours: behold, three of those sheep returning, arriving, entering, and beginning to build all (the parts) of that house which had fallen down! The wild beasts came and tried to hinder them but were unsuccessful.

From the return of the exiles to the beginning of the Hellenistic period

They again began to build as before; and they raised up that tower which is called the high tower. But they started to place a table before the tower, with all the food which is upon it being polluted and impure. Regarding all these matters, the eyes of the sheep became so dim-sighted that they could not see—and likewise in respect to their shepherds—and they were delivered to their shepherds for an excessive destruction, so that the sheep were trampléd upon and eaten. The Lord of the sheep remained silent until all the sheep were dispersed into the woods and got mixed among the wild beasts,—and could not be rescued from the hands of the beasts. The one who was writing a book elevated and showed it and recorded the grave words of the Lord of the sheep. Then he pleaded to him and begged him on account of the sheep, while manifesting to him all the deeds of the shepherds and giving testimony before him against all the shepherds. Then taking it, he placed that very book beside him in this manner and departed.

I saw after that hour thirty-seven shepherds were pasturing (the sheep); all of them completed (their duties) in their own respective periods, like the former ones; and aliens took (the sheep) in order to pasture them in their own respective periods—each shepherd in his own period. After that I saw with my own eyes all the birds of heaven—eagles, vultures, kites, and ravens—coming; the eagles were the ones who were leading all the birds; and they began to eat those sheep, to dig out their eyes, and to eat their flesh. Then the sheep cried aloud, for their flesh was being eaten by the birds. I, too, cried aloud and lamented in my sleep on account of that shepherd who was grazing the sheep. I kept seeing till those sheep were eaten by the dogs, the eagles, and the kites; and they left neither flesh, nor skin, nor sinew on them absolutely, until their bones stood there bare. Then their bones fell to the ground, and the sheep became few. I kept seeing till twenty-three shepherds pastured (the sheep), and all of them completed fifty-eight seasons in their own respective periods.

From the Maccabean revolt to the establishment of the messianic kingdom

Then, behold lambs were born from those snow-white sheep; and they began to open their eyes and see, and cried aloud to the sheep. But as for the sheep, they (the lambs) cried aloud to them; yet they (the sheep) did not listen to what they (the lambs) were telling them but became exceedingly deafened, and their eyes became exceedingly dim-sighted. Then I saw in a vision ravens flying above those lambs, and they seized one of those lambs; and then smashing the sheep, they ate them. I kept seeing till those lambs grew horns; but the ravens crushed their horns. Then I...
kept seeing till one great horn sprouted on one of those sheep, and he opened their eyes, and they had vision in them and their eyes were opened. He cried aloud to the sheep, and all the rams saw him and ran unto him. In spite of this, all the eagles, vultures, ravens, and kites until now continue to rip the sheep, swooping down upon them and eating them. As for the sheep, they remain silent; but the rams are lamenting and crying aloud. Those ravens gather and battle with him (the horned ram) and seek to remove his horn, but without any success. I saw thereafter the shepherds coming; and those vultures and kites cried aloud and their eyes were opened. He cried aloud to the stars, they received their judgment and were found guilty, and they went to the fiery abyss, and they were burned—the abyss is to the right of that house; thus I saw those sheep while they were burning—their bones also were burning. Then I saw all the sheep that had survived as well as all the animals upon the earth and the birds of heaven, falling down and worshiping those sheep, making petition to them and obeying them in every respect. Thenceforth, those three who were white with the seven others, came and invited to that house. Therefore I saw the presence of the Lord of the sheep, and all those sheep were all snow-white, and their wool considerable and clean. All those which have been destroyed and dispersed, and all the beasts of the field and the birds of the sky were gathered together in that house; and the Lord of the sheep rejoiced with great joy because they had all become gentle and returned to his house. I went on seeing until they had laid down that sword which was given to the sheep, that they might come before the house and sealed it in the presence of the Lord. All the sheep were opened, and they saw the beautiful things; not a single one existed among them that could not see. Also I noticed that the house was large, wide, and exceedingly full. Then I saw that a snow-white cow was born, with huge horns; all the beasts of the field and all the birds of the sky feared him and made petition to him all the time. I saw those sheep while they were burning—their bones also were burning. Charles suggests nágar to be a misreading of Gk. rhēm, which was a transliteration of Heb. rēm. Cf. EC, p. 198, n. 38. I lit. "trees," "planted things."
42 of the people were also shown to me, each according to its type. On that night I remembered the first dream and wept on its account, and I was restless because I had (just that vision).

**Book V (91-107)**

*The Two Ways of the Righteous and the Sinner*

*Including the Apocalypse of Weeks*

Enoch's admonition to his children

91 Now, my son Methuselah, (please) summon all your brothers on my behalf, and gather together to me all the sons of your mother; for a voice speaks to me and the spirit is poured over me so that I may show you everything that shall happen to you forever.

2 Then Methuselah went and summoned his brothers, and having summoned them to him, gathered his family together.4 3 Then he (Enoch) spoke to all of them, children of righteousness, and said, “Hear, all you children of Enoch, the talk of your father and listen to my voice in uprightness; for I exhort you, my beloved, and say to you:

4 You shall be uprooted; and every arrow shall fly fast. Oppression shall recur once more and be carried out, and everything shall be uprooted; and every arrow shall fly fast. Oppression shall recur once more and be carried out, and everything shall be uprooted; and every arrow shall fly fast. Oppression shall recur once more and be carried out, and everything shall be uprooted; and every arrow shall fly fast. Oppression shall recur once more and be carried out, and everything shall be uprooted; and every arrow shall fly fast. Oppression shall recur once more and be carried out, and everything shall be uprooted; and every arrow shall fly fast. Oppression shall recur once more and be carried out, and everything shall be uprooted; and every arrow shall fly fast. Oppression shall recur once more and be carried out, and everything shall be uprooted; and every arrow shall fly fast.


c. Or “word”

d. So A, B and C read: “Then Methuselah went and summoned all his brothers to him and gathered his relatives together.

e. So A and C read: “Hear, children of Enoch, all the talk of your father.”


g. So A and B read: “Love uprightness and walk in it.”

h. Lit. “with a double heart.”


j. So B and C omit “all oppression.”

k. Lit. “everything shall be cut off from its roots.”

l. So A and B read: “all oppression shall be cut off (or ‘complicated’) and shall be cut off from its roots.”

m. So A, B and C read: “every building shall pass away.”

n. Lit. “crue” “sewe.” B C “shall be seized.”

o. B and C add: “in all deeds.”

p. Or “apostasy.”

q. So A and B and C read instead: “in all deeds.”

r. Or “drink.” B and C omit “drink.” “fountain.”

s. So C omit “shall be destroyed.”

**The Books of Enoch**, p. 266.

2. B: “judgment and righteousness shall be executed.”

3. C: “is righteous judgment” 4QEn: “to exact righteous judgment from all the wicked.”


6. 4QEn: “a royal Temple of the Great One in his glorious splendor, for all generations, forever.”

7. 4QEn: “for all the children of the whole earth.”

8. 4QEn: “all the wonders of impiety.”


10. “Then after that in the ninth week, the righteous judgment shall be revealed to the whole world. All the deeds of the sinners shall depart upon the whole earth, and be written off for eternal destruction; and all people shall direct their sight to the path of uprightness.

11. Then, after this matter, on the tenth week in the seventh part, there shall be the eternal judgment; and it shall be executed by the angels of the eternal heaven—

12. The great (judgment) which emanates from all of the angels. The first heaven shall depart and pass away; a new heaven shall appear; and all the powers of heaven shall shine forever sevenfold.

13. Then after that there shall be many weeks without number forever; it shall be (a time) of goodness and righteousness, and sin shall not more be heard of forever.

14. Now I shall speak unto you, my children, and show you the ways of righteousness and the ways of wickedness. Moreover, I shall make a revelation to you so that you may know that which is going to take place. Now listen to me, my children, and walk in the way of righteousness, and do not walk in the way of wickedness, for all those who walk in the ways of injustice shall perish.”
Let not your spirit be troubled by the times, for the Holy and Great One has designated (specific) days for all things. The Righteous One will awaken from his sleep; he shall arise and walk in the ways of righteousness; and all the way of his conduct shall be in goodness and generously forever. He will be generous to the Righteous One, and give him eternal uprightness; he will give authority, and judge in kindness and righteousness; and they shall walk in eternal light. Sin and darkness shall perish forever, and shall not be seen from that day forward.

The Apocatastasis of Weeks

Then after that Enoch happened to be recounting from the books, And Enoch said, Concerning the children of righteousness, concerning the elect ones of the world, and concerning the plant of truth, I will speak these things, my children, verily I, Enoch myself, and let you know (about it) according to that which was revealed to me from the heavenly vision, that which I have learned from the words of the holy angels, and understood from the heavenly tablets. He then began to recount from the books, and said, I was born the seventh during the first week, during which time judgment and righteousness continued to endure. After me there shall arise in the second week great and evil things; deceit should grow, and therein the first consummation will take place. But therein (also) a (certain) man shall be saved. After it is ended, injustice shall become greater, and he shall make a law for the sinners.

Then after that at the completion of the third week a (certain) man shall be elected as the plant of the righteous judgment; and after him one (other) shall emerge as the eternal plant of righteousness.

After that at the completion of the fourth week visions of the old and righteous ones shall be seen; and a law shall be made with a fence, for all the generations.

After that in the fifth week, at the completion of glory, a house and a kingdom shall be built.

After that in the sixth week those who happen to be in it shall all of them be blindedfolded, and the hearts of them all shall forget wisdom. Therein, (a certain) man shall ascend. And, at its completion, the house of the kingdom shall be burnt with fire; and therein the whole clan of the chosen root shall be dispersed.

After that in the seventh week an apostate generation shall arise; its deeds shall be many, and all of them criminal. At its completion, there shall be elected the elect ones of righteousness, from the eternal plant of righteousness, to whom shall be given sevenfold instruction concerning all his flock.

For what kind of a human being is there that is able to hear the voice of the Holy

Enoch's advice to his children and to the righteous

Now, my children, I say to you: Love righteousness and walk therein! For the ways of righteousness are worthy of being embraced; (and) the ways of wickedness shall soon perish and diminish. To (certain) known persons, the ways of injustice and death shall be revealed as soon as they are born, and they shall keep themselves at a distance from (those ways) and would not follow them. Now to you, those righteous ones, I say: Do not walk in the evil way, or in the way of death! Do not draw near to them lest you be destroyed! But seek for yourselves and choose righteousness and the elect life! Walk in the way of peace so that you shall have life and be worthy! Hold fast my words in your hearts, and let them not be erased from your hearts! For I do know that sinners will counsel the people to perform evil crafts; and every place will welcome it, and every advice (of the sinners) may not diminish.

Woes unto the sinners

Woe unto those who build oppression and injustice! Who lay foundations for deceit; They shall soon be demolished; and they shall have no peace.

Woe unto those who build their houses with sin! For they shall all be demolished from their foundations; and they shall fall by the sword.

Those who amass gold and silver; they shall quickly be destroyed.

Woe unto you, O rich people! For you have put your trust in your wealth. You shall ooze out of your riches, for you do not remember the Most High.

In the days of your affluence, you committed oppression; you have become ready for death, and for the day of darkness and the day of great judgment.

One without being shaken? Who is there that is able to ponder his (deep) thoughts? Who is there that can look directly at all the good deeds? What kind of a person is he that can (fully) understand the activities of heaven, so that he can see a soul, or even perhaps a spirit—or, even if he ascended (into the heavens) and saw all (these heavenly beings and) their wings and contemplated them; or, even if he can do (what the heavenly beings do)?—and is able to live? What kind of a person is anyone that is able to understand the nature of the breadth and length of the earth? To whom has the extent of all these been shown? Is there perchance any human being that is able to understand the length of heaven, the extent of its altitude, upon what it is founded, the number of the stars, and (the place) where all the luminaries rest?

93 A. B: "it happened (that) Enoch began to recount from the books." C: "Enoch gave me and seized me or "began") to recount from the books." According to Ethiopian commentators, Isaac: B C: Enoch. d. Or "sabbath." e. Or "sabbath." f. B C: "great evil (things)." g. Or "sprout," "germinate." h. B: "a law shall be made." i. Or "sabbath." j. Abraham, according to Ethiopian commentators. k. Or "thereafter." Cf. EC, p. 195, n. 6, for another interpretation.

This reading follows Ethiopian commentators who consider Isaac as this other one.


But you, who have experienced pain, fear not. In the day of the tribulation of the sinners, be hopeful, you righteous ones, for the sinners shall soon perish from among you. Loosen. For the Lord will again deliver them into your hands. For you shall be rewarded evil for your neighbors! Woe unto you, witnesses of falsehood! And unto those who prepare oppression! For you shall perish soon. Woe unto you, sinners, for you persecute the righteous! For you shall be handed over and be persecuted through oppression. You righteous ones, fear not the sinners! You shall be given authority upon them, such authority as you may wish to have. Who permits you to engage in evil fight? Who would induce my eyes like a cloud of waters; that I may weep over you, pouring my tears over you like a cloud of waters, so I would rest from the sorrow of my heart! Woe unto you who pronounce anathemas that they may be neutralized! (Salutary) remedy is far from you, on account of your sins. Woe unto you who reward evil to your neighbors! For you shall be rewarded in accordance with your deeds. Woe unto you, witnesses of falsehood! And unto those who prepare oppression! For you shall perish soon. Woe unto you, sinners, for you persecute the righteous! For you shall be handed over and be persecuted through oppression. Its yoke shall be heavy upon you. Hope for the righteous ones, more woes to the sinners. Be hopeful, you righteous ones, for the sinners shall soon perish from before your presence. You shall be given authority upon them, such authority as you may wish to have. In the day of the tribulation of the sinners, your children shall be raised high up and be made openly visible like eagles, higher than the vultures will your dwelling place be, you shall ascend and enter the crevices of the earth and the clefts of the rock forever, like squirrels, before the face of the oppressors, the sires shall be blown over you, wailing like the buzzing of wild bees. But you, who have experienced pain, fear not, for there shall be a healing medicine for you, a bright light shall enlighten you, and a voice of rest you shall hear from heaven.

The sorrowful end of sinners, oppressors, and the rich; and more woes to them

Be confident, you righteous ones! For the sinners are due for a shame. They shall perish on the day of the judgment of oppression. Take for granted this (indisputable) matter, for the Most High shall record your destruction for you (O sinners), and the angels of heaven shall rejoice over your destruction. What do you intend to do, you sinners, whether will you flee on that day of judgment, when you hear the sound of the prayer of the righteous ones? (In respect to your lot), you shall become like them, (the ones) against whom you shall become witness(es), such is the fact. You have become bedfellows with sinners. In those days, the prayers of the righteous ones shall reach unto the Lord; but for all of you, your days shall arrive. He shall read aloud regarding every aspect of your mischief, in the presence of the Great Holy One. Then your faces shall be covered with shame, and he will cast out every deed which is built upon oppression. Woe unto you, sinners, who are in the midst of the sea and on the dry land, (you) whose records are (both) evil (and) against you.
Woe unto you who gain silver and gold by unjust means; you will then say, 'We have grown rich and accumulated goods, we have acquired everything that we have desired. So now let us do whatever we like; for we have gathered silver, we have filled our treasures (with money) like water. And many are the laborers in our houses.' Your lies flow like water. For your wealth shall not endure but it shall take off from you quickly for you have acquired it all unjustly, and you shall be given over to a great curse.

Self-indulgence of the rich, origin of sins, more woes to sinners.

"Now I swear unto you, to the wise and to the foolish, for you shall see many (things) upon the earth.

For you men shall put on more jewelry than women, and more multicolored ornaments than a virgin.

In sovereignty, in grandeur, and in authority, (in) silver, in gold, in clothing, in honor, and in edibles— they shall be poured out like water! For this reason, they are devoid of knowledge and wisdom, so they shall perish thereby together with their goods and together with all their glory and honor. Then in dishonor, in slaughter, and in great misery, their spirits shall be cast away."

I have sworn unto you, sinners: In the same manner that a mountain has never turned into a servant, nor shall a hill (ever) become a maidservant of a woman; likewise, neither has sin been exported into the world. It is the people who have themselves invented it. And those who commit it shall come under a great curse. Why? is a woman not given (a child)? On account of the deeds of her own hands would she die without children.

I swear to you, sinners, by the Holy Great One, that all your evil deeds are revealed in the heavens.

None of your (deeds of injustice) are covered and hidden. Think not in your spirit, nor say in your hearts that you neither know nor see all our sins being written down every day in the presence of the Most High. From now on do know that all your injustices which you have committed unjustly are written down every day until the day of your judgment.

"Woe unto you, fools, for you shall perish through your folly! You do not listen to the wise, and you shall not receive good things."

And now do know that you are ready for the day of destruction. Hope not that you shall live, you sinners, you who shall depart and die, for you know for what (reason) you have been ready for the day of the great judgment, for the day of anguish and great shame for your spirits. Woe unto you obstinate of heart, who do evil and devour blood! From where (will you find) good things that you may eat, drink, and be satisfied?

Even from all the good things which the Lord, the Most High, stocked in plenitude upon the whole earth? No peace exists for you!

Woe unto you who love unrighteousness! Why do you have hopes for good things for yourselves? Do know that you shall be given over into the hands of the righteous ones, and they shall cut off your necks and slay you, and they shall not have compassion upon you.

Woe unto you who rejoice in the suffering of the righteous ones! For no grave shall be dug for you.

Woe unto you who whose words of error. They commit others to commit wicked acts. They shall have no peace, but shall die quickly.

More woes unto the sinners.

"Woe unto you who cause wickedness! Who glorify and honor false words, you are lost, and you have no life of good things; woe unto you who alter the words of truth and pervert the eternal law! They reckon themselves not guilty of sin, they shall be trampled upon upon the earth.

10. **Final judgment of the sinners, the righteous, and the fallen angels. More woes.**

*In those days, the father will be beaten together with his sons, in one place; and brothers shall fall together with their friends, in death, until a stream shall flow from that time on* (the sinners) —*who are watchful to devise evil* —*you shall be recompensed according to your deeds.**

9. **Woe unto you, sinners, because of the words of your hands.**

8. **Woe unto you, sinners, when you oppress the righteous ones, in the day of hard anguish, and burn them with fire!**

7. **Woe unto you, sinners, when you oppress the righteous ones, in the day of hard anguish, and burn them with fire!**

6. **Woe unto you, sinners, when you oppress the righteous ones, in the day of hard anguish, and burn them with fire!**

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3. **Woe unto you, sinners, when you oppress the righteous ones, in the day of hard anguish, and burn them with fire!**

2. **Woe unto you, sinners, when you oppress the righteous ones, in the day of hard anguish, and burn them with fire!**

1. **Woe unto you, sinners, when you oppress the righteous ones, in the day of hard anguish, and burn them with fire!**

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**Slaying your neighbors until the day of the great judgment, because he shall desecrate your glory.**

**He will arouse the anger of his spirit,** and destroy you all by the sword.

And all the holy and righteous ones shall remember your sins.
righteousness, you shall have no peace. 

The fear of God that nature teaches

The fear of God that nature teaches, cannot stand before them.

Their cold, and all the winds of the snow, in descending, they shall fall upon you—the frost and the snow with their scourges—and in those days you cannot stand before them.

The two destinies of the righteous and the sinners: more woes unto the sinners

Terror of the day of judgment: comfort to the suffering righteous ones

In those days, when he hurls out against your terror of fire, where shall you flee, and where shall you find safety? When he flings his words against you, will you not fare as they do, who have feared the whole earth shall fear and tremble and panic? All the angels shall fulfill their orders. The children of the earth will seek to hide themselves from the presence of the Great Glory, trembling and confounded. You, sinners, you are assured forever; there is no peace for you! But you, souls of the righteous, fear not; and be hopeful, you souls that died in righteousness! Be not sad because your souls have gone down into Sheol in sorrow; or (because) your flesh fared not well the earthly existence in accordance with your goodness; indeed the time you happened to be in existence was a time of sinners, a time of curse and a time of plague. When you die, the sinners will speak over you: As we die, so do the righteous die. What then have they gained by their deeds? Behold, like us they died in grief and in darkness, and what have they more than we? From now on we have become equal. What will they receive who will see forever? Behold they have surely died; and from now on they shall never see light forever. Now I tell you, sinners, you have satisfied yourselves with food and drink, robbing and sin, impoverishing people and gaining property, and seeing good days. Have you seen the righteous, how their end comes about, for no injustice is found upon them until their death. But they perished and became like those who were not, and descended into Sheol—and their spirits too—with anguish.

The fear of God that nature teaches

Examine the heaven, you sons of heaven, and all the works of the Most High; and be afraid to do evil in his presence. If he closes the windows of heaven and hinders the rain and the dew from descending upon the earth because of you, what will you do? Or, if he sends his anger against you (and your deeds), is it not you who would entreat him? Because you utter bold and hard words against his righteousness, you shall have no peace.

Do you not see the sailors of the ships, how their ships are tossed up and down by the billows and are shaken by the winds, and they become anxious? *On this account (it is evident) that they are seized by fear, for they will discharge all their valuable property—the goods that are with them—into the sea; they think in their hearts that the sea will swallow them up and they will perish in it. Is not the entire sea and all her waters and all her movements the very work of the Most High? Has he not ordered her totality—with sand? At his rebuke they become frightened, and she dries up; then her fish die; and all that is in her. But you, sinners, who are upon the earth, fear him not! Did he not make the heaven and the earth and all that is in them? Who gave the knowledge of wisdom to all those who move upon the earth?

The spirits of those who died in righteousness. Many and good things shall be given to you—the offshoot of your labors. Your lot exceeds even that of the living ones.

The two destinies of the righteous and the sinners: more woes unto the sinners

In those days, when he hurls out against your terror of fire, where shall you flee, and where shall you find safety? When he flings his words against you, will you not fare as they do, who have feared the whole earth shall fear and tremble and panic? All the angels shall fulfill their orders. The children of the earth will seek to hide themselves from the presence of the Great Glory, trembling and confounded. You, sinners, you are assured forever; there is no peace for you! But you, souls of the righteous, fear not; and be hopeful, you souls that died in righteousness! Be not sad because your souls have gone down into Sheol in sorrow; or (because) your flesh fared not well the earthly existence in accordance with your goodness; indeed the time you happened to be in existence was a time of sinners, a time of curse and a time of plague. When you die, the sinners will speak over you: As we die, so do the righteous die. What then have they gained by their deeds? Behold, like us they died in grief and in darkness, and what have they more than we? From now on we have become equal. What will they receive who will see forever? Behold they have surely died; and from now on they shall never see light forever. Now I tell you, sinners, you have satisfied yourselves with food and drink, robbing and sin, impoverishing people and gaining property, and seeing good days. Have you seen the righteous, how their end comes about, for no injustice is found upon them until their death. But they perished and became like those who were not, and descended into Sheol—and their spirits too—with anguish.

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who died in righteousness shall live and rejoice; their spirits shall not perish, nor their memorial from before the face of the Great One unto all the generations of the world. Therefore, do not worry about their humiliation.

5 "Woe unto you sinners who are dead! When you are dead in the wealth of your sins, those who are like you will say of you, 'Happy are you sinners!' (The sinners) have seen all their days. They have experienced every trouble and battle in their lifetime. They have faced many evil things; and have become masters over us. We have bowed our necks to those who have become masters over us; but had no authority over our own toil. We have become the victuals of the sinners and the oppressors;' they have made their yoke heavy upon us, 'Those who hate us, but they had no pity on us.'

10 "Therefore, do not say, 'In the days of our youth,' we have faced many evil things and have become few, (characterized) by the littleness of our spirit." We have been destroyed; and we have found none whatsoever to help us with a word or otherwise. We have been tortured and destroyed, and could not even hope to see life from one day to the other. We hoped to be the head and have become the tail. We have moldered as we toiled, but had no authority over our own toil. We have become the victims of the sinners and the oppressors; they have made their yoke heavy upon us, 'Those who hate us, while goading us and encompassing us,' have become masters over us. We have bowed our necks to those who hate us, but they had no pity on us. We wanted to get away from them in order that we may escape and be at rest; but we found no place to which we might flee and be safe from them. Then, in our tribulation, we brought a charge against them to be safe from them.*

14 Do not say, 'In the days of our youth,' we have experienced every trouble. We have faced many evil things and have become few, (characterized) by the littleness of our spirit, and adds "we found none to take our part." We have been crushed; and we have been beaten. The authorities conceal their (the offenders') injustice and do not remove the yokes of those who devour us, scatter us, and murder us; they (the authorities) cover up our murder; and they (the authorities) do not remember (the fact) that they (the offenders) have lifted up their hands against us."

104 "I swear unto you that in heaven the angels will remember you for good before the glory of the Great One; and your names shall be written before the glory of the Great One. Be hopeful, because formerly you have pined away through evil and toil. But now you shall shine like the lights of heaven, and you shall be seen; and the windows of heaven shall be opened for you. Your cry shall be heard. *Cry for judgment, and it shall appear for you; for all your tribulations shall be (demanded) for investigation from the (responsible) authorities—from everyone who assisted those who slandered you. Be hopeful, and do not abandon your hope; because there shall be a fire for you; you are about to be making a great rejoicing like the angels of heaven.* You shall not have to hide on the day of the great judgment, and you shall not be found as the sinners; but the eternal judgment shall be far away from you for all the generations of the world. *Now fear not, righteous ones, when you see the sinners waxing strong and flourishing, do not be partners with them, but keep far away from those who lean unto their own injustice; for you are to be partners with the good-hearted people of heaven. *Now, you sinners, even if you say, 'All our sins shall not be investigated or written down,' nevertheless, all your sins are being written down every day. *So now I shew unto you that light and darkness as well as day and night witness all your sins. *Do not become wicked in your hearts, or lie, or alter the words of a just verdict; or utter falsehood against the words of the Great,' the Holy One, or give praise to your idols; for all your lies and all your wickedness are not for righteousness but for great sin. *And now I know this mystery: For they (the sinners) shall alter the just verdict; and many sinners will take it to heart; they will write evil words and assist in writing evil words against the Scriptures on the basis of their own words. *And would that they had written down all the words of truth, not only on the basis of their own words, and neither alter nor take away from my words, all of which I testify to them from the beginning! *Again know another mystery: that to the righteous and the wise shall be given the Scriptures..."
the whole house glowed like the sun—
and red as beautiful;
and his

of the earth; for he had heard that I was there.

when he arose from

I come to you, on account of a glowing vision have I come near to

Now, my

I come to you.

If unto my son Lamech a song has been born note, n't one whose image

are not like unto the characteristics of human beings, and his color is whiter

and form are not like unto the characteristics of human beings; and his color is whiter

of joy, for truth and great wisdom. So to them shall be given the Scriptures—and

shall believe them and be glad in them; and all the righteous ones who learn from

shall be recompensed."

and form are not like unto the characteristics of human beings; and his color is whiter

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and form are not like unto the characteristics of human beings; and his color is whiter
107:2

upon her... "And now, my son, go and make it known to your son Lamech that this son who has been born is his son in truth and not in falsehood." And when Methuselah had heard the words of his father Enoch—for he revealed to him everything in secret—he returned (home). And he called the name of that son Noah, for he will comfort the earth after all the destruction:

108 Another Book of Enoch—which he wrote for his son Methuselah and for those who will come after him, observing the law in the last days—You who have observed (the law) shall wait patiently in all the days until (the time of) those who work evil is completed, and the power of the wicked ones is ended. «As for you, wait patiently until sin passes away, for the names of (the sinners) shall be blotted out from the Book of Life and the books of the Holy One; their seeds shall be destroyed forever and their spirits shall perish and die; they shall cry and lament in a place that is an invisible wilderness and burn in the fire—for there exists ground there (as upon the earth).

I also saw there something like an invisible cloud; (and) though I could see that it was completely dark yet I could not see the flame of its fire because it was burning brightly; and there were some things like bright mountains which formed a ring (around it) and which were tossing it to and fro. Then I asked one of the holy angels who was with me, saying to him, "What is this bright thing? For it is not a heaven but merely the flame of a fire which is burning—and a voice of weeping, crying, and lamenting as well as strong pain." And he said unto me, "This place which you see, into it shall be taken the spirits of sinners, blasphemers, those who do evil, and those who altered all the things which the Lord has done through the mouth of the prophets, of which there is no end. For some of (these things) were written and sealed above in heaven so that the angels may read them (the things that are written) and know that which is about to befall all the sinners, the spirits of the ones who are as well as those who defiled their bodies, revenged themselves on God, and worked together with evil people. Those who love God have loved neither gold nor silver, nor all the good things which are in the world, but have given over their bodies to suffering—who from the time of their very being have not longed after earthly food, and who have not altered, as well as those who have been known as   

God the fire of their eternal souls; and while they were being trodden upon by evil people, experiencing abuse and insult by them, they continued blessing us. So now I shall summon their spirits if they are born of light, and change those who are born in darkness—those whose bodies were not recompensed with honor as they deserved for their faithfulness. I shall bring them out into the bright light, those who have loved my holy name, and seat them each one by one upon the throne of his honor; and they shall be resplendent for ages that cannot be numbered, for the judgment of God is righteousness, because he will give faith—as well as the paths of truth—to the faithful ones in the resting place. Then they shall see those who were born in darkness being taken into darkness, while the righteous ones shall be resplendent. (The sinners) shall cry aloud, and they shall see the righteous ones being resplendent; they shall go to the place which was prescribed for them concerning the days and the seasons. Here ends the Revelation of the Secrets of Enoch.