

THE COMPLETE ANCIENT LIBRARY

THE COMPLETE BOOKS OF ENOCK

The Watchers, Nephilim, Fallen Angels,
Giants, and the Hidden History
of the Ancient World

CONTAINING

1 Enoch

2 Enoch

3 Enoch

Plus, Ancient Apocryphal Texts

With Historical Introductions, Commentary, Timelines,
Glossary, Cross-References, and Original Infographics

THE COMPLETE BOOKS OF ENOCH COLLECTION

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Translations and source texts used in this edition:

1 Enoch — R. H. Charles (1912)

2 Enoch — W. R. Morfill (1896)

3 Enoch — Hugo Odeberg (1928)

Ascension of Isaiah — R. H. Charles (1900)

3 Baruch — R. H. Charles (1913)

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Life of Adam and Eve — L. S. A. Wells / R. H. Charles (1913)

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THE LINEAGE OF ENOCH

THE GENEALOGY FROM ADAM TO NOAH

Showing the place of Enoch in God's plan before the Flood.

		LIVED	SCRIPTURE
1	1st from Adam	ADAM	930 years Genesis 5:3
2	2nd from Adam	SETH	912 years Genesis 5:6
3	3rd from Adam	ENOSH	905 years Genesis 5:9
4	4th from Adam	KENAN	910 years Genesis 5:12
5	5th from Adam	MAHALALEL	895 years Genesis 5:15
6	6th from Adam	JARED	962 years Genesis 5:18
7	7th from Adam	ENOCH	365 years – then God took him Genesis 5:21–24
8	8th from Adam	METHUSELAH	969 years Genesis 5:25
9	9th from Adam	LAMECH	777 years Genesis 5:28
10	10th from Adam	NOAH	950 years Genesis 5:32



ENOCH IS UNIQUE

Enoch is the only man in Scripture recorded as being taken by God without seeing physical death.

Hebrews 11:5

*"By faith Enoch was taken away so that he did not see death,
and he was not found, because God had taken him."*

HEBREWS 11:5

THE TIMELINE OF ENOCH

Key events from Creation to the discovery of the ancient texts.

TIME PERIOD		EVENT	KEY REFERENCE
CREATION ~4004 BC		CREATION God creates the heavens and the earth and all that is in them.	Genesis 1:1
ADAM ~4004 BC		ADAM The first man is created in the image of God and placed in the Garden of Eden.	Genesis 2:7
ENOCK ~3017–3652 BC		ENOCK WALKED WITH GOD Enoch, the seventh generation from Adam, walked with God 365 years.	Genesis 5:21–24 Jude 1:14
THE WATCHERS ~Before the Flood		THE WATCHERS DESCEND Fallen angels (Watchers) descend to earth, take human wives, and teach forbidden knowledge.	1 Enoch 6–16
THE NEPHILIM ~Before the Flood		THE NEPHILIM ARE BORN Giants are born from the union of the Watchers and the daughters of men.	1 Enoch 6:4 Genesis 6:4
NOAH ~2948–2348 BC		NOAH AND THE FLOOD Earth is filled with violence. God sends the Flood, saving Noah and his family.	Genesis 6–9 1 Enoch 10
ABRAHAM ~2166–1991 BC		THE COVENANT CONTINUES God calls Abraham and establishes His covenant through his descendants.	Genesis 12:1–3 Galatians 3:16
MOSES ~1526–1406 BC		THE LAW IS GIVEN Moses receives the Law and God's instructions for His people.	Exodus 19–20 Deuteronomy 4:8
BABYLON ~606–536 BC		BABYLON AND EXILE Israel is taken into exile. Ancient wisdom and texts are preserved.	2 Kings 24–25 Daniel 1:1–2
JESUS ~4 BC – AD 30		THE FULFILLMENT God's plan is fulfilled in Jesus Christ, the Word made flesh.	John 1:1–14 Hebrews 1:1–2
DEAD SEA SCROLLS FOUND 1947 AD		THE ANCIENT TEXTS REVEALED The Dead Sea Scrolls are discovered in Qumran caves, including fragments of Enoch and other ancient writings.	1947 AD Qumran, Israel

Enoch walked with God; then he was no more,
because God took him.

GENESIS 5:24



I N T R O D U C T I O N

W h o W a s E n o c h ?



He walked with God. And then he was gone.

That is the whole story. Four verses in Genesis. No death recorded. No tomb. No farewell. Just a life that moved in close communion with the divine — and then vanished upward, taken rather than laid down.

In a chapter that is nothing but death — Adam died, Seth died, Enosh died, Kenan died, Mahalalel died, Jared died — Enoch did not die. He was the exception. The seventh from Adam, and the only one in that long genealogy for whom the word 'died' was replaced by something else entirely.

God took him.

Three words. And yet those three words launched centuries of curiosity, reverence, and preserved writing that the rest of the ancient world refused to let go of.

H I S P O S I T I O N I N H I S T O R Y

Enoch was not a peripheral figure. He was the seventh from Adam — and in the ancient world, the number seven carried the weight of completeness, of divine purpose, of things that were finished and whole. He was placed at exactly the right moment in the line of humanity. Old enough to have known Adam. Young enough that his son Methuselah would outlive them all.

His great-grandson was Noah.

He stood at the hinge point. The world before the flood was building toward something — a crisis of spiritual corruption so severe that God would eventually start over. Enoch was alive in the middle of it. He watched it happen. He was given visions of what was coming. And before God removed him from the earth, he left a record.

That record is what you are holding.

T H E L I N E T H A T C H A N G E S E V E R Y T H I N G

And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him.

— Genesis 5:22–24

Three hundred and sixty-five years. In a chapter where men routinely lived eight and nine centuries, Enoch's lifespan is the shortest. As if God cut it short on purpose. As if the walking-with-God was the point — and when it was complete, it was complete.

Every reader who has ever moved through Genesis 5 has stopped at that verse. He was not, for God took him. There is something in that phrase that refuses to stay quiet.

It implies a destination. It implies a purpose. It implies that Enoch was taken somewhere — and that the somewhere mattered.

The ancient world did not let that implication go unexplored.

THE ONLY OTHER ONE

There is one other figure in Scripture who left the earth without dying. The prophet Elijah — taken up in a whirlwind, a chariot of fire, gone before the eyes of his servant Elisha. Two men in all of recorded Scripture who bypassed death. One in Genesis. One in Kings.

Both became figures of enormous prophetic weight. Both were associated with the end of things. Both appeared again in the New Testament — on the Mount of Transfiguration, standing with Jesus, representing the Law and the Prophets in the presence of the one who came to fulfill them.

They were not footnotes. They were bookmarks. Placed in history to be found again.

WHAT HE LEFT BEHIND

The ancient Jewish world — particularly in the period between the Old and New Testaments — was fascinated by Enoch. They wrote about him extensively. They preserved his visions. They passed his words through generations of oral tradition before anyone committed them to the page.

What eventually emerged were three distinct books, each carrying a different dimension of what Enoch saw and knew.

The first is the book you are most likely here for. First Enoch — the Ethiopian Book of Enoch — is the oldest and most complete. It covers the fall of the angels, the rise of the Nephilim, Enoch's heavenly journeys, the identity of the coming Messiah, and the final judgment of all things. It was found among the Dead Sea Scrolls. It is quoted in the New Testament. The Ethiopian Orthodox Church has carried it as Scripture for over fifteen hundred years.

The second is Second Enoch — the Slavonic Book of Secrets. It takes the reader through ten heavens, each more astonishing than the last. It describes the structures of the cosmos, the assignments of the angels, the fate of the fallen, and ultimately the throne of God itself. The Apostle Paul, writing to the church at Corinth about his own heavenly experience, spoke of being caught up to the third heaven. Second Enoch had been mapping that territory for centuries before Paul was born.

The third is Third Enoch — the Hebrew Book of the Palaces. It is the most mystical of the three. It describes the transformation of Enoch into Metatron, the highest of the angelic beings, and explores the inner court of divine glory with a detail that overwhelmed the rabbis who preserved it. This is the text that the great Jewish mystical tradition drew from for generations.

Three books. One man. One extraordinary life — and a record of what that life was shown.

WHY THE NEW TESTAMENT QUOTES HIM

Enoch, the seventh from Adam, prophesied about these men: 'See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness.'

— Jude 1:14–15

The Epistle of Jude — a letter that made it into your Bible — quotes Enoch directly. By name. Not as mythology. Not as legend. As prophecy. Jude treats Enoch's words the same way the prophetic literature treats Isaiah or Jeremiah — as a man who saw something real, and spoke it.

This is not a minor detail. Jude is Scripture. And Jude says Enoch prophesied. That single verse has kept the Books of Enoch alive in serious biblical conversation for two thousand years.

The early church knew these texts. Church fathers referenced them. Tertullian defended them. Origen read them. They were not fringe documents whispered about in basements. They were read openly, studied seriously, and treated as belonging to the same world as the texts that eventually became the canon.

At some point, they were set aside. Not destroyed. Not disproven. Set aside by councils and committees who were making difficult decisions about which texts would define the faith going forward. Those decisions were human decisions. And human decisions can be revisited.

You are revisiting one now.



He didn't die. He was taken. And before he left — he wrote down everything he saw.



W h y T h e s e T e x t s W e r e P r e s e r v e d



It should not exist.

By every measure of history, the Book of Enoch should have been lost. The texts that did not make it into the biblical canon rarely survived in any meaningful form. They were copied less. Circulated less. Eventually they faded — not by decree, but by neglect. The things that are not read are the things that disappear.

The Book of Enoch did not disappear.

It survived in a remote corner of East Africa, preserved by a church that never stopped reading it. It survived in fragments of Aramaic tucked into the caves above the Dead Sea, untouched for two thousand years. It survived in quotation — embedded in a letter that made it into the New Testament itself. And when the modern world finally

came looking, it found that the Book of Enoch had been there the entire time, waiting with the patience of something that knew it would eventually be needed.

This is the story of how these texts endured.

ETHIOPIA: THE CHURCH THAT NEVER LET GO

In the fourth century, as the Roman Empire was wrestling with which texts would define Christianity, a church on the other side of the world was making its own decisions. The Ethiopian Orthodox Tewahedo Church — one of the oldest Christian bodies on earth — assembled its canon with different eyes. They included texts the Western councils left out. They kept books the Roman church eventually set aside.

Among those books was 1 Enoch.

For fifteen hundred years, while European Christianity proceeded largely without Enoch, the Ethiopian church read him as Scripture. Monks copied the text by hand in the ancient Ge'ez language. Priests taught from it. Scholars debated it. It was not a relic. It was alive.

When the Scottish explorer James Bruce traveled to Ethiopia in the 1770s and returned to Europe with three complete copies of the Ethiopic Enoch, Western scholars were stunned. This was not a short fragment or a partial text. This was the whole thing — more complete than anything the European manuscript tradition had preserved. The book they thought was lost had simply been living somewhere else.

The Ethiopian church had been right all along.

QUMRAN: THE CAVES THAT CONFIRMED EVERYTHING

In the spring of 1947, a Bedouin shepherd threw a stone into a cave above the northwestern shore of the Dead Sea. He heard something break. What he had found would become one of the most significant archaeological discoveries in recorded history.

The Dead Sea Scrolls.

Among the hundreds of manuscripts recovered from the caves of Qumran — texts hidden there by a Jewish sect sometime before the destruction of Jerusalem in 70 AD — were fragments of the Book of Enoch. Not one fragment. Multiple fragments. In Aramaic. Covering portions of 1 Enoch that matched the Ethiopian text that had been preserved for fifteen hundred years.

This mattered enormously. Before Qumran, critics could argue that the Ethiopic Enoch was a late composition — something written in the medieval period and falsely attributed to an ancient patriarch. The Dead Sea Scrolls ended that argument. These fragments were ancient. They were older than the New Testament. They were older than most of the manuscripts the Western church used to establish its canon.

Enoch was not medieval fiction. He was ancient testimony. And the caves of Qumran had been keeping his words safe until the world was ready to receive them again.

THE NEW TESTAMENT: A DIRECT QUOTATION

Enoch, the seventh from Adam, prophesied about these men: 'See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him.'

— Jude 1:14–15

This is not an allusion. It is not a vague echo or a thematic parallel. Jude quotes the Book of Enoch — chapter one, verse nine — directly. He names the source. He calls Enoch a prophet. He treats the words as genuine prophecy about genuine events.

That letter is in your Bible.

The implications are significant. Jude was not writing to a fringe audience. He was writing to the early church — the same community that would eventually receive Paul's letters, Peter's letters, and John's Revelation as Scripture. If Jude quoted Enoch as prophecy, then the early church read Enoch as a prophetic text. That was not a controversial position. It was simply how things were.

The Second Epistle of Peter echoes the same material. The language of angels who sinned, cast into chains in darkness, awaiting judgment — that is the world of 1 Enoch, reflected in a New Testament letter that has been in your Bible all along.

These texts were not hidden from the early church. They were woven into it.

WHY IT WAS SET ASIDE

The question that follows naturally is the one every reader eventually asks. If Jude quoted Enoch, if the early church read Enoch, if the Ethiopian church preserved Enoch — why is it not in your Bible?

The honest answer is: committees.

The formation of the biblical canon was a human process. Good people, serious scholars, men of genuine faith, working through genuinely difficult questions about which texts carried the weight of divine authority. The councils that shaped the Western canon — Laodicea, Carthage, others — made judgment calls. Some of those calls are defensible. Some are debated to this day.

Enoch was excluded not because it was disproven. Not because it contradicted Scripture. Not because it was discovered to be a forgery. It was excluded because it was complicated — because its content about angels and giants and hybrid beings was difficult to systematize, because its apocalyptic energy was intense, because the men making the decisions were trying to build a stable, teachable faith for a growing empire.

Stability won. Complexity was set aside.

But the texts survived anyway. Because some things cannot be fully set aside. Because the Ethiopian church kept reading. Because the Qumran community hid their library in the right caves. Because Jude put the quote in his letter and the letter made it into the canon. The Book of Enoch left fingerprints everywhere — and eventually the fingerprints led back to the source.

WHAT THIS MEANS FOR YOU

You are not reading a forgery. You are not reading something dangerous. You are reading texts that the ancient world treated with reverence, that the New Testament

treated as prophecy, that archaeology has confirmed as genuinely ancient, and that a living Christian tradition has preserved continuously for fifteen centuries.

Read with curiosity. Read with discernment. Read with the same open spirit that Jude brought when he copied down a line from Enoch and placed it inside a letter to the church.

These texts survived because they were meant to.



The caves held the scrolls. The church held the canon. And together, they held this for you.



How to Use This Collection



This is ancient literature. Read it like ancient literature.

That means reading with patience. With curiosity. Without the pressure to resolve everything or land on a position before you have finished the page. The texts in this collection were written in a world very different from ours — a world that thought in symbols, that understood the cosmos as layered and inhabited, that took the existence of angels and fallen beings as seriously as it took the existence of kings and armies.

You do not have to share every assumption of that world to learn from it. But you do have to meet it where it is.

What follows is a map of what you are about to read — what each text covers, what makes it distinctive, and what to watch for as you move through it. Keep this page nearby. It will help.

THE THREE BOOKS OF ENOCH

1 ENOCH THE ETHIOPIAN BOOK OF ENOCH

Also known as: The Book of Enoch

The oldest and most complete of the three. Written over several centuries, compiled into five distinct books, and preserved in full only in the ancient Ge'ez language of Ethiopia. This is the text quoted in the New Testament, confirmed by the Dead Sea Scrolls, and treated as Scripture by the Ethiopian Orthodox Church. It covers more ground than any other Enoch text — the fall of the angels, the Nephilim, the heavenly journeys, the Son of Man, the final judgment, and the prophetic panorama of all of history.

Watch for: *The Watchers and their descent. The name Azazel. The Son of Man in the Book of Parables. The 364-day solar calendar. The Animal Apocalypse.*

2 ENOCH THE SLAVONIC BOOK OF SECRETS

Also known as: The Book of the Secrets of Enoch

Preserved in Old Slavonic manuscripts, this text focuses on Enoch's ascent through ten successive heavens before his final translation into the presence of God. Each heaven is distinct — populated by different orders of angels, holding different cosmic functions, containing both reward and punishment in equal measure. The third heaven holds both paradise and a place of torment, visible from the same vantage point. The tenth heaven is the throne. This is the most structured cosmological vision in the Enoch tradition.

Watch for: *The ten heavens and what inhabits each. The fallen Watchers weeping in the second heaven. Paradise in the third. The astronomical mechanisms in the fourth and fifth. The throne in the tenth.*

3 ENOCH THE HEBREW BOOK OF THE PALACES

Also known as: Sefer Hekhalot

The most mystical of the three. Written in Hebrew, likely compiled in the fifth or sixth century, it describes the ascent of Rabbi Ishmael through the heavenly palaces and his encounter with Metatron — the angelic being who was once the man Enoch. The transformation is complete: Enoch has been elevated, renamed, given a throne beside the divine glory, and entrusted with the secrets of creation. This text is the foundation of Jewish Merkabah mysticism and contains some of the most detailed descriptions of the divine throne room in all of ancient literature.

Watch for: *The transformation of Enoch into Metatron. The withdrawal of the Shekhinah. The heavenly court and its mechanics. The sealing of the mysteries.*

THE ANCIENT APOCRYPHAL TEXTS

Following the three Books of Enoch, this collection includes seven additional ancient texts — each connected to the same cosmological and prophetic world that Enoch inhabits. They are not random additions. They were chosen because they fill in what Enoch leaves open, because they move through the same heavenly territory from different vantage points, and because the ancient world read them alongside Enoch as part of a coherent picture of the unseen world.

Each text has a short introduction before it and a brief reflection after it. The texts themselves are presented without interruption. Read them as the ancients read them — from beginning to end, in a single sitting if possible. Let the world build around you.

HOW EACH SECTION IS ORGANIZED

A NOTE ON THE FORMAT

Every major section in this collection follows the same simple structure:

OPENING INTRODUCTION — what this text is, where it came from, why it survived, and what to watch for as you read.

THE TEXT — presented in full, without interruption. The ancient words speak for themselves.

CLOSING REFLECTION — what you just read, one or two Scripture connections, and a question to sit with.

No commentary interrupts the text itself. The interpretation is yours.

THE BACK OF THIS BOOK

Three tools have been included at the back of this collection to help you navigate as you read.

THE GLOSSARY OF NAMES AND TERMS covers every major figure and concept in this collection — the archangels, the fallen Watchers, the Nephilim, the key Hebrew and Aramaic terms that appear throughout. When a name or word stops you, the glossary is there.

THE SCRIPTURE CROSS-REFERENCE INDEX maps every connection between this collection and your Bible — organized by biblical book. If you want to know where Enoch touches Genesis, or where 2 Enoch echoes Paul, the index will take you there.

THE TIMELINE OF ENOCH EVENTS places everything in historical sequence — from Adam through the Dead Sea Scrolls discovery — so you always know where you are in the larger story.

Use them freely. They are there to serve your reading, not to direct it.

ONE FINAL NOTE

These texts are not Scripture in the sense that your Bible is Scripture. The Ethiopian Orthodox Church treats 1 Enoch as canonical. Most Western traditions do not. That debate is real and it is ongoing and this collection does not attempt to resolve it.

What this collection does is simpler than that.

It gives you access. It gives you context. It gives you the ancient texts themselves, in readable English, with enough orientation to find your footing — and then it steps back and lets you read.

What you conclude is between you and God.

Now. Turn the page. The Watchers are waiting.

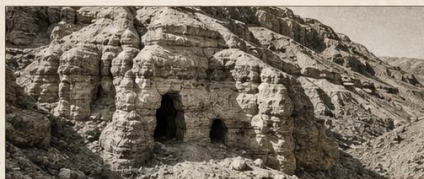


The text is ancient. The questions it raises are not.



THE DISCOVERY OF THE DEAD SEA SCROLLS

Fragments of Enoch Recovered – Ancient Truth Preserved



In 1947, a young Bedouin shepherd named Muhammad edh-Dhib stumbled upon a cave near Qumran while searching for a lost goat. Inside, he found ancient jars containing scrolls and fragments that would change history forever.

THE STORY OF THE DISCOVERY

1947

A Bedouin shepherd discovers a cave while searching for a lost goat near Qumran.



1947–1956

Eleven caves are discovered in the Qumran cliffs. Thousands of fragments are recovered.



1950s–1960s

Fragments are studied and identified, including portions of the Books of Enoch.



1960s–Present

Scholars authenticate and preserve the texts. Fragments of 1 Enoch and other ancient writings are confirmed as part of our shared heritage.



Today

The Dead Sea Scrolls remain one of the greatest archaeological discoveries of the 20th century, confirming the ancient circulation of Enoch.



“All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

— 2 Timothy 3:16–17

QUMRAN CAVES

Where ancient truths were hidden...
and by God's providence,
preserved for our day.



THE TRUTH WAS HIDDEN FOR A TIME, BUT NOT FOREVER.

— DANIEL 12:4 —

THE STRUCTURE OF 1 ENOCH

FIVE BOOKS • 108 CHAPTERS • ONE REVELATION

1 Enoch is not one continuous narrative. It is a collection of five distinct books, preserved as one unified testimony.

BOOK	CHAPTERS	FOCUS	KEY THEMES
1 THE BOOK OF THE WATCHERS 	1-36 CHAPTERS	The Watchers (fallen angels) descend to earth, take wives, and teach forbidden knowledge. The Nephilim are born, and judgment is pronounced.	• The Watchers • The Nephilim • Forbidden knowledge • Azazel and rebellion • Divine judgment • The Flood
2 THE BOOK OF PARABLES 	37-71 CHAPTERS	Enoch is taken to heaven and shown visionary parables concerning judgment, righteousness, and the fate of the wicked and the righteous.	• Parables and visions • Judgment of the wicked • The righteous saved • The Son of Man • Eternal kingdom
3 THE ASTRONOMICAL BOOK 	72-82 CHAPTERS	Enoch is shown the courses of the heavenly bodies, the order of creation, and the signs of the times.	• The stars and planets • The sun, moon, and constellations • Seasons and calendars • Heavenly order
4 THE BOOK OF DREAM VISIONS 	83-90 CHAPTERS	A series of dreams and visions revealing future events, heavenly realities, and the triumph of righteousness.	• Dream visions • Future restoration • Comfort for the righteous • Heavenly mysteries
5 THE EPISTLE OF ENOCH 	91-108 CHAPTERS	Enoch writes a final exhortation to his children, calling them to righteousness and watchfulness.	• Exhortation • Righteous living • Warning of judgment • Hope in God



*“Enoch walked with God; and he was not,
for God took him.”*

— GENESIS 5:24

Through these five books, Enoch reveals the unseen world, the ancient past, and the final hope for the righteous.

T H E F I R S T B O O K

1 E N O C H

The Ethiopian Book of Enoch

Translated by R.H. Charles, 1912



This is the one. The text that started everything.

First Enoch is the oldest, the most complete, and the most widely discussed of all the Enoch literature. It is the book the Dead Sea Scrolls confirmed. The book the New Testament quotes. The book the Ethiopian Orthodox Church has carried as Scripture for fifteen hundred years. Of all the texts in this collection, this is the one that most directly answers the questions Genesis raises and leaves open.

It was not written in a single sitting by a single hand. It grew over centuries — different sections composed in different eras, eventually compiled into one continuous work. Scholars have identified five distinct books within it, each with its own character and focus. Together they form a complete picture of the Enoch tradition: where it began, what it saw, and where it believed everything was heading.

W H A T I S I N S I D E 1 E N O C H

Chapters 1–36 *The Book of the Watchers — the fall of the angels, the Nephilim, the divine verdict*

Chapters 37–71 *The Book of Parables — the Son of Man, the Elect One, the final judgment of kings*

Chapters 72–82 *The Astronomical Book — the sun, moon, stars, and the sacred calendar*

Chapters 83–90 *The Book of Dream Visions — all of history told in one symbolic panorama*

Chapters 91–108 *The Epistle of Enoch — Enoch's final words to his son and to the last generation*

Read each section as its own world. They share a voice and a cosmology, but each one opens a different door. The Book of the Watchers will answer what Genesis left unspoken. The Book of Parables will show you who Jesus was claiming to be when He called Himself the Son of Man. The Astronomical Book will feel technical — let it. The Dream Visions will feel vast — stay with it. The Epistle will feel personal — read it like a letter, because that is what it is.

The translation that follows is the work of R.H. Charles, published in 1912. It is the most trusted English rendering of the Ethiopic text — scholarly without being inaccessible, faithful to the original without flattening its strangeness.

The strangeness is part of it. Do not smooth it away.

THE DESCENT OF THE WATCHERS

TRADITIONAL LOCATION: MOUNT HERMON

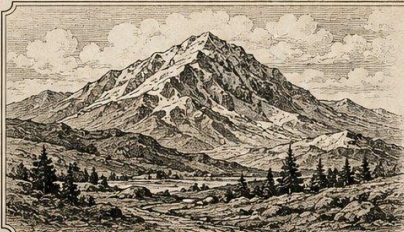
According to 1 Enoch 6–8, the Watchers (Fallen Angels) descended in the days of Jared and came to the earth. Their descent took place on Mount Hermon, where they swore an oath and made covenant with one another before taking human wives and teaching forbidden knowledge.

"And it came to pass, when the sons of men had multiplied in those days, that daughters were born unto them. And the Watchers, the sons of heaven, saw them, and desired them; and they said one to another, 'Come, let us choose us wives from the children of men.'"

— 1 Enoch 6:1–2

KEY LOCATIONS

- 1 MOUNT HERMON**
Traditional place where the Watchers descended (1 Enoch 6:6).
- 2 SEA OF GALILEE**
Ancient Chinnereth where the Nephilim were present in the days of old.
- 3 JERUSALEM**
City of the Great King, center of worship and prophecy.
- 4 DEAD SEA**
Ancient Salt Sea (Asphaltitis), south of Jerusalem.



ABOUT MOUNT HERMON

Mount Hermon is the highest mountain in the region (approximately 9,200 feet). Its height, snow, and seclusion made it a symbolic place of divine access in ancient times.

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

— Psalm 17:15

SECTION INTRODUCTION

The Book of the Watchers

1 Enoch, Chapters 1–36

The oldest section of 1 Enoch · Dated approximately 300–200 BC

Genesis 6 gives you four verses.

Four verses about the sons of God, the daughters of men, and the giants that resulted. Four verses that have generated more theological debate than almost any other passage in Scripture — and then the narrative moves on, as if what just happened was simply background information for the flood story that follows.

The Book of the Watchers does not move on.

It stops at those four verses and opens them up. It names the angels — two hundred of them — who descended from heaven onto Mount Hermon and made a collective oath before they acted. It identifies their leader, Shemihaza, and the one who became most notorious, Azazel. It lists the forbidden knowledge they transferred to humanity: the art of war, the working of metals, the sciences of the stars, the craft of seduction and vanity. It describes what happened next — the violence that followed, the earth crying out, the four archangels standing before God with the report of what had been done.

And it describes what God decided.

WHAT TO WATCH FOR

The name Azazel appears repeatedly. He is the Watcher most directly associated with the corruption of humanity — not through breeding, but through teaching. The weapons of war. The beautification that leads to sexual sin. The knowledge that accelerated human destruction before humanity had the wisdom to bear it. His punishment is specific: bound hand and foot, face covered, cast into the desert of Dudael, buried under rough and jagged rocks, held there until the day of the great judgment.

Watch for the moment the four archangels — Michael, Gabriel, Raphael, Uriel — receive their assignments. Each one is sent to address a different dimension of the catastrophe. Raphael binds Azazel. Gabriel destroys the Nephilim. Michael binds Shemihaza and the remaining Watchers. These are not abstract cosmic forces. They are persons with names and orders and jurisdictions. The Book of the Watchers gives the archangels more definition than almost anywhere else in ancient literature.

Watch also for Enoch's role. He is summoned as the scribe of righteousness — the one the Watchers beg to intercede for them before God. He brings their petition. God denies it. And then God sends Enoch back with a different message: you were created as spiritual beings, yet you have mixed with flesh and produced violence. Your petition will not be heard. Your punishment is set.

Enoch is the messenger between worlds. That is what he was always meant to be.



CLOSING REFLECTION

You have just read the story that Genesis began and did not finish.

The Watchers were not rogue demons acting without a nature. They were created as guardians — beings who watched over humanity and never slept. Their fall was not impulsive. They saw the daughters of men, they deliberated, they swore a collective oath, and then they descended together. Premeditated. Purposeful. And catastrophic.

The knowledge they released — weapons, vanity, enchantments, the secrets of the stars — accelerated corruption faster than humanity could handle. The earth filled with violence. Blood was shed. And the Nephilim, the hybrid offspring of these unions, consumed everything in reach.

The flood was not arbitrary. It was a response to something specific. The Book of the Watchers tells you what that something was.

For if God did not spare angels when they sinned, but sent them to hell, putting them in chains of darkness to be held for judgment...

— 2 Peter 2:4

And the angels who did not keep their positions of authority but abandoned their proper dwelling — these he has kept in darkness, bound with everlasting chains for judgment on the great Day.

— Jude 1:6

Peter and Jude both reference angels in chains. Both reference a judgment still coming. The Book of the Watchers is the text they were drawing from. Read side by side, the New Testament and Enoch illuminate each other in ways that neither fully explains alone.

What happens when power is given before wisdom is earned?

THE WATCHERS

KEY FIGURES IN 1 ENOCH

The Watchers were holy angels who descended to earth in the days of Jared, took human wives, and taught forbidden knowledge.

These are the key Watchers mentioned in the text of 1 Enoch.

WATCHER	ROLE / TITLE	ASSOCIATED WITH	SCRIPTURE REFERENCE
 SHEMIHAZA Leader of the Watchers	- Leader of the two hundred Watchers - Took the initiative to descend to earth - Swore the oath on Mount Hermon	 Leadership, Rebellion, Leadership of the oath	1 Enoch 6:7 1 Enoch 7:1 1 Enoch 8:1–3
 AZAZEL Bearer of Forbidden Knowledge	- Taught humans how to make weapons, armor, shields, and cosmetics - Revealed the secrets of the earth - Led many into corruption	 Forbidden knowledge, Weapons, Corruption	1 Enoch 8:1 1 Enoch 8:2 1 En. 8:3–4; 9:6
 URIEL Angel of Revelation	- Revealed mysteries to Enoch - Showed Enoch the heavens, visions, and future events - One of the four archangels	 Revelation, Wisdom, Visions	1 Enoch 1:1 1 Enoch 9:1 1 Enoch 20:1
 RAPHAEL Angel of Healing	- One of the four archangels - Associated with healing and the spirits of righteousness	 Healing, Restoration, The spirits of righteousness	1 Enoch 20:4 1 Enoch 40:9
 GABRIEL Angel of Judgment	- One of the four archangels - Announced judgment and explained visions	 Judgment, Announcements, Intercession	1 Enoch 20:6 1 Enoch 40:5
 MICHAEL Angel of Protection	- One of the four archangels - Protector of Israel and warrior against evil spirits	 Protection, Warfare, Defense of God's people	1 Enoch 20:5 1 Enoch 40:7 Jude 1:9

“These are the names of the Watchers: Shemihaza, who was their leader; Azazel, who taught men to make swords and shields; and the others with them.”

— 1 ENOCH 8:1



THE OATH ON MOUNT HERMON

The Watchers swore an oath and all bound themselves by mutual imprecations that they would not abandon their plan until it was carried out.

— 1 ENOCH 6:6–7

Note: The names and roles of the Watchers are recorded in 1 Enoch chapters 6–16.

SECTION INTRODUCTION

The Book of Parables

1 Enoch, Chapters 37–71

Also called: The Similitudes of Enoch · Dated approximately 100 BC–AD 70



Jesus called Himself the Son of Man more than eighty times in the Gospels.

Every first-century Jewish reader who heard that title knew exactly what it meant. Not humility. Not vagueness. A cosmic claim — one drawn directly from this section of Enoch and from the vision in Daniel 7. The Son of Man in the Book of Parables is not a human figure in a human story. He is the Elect One, the Chosen One, the one hidden before the foundation of the world, who will sit on the throne of glory and judge the kings and the mighty of the earth.

When Jesus said Son of Man, He was invoking that figure. And everyone in earshot understood the weight of it.

WHAT TO WATCH FOR

The Book of Parables contains three extended visions — the three parables of the title. Each one circles the same center: the coming judgment, the identity of the Elect One, and the fate of those who have ruled the earth through violence and injustice.

Watch for the moment Enoch sees the Elect One's face — like the appearance of a man, full of grace, like one of the holy angels. This portrait was written centuries before Bethlehem. The resemblance is not coincidental.

Watch for the kings and the mighty — the rulers of the earth who are brought before the throne and find, too late, that their power protected them from nothing. The Book of Parables is intensely concerned with justice for the oppressed. The judgment it describes is not abstract. It is specific. Names are not given, but categories are: the kings, the landowners, the powerful. They will answer.

Watch for the final chapters, where Enoch himself is taken up and transformed. He stands before the throne. He is told his name. And what he is told reshapes everything you have read in this section.



CLOSING REFLECTION

The Book of Parables is the most prophetically concentrated section of all Enoch literature. It describes a figure — hidden before creation, revealed at the end of history — with a precision that reads, in retrospect, like a portrait painted before the subject was born.

The early church recognized this immediately. The question of whether Jesus knew the Book of Parables is debated. The question of whether His first-century audience

knew it is less debated. They did. And when He said Son of Man, they heard Enoch's Elect One in the background.

In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power.

— Daniel 7:13–14

Daniel sees the Son of Man. Enoch describes him. Jesus claims the title. Three moments across centuries, each one pointing to the same center.

What does it mean that this portrait existed centuries before Bethlehem?



S E C T I O N I N T R O D U C T I O N

The Astronomical Book

1 Enoch, Chapters 72–82

Also called: The Book of the Heavenly Luminaries · Possibly the oldest section of 1 Enoch



This section will feel different from everything before it.

The fallen angels are gone. The Son of Man has not yet appeared. What you are reading now is a guided tour of the cosmos — the movements of the sun and moon, the gates through which they rise and set, the angels who govern their paths, the lengths of days and nights across every season of the year.

Uriel is the guide. He is the archangel assigned to the luminaries — the overseer of creation's cosmic machinery. He walks Enoch through it with the precision of an engineer and the reverence of a worshipper. This is not dry astronomy. In the ancient world, the movements of the heavens were sacred. They were the language God wrote in light across the sky, speaking order into a world that was constantly threatening to collapse into chaos.

W H A T T O W A T C H F O R

The Astronomical Book operates on a 364-day solar calendar — exactly 52 weeks, perfectly ordered, every Sabbath falling on the same day of the week every year. This was not the calendar used in mainstream Judaism, which followed a lunar reckoning. The Qumran community — the same community that preserved the Dead Sea Scrolls — used this Enochic solar calendar. Their discovery of 1 Enoch among their texts was not coincidental. This calendar was part of why they valued it.

Let the repetition of the sections wash over you rather than frustrate you. The ancient mind found meaning in pattern and repetition in a way the modern mind

sometimes does not. Each cycle of the luminaries described is another confirmation of the same truth: the cosmos is ordered, governed, intentional. Nothing in the heavens moves without assignment.



C L O S I N G R E F L E C T I O N

Creation is not random. That is the message underneath all the technical detail of this book. Every gate the sun passes through, every degree of the moon's path, every angel assigned to every light in the sky — all of it is governed. All of it is intentional. The cosmos runs on divine instruction.

For the reader who has just come through the chaos of the Watchers' fall and the violence of the Nephilim, this section offers something steadying. The corruption of earth did not corrupt the heavens. The luminaries kept their courses. Order persisted above even when it collapsed below.

The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they reveal knowledge.

— Psalm 19:1–2

What does it mean that the heavens kept their order while the earth was falling apart?



S E C T I O N I N T R O D U C T I O N

**T h e B o o k o f D r e a m
V i s i o n s**

1 Enoch, Chapters 83–90

Also called: The Animal Apocalypse



Enoch is given two dreams.

The first is brief and terrible — a vision of the earth swallowed by darkness and destruction, which he understands as a preview of the coming flood. He wakes, runs to his grandfather Mahalalel, and is told to pray for the remnant that will survive.

The second dream is the one that will stay with you.

It is called the Animal Apocalypse by scholars, and the name is accurate. In it, all of human history — from Adam to what appears to be the Maccabean period — is told through the movements and fates of animals. Humans are bulls and sheep. Angels are

stars and men. Fallen angels are stars that fell. The Nephilim are elephants and camels and donkeys. Israel is a flock. Its enemies are wolves and dogs and foxes and eagles. And through it all, a white bull is coming — a figure who will transform the flock into something it has never been before.

WHAT TO WATCH FOR

The Animal Apocalypse is one of the most remarkable prophetic panoramas in ancient literature. It moves through the entire narrative of the Hebrew Bible in compressed symbolic form — Creation, the Fall, the Flood, the Tower of Babel, Abraham, Isaac, Jacob, the slavery in Egypt, Moses, the conquest of Canaan, the judges, the kings, the exile, the return. Scholars have identified specific historical events encoded in the animal imagery with a precision that continues to be debated and studied.

Watch for the seventy shepherds — angelic beings assigned to oversee Israel during the period of the Gentile empires, each one given a limited mandate that most of them exceed. They become themselves objects of judgment. The systems meant to govern human history have themselves operated unjustly.

Watch for the great sword given to the sheep near the end. And watch for the white bull who arrives after the judgment — and what happens to the animals around him when he appears.



CLOSING REFLECTION

History is not accidental. That is what the Animal Apocalypse insists. Every nation, every empire, every period of oppression and liberation — all of it moves within a framework that was visible to Enoch in a dream before the flood came.

The seventy shepherds are among the most haunting images in this section. They were given authority to protect and govern. They were held accountable for how they used it. The judgment they face is not for existing, but for exceeding their mandate — for allowing more destruction than they were permitted.

Power has a limit. The Animal Apocalypse is the story of what happens when that limit is ignored — and who eventually calls it to account.

He changes times and seasons; he deposes kings and raises up others. He gives wisdom to the wise and knowledge to the discerning.

— Daniel 2:21

If history is already visible from above, what does that mean for the moment you are living in right now?



SECTION INTRODUCTION

The Epistle of Enoch

1 Enoch, Chapters 91–108



This is the letter a father writes when he knows he is leaving.

Enoch calls his son Methuselah and his children around him. He speaks. What follows is his final teaching — a compressed summary of everything he has seen and everything he believes about the world they are inheriting. It is urgent in the way that last words are always urgent. It is tender in the way that a father's voice is tender when the time is short.

The Epistle of Enoch contains the Apocalypse of Weeks — one of the most structured prophetic visions in all of ancient literature. History is divided into ten weeks, each representing an epoch. Enoch stands in the first week and can see all the way to the last. He describes the flood, the giving of the Law, the kings and the temple, the exile, the coming of the Messiah, the final judgment, the new creation. A ten-act play in which he already knows the ending before the second act has begun.

WHAT TO WATCH FOR

The woe sections. The Epistle contains extended passages of grief and warning directed at those who have built their lives on wealth, injustice, and the oppression of the righteous. These are not abstract warnings to abstract people. They have the feel of pastoral experience — of a man who has watched the powerful harm the vulnerable for three centuries and is setting the record straight before he leaves.

Watch for the direct echo in the New Testament. This section of Enoch is the part that Jude quotes. The specific prophecy Jude cites — the Lord coming with ten thousands of his holy ones to execute judgment — is here. When you reach it, you will know it. It is the moment the two books touch.

And watch for the final chapters, where Enoch addresses the righteous directly. Not the wicked. The ones who have endured. The ones who held on. His words to them are not theology. They are comfort.



CLOSING REFLECTION

First Enoch ends where it began — with a man speaking across time to people he will never meet. The Epistle is Enoch's voice at its most personal. He has seen the throne of God. He has watched the Watchers fall. He has been given the whole sweep of history in visions. And what he does with all of that seeing is write a letter to his children.

Wisdom, in the end, comes home. It does not stay in the heavens. It returns to the people who need it and says: here is what I know, here is what is coming, here is how to live in the meantime.

Enoch, the seventh from Adam, prophesied about these men: 'See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness.'

— Jude 1:14–15

This is the verse that kept the Book of Enoch alive. This is the quote that proved the ancient world took Enoch seriously. And it comes from here — from the final letter of a man who walked with God and then was gone.

What would you write in a letter to the last generation?



THE BOOK OF ENOCH

1 ENOCH



Translated by R. H. Charles, D.Litt., D.D.

Originally published: London, S.P.C.K., 1912

ABBREVIATIONS, BRACKETS, AND SYMBOLS SPECIALLY USED IN THE TRANSLATION OF 1 ENOCH

E denotes the Ethiopic Version.

Gs denotes the fragments of the Greek Version preserved in Syncellus: in the case of 8 b-9 b, there are two forms of the text, Gs1 and Gs2. Gg denotes the large fragment of the Greek Version discovered at Akhmîm, and deposited in the Gizeh Museum, Cairo.

The following brackets are used in the translation of 1 Enoch: ⌈ ⌋. The use of these brackets means that the words so enclosed are found in Gg but not in E. ⌚ ⌛ . The use of these brackets means that the words so enclosed are found in E but not in Gg or Gs. ⋈. The use of these brackets means that the words so enclosed are restored. []. The use of these brackets means that the words so enclosed are interpolations. (). The use of these brackets means that the words so enclosed are supplied by the editor. The use of thick type denotes that the words so printed are emended. † † = corruption in the text. A series of points, ... = some words which have been lost.

Chapters I–XXXVI

Chapters I–V — Parable of Enoch on the Future Lot of the Wicked and the Righteous

Chapter I

. The words of the blessing of Enoch, wherewith he blessed the elect [[and]] righteous, who will be living in the day of tribulation, when all the wicked [[and]] godless]] are to be removed. 2. And he took up his parable and said—Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, [[which]] the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come. 3. Concerning the elect I said, and took up my parable concerning them:

The Holy Great One will come forth from His dwelling,

- . And the eternal God will tread upon the earth, (even) on Mount Sinai,
[And appear from His camp]
And appear in the strength of His might from the heaven ʿ of heavens ʾ.
- . And all shall be smitten with fear,
And the Watchers shall quake,
And great fear and trembling shall seize them unto the ends of the earth.
- . And the high mountains shall be shaken,
And the high hills shall be made low,
And shall melt like wax before the flame
- . And the earth shall be ʿ wholly ʾ rent in sunder,
And all that is upon the earth shall perish,
And there shall be a judgement upon all (men).
- . But with the righteous He will make peace,
And will protect the elect,
And mercy shall be upon them.
And they shall all belong to God,
And they shall be prospered,
And they shall ʿ all ʾ be blessed.
ʿ And He will help them all ʾ,
And light shall appear unto them,
ʿ And He will make peace with them ʾ.
- . And behold! He cometh with ten thousands of ʿ His ʾ holy ones
To execute judgement upon all,
And to destroy ʿ all ʾ the ungodly:
And to convict all flesh
Of all the works ʿ of their ungodliness ʾ which they have ungodly committed,
ʿ And of all the hard things which ʾ ungodly sinners ʿ have spoken ʾ against Him.

Chapter II

. Observe ye every thing that takes place in the heaven, how they do not change their orbits, ʿ and ʾ the luminaries which are in the heaven, how they all rise and set in order each in its season, and transgress not against their appointed order. 2. Behold ye the earth, and give heed to the things which take place upon it from first to last, ʿ how steadfast they are ʾ, how ʿ none of the things upon earth ʾ change, ʿ but ʾ all the works

of God appear[†] to you[‡]. 3. Behold the summer and the winter, [¶]how the whole earth is filled with water, and clouds and dew and rain lie upon it[¶] .

Chapter III.

Observe and see how (in the winter) all the trees [¶]seem[¶] as though they had withered and shed all their leaves, except fourteen trees, which do not lose their foliage but retain the old foliage from two to three years till the new comes. 33

Chapter IV.

And again, observe ye the days of summer how the sun is above the earth over against it. And you seek shade and shelter by reason of the heat of the sun, and the earth also burns with glowing heat, and so you cannot tread on the earth, or on a rock by reason of its heat.

Chapter V

. Observe [¶]ye[¶] how the trees cover themselves with green leaves and bear fruit: wherefore give ye heed[†] and know[‡] with regard to all[†] His works[‡], and recognize how He that liveth for ever hath made them so. 2. And[†] all[‡] His works go on[†] thus[‡] from year to year[†] for ever[‡], and all the tasks[†] which[‡] they accomplish for Him, and[†] their tasks[‡] change not, but according as [¶]God[¶] hath ordained so is it done. 3. And behold how the sea and the rivers in like manner accomplish[†] and change not[‡] their tasks[†] from His commandments[‡]. 4. But ye—ye have not been steadfast, nor done the commandments of the Lord,

But ye have turned away and spoken proud and hard words

With your impure mouths against His greatness.

Oh, ye hard-hearted, ye shall find no peace.

. Therefore shall ye execrate your days,

And the years of your life shall perish,

And[†] the years of your destruction[‡] shall be multiplied in eternal execration,

And ye shall find no mercy.

a. In those days ye shall make your names an eternal execration unto all the righteous, b. And by you shall[†] all[‡] who curse, curse. c.[†] And all[‡] the sinners[†] and godless[‡] shall imprecate by you, 7c. And for you, the godless, there shall be a curse. 6d.[†] And all the ... shall rejoice, e. And there shall be forgiveness of sins, f. And every mercy and peace and forbearance: 34g. There shall be salvation unto them, a goodly light. i. And for all of you sinners there shall be no salvation, j. But on you all shall abide a curse[‡]. 7a. But for the elect there shall be light and grace and peace, b. And they shall inherit the earth. 8. And then there shall be bestowed upon the elect wisdom,

And they shall all live and never again sin,

Either through ungodliness or through pride;

But they who are wise shall be humble.

. And they shall not again transgress,

Nor shall they sin all the days of their life,

Nor shall they die of (the divine) anger or wrath,

But they shall complete the number of the days of their life.

And their lives shall be increased in peace,

And the years of their joy shall be multiplied,

In eternal gladness and peace,

All the days of their life.

Chapters VI–XI — The Fall of the Angels

Chapter VI

. And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. 2. And the angels, the children of the heaven, saw and lusted after them, and said to one another: ‘Come, let us choose us wives from among the children of men and beget us children.’ 3. And Semjâzâ, who was their leader, said unto them: ‘I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.’ 4. And they all answered 35him and said: ‘Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.’ 5. Then sware they all together and bound themselves by mutual imprecations upon it. 6. And they were in all two hundred; who descended⁷ in the days⁷ of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. 7. And these are the names of their leaders: Sêmîazâz, their leader, Arâkîba, Râmêêl, Kôkabîêl, Tâmiêl, Râmîêl, Dânêl, Êzêqêêl, Barâqijâl, Asâêl, Armârôs, Batârêl, Anânêl, Zaqîêl, Samsâpêêl, Satarêl, Tûrêl, Jômjâêl, Sariêl. 8. These are their chiefs of tens.

Chapter VII

. And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. 2. And they became pregnant, and they bare great giants, whose height was three thousand ells: 3. Who consumed all the acquisitions of men. And when men could no longer sustain them, 4. The giants turned against them and devoured mankind. 5. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another’s flesh, and drink the blood. 6. Then the earth laid accusation against the lawless ones.

Chapter VIII

. And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. 2. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. 3. Semjâzâ taught enchantments, and root-cuttings, Armârôs the resolving of enchantments, Barâqijâl, 36(taught) astrology, Kôkabêl the constellations, Ezêqêêl the knowledge of the clouds, Araqiêl the signs of the earth, Shamsiêl the signs of the sun, and Sariêl the course of the moon. 4. And as men perished, they cried, and their cry went up to heaven....

Chapter IX

. And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth. 2. And they said one to another: ‘The earth, made without inhabitant, cries the voice of their crying† up to the gates of heaven. 3. [And now to you, the holy ones of heaven] , the souls of men make their suit, saying, “Bring our cause before the Most High”.’ 4. And they said to the Lord of the ages: ‘Lord of lords, God of gods, King of kings and God of the ages, the throne of Thy glory (standeth) unto all the generations of the ages, and Thy name holy and glorious and blessed unto all the ages! 5. Thou hast made all things, and power over all things hast Thou: and all things are naked and open

in Thy sight, and all things Thou seest, and nothing can hide itself from Thee. 6. Thou seest what Azâzêl hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn: 7. And Semjâzâ, to whom Thou hast given authority to bear rule over his associates. 8. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins. 9. And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness. 10. And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are wrought on the earth. 11. And Thou knowest all things before they come to pass, and 37Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these.’

Chapter X

. Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, and said to him: 2. ‘Go to Noah and tell him in my name “Hide thyself!”, and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it. 3. And now instruct him that he may escape and his seed may be preserved for all the generations of the world.’ 4. And again the Lord said to Raphael: ‘Bind Azâzêl hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein. 5. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. 6. And on the day of the great judgement he shall be cast into the fire. 7. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. 8. And the whole earth has been corrupted through the works that were taught by Azâzêl: to him ascribe all sin.’ 9. And to Gabriel said the Lord: ‘Proceed against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men: [and cause them to go forth]: send them one against the other that they may destroy each other in battle: for length of days shall they not have. 10. And no request that they (i. e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.’ 11. And the Lord said unto Michael: ‘Go, bind Semjâzâ and 38his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness. 12. And, when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. 13. In those days they shall be led off to the abyss of fire: and to the torment and the prison in which they shall be confined for ever. 14. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. 15. And destroy all the spirits of the reprobate, and the children of the Watchers, because they have wronged mankind. 16. Destroy all wrong from the face of the earth, and let every evil work come to an end: and let the plant of righteousness and truth appear: 17 and it shall prove a blessing: the works of righteousness and truth 17 shall be planted in truth and joy for evermore. 17. And then shall all the righteous escape,

And shall live till they beget thousands of children,

And all the days of their youth and their old age shall they complete in peace.

. And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and be full of blessing. 19. And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield ten presses of oil. 20. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth destroy from off the earth. 21. ⁷ And all the children of men shall become righteous ⁷, and all nations shall ³⁹offer adoration and shall praise Me, and all shall worship Me. 22. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever.

Chapter XI

. And in those days I will open the store chambers of blessing which are in the heaven, so as to send them down ⁷ upon the earth ⁷ over the work and labour of the children of men. 2. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men.'

Chapters XII–XVI — Dream Vision of Enoch

Chapter XII

. Before these things Enoch was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him. 2. And his activities had to do with the Watchers, and his days were with the holy ones. 3. And I, Enoch, was blessing the Lord of majesty and the King of the ages, and lo! the Watchers called me—Enoch the scribe—and said to me: 4. ‘Enoch, thou scribe of righteousness, go, †declare† to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: “Ye have wrought great destruction on the earth: 5. And ye shall have no peace nor forgiveness of sin: and inasmuch as †they† delight themselves in †their† children, 6. The murder of †their† beloved ones shall †they† see, and over the destruction of †their† children shall †they† lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain.”’

Chapter XIII

. And Enoch went and said: ‘Azâzêl, 40thou shalt have no peace: a severe sentence has gone forth against thee to put thee in bonds: 2. And thou shalt not have toleration nor †request† granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men.’ 3. Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them. 4. And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of the Lord of heaven. 5. For from thenceforward they could not speak (with Him) nor lift up their eyes to heaven for shame of their sins for which they had been condemned. 6. Then I wrote out their petition, and the prayer †in regard to their spirits and their deeds individually and in regard to their requests that they should have forgiveness and length †of days†. 7. And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell asleep. 8. And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, † and a voice came bidding (me) † to tell it to the sons of heaven, and reprimand them. 9. And when I awaked, I came unto them, and they were all sitting gathered together, weeping in ’Abelsjâil, which is between Lebanon and Sênêsêr, with their faces covered. 10. And I recounted before them all the visions which I had seen in sleep, and I began to speak the words of righteousness, and to reprimand the heavenly Watchers.

Chapter XIV

. The book of the words of righteousness, and of the reprimand of the eternal Watchers in accordance with the command of the Holy Great One in that vision. 2. I saw in my sleep what I will now say with a tongue of flesh and with the breath of my mouth: which the Great One has given to men to converse therewith and understand with the heart. 3. As He hath created and given †[to man 41 the power of understanding the word of wisdom, so hath He created me also and given † me the power of reprimanding the Watchers, the children of heaven. 4. I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you †[throughout all the days of eternity, and that judgement has been finally passed upon you: yea (your petition) will not be granted unto you †]. 5. And from henceforth you shall not ascend into heaven unto all eternity, and † in bonds † of the earth the decree has gone forth to bind you for all the days of the world. 6. And (that) previously

you shall have seen the destruction of your beloved sons and you shall have no pleasure in them, but they shall fall before you by the sword. 7. And your petition on their behalf shall not be granted, nor yet on your own: even though you weep and pray and speak all the words contained in the writing which I have written. 8. And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven. 9. And I went in till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire: and it began to affright me. 10. And I went into the tongues of fire and drew nigh to a large house which was built of crystals: and the walls of the house were like a tessellated floor (made) of crystals, and its groundwork was of crystal. 11. Its ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and their heaven was (clear as) water. 12. A flaming fire surrounded the walls, and its portals blazed with fire. 13. And I entered into that house, and it was hot as fire and cold as ice: there were no delights of life therein: fear covered me, and trembling gat hold upon me. 14. And as I quaked and trembled, I fell upon my face. And I beheld a vision, 15. And lo! there was a second house, greater than the former, ⁴²and the entire portal stood open before me, and it was built of flames of fire. 16. And in every respect it so excelled in splendour and magnificence and extent that I cannot describe to you its splendour and its extent. 17. And its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire. 18. And I looked and saw [therein] a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. 19. And from underneath the throne came streams of flaming fire so that I could not look thereon. 20. And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow. 21. None of the angels could enter and could behold His face by reason of the magnificence and glory, and no flesh could behold Him. 22. The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ten thousand (stood) before Him, yet He needed no counsellor. 23. And the most holy ones who were nigh to Him did not leave by night nor depart from Him. 24. And until then I had been prostrate on my face, trembling: and the Lord called me with His own mouth, and said to me: ‘Come hither, Enoch, and hear my word.’ 25. [†] And one of the holy ones came to me and waked me [‡], and He made me rise up and approach the door: and I bowed my face downwards.

Chapter XV

. And He answered and said to me, and I heard His voice: ‘Fear not, Enoch, thou righteous man and scribe of righteousness: approach hither and hear my voice. 2. And go, say to [the Watchers of heaven] , who have sent thee to intercede [for them: “You should intercede] for men, and not men for you: 3. Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons. 4. And ⁴³though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those [†] also [‡] do who die and perish. 5. Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth. 6. But you were [†] formerly [‡] spiritual, living the eternal life, and immortal for all generations of the world. 7. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling. 8. And now, the giants, who are produced from the spirits and flesh,

shall be called evil spirits upon the earth, and on the earth shall be their dwelling. 9. Evil spirits have proceeded from their bodies; because they are born from men, [and] from the holy Watchers is their beginning and primal origin; ʿ they shall be evil spirits on earth, and ʿ evil spirits shall they be called. [10. As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.] 11. And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, ʿ but nevertheless hunger ʿ and thirst, and cause offences. 12. And these spirits shall rise up against the children of men and against the women, because they have proceeded ʿ from them ʿ.

Chapter XVI

. From the days of the slaughter and destruction and death ʿ of the giants ʿ, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement—thus shall they destroy until the day of the consummation, the great ʿ judgement ʿ in which the age shall be consummated over the Watchers and the godless, yea, shall be wholly consummated.” 2. And now as to the Watchers who have sent thee to intercede for them, who had been [aforetime] in heaven, (say to 44them): 3. “You have been in heaven, but ʿ all ʿ the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and through these mysteries women and men work much evil on earth.” 4. Say to them therefore: “You have no peace.”

Chapters XVII–XXXVII — Enoch’s Journeys through the Earth and Sheol

Chapters XVII–XIX — The First Journey

Chapter XVII

. And they took ʿ and ʿ brought me to a place in which those who were there were like flaming fire, and when they wished, they appeared as men. 2. And they brought me to the place of darkness, and to a mountain the point of whose summit reached to heaven. 3. And I saw the places of the luminaries ʿ and the treasures of the stars ʿ and of the thunder, ʿ and ʿ in the uttermost depths, where were a fiery bow and arrows and their quiver, [and a fiery sword] and all the lightnings. 4. And they took me to the living waters, and to the fire of the west, which receives every setting of the sun. 5. And I came to a river of fire in which the fire flows like water and discharges itself into the great sea towards the west. 6. I saw the great rivers and came to the great ʿ river and to the great ʿ darkness, and went to the place where no flesh walks. 7. I saw the mountains of the darkness of winter and the place whence all the waters of the deep flow. 8. I saw the mouths of all the rivers of the earth and the mouth of the deep.

Chapter XVIII

. I saw the treasures of all the winds; I saw how He had furnished with them the whole creation and the firm foundations of the earth. 2. And I saw the corner-stone of the earth: I saw the four winds which bear [the earth and] the firmament of the heaven. 3. [And I saw how the winds stretch out the vaults of heaven] , and have their station between heaven and earth: [these are the 45pillars of the heaven] . 4. I saw the winds of heaven which turn and bring the circumference of the sun and all the stars to their setting. 5. I saw the winds on the earth carrying the clouds: I saw [the paths of the angels: I saw] at the end of the earth the firmament of the heaven above. 6. And I proceeded and saw a place which burns day and night, where there are seven mountains

of magnificent stones, three towards the east, and three towards the south. 7. And as for those towards the east «one» was of coloured stone, and one of pearl, and one of jacinth, and those towards the south of red stone. 8. But the middle one reached to heaven like the throne of God, of alabaster, and the summit of the throne was of sapphire. 9. And I saw a flaming fire. And beyond these mountains 10. is a region, the end of the great earth: there the heavens were completed. 11. And I saw a deep abyss, with columns [of heavenly fire, and among them I saw columns] of fire fall, which were beyond measure alike towards the height and towards the depth. 12. And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no birds, but it was a waste and horrible place. 13. I saw there seven stars like great burning mountains, and to me, when I inquired regarding them, 14. The angel said: 'This place is the end of heaven and earth: this has become a prison for the stars and the host of heaven. 15. And the stars which roll over the fire are they which have transgressed the commandment of the Lord in the beginning of their rising, because they did not come forth at their appointed times. 16. And He was wroth with them, and bound them till the time when their guilt should be consummated (even) 7 for ten thousand years 7.'

Chapter XIX

. And Uriel said to me: 'Here shall stand the angels who have connected themselves with women, and their spirits, assuming many different forms, are defiling mankind, and shall lead them astray 46into sacrificing to demons [as gods] , (here shall they stand), till [the day of] the great judgement in which they shall be judged till they are made an end of. 2. And the women also of the angels who went astray shall become sirens.' 3. And I, Enoch, alone saw the vision, the ends of all things: and no man shall see as I have seen.

XX . N a m e s a n d F u n c t i o n s o f t h e S e v e n A r c h a n g e l s .



Chapter XX

. And these are the names of the holy angels who watch. 2. Uriel, one of the holy angels, who is over the world and over Tartarus. 3. Raphael, one of the holy angels, who is over the spirits of men. 4. Raguel, one of the holy angels who †takes vengeance on† the world of the luminaries. 5. Michael, one of the holy angels, to wit, he that is set over the best part of mankind [and] over chaos. 6. Saraqâël, one of the holy angels, who is set over the spirits, who sin in the spirit. 7. Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim. 8. Remiel, one of the holy angels, whom God set over those who rise.

Chapters XXI–XXXVI — The Second Journey of Enoch

XXI. Preliminary and final place of punishment of the fallen angels (stars).



Chapter XXI

. And I proceeded to where things were chaotic. 2. And I saw there something horrible: I saw neither a heaven above nor a firmly founded earth, but a place chaotic and horrible. 3. And there I saw seven stars of the heaven bound together in it, like great mountains and burning with fire. 4. Then I said: ‘For what sin are they bound, and on what account have they been cast in hither?’ 5. Then said Uriel, one of the holy angels, who was with me, and was chief over them, and said: ‘Enoch, why dost thou ask, and why art thou eager for the truth?’ 6. ‘These are of the number of the stars ^Γ of heaven ^Γ which have transgressed the commandment of the ⁴⁷Lord, and are bound here till ten thousand years, the time entailed by their sins, are consummated.’ 7. And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of fire: neither its extent or magnitude could I see, nor could I conjecture. 8. Then I said: ‘How fearful is the place and how terrible to look upon!’ 9. Then Uriel answered me, one of the holy angels who was with me, and said unto me: ‘Enoch, why hast thou such fear and affright?’ And I answered: ‘Because of this fearful place, and because of the spectacle of the pain.’ 10. And he said [¶]unto me[¶] : ‘This place is the prison of the angels, and here they will be imprisoned for ever.’

XXII. Sheol, or the Underworld.



Chapter XXII

. And thence I went to another place, and he showed me in the west ^Γ another ^Γ great and high mountain [and] of hard rock. E 2. And there was in it [†]four[†] hollow places, deep and wide and very smooth. [†]How[†] smooth are the hollow places and deep and dark to look at. Gg 2. And there were [†]four[†] hollow places in it, deep and very smooth: [†]three[†] of them were dark and one bright; and there was a fountain of water in its midst. And I said: ‘[†]How[†] smooth are these hollow places, and deep and dark to view.’ 3. Then Raphael answered, one of the holy angels who was with me, and said unto me: ‘These hollow places have been created for this very purpose, that the spirits of the souls of the dead should assemble therein, yea that all the souls of the children of men should assemble here. 4. And these places have ⁴⁸been made to receive them till the day of their judgement and till their appointed period [till the period appointed], till the great judgement (comes) upon them.’ E 5. I saw the spirits of the children of men who were dead, and their voice went forth to heaven and made suit. 6. Then I asked Raphael the angel who was with me, and I said unto him: ‘This spirit—whose is it whose voice goeth forth and maketh suit?’ Gg 5. I saw the spirit of a dead man making suit, and his voice went forth to heaven and made suit. 6. And I asked Raphael the angel who was with me, and I said unto him: ‘This spirit which maketh suit, whose is it, whose voice goeth forth and maketh suit to heaven?’ 7. And he answered me saying: ‘This is the spirit which went forth from Abel, whom his brother Cain slew, and he

makes his suit against him till his seed is destroyed from the face of the earth, and his seed is annihilated from amongst the seed of men.' E 8. Then I asked regarding it, and regarding all the hollow places: 'Why is one separated from the other?' Gg 8. Then I asked regarding all the hollow places: 'Why is one separated from the other?' E 9. And he answered me and said unto me: 'These three have been made that the spirits of the dead might be separated. And such a division has been made for the spirits of the righteous, in which there is the bright spring of water. 10. And such has been made for sinners when they die and are buried in the earth and judgement has not been executed on them in their lifetime. 11. Here their spirits shall be set apart in this great pain till the great day of judgement and punishment and torment of those who †curse† for ever, and retribution for their spirits. There He shall bind them for ever. 12. And such a division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners. 13. Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression, and of the transgressors they shall be companions: but their spirits shall not be slain in the day of judgement nor shall they be raised from thence.' 14. Then I blessed the Lord of glory and said: 'Blessed be my Lord, the Lord of righteousness who ruleth for ever.' Gg 9. And he answered me saying: 'These three have been made that the spirits of the dead might be separated. And this division has been made for the spirits of the righteous, in which there is the bright spring of water. 10. And this has been made for sinners 49when they die and are buried in the earth and judgement has not been executed upon them in their lifetime. 11. Here their spirits shall be set apart in this great pain, till the great day of judgement, scourgings, and torments of the accursed for ever, so that (there may be) retribution for their spirits. There He shall bind them for ever. 12. And this division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners. 13. And this has been made for the spirits of men who shall not be righteous but sinners, who are godless, and of the lawless they shall be companions: but their spirits shall not be punished in the day of judgement nor shall they be raised from thence.' 14. Then I blessed the Lord of Glory and said: 'Blessed art Thou, Lord of righteousness, who rulest over the world.'

XXIII. The Fire that deals with the Luminaries of Heaven.



Chapter XXIII

. From thence I went to another place to the west of the ends of the earth. 2. And I saw a [burning] fire which ran without resting, and paused not from its course day or night but (ran) regularly. 3. And I asked saying: 'What is this which rests not?' 4. Then Raguel, one of the holy angels who was with me, answered me [and said unto me] : 'This course of fire [which thou hast seen] is the fire in the west which †persecutes† all the luminaries of heaven.'

XXIV. XXV. The Seven Mountains in the North-West and the Tree of Life.



Chapter XXIV

. [[And from thence I went to another place of the earth]] , and he showed me a mountain range of fire which burnt [[day and]] night. 2. And I went beyond it and saw seven magnificent mountains all differing each from the other, and the stones (thereof) were magnificent and beautiful, magnificent as a whole, of glorious appearance and fair exterior: [[three towards]] the east, [[one]] founded on the other, and three towards the south, [[one]] upon the other, and deep rough ravines, no one of which joined with any other. 3. And the seventh mountain was in the midst of these, and it excelled them in height, resembling the seat of a throne: and fragrant trees encircled the throne. 4. And amongst them was a tree such as I had never yet smelt, neither was any amongst them nor were others like it: it had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not for ever: and its fruit [[is beautiful, and its fruit]] resembles the dates of a palm. 5. Then I said: ‘How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms [[very]] delightful in appearance.’ 6. Then answered Michael, one of the holy [[and honoured]] angels who was with me, and was their leader,

Chapter XXV

. And he said unto me: ‘Enoch, why dost thou ask me regarding the fragrance of the tree, and why dost thou wish to learn the truth?’ 2. Then I answered him, [[saying]] : ‘I wish to know about everything, but especially about this tree.’ 3. And he answered, saying: ‘This high mountain [[which thou hast seen]] , whose summit is like the throne of God, is His throne, where the Holy Great One, the Lord of Glory, the Eternal King will sit, when He shall come down to visit the earth with goodness. 4. And as for this fragrant tree no mortal is permitted to touch it till the great judgement, when He shall take vengeance on all and bring (everything) to its consummation for ever. It shall then be given to the righteous and holy. 5. Its fruit shall be for food to the elect: it shall be transplanted to the holy place, to the temple of the Lord, the Eternal King. 6. Then shall they rejoice with joy and be glad.

And into the holy place shall they enter;

And its fragrance shall be in their bones,

And they shall live a long life on earth,

Such as thy fathers lived:

And in their days shall no [[sorrow or]] plague

Or torment or calamity touch them.’

. Then blessed I the God of Glory, the Eternal King, who hath prepared such things for the righteous, and hath created them and promised to give to them.

Jerusalem and the Mountains, Ravines, and Streams.

Chapter XXVI

. And I went from thence to the middle of the earth, and I saw a blessed place in which there were trees with branches abiding and blooming [of a dismembered tree]. 2. And there I saw a holy mountain, [[and]] underneath the mountain to the east there was a stream and it flowed towards the south. 3. And I saw towards the east another mountain higher than this, and between them a deep and narrow ravine: in it also ran a stream underneath the mountain. 4. And to the west thereof there was another mountain, lower than the former and of small elevation, and a ravine deep and dry between them: and another deep and dry ravine was at the extremities of the three

ⲓ mountains ⲛ. 5. And all the ravines were deep ⲓand narrowⲓ , (being formed) of hard rock, and trees were not planted upon them. 6. And I marvelled ⲓat the rocks, and I marvelledⲓ at the ravine, yea, I marvelled very much.

X X V I I . T h e P u r p o s e o f t h e A c c u r s e d V a l l e y .



Chapter XXVII

. Then said I: ‘For what object is this blessed land, which is entirely filled with trees, and this accursed valley ⲓbetween?ⲓ ’ 2. ⲓThen Uriel, one of the holy angels who was with me, answered and said: ‘Thisⲓ valley is for those who are accursed for ever: here shall all ⲓ the accursed ⲛ be gathered together who utter with their lips against the Lord unseemly words and of His glory speak hard things. E Here shall they be gathered together, and here shall be their place of judgement. 3. In the last days there shall be upon them the spectacle of righteous judgement in the presence of the righteous for ever: here shall the merciful bless the Lord of Glory, the Eternal King. Gg Here shall they be gathered together, and here shall be the place of their habitation. 3. In the last times, in the days of the true judgement in the presence of the righteous for ever: here shall the godly bless the Lord of Glory, the Eternal King. 4. In the days of judgement over the former, they shall bless Him for the mercy in accordance with which He has assigned them (their lot).’ 5. Then I blessed the Lord of Glory and set forth His ⲓ glory ⲛ and lauded Him gloriously.

Chapters XXVIII–XXXIII — Further Journey to the East

Chapter XXVIII

. And thence I went [towards the east] , into the midst [of the mountain range] of the desert, 53and I saw a wilderness and it was solitary, full of trees and plants. 2. [And] water gushed forth from above. 3. Rushing like a copious watercourse [which flowed] towards the north-west it caused clouds and dew to ascend on every side.

Chapter XXIX

. And thence I went to another place in the desert, and approached to the east of this mountain range. 2. And [there] I saw aromatic trees exhaling the fragrance of frankincense and myrrh, and the trees also were similar to the almond tree.

Chapter XXX

. And beyond these, I went afar to the east, and I saw another place, a valley (full) of water. 2. And ⁷ therein there was ⁷ a tree, the colour (?) of fragrant trees such as the mastic. 3. And on the sides of those valleys I saw fragrant cinnamon. And beyond these I proceeded to the east.

Chapter XXXI

. And I saw other mountains, and amongst them were ⁷ groves of ⁷ trees, and there flowed forth from them nectar, which is named sarara and galbanum. 2. And beyond these mountains I saw another mountain ⁷ to the east of the ends of the earth ⁷, [whereon were aloe trees] , and all the trees were full of stacte, being like almond trees. 3. And when one burnt it, it smelt sweeter than any fragrant odour. E

Chapter XXXII

. And after these fragrant odours, as I looked towards the north over the mountains I saw seven mountains full of choice nard and fragrant trees and cinnamon and pepper. Gg

. To the north-east I beheld seven mountains full of choice nard and mastic and cinnamon and pepper. 2. And thence I went over the summits of ⁷ all ⁷ these mountains, far towards the east ⁷ of the earth ⁷, and passed above the Erythraean sea, and went far from it, and passed over [the angel] Zotiël. 54E 3. And I came to the Garden of Righteousness, and saw beyond those trees many large trees growing there and of goodly fragrance, large, very beautiful and glorious, and the tree of wisdom whereof they eat and know great wisdom. Gg 3. And I came to the Garden of Righteousness, and from afar off trees more numerous than these trees and great—†two† trees there, very great, beautiful, and glorious, and magnificent, and the tree of knowledge, whose holy fruit they eat and know great wisdom. 4. ⁷ That tree is in height like the fir, and its leaves are ⁷ like (those of) the Carob tree: and its fruit is like the clusters of the vine, very beautiful: and the fragrance of the tree penetrates afar. 5. Then I said: ‘How ⁷ beautiful is the tree, and how attractive is its look!’ 6. Then Raphael, the holy angel who was with me, answered me [and said] : ‘This is the tree of wisdom, of which thy father old (in years) and thy aged mother, who were before thee, have eaten, and they learnt wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden.’

Chapter XXXIII

. And from thence I went to the ends of the earth and saw there great beasts, and each differed from the other; and (I saw) birds also differing in appearance and beauty

and voice, the one differing from the other. 2. And to the east of those beasts I saw the ends of the earth whereon the heaven rests, and the portals of the heaven open. 3. And I saw how the stars of heaven come forth, and I counted the portals out of which they proceed, and wrote down all their outlets, of each individual star by itself, according to their number and their names, their courses and their positions, and their times and their months, as Uriel the holy angel who was with me showed me. 4. He showed all things to me 55and wrote them down for me: also their names he wrote for me, and their laws and their companies.

XXXIV. XXXV. Enoch's Journey to the North.



Chapter XXXIV

. And from thence I went towards the north to the ends of the earth, and there I saw a great and glorious device at the ends of the whole earth. 2. And here I saw three portals of heaven open in the heaven: through each of them proceed north winds: when they blow there is cold, hail, frost, snow, dew, and rain. 3. And out of one portal they blow for good: but when they blow through the other two portals, †it is with violence and affliction on the earth, and they blow with violence.† XXXV. And from thence I went towards the west to the ends of the earth, and saw there three portals of the heaven open such as I had seen in the †east†, the same number of portals, and the same number of outlets.

XXXVI. The Journey to the South.



Chapter XXXVI

. And from thence I went to the south to the ends of the earth, and saw there three open portals of the heaven: and thence there come dew, rain, †and wind†. 2. And from thence I went to the east to the ends of the heaven, and saw here the three eastern portals of heaven open and small portals above them. 3. Through each of these small portals pass the stars of heaven and run their course to the west on the path which is shown to them. 4. And as often as I saw I blessed always the Lord of Glory, and I continued to bless the Lord of Glory who has wrought great and glorious wonders, to show the greatness of His work to the angels and to spirits and to men, that they might praise His work and all His creation: that they might see the work of His might and praise the great work of His hands and bless Him for ever.

The Parables — Chapters XXXVII–LXXI

Chapter XXXVII

. The second vision which he saw, the vision of wisdom—which Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw. 2. And this is the beginning of the words of wisdom which I lifted up my voice to speak and say to those which dwell on earth: Hear, ye men of old time, and see, ye that come after, the words of the Holy One which I will speak before the Lord of Spirits. 3. It were better to declare (them only) to the men of old time, but even from those that come after we will not withhold the beginning of wisdom. 4. Till the present day such wisdom has never been given by the Lord of Spirits as I have received according to my insight, according to the good pleasure of the Lord of Spirits by whom

the lot of eternal life has been given to me. 5. Now three parables were imparted to me, and I lifted up my voice and recounted them to those that dwell on the earth.

Chapters XXXVIII–XLIV — The First Parable

XXXVIII. The Coming Judgement of the Wicked.



. The first Parable. When the congregation of the righteous shall appear, And sinners shall be judged for their sins, And shall be driven from the face of the earth, 2. And when the Righteous One shall appear before the eyes of the righteous,

Whose elect works hang upon the Lord of Spirits,

And light shall appear to the righteous and the elect who dwell on the earth, 57Where then will be the dwelling of the sinners,

And where the resting-place of those who have denied the Lord of Spirits?

It had been good for them if they had not been born. 3. When the secrets of the righteous shall be revealed and the sinners judged, And the godless driven from the presence of the righteous and elect, 4. From that time those that possess the earth shall no longer be powerful and exalted: And they shall not be able to behold the face of the holy,

For the Lord of Spirits has caused His light to appear

On the face of the holy, righteous, and elect. 5. Then shall the kings and the mighty perish And be given into the hands of the righteous and holy. 6. And thenceforward none shall seek for themselves mercy from the Lord of Spirits: For their life is at an end.

XXXIX. The Abode of the Righteous and of the Elect One: the Praises of the Blessed.



XXXIX. [1. And it †shall come to pass in those days that elect and holy children †will descend from the high heaven, and their seed †will become one with the children of men. 2. And in those days Enoch received books of zeal and wrath, and books of disquiet and expulsion.]

And mercy shall not be accorded to them, saith the Lord of Spirits.

. And in those days a whirlwind carried me off from the earth, And set me down at the end of the heavens. 584. And there I saw another vision, the dwelling-places of the holy, And the resting-places of the righteous. 5. Here mine eyes saw their dwellings with His righteous angels, And their resting-places with the holy. And they petitioned and interceded and prayed for the children of men. And righteousness flowed before them as water, And mercy like dew upon the earth: Thus it is amongst them for ever and ever. 6 a. And in that place mine eyes saw the Elect One of righteousness and of faith, 7 a. And I saw his dwelling-place under the wings of the Lord of Spirits. 6 b. And righteousness shall prevail in his days, And the righteous and elect shall be without number before Him for ever and ever. 7 b. And all the righteous and elect before Him shall be †strong† as fiery lights, And their mouth shall be full of blessing,

And their lips shall extol the name of the Lord of Spirits,

And righteousness before Him shall never fail, [And uprightness shall never fail before Him]. 8. There I wished to dwell, And my spirit longed for that dwelling-place: And there heretofore hath been my portion,

For so hath it been established concerning me before the Lord of Spirits.

. In those days I praised and extolled the name of the Lord of Spirits with blessings and praises, because He hath destined me for blessing and glory according to the good pleasure of the Lord of Spirits. 10. For a long time my eyes regarded that place, and I blessed Him and praised Him, saying: 'Blessed is He, and may He be blessed from the beginning and 59for evermore. 11. And before Him there is no ceasing. He knows before the world was created what is for ever and what will be from generation unto generation. 12. Those who sleep not bless Thee: they stand before Thy glory and bless, praise, and extol, saying: "Holy, holy, holy, is the Lord of Spirits: He filleth the earth with spirits." 13. And here my eyes saw all those who sleep not: they stand before Him and bless and say: 'Blessed be Thou, and blessed be the name of the Lord for ever and ever.' 14. And my face was changed; for I could no longer behold.

X L . X L I . 2 . T h e F o u r A r c h a n g e l s .



Chapter XL

. And after that I saw thousands of thousands and ten thousand times ten thousand, I saw a multitude beyond number and reckoning, who stood before the Lord of Spirits. 2. And on the four sides of the Lord of Spirits I saw four presences, different from those that sleep not, and I learnt their names: for the angel who went with me made known to me their names, and showed me all the hidden things. 3. And I heard the voices of those four presences as they uttered praises before the Lord of glory. 4. The first voice blesses the Lord of Spirits for ever and ever. 5. And the second voice I heard blessing the Elect One and the elect ones who hang upon the Lord of Spirits. 6. And the third voice I heard pray and intercede for those who dwell on the earth and supplicate in the name of the Lord of Spirits. 7. And I heard the fourth voice fending off the Satans and forbidding them to come before the Lord of Spirits to accuse them who dwell on the earth. 8. After that I asked the angel of peace who went with me, who showed me everything that is hidden: 'Who are these four presences which I have seen and whose words I have heard and written down?' 9. And he said to me: 'This first is Michael, the merciful and long-suffering; and the second, who 60is set over all the diseases and all the wounds of the children of men, is Raphael: and the third, who is set over all the powers, is Gabriel: and the fourth, who is set over the repentance unto hope of those who inherit eternal life, is named Phanuel.' 10. And these are the four angels of the Lord of Spirits and the four voices I heard in those days.

Chapter XLI

. And after that I saw all the secrets of the heavens, and how the kingdom is divided, and how the actions of men are weighed in the balance. 2. And there I saw the mansions of the elect and the mansions of the holy, and mine eyes saw there all the sinners being driven from thence which deny the name of the Lord of Spirits, and being dragged off: and they could not abide because of the punishment which proceeds from the Lord of Spirits.

X L I . 3 - 9 . A s t r o n o m i c a l S e c r e t s .



. And there mine eyes saw the secrets of the lightning and of the thunder, and the secrets of the winds, how they are divided to blow over the earth, and the secrets of the clouds and dew, and there I saw from whence they proceed in that place and from whence they saturate the dusty earth. 4. And there I saw closed chambers out of which the winds are divided, the chamber of the hail and winds, the chamber of the mist, and

of the clouds, and the cloud thereof hovers over the earth from the beginning of the world. 5. And I saw the chambers of the sun and moon, whence they proceed and whither they come again, and their glorious return, and how one is superior to the other, and their stately orbit, and how they do not leave their orbit, and they add nothing to their orbit and they take nothing from it, and they keep faith with each other, in accordance with the oath by which they are bound together. 6. And first the sun goes forth and traverses his path according to the commandment of the Lord of Spirits, and mighty is His name for ever and ever. 617. And after that I saw the hidden and the visible path of the moon, and she accomplishes the course of her path in that place by day and by night—the one holding a position opposite to the other before the Lord of Spirits. And they give thanks and praise and rest not; For unto them is their thanksgiving rest. 8. For the sun changes oft for a blessing or a curse, And the course of the path of the moon is light to the righteous, And darkness to the sinners in the name of the Lord, Who made a separation between the light and the darkness, And divided the spirits of men, And strengthened the spirits of the righteous, In the name of His righteousness. 9. For no angel hinders and no power is able to hinder; for He appoints a judge for them all and he judges them all before Him.

X L I I . T h e D w e l l i n g - p l a c e s o f W i s d o m a n d o f U n r i g h t e o u s n e s s .



Chapter XLII

- . Wisdom found no place where she might dwell;
Then a dwelling-place was assigned her in the heavens.
- . Wisdom went forth to make her dwelling among the children of men,
And found no dwelling-place:
Wisdom returned to her place
And took her seat among the angels.
- . And unrighteousness went forth from her chambers:
Whom she sought not she found,
And dwelt with them,
- As rain in a desert,
And dew on a thirsty land.

X L I I I . X L I V . A s t r o n o m i c a l S e c r e t s .



Chapter XLIII

. And I saw other lightnings and the stars of heaven, and I saw how He called them all by their names and they hearkened unto Him. 2. And I saw how they are weighed in a righteous balance according to their proportions of light: (I saw) the width of their spaces and the day of their appearing, and how their revolution produces lightning: and (I saw) their revolution according to the number of the angels, and (how) they keep faith with each other. 3. And I asked the angel who went with me who showed me what was hidden: 'What are these?' 4. And he said to me: 'The Lord of Spirits hath showed thee their parabolic meaning (lit. 'their parable'): these are the names of the holy who dwell on the earth and believe in the name of the Lord of Spirits for ever and ever.'

XLIV. Also another phenomenon I saw in regard to the lightnings: how some of the stars arise and become lightnings and cannot part with their new form.

Chapters XLV–LVII — The Second Parable

The Lot of the Apostates: the New Heaven and the New Earth.

Chapter XLV

. And this is the Second Parable concerning those who deny the name of the dwelling of the holy ones and the Lord of Spirits. 2. And into the heaven they shall not ascend,

And on the earth they shall not come:

Such shall be the lot of the sinners

Who have denied the name of the Lord of Spirits,

Who are thus preserved for the day of suffering and tribulation.

. On that day Mine Elect, One shall sit on the throne of glory

And shall try their works,

And their places of rest shall be innumerable.

And their souls shall grow strong within them when they see Mine elect ones,

And those who have called upon My glorious name:

. Then will I cause Mine Elect One to dwell among them.

And I will transform the heaven and make it an eternal blessing and light,

. And I will transform the earth and make it a blessing:

And I will cause Mine elect ones to dwell upon it:

But the sinners and evil-doers shall not set foot thereon.

. For I have provided and satisfied with peace My righteous ones,

And have caused them to dwell before Me:

But for the sinners there is judgement impending with Me,

So that I shall destroy them from the face of the earth.

XLVI. The Head of Days and the Son of Man.



Chapter XLVI

. And there I saw One, who had a head of days,

And His head was white like wool,

And with Him was another being whose countenance had the appearance of a man,

And his face was full of graciousness, like one of the holy angels.

. And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who he was, and whence he was, (and) 64why he went with the Head of Days? 3. And he answered and said unto me:

This is the Son of Man who hath righteousness,

With whom dwelleth righteousness,

And who revealeth all the treasures of that which is hidden,

Because the Lord of Spirits hath chosen him,

And whose lot hath the pre-eminence before the Lord of Spirits in uprightness for ever.

. And this Son of Man whom thou hast seen

Shall raise up† the kings and the mighty from their seats,

[And the strong from their thrones]

And shall loosen the reins of the strong,

- And break the teeth of the sinners;*
 . [And he shall put down the kings from their thrones and kingdoms]
Because they do not extol and praise Him,
Nor humbly acknowledge whence the kingdom was bestowed upon them.
 . And he shall put down the countenance of the strong,
And shall fill them with shame.
And darkness shall be their dwelling,
And worms shall be their bed,
And they shall have no hope of rising from their beds,
Because they do not extol the name of the Lord of Spirits.
 . And these are they who †judge† the stars of heaven,
[And raise their hands against the Most High],
†And tread upon the earth and dwell upon it†.
And all their deeds manifest unrighteousness,
And their power rests upon their riches,
 And their faith is in the †gods† which they have made with their hands,
And they deny the name of the Lord of Spirits,
 . And they persecute the houses of His congregations,
And the faithful who hang upon the name of the Lord of Spirits.

X L V I I . T h e P r a y e r o f t h e R i g h t e o u s f o r V e n g e a n c e a n d t h e i r J o y a t i t s c o m i n g .



Chapter XLVII

- . And in those days shall have ascended the prayer of the righteous.
And the blood of the righteous from the earth before the Lord of Spirits.
 . In those days the holy ones who dwell above in the heavens
Shall unite with one voice
And supplicate and pray [and praise,
And give thanks and bless the name of the Lord of Spirits]
On behalf of the blood of the righteous which has been shed,
And that the prayer of the righteous may not be in vain before the Lord of Spirits,
That judgement may be done unto them,
And that they may not have to suffer for ever.
 . In those days I saw the Head of Days when He seated himself upon the throne of His glory,
And the books of the living were opened before Him:
And all His host which is in heaven above and
His counsellors stood before Him,
 . And the hearts of the holy were filled with joy;
Because the number of the righteous had been offered,
And the prayer of the righteous had been heard,
And the blood of the righteous been required before the Lord of Spirits.

X L V I I I . T h e F o u n t o f
R i g h t e o u s n e s s : t h e S o n o f M a n — t h e
S t a y o f t h e R i g h t e o u s : J u d g e m e n t o f
t h e K i n g s a n d t h e M i g h t y .



Chapter XLVIII

- . And in that place I saw the fountain of righteousness,
Which was inexhaustible;
And around it were many fountains of wisdom;
And all the thirsty drank of them,
And were filled with wisdom,
And their dwellings were with the righteous and holy and elect.
- . And at that hour that Son of Man was named
In the presence of the Lord of Spirits,
And his name before the Head of Days.
- . Yea, before the sun and the signs were created,
Before the stars of the heaven were made,
His name was named before the Lord of Spirits.
- . He shall be a staff to the righteous whereon to stay themselves and not fall,
And he shall be the light of the Gentiles,
And the hope of those who are troubled of heart.
- . All who dwell on earth shall fall down and worship before him,
And will praise and bless and celebrate with song the Lord of Spirits.
- . And for this reason hath he been chosen and hidden before Him,
Before the creation of the world and for evermore.
- . And the wisdom of the Lord of Spirits hath revealed him to the holy and righteous;
For he hath preserved the lot of the righteous;
Because they have bated and despised this world of unrighteousness,
And have bated all its works and ways in the name of the Lord of Spirits:
- For in his name they are saved,
And according to his good pleasure hath it been in regard to their life.
- . In those days downcast in countenance shall the kings of the earth have become,
And the strong who possess the land because of the works of their hands;
- For on the day of their anguish and affliction they shall not (be able to) save themselves, 9. And I will give them over into the hands of Mine elect:
As straw in the fire so shall they burn before the face of the holy;
As lead in the water shall they sink before the face of the righteous,
And no trace of them shall any more be found.
- . And on the day of their affliction there shall be rest on the earth,
And before them they shall fall and not rise again:
And there shall be no one to take them with his bands and raise them:
For they have denied the Lord of Spirits and His Anointed.
The name of the Lord of Spirits be blessed.

XLIX. The Power and Wisdom of the Elect One.



Chapter XLIX

- . For wisdom is poured out like water,
And glory faileth not before him for evermore.
- . For he is mighty in all the secrets of righteousness,
*And unrighteousness shall disappear as a shadow,
And have no continuance;
Because the Elect One standeth before the Lord of Spirits,
And his glory is for ever and ever,
And his might unto all generations.*
- . And in him dwells the spirit of wisdom,
*And the spirit which gives insight,
And the spirit of understanding and of might,
And the spirit of those who have fallen asleep in righteousness.*
- . And he shall judge the secret things,
*And none shall be able to utter a lying word before him;
For he is the Elect One before the Lord of Spirits according to His good pleasure.*

L. The Glorification and Victory of the Righteous: the Repentance of the Gentiles.



Chapter L

- . And in those days a change shall take place for the holy and elect,
*And the light of days shall abide upon them,
And glory and honour shall turn to the holy,*
- . On the day of affliction on which evil shall have been treasured up against the sinners.

*And the righteous shall be victorious in the name of the Lord of Spirits:
And He will cause the others to witness (this),
That they may repent
And forgo the works of their hands.*

- . They shall have no honour through the name of the Lord of Spirits,
*Yet through His name shall they be saved,
And the Lord of Spirits will have compassion on them,
For His compassion is great.*
- . And He is righteous also in His judgement,
*And in the presence of His glory unrighteousness also shall not maintain itself:
At His judgement the unrepentant shall perish before Him.*
- . And from henceforth I will have no mercy on them, saith the Lord of Spirits.

LI. The Resurrection of the Dead, and the Separation by the Judge of the Righteous and the Wicked.

Chapter LI

. And in those days shall the earth also give back that which has been entrusted to it,
*And Sheol also shall give back that which it has received,
And hell shall give back that which it owes.*

a. For in those days the Elect One shall arise, 2. And he shall choose the righteous and holy from among them:

For the day has drawn nigh that they should be saved.

. And the Elect One shall in those days sit on My throne,
*And his mouth shall pour forth all the secrets of wisdom and counsel:
For the Lord of Spirits hath given (them) to him and hath glorified him.*

. And in those days shall the mountains leap like rams,
*And the hills also shall skip like lambs satisfied with milk,
And the faces of [all] the angels in heaven shall be lighted up with joy.*

b. And the earth shall rejoice, c. And the righteous shall dwell upon it, d. And the elect shall walk thereon.

L I I . T h e S e v e n M e t a l M o u n t a i n s a n d t h e E l e c t O n e .

[Only six are mentioned; see Charles' note in his large edition.—Edd.]

Chapter LII

. And after those days in that place where I had seen all the visions of that which is hidden—for I had been carried off in a whirlwind and they had borne me towards the west— 2. There mine eyes saw all the secret things of heaven that shall be, a mountain of iron, and a mountain of copper, and a 70mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead. 3. And I asked the angel who went with me, saying, 'What things are these which I have seen in secret?' 4. And he said unto me: 'All these things which thou hast seen shall serve the dominion of His Anointed that he may be potent and mighty on the earth.' 5. And that angel of peace answered, saying unto me: 'Wait a little and there shall be revealed unto thee all the secret things, which surround the Lord of Spirits. 6. And these mountains which thine eyes have seen, The mountain of iron, and the mountain of copper, and the mountain of silver,

*And the mountain of gold, and the mountain of soft metal, and the mountain of lead,
All these shall be in the presence of the Elect One,*

*As wax before the fire,
And like the water which streams down from above [upon those mountains],
And they shall become powerless before his feet.*

. And it shall come to pass in those days that none shall be saved,

*Either by gold or by silver,
And none be able to escape.*

. And there shall be no iron for war,

*Nor shall one clothe oneself with a breastplate.
Bronze shall be of no service,
And tin [shall be of no service and] shall not be esteemed,
And lead shall not be desired.*

. And all these things shall be [denied and] destroyed from the surface of the earth,
When the Elect One shall appear before the face of the Lord of Spirits.'

L I I I . L I V . 6 . T h e V a l l e y o f J u d g e m e n t : t h e A n g e l s o f P u n i s h m e n t : t h e C o m m u n i t i e s o f t h e E l e c t O n e .



Chapter LIII

. There mine eyes saw a deep valley with open mouths, and all who dwell on the earth and sea and islands shall bring to him gifts and presents and tokens of homage, but that deep valley shall not become full. 2. And their hands commit lawless deeds,
And the sinners devour all whom they lawlessly oppress:

*Yet the sinners shall be destroyed before the face of the Lord of Spirits,
And they shall be banished from off the face of His earth,
And they shall perish for ever and ever.*

. For I saw all the angels of punishment abiding (there) and preparing all the instruments of Satan. 4. And I asked the angel of peace who went with me: 'For whom are they preparing these instruments?' 5. And he said unto me: 'They prepare these for the kings and the mighty of this earth, that they may thereby be destroyed. 6. And after this the Righteous and Elect One shall cause the house of his congregation to appear: henceforth they shall be no more hindered in the name of the Lord of Spirits. 7. And these mountains shall not stand as the earth before his righteousness,

*But the hills shall be as a fountain of water,
And the righteous shall have rest from the oppression of sinners.'*

Chapter LIV

. And I looked and turned to another part of the earth, and saw there a deep valley with burning fire. 2. And they brought the kings and the mighty, and began to cast them into this deep valley. 3. And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight. 4. And I asked the angel of peace who went with me, saying: 'For whom are these chains being prepared?' 725. And he said unto me: 'These are being prepared for the hosts of Azâzêl, so that they may take them and cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as the Lord of Spirits commanded. 6. And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and cast them on that day into the burning furnace, that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.'

L I V . 7 - L V . 2 . N o a c h i c F r a g m e n t o n t h e f i r s t W o r l d J u d g e m e n t .



. 'And in those days shall punishment come from the Lord of Spirits, and He will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth. 8. And all the waters shall be joined with the waters: that which is above the heavens is the masculine, and the water which is beneath the earth is the feminine. 9. And they shall destroy all who dwell on the earth and those who dwell

under the ends of the heaven. 10. And when they have recognized their unrighteousness which they have wrought on the earth, then by these shall they perish.’

Chapter LV

. And after that the Head of Days repented and said: ‘In vain have I destroyed all who dwell on the earth.’ 2. And He swore by His great name: ‘Henceforth I will not do so to all who dwell on the earth, and I will set a sign in the heaven: and this shall be a pledge of good faith between Me and them for ever, so long as heaven is above the earth. And this is in accordance with My command.’

L V . 3 - L V I . 4 . F i n a l J u d g e m e n t o f A z â z ê l , t h e W a t c h e r s a n d t h e i r c h i l d r e n .



. ‘When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them, saith God, the Lord of Spirits. 4. Ye †mighty kings† who dwell on the earth, ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azâzêl, and all his associates, and all his hosts in the name of the Lord of Spirits.’

Chapter LVI

. And I saw there the hosts of the angels of punishment going, and they held scourges and chains of iron and bronze. 2. And I asked the angel of peace who went with me, saying: ‘To whom are these who hold the scourges going?’ 3. And he said unto me: ‘To their elect and beloved ones that they may be cast into the chasm of the abyss of the valley. 4. And then that valley shall be filled with their elect and beloved,

And the days of their lives shall be at an end,

And the days of their leading astray shall not thenceforward be reckoned.

L V I . 5 - 8 . L a s t s t r u g g l e o f h e a t h e n P o w e r s a g a i n s t I s r a e l .



. And in those days the angels shall return

And hurl themselves to the east upon the Parthians and Medes:

They shall stir up the kings, so that a spirit of unrest shall come upon them, And they shall rouse them from their thrones, That they may break forth as lions from their lairs, And as hungry wolves among their flocks. 6. And they shall go up and tread under foot the land of His elect ones, 74[And the land of His elect ones shall be before them a threshing-floor and a highway]: 7. But the city of my righteous shall be a hindrance to their horses. And they shall begin to fight among themselves, And their right hand shall be strong against themselves, And a man shall not know his brother, Nor a son his father or his mother, Till there be no number of the corpses through their slaughter, And their punishment be not in vain. 8. In those days Sheol shall open its jaws, And they shall be swallowed up therein, And their destruction shall be at an end; Sheol shall devour the sinners in the presence of the elect.’

L V I I . T h e R e t u r n f r o m t h e D i s p e r s i o n .



Chapter LVII

. And it came to pass after this that I saw another host of wagons, and men riding thereon, and coming on the winds from the east, and from the west to the south. 2. And the noise of their wagons was heard, and when this turmoil took place the holy ones from heaven remarked it, and the pillars of the earth were moved from their place, and the sound thereof was heard from the one end of heaven to the other, in one day. 3. And they shall all fall down and worship the Lord of Spirits. And this is the end of the second Parable.

Chapters LVIII–LXXI — The Third Parable

L V I I I . T h e B l e s s e d n e s s o f t h e S a i n t s .



Chapter LVIII

- . And I began to speak the third Parable concerning the righteous and elect. 752.
Blessed are ye, ye righteous and elect,
For glorious shall be your lot.
- . And the righteous shall be in the light of the sun,
And the elect in the light of eternal life:
The days of their life shall be unending,
And the days of the holy without number.
- . And they shall seek the light and find righteousness with the Lord of Spirits:
There shall be peace to the righteous in the name of the Eternal Lord.
- . And after this it shall be said to the holy in heaven
That they should seek out the secrets of righteousness, the heritage of faith:
For it has become bright as the sun upon earth,
And the darkness is past.
- . And there shall be a light that never endeth,
And to a limit (lit. ‘number’) of days they shall not come,
For the darkness shall first have been destroyed,
[And the light established before the Lord of Spirits]
And the light of uprightness established for ever before the Lord of Spirits.

L I X . T h e L i g h t s a n d t h e T h u n d e r .



[LIX. 1. In those days mine eyes saw the secrets of the lightnings, and of the lights, and the judgements they execute (lit. ‘their judgement’): and they lighten for a blessing or a curse as the Lord of Spirits willeth. 2. And there I saw the secrets of the thunder, and how when it resounds above in the heaven, the sound thereof is heard, and he caused me to see the judgements executed on the earth, whether they be for well-being and blessing, or for a curse, according to the word of the Lord of Spirits. 3. And after that all the secrets of the lights and lightnings were shown to me, and they lighten for blessing and for satisfying.]

L X . B o o k o f N o a h — a F r a g m e n t .



Quaking of the Heaven: Behemoth and Leviathan: the Elements.

Chapter LX

- . In the year five hundred, in the seventh month, on the fourteenth day of the month in the life of †Enoch†. In that Parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were disquieted with a great disquiet. 2. And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him. 3. And a great trembling seized me,

*And fear took hold of me,
And my loins gave way,
And dissolved were my reins,
And I fell upon my face.*

. And 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 not been able to endure the look of this host, and the commotion and the quaking of the heaven. 5. And Michael said unto me: 'Why art thou disquieted with such a vision? Until this day lasted the day of His mercy; and He hath been merciful and long-suffering towards those who dwell on the earth. 6. And when the day, and the power, and the punishment, and the judgement come, which the Lord of Spirits hath prepared for those who worship not the righteous law, and for those who deny the righteous judgement, and for those who take His name in vain—that day is prepared; for the elect a covenant, but for sinners an inquisition. 5. When the punishment of the Lord of Spirits shall rest upon them, it shall rest in order that the punishment of the Lord of Spirits may not come in vain, and it shall slay the children with their mothers and the children with their fathers. Afterwards the 77 judgement shall take place according to His mercy and His patience.' 7. And on that day were two monsters parted, a female monster named Leviathan, to dwell in the abysses of the ocean over the fountains of the waters. 8. But the male is named Behemoth, who occupied with his breast a waste wilderness named †Dūidāin†, on the east of the garden where the elect and righteous dwell, where my grandfather was taken up, the seventh from Adam, the first man whom the Lord of Spirits created. 9. And I besought the other angel that he should show me the might of those monsters, how they were parted on one day and cast, the one into the abysses of the sea, and the other unto the dry land of the wilderness. 10. And he said to me: 'Thou son of man, herein thou dost seek to know what is hidden.' 11. And the other angel who went with me and showed me what was hidden told me, what is first and last in the heaven in the height, and beneath the earth in the depth, and at the ends of the heaven, and on the foundation of the heaven. 12. And the chambers of the winds, and how the winds are divided, and how they are weighed, and (how) the portals of the winds are reckoned, each according to the power of the wind, and the power of the lights of the moon, and according to the power that is fitting; and the divisions of the stars according to their names, and how all the divisions are divided. 13. And the thunders according to the places where they fall, and all the divisions that are made among the lightnings that it may lighten, and their host that they may at once obey. 14. For the thunder has †places of rest† (which) are assigned (to it) while it is waiting for its peal; and the thunder and lightning are inseparable, and although not one and undivided, they both go together through the spirit and separate not. 15. For when the lightning lightens, the thunder utters its voice, and the spirit enforces a pause during the peal, and divides equally between them; for the 78 treasury of their peals is like the sand, and each one of them as it peals is held in with a bridle, and turned back by the power of the spirit, and pushed forward according to the many quarters of the earth. 16. And the spirit of the sea is masculine and strong, and according to the might of his strength he draws it back with a rein, and in like manner it is driven forward and disperses amid all the mountains of the earth. 17. And the spirit of the hoar-frost is his own angel, and the spirit of the hail is a good angel. 18. And the spirit of the snow has forsaken (his chamber) on account of his strength—there is a special spirit therein, and that which ascends from it is like smoke, and its name is frost. 19. And the spirit of the mist is not united with them in their chambers, but it has a special chamber; for its course is †glorious† both in light and in darkness, and in winter and in summer, and in its chamber is an angel. 20. And

the spirit of the dew has its dwelling at the ends of the heaven, and is connected with the chambers of the rain, and its course is in winter and summer: and its clouds and the clouds of the mist are connected, and the one gives to the other. 21. And when the spirit of the rain goes forth from its chamber, the angels come and open the chamber and lead it out, and when it is diffused over the whole earth it unites with the water on the earth. And whensoever it unites with the water on the earth. . . . 22. For the waters are for those who dwell on the earth; for they are nourishment for the earth from the Most High who is in heaven: therefore there is a measure for the rain, and the angels take it in charge. 23. And these things I saw towards the Garden of the Righteous. 24. And the angel of peace who was with me said to me: 'These two monsters, prepared, conformably to the greatness of God, shall feed. . . .' LXI. Angels go off to measure Paradise: the Judgement of the Righteous by the Elect One: the Praise of the Elect One and of God.

Chapter LXI

. And I saw in those days how long cords were given to those angels, and they took to themselves wings and flew, and they went towards the north. 2. And I asked the angel, saying unto him: 'Why have those (angels) taken these cords and gone off?' And he said unto me: 'They have gone to measure.' 3. And the angel who went with me said unto me: 'These shall bring the measures of the righteous,

And the ropes of the righteous to the righteous,

That they may stay themselves on the name of the Lord of Spirits for ever and ever.

. The elect shall begin to dwell with the elect,

And those are the measures which shall be given to faith

And which shall strengthen righteousness.

. And these measures shall reveal all the secrets of the depths of the earth,

And those who have been destroyed by the desert,

And those who have been devoured by the beasts,

And those who have been devoured by the fish of the sea,

That they may return and stay themselves

On the day of the Elect One;

For none shall be destroyed before the Lord of Spirits,

And none can be destroyed.

. And all who dwell above in the heaven received a command and power and one voice and one light like unto fire. 7. And that One (with) their first words they blessed,

And extolled and lauded with wisdom,

And they were wise in utterance and in the spirit of life.

. And the Lord of Spirits placed the Elect One on the throne of glory.

And he shall judge all the works of the holy above in the heaven,

And in the balance shall their deeds be weighed.

. And when he shall lift up his countenance

To judge their secret ways according to the word of the name of the Lord of Spirits,

And their path according to the way of the righteous judgement of the Lord of Spirits,

Then shall they all with one voice speak and bless,

And glorify and extol and sanctify the name of the Lord of Spirits.

. And He will summon all the host of the heavens, and all the holy ones above, and the host of God, the Cherubin, Seraphin, and Ophannin, and all the angels of power, and all the angels of principalities, and the Elect One, and the other powers on the earth (and) over the water. 11. On that day shall they raise one voice, and bless and glorify

and exalt in the spirit of faith, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of mercy, and in the spirit of judgement and of peace, and in the spirit of goodness, and shall all say with one voice: “Blessed is He, and may the name of the Lord of Spirits be blessed for ever and ever.” 12. All who sleep not above in heaven shall bless Him:

All the holy ones who are in heaven shall bless him,

And all the elect who dwell in the garden of life:

And every spirit of light who is able to bless, and glorify, and extol, and hallow Thy blessed name,

And all flesh shall beyond measure glorify and bless Thy name for ever and ever.

. For great is the mercy of the Lord of Spirits, and He is long-suffering, 81 And all His works and all that He has created

He has revealed to the righteous and elect,

In the name of the Lord of Spirits.’

L X I I . J u d g e m e n t o f t h e K i n g s a n d t h e M i g h t y : B l e s s e d n e s s o f t h e R i g h t e o u s .



Chapter LXII

. And thus the Lord commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: ‘Open your eyes and lift up your horns if ye are able to recognize the Elect One.’ 2. And the Lord of Spirits seated him on the throne of His glory,

And the spirit of righteousness was poured out upon him,

And the word of his mouth slays all the sinners,

And all the unrighteous are destroyed from before his face.

. And there shall stand up in that day all the kings and the mighty,

And the exalted and those who hold the earth,

And they shall see and recognize

How he sits on the throne of his glory,

And righteousness is judged before him,

And no lying word is spoken before him.

. Then shall pain come upon them as on a woman in travail,

[And she has pain in bringing forth]

When her child enters the mouth of the womb,

And she has pain in bringing forth.

. And one portion of them shall look on the other,

And they shall be terrified,

And they shall be downcast of countenance,

And pain shall seize them,

When they see that Son of Man

Sitting on the throne of his glory.

. And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all, who was hidden. 7. For from the beginning the Son of Man was hidden,

And the Most High preserved him in the presence of His might,

And revealed him to the elect.

- . And the congregation of the elect and holy shall be sown,
And all the elect shall stand before him on that day.
- . And all the kings and the mighty and the exalted and those who rule the earth
Shall fall down before him on their faces,
And worship and set their hope upon that Son of Man,
And petition him and supplicate for mercy at his hands.
- . Nevertheless that Lord of Spirits will so press them
That they shall hastily go forth from His presence,
And their faces shall be filled with shame,
And the darkness shall grow deeper on their faces.
- . And He will deliver them to the angels for punishment,
To execute vengeance on them because they have oppressed His children and His elect.
- . And they shall be a spectacle for the righteous and for His elect:
They shall rejoice over them,
Because the wrath of the Lord of Spirits resteth upon them,
And His sword is drunk with their blood.
- . And the righteous and elect shall be saved on that day,
And they shall never thenceforward see the face of the sinners and unrighteous.
- . And the Lord of Spirits will abide over them,
And with that Son of Man shall they eat
And lie down and rise up for ever and ever.
- . And the righteous and elect shall have risen from the earth,
And ceased to be of downcast countenance.
- . And they shall have been clothed with garments of glory,
And they shall be the garments of life from the Lord of Spirits:
And your garments shall not grow old,
Nor your glory pass away before the Lord of Spirits.

L X I I I . T h e u n a v a i l i n g R e p e n t a n c e o f t h e K i n g s a n d t h e M i g h t y .



Chapter LXIII

- . In those days shall the mighty and the kings who possess the earth implore (Him) to grant them a little respite from His angels of punishment to whom they were delivered, that they might fall down and worship before the Lord of Spirits, and confess their sins before Him. 2. And they shall bless and glorify the Lord of Spirits, and say: 'Blessed is the Lord of Spirits and the Lord of kings,
And the Lord of the mighty and the Lord of the rich,
And the Lord of glory and the Lord of wisdom;
- . And splendid in every secret thing is Thy power from generation to generation,
And Thy glory for ever and ever:
Deep are all Thy secrets and innumerable,
And Thy righteousness is beyond reckoning.
- . We have now learnt that we should glorify
And bless the Lord of kings and Him who is King over all kings.'
- . And they shall say: 'Would that we had rest to glorify and give thanks
And confess our faith before His glory!

. And now we long for a little rest, but find it not:

We follow hard upon (it) and obtain (it) not:

And light has vanished from before us,

And darkness is our dwelling-place for ever and ever:

. For we have not believed before Him,

Nor glorified the name of the Lord of Spirits, [nor glorified our Lord]

But our hope was in the sceptre of our kingdom,

And in our glory.

. And in the day of our suffering and tribulation He saves us not,

And we find no respite for confession,

That our Lord is true in all His works, and in His judgements and His justice;

And His judgements have no respect of persons.

. And we pass away from before His face on account of our works,

And all our sins are reckoned up in righteousness.'

. Now they will say unto themselves: 'Our souls are full of unrighteous gain, but it does not prevent us from descending from the midst thereof into the †burden† of Sheol.' 11. And after that their faces shall be filled with darkness

And shame before that Son of Man,

And they shall be driven from his presence,

And the sword shall abide before his face in their midst.

. Thus spake the Lord of Spirits: 'This is the ordinance and judgement with respect to the mighty and the kings and the exalted and those who possess the earth before the Lord of Spirits.'

L X I V . V i s i o n o f t h e f a l l e n A n g e l s i n t h e P l a c e o f P u n i s h m e n t .



Chapter LXIV

. And other forms I saw hidden in that place. 2. I heard the voice of the angel saying: 'These are the angels who descended to the earth, and revealed what was hidden to the children of men, and seduced the children of men into committing sin.'

L X V . E n o c h f o r e t e l l s t o N o a h t h e D e l u g e a n d h i s o w n P r e s e r v a t i o n .



Chapter LXV

. And in those days Noah saw the earth that it had sunk down and its destruction was nigh. 2. And he arose from thence and went to the ends of the earth, and cried aloud to his grandfather Enoch: and Noah said three times with an embittered voice: 'Hear me, hear me, hear me.' 3. And I said unto him: 'Tell me what it is that is falling out on the earth that the earth is in such evil plight and shaken, lest perchance I shall perish with it.' 4. And thereupon there was a great commotion on the earth, and a voice was heard from heaven, and I fell on my face. 5. And Enoch my grandfather came and stood by me, and said unto me: 'Why hast thou cried unto me with a bitter cry and weeping?' 6. And a command has gone forth from the presence of the Lord concerning those who dwell on the earth that their ruin is accomplished because they have learnt all the secrets of the angels, and all the violence of the Satans, and all their powers—the

most secret ones—and all the power of those who practise sorcery, and the power of witchcraft, and the power of those who make molten images for the whole earth: 7. And how silver is produced from the dust of the earth, and how soft metal originates in the earth. 8. For lead and tin are not produced from the earth like the first: it is a fountain that produces them, and an angel stands therein, and that 86angel is pre-eminent.’ 9. And after that my grandfather Enoch took hold of me by my hand and raised me up, and said unto me: ‘Go, for I have asked the Lord of Spirits as touching this commotion on the earth. 10. And He said unto me: “Because of their unrighteousness their judgement has been determined upon and shall not be withheld by Me for ever. Because of the sorceries which they have searched out and learnt, the earth and those who dwell upon it shall be destroyed.” 11. And these—they have no place of repentance for ever, because they have shown them what was hidden, and they are the damned: but as for thee, my son, the Lord of Spirits knows that thou art pure, and guiltless of this reproach concerning the secrets. 12. And He has destined thy name to be among the holy,

And will preserve thee amongst those who dwell on the earth,

And has destined thy righteous seed both for kingship and for great honours,

And from thy seed shall proceed a fountain of the righteous and holy without number for ever.’

L X V I . T h e A n g e l s o f t h e W a t e r s b i d d e n t o h o l d t h e m i n C h e c k .



Chapter LXVI

. And after that he showed me the angels of punishment who are prepared to come and let loose all the powers of the waters which are beneath in the earth in order to bring judgement and destruction on all who [abide and] dwell on the earth. 2. And the Lord of Spirits gave commandment to the angels who were going forth, that they should not cause the waters to rise but should hold them in check; for those angels were over the powers of the waters. 3. And I went away from the presence of Enoch.

L X V I I . G o d ’ s P r o m i s e t o N o a h : P l a c e s o f P u n i s h m e n t o f t h e A n g e l s a n d o f t h e K i n g s .



Chapter LXVII

. And in those days the word of God came unto me, and He said unto me: ‘Noah, thy lot has come up before Me, a lot without blame, a lot of love and uprightness. 2. And now the angels are making a wooden (building), and when they have completed that task I will place My hand upon it and preserve it, and there shall come forth from it the seed of life, and a change shall set in so that the earth will not remain without inhabitant. 3. And I will make fast thy seed before me for ever and ever, and I will spread abroad those who dwell with thee: it shall not be unfruitful on the face of the earth, but it shall be blessed and multiply on the earth in the name of the Lord.’ 4. And He will imprison those angels, who have shown unrighteousness, in that burning valley which my grandfather Enoch had formerly shown to me in the west among the mountains of gold and silver and iron and soft metal and tin. 5. And I saw that valley in which there was a great convulsion and a convulsion of the waters. 6. And when all this took place, from that fiery molten metal and from the convulsion thereof in that place,

there was produced a smell of sulphur, and it was connected with those waters, and that valley of the angels who had led astray (mankind) burned beneath that land. 7. And through its valleys proceed streams of fire, where these angels are punished who had led astray those who dwell upon the earth. 8. But those waters shall in those days serve for the kings and the mighty and the exalted, and those who dwell on the earth, for the healing of the body, but for the punishment of the spirit; now their spirit is full of lust, that they may be punished in their body, for they have denied the Lord of Spirits and see their punishment daily, and yet believe not in His name. 9. And in proportion as the burning of their bodies becomes severe, a corresponding change shall take place in their spirit for ever and ever; for before the Lord of Spirits none shall utter an idle word. 10. For the judgement shall come upon them, because they believe in the lust of their body and deny the Spirit of the Lord. 11. And those same waters shall undergo a change in those days; for when those angels are punished in these waters, these water-springs shall change their temperature, and when the angels ascend, this water of the springs shall change and become cold. 12. And I heard Michael answering and saying: 'This judgement wherewith the angels are judged is a testimony for the kings and the mighty who possess the earth.' 13. Because these waters of judgement minister to the healing of the body of the kings and the lust of their body; therefore they will not see and will not believe that those waters will change and become a fire which burns for ever.

LXVIII. Michael and Raphael astonied at the Severity of the Judgement.



Chapter LXVIII

. And after that my grandfather Enoch gave me the teaching of all the secrets in the book and in the Parables which had been given to him; and he put them together for me in the words of the book of the Parables. 2. And on that day Michael answered Raphael and said: 'The power of the spirit transports and makes me to tremble because of the severity of the judgement of the secrets, the judgement of the angels: who can endure the severe judgement which has been executed, and before which they melt away?' 3. And Michael answered again, and said to Raphael: 'Who is he whose heart is not softened concerning it, and whose reins are not troubled by this word of judgement (that) has gone forth upon them because of those who have thus led them out?' 4. And it came to pass when he stood before the Lord of Spirits, Michael said thus to Raphael: 'I will not take their part under the eye of the Lord; for the Lord of Spirits has been angry with them because they do as if they were the Lord. 5. Therefore all that is hidden shall come upon them for ever and ever; for neither angel nor man shall have his portion (in it), but alone they have received their judgement for ever and ever.'

LXIX. The Names and Functions of the (fallen Angels and) Satans: the secret Oath.



Chapter LXIX

. And after this judgement they shall terrify and make them to tremble because they have shown this to those who dwell on the earth. 2. And behold the names of those angels [and these are their names: the first of them is Samjâzâ, the second Artâqifâ, and

the third Armên, the fourth Kôkabêl, the fifth †Tûràêl†, the sixth Rûmjâl, the seventh Dânjâl, the eighth †Nêqâêl†, the ninth Barâqêl, the tenth Azâzêl, the eleventh Armârôs, the twelfth Batarjâl, the thirteenth †Busasêjal†, the fourteenth Hanânêl, the fifteenth †Tûrêl†, and the sixteenth Sîmâpêsiêl, the seventeenth Jetrêl, the eighteenth Tûmâêl, the nineteenth Tûrêl, the twentieth †Rûmâêl†, the twenty-first †Azâzêl†. 3. And these are the chiefs of their angels and their names, and their chief ones over hundreds and over fifties and over tens.] 4. The name of the first Jeqôn: that is, the one who led astray [all] the sons of God, and brought them down to the earth, and led them astray through the daughters of men. 5. And the second was named Asbeêl: he imparted to the holy sons of God evil counsel, and led them astray so that they defiled their bodies with the daughters of men. 6. And the third was named Gâdreêl: he it is who showed the children of men all the blows of death, and he led astray Eve, and showed [the weapons of death to the sons of men] the shield and the coat of mail, and the sword for battle, and all the weapons of death to the 90children of men. 7. And from his hand they have proceeded against those who dwell on the earth from that day and for evermore. 8. And the fourth was named Pênêmûc: he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom. 9. And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day. 10. For men were not created for such a purpose, to give confirmation to their good faith with pen and ink. 11. For men were created exactly like the angels, to the intent that they should continue pure and righteous, and death, which destroys everything, could not have taken hold of them; but through this their knowledge they are perishing, and through this power †it is consuming me†. 12. And the fifth was named Kâsdejâ: this is he who showed the children of men all the wicked smittings of spirits and demons, and the smittings of the embryo in the womb, that it may pass away, and [the smittings of the soul] the bites of the serpent, and the smittings which befall through the noontide heat, the son of the serpent named Tabâ'êt. 13. And this is the task of Kâsbeêl, the chief of the oath which he showed to the holy ones when he dwelt high above in glory, and its name is Bîqâ. 14. This (angel) requested Michael to show him the hidden name, that he might enunciate it in the oath, so that those might quake before that name and oath who revealed all that was in secret to the children of men. 15. And this is the power of this oath, for it is powerful and strong, and he placed this oath Akâc in the hand of Michael. 16. And these are the secrets of this oath....

And they are strong through his oath:

And the heaven was suspended before the world was created,

And for ever.

. And through it the earth was founded upon the water, 91 And from the secret recesses of the mountains come beautiful waters,

From the creation of the world and unto eternity.

. And through that oath the sea was created,

And †as its foundation† He set for it the sand against the time of (its) anger,

And it dare not pass beyond it from the creation of the world unto eternity.

. And through that oath are the depths made fast,

And abide and stir not from their place from eternity to eternity.

. And through that oath the sun and moon complete their course,

And deviate not from their ordinance from eternity to eternity.

. And through that oath the stars complete their course,

And He calls them by their names,

And they answer Him from eternity to eternity.

[22. And in like manner the spirits of the water, and of the winds, and of all zephyrs, and (their) paths from all the quarters of the winds. 23. And there are preserved the voices of the thunder and the light of the lightnings: and there are preserved the chambers of the hail and the chambers of the hoar-frost, and the chambers of the mist, and the chambers of the rain and the dew. 24. And all these believe and give thanks before the Lord of Spirits, and glorify (Him) with all their power, and their food is in every act of thanksgiving: they thank and glorify and extol the name of the Lord of Spirits for ever and ever.] 25. And this oath is mighty over them,
And through it [they are preserved and] their paths are preserved,
And their course is not destroyed.

Close of the Third Parable.

- . And there was great joy amongst them,
And they blessed and glorified and extolled,
Because the name of that Son of Man had been revealed unto them.
- . And he sat on the throne of his glory,
And the sum of judgement was given unto the Son of Man,
And he caused the sinners to pass away and be destroyed from off the face of the earth,
And those who have led the world astray.
- . With chains shall they be bound,
And in their assemblage-place of destruction shall they be imprisoned,
And all their works vanish from the face of the earth.
- . And from henceforth there shall be nothing corruptible,
For that Son of Man has appeared,
And has seated himself on the throne of his glory,
And all evil shall pass away before his face,
And the word of that Son of Man shall go forth
And be strong before the Lord of Spirits.

This is the third Parable of Enoch.

**L X X . T h e f i n a l T r a n s l a t i o n o f
E n o c h .**



Chapter LXX

. And it came to pass after this that his name during his lifetime was raised aloft to that Son of Man and to the Lord of Spirits from amongst those who dwell on the earth. 2. And he was raised aloft on the chariots of the spirit and his name vanished among them. 3. And from that day I was no longer numbered amongst them; and he set me between the two winds, between the north and the west, where the angels took the cords to measure for me the place for the elect and righteous. 4. And there 93I saw the first fathers and the righteous who from the beginning dwell in that place.

**L X X I . T w o e a r l i e r V i s i o n s o f
E n o c h .**



Chapter LXXI

. And it came to pass after this that my spirit was translated

*And it ascended into the heavens:
And I saw the holy sons of God.
They were stepping on flames of fire:
Their garments were white [and their raiment],
And their faces shone like snow.*

- . And I saw two streams of fire,
*And the light of that fire shone like hyacinth,
And I fell on my face before the Lord of Spirits.*
- . And the angel Michael [one of the archangels] seized me by my right hand,
*And lifted me up and led me forth into all the secrets,
And he showed me all the secrets of righteousness.*
- . And he showed me all the secrets of the ends of the heaven,
*And all the chambers of all the stars, and all the luminaries,
Whence they proceed before the face of the holy ones.*
- . And he translated my spirit into the heaven of heavens,
*And I saw there as it were a structure built of crystals,
And between those crystals tongues of living fire.*
- . And my spirit saw the girdle which girt that house of fire,
*And on its four sides were streams full of living fire,
And they girt that house.*
- . And round about were Seraphin, Cherubin, and Ophannin:
*And these are they who sleep not,
And guard the throne of His glory.*
- . And I saw angels who could not be counted.
*A thousand thousands, and ten thousand times ten thousand.
Encircling that house,
And Michael, and Raphael, and Gabriel, and Phanuel,
And the holy angels who are above the heavens,
Go in and out of that house.*
- . And they came forth from that house,
*And Michael and Gabriel, Raphael and Phanuel,
And many holy angels without number.*
- . And with them the Head of Days,
*His head white and pure as wool,
And His raiment indescribable.*
- . And I fell on my face,
*And my whole body became relaxed,
And my spirit was transfigured;
And I cried with a loud voice,*
with the spirit of power,
And blessed and glorified and extolled.

. And these blessings which went forth out of my mouth were well pleasing before that Head of Days. 13. And that Head of Days came with Michael and Gabriel, Raphael and Phanuel, thousands and ten thousands of angels without number. [Lost passage wherein the Son of Man was described as accompanying the Head of Days, and Enoch asked one of the angels (as in 463) concerning the Son of Man as to who he was.] 14. And he (i. e. the angel) came to me and greeted me with His voice, and said unto me:

‘This is the Son of Man who is born unto righteousness; 95And righteousness abides over him,

And the righteousness of the Head of Days forsakes him not.’

. And he said unto me: ‘He proclaims unto thee peace in the name of the world to come;

*For from hence has proceeded peace since the creation of the world,
And so shall it be unto thee for ever and for ever and ever.*

. And all shall walk in his ways since righteousness never forsakes him:

*With him will be their dwelling-places, and with him their heritage,
And they shall not be separated from him for ever and ever and ever.*

. And so there shall be length of days with that Son of Man,

*And the righteous shall have peace and an upright way,
In the name of the Lord of Spirits for ever and ever.’*

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L X X I I . T h e S u n .



Chapter LXXII

. The Book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel, who was with me, who is their guide, showed me; and he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto eternity, till the new creation is 96accomplished which dureth till eternity. 2. And this is the first law of the luminaries: the luminary the Sun has its rising in the eastern portals of the heaven, and its setting in the western portals of the heaven. 3. And I saw six portals in which the sun rises, and six portals in which the sun sets: and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order: also many windows to the right and left of these portals. 4. And first there goes forth the great luminary, named the Sun, and his circumference is like the circumference of the heaven, and he is quite filled with illuminating and heating fire. 5. The chariot on which he ascends, the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate (lit. ‘that’) portal and shines in the face of the heaven. 6. In this way he rises in the first month in the great portal, which is the fourth [those six portals in the east]. 7. And in that fourth portal from which the sun rises in the first month are twelve window-openings, from which proceed a flame when they are opened in their season. 8. When the sun rises in the heaven, he comes forth through that fourth portal thirty mornings in succession, and sets accurately in the fourth portal in the west of the heaven. 9. And during this period the day becomes daily longer and the night nightly shorter to the thirtieth morning. 10. On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts. 11. And the sun rises from that fourth portal, and sets in the fourth and returns to the fifth portal of the east thirty mornings, and rises from it and sets in the fifth portal. 12. And then the day becomes longer by †two† parts and amounts to eleven parts, and the night becomes shorter and amounts to seven parts. 13. And it returns to the east and enters into 97the sixth portal, and rises and sets in the sixth portal one and thirty mornings on account of

its sign. 14. On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts. 15. And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the sixth portal, and rises from it and sets thirty mornings. 16. And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven. 17. And the sun goes forth from that sixth portal in the west, and goes to the east and rises in the fifth portal for thirty mornings, and sets in the west again in the fifth western portal. 18. On that day the day decreases by †two† parts, and amounts to ten parts and the night to eight parts. 19. And the sun goes forth from that fifth portal and sets in the fifth portal of the west, and rises in the fourth portal for one and thirty mornings on account of its sign, and sets in the west. 20. On that day the day is equalised with the night, [and becomes of equal length], and the night amounts to nine parts and the day to nine parts. 21. And the sun rises from that portal and sets in the west, and returns to the east and rises thirty mornings in the third portal and sets in the west in the third portal. 22. And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day till the thirtieth morning, and the night amounts exactly to ten parts and the day to eight parts. 23. And the sun rises from that third portal and sets in the third portal in the west and returns to the east, and for thirty mornings rises in the second portal in the east, and in like manner sets in the second portal in the west of the heaven. 24. And on that day the night amounts to eleven parts and the day to seven parts. 25. And the sun rises on that day from that second portal and sets in the west in the second portal, and 98 returns to the east into the first portal for one and thirty mornings, and sets in the first portal in the west of the heaven. 26. And on that day the night becomes longer and amounts to the double of the day: and the night amounts exactly to twelve parts and the day to six. 27. And the sun has (therewith) traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that portal thirty mornings and sets also in the west opposite to it. 28. And on that night has the night decreased in length by a †ninth† part, and the night has become eleven parts and the day seven parts. 29. And the sun has returned and entered into the second portal in the east, and returns on those his divisions of his orbit for thirty mornings, rising and setting. 30. And on that day the night decreases in length, and the night amounts to ten parts and the day to eight. 31. And on that day the sun rises from that portal, and sets in the west, and returns to the east, and rises in the third portal for one and thirty mornings, and sets in the west of the heaven. 32. On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal to the day and the year is exactly as to its days three hundred and sixty-four. 33. And the length of the day and of the night, and the shortness of the day and of the night arise—through the course of the sun these distinctions are made (lit. ‘they are separated’). 34. So it comes that its course becomes daily longer, and its course nightly shorter. 35. And this is the law and the course of the sun, and his return as often as he returns sixty times and rises, i. e. the great luminary which is named the Sun, for ever and ever. 36. And that which (thus) rises is the great luminary, and is so named according to its appearance, according as the Lord commanded. 37. As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon; but as regards size they are both equal.

L X X I I I . T h e M o o n a n d i t s P h a s e s .



Chapter LXXIII

. And after this law I saw another law dealing with the smaller luminary, which is named the Moon. 2. And her circumference is like the circumference of the heaven, and her chariot in which she rides is driven by the wind, and light is given to her in (definite) measure. 3. And her rising and setting changes every month: and her days are like the days of the sun, and when her light is uniform (i. e. full) it amounts to the seventh part of the light of the sun. 4. And thus she rises. And her first phase in the east comes forth on the thirtieth morning: and on that day she becomes visible, and constitutes for you the first phase of the moon on the thirtieth day together with the sun in the portal where the sun rises. 5. And the one half of her goes forth by a seventh part, and her whole circumference is empty, without light, with the exception of one-seventh part of it, (and) the fourteenth part of her light. 6. And when she receives one-seventh part of the half of her light, her light amounts to one-seventh part and the half thereof. 7. And she sets with the sun, and when the sun rises the moon rises with him and receives the half of one part of light, and in that night in the beginning of her morning [in the commencement of the lunar day] the moon sets with the sun, and is invisible that night with the fourteen parts and the half of one of them. 8. And she rises on that day with exactly a seventh part, and comes forth and recedes from the rising of the sun, and in her remaining days she becomes bright in the (remaining) thirteen parts.

L X X I V . L X X V . T h e L u n a r Y e a r .



Chapter LXXIV

. And I saw another course, a law for her, (and) how according to that law she performs her monthly revolution. 2. And all these Uriel, the holy angel who is the leader of them all, showed to me, and 100 their positions, and I wrote down their positions as he showed them to me, and I wrote down their months as they were, and the appearance of their lights till fifteen days were accomplished. 3. In single seventh parts she accomplishes all her light in the east, and in single seventh parts accomplishes all her darkness in the west. 4. And in certain months she alters her settings, and in certain months she pursues her own peculiar course. 5. In two months the moon sets with the sun in those two middle portals the third and the fourth. 6. She goes forth for seven days, and turns about and returns again through the portal where the sun rises, and accomplishes all her light: and she recedes from the sun, and in eight days enters the sixth portal from which the sun goes forth. 7. And when the sun goes forth from the fourth portal she goes forth seven days, until she goes forth from the fifth and turns back again in seven days into the fourth portal and accomplishes all her light: and she recedes and enters into the first portal in eight days. 8. And she returns again in seven days into the fourth portal from which the sun goes forth. 9. Thus I saw their position—how the moons rose and the sun set in those days. 10. And if five years are added together the sun has an overplus of thirty days, and all the days which accrue to it for one of those five years, when they are full, amount to 364 days. 11. And the overplus of the sun and of the stars amounts to six days: in 5 years 6 days every year come to 30 days: and the moon falls behind the sun and stars to the number of 30 days. 12. And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto eternity; but complete the years with perfect justice in 364 days. 13. In 3 years there are 1092 days, and in 5 years 1820 days, so that in 8 years there are 2912 days. 14. For the moon alone the days amount in 3 years to 1062 days, and in 5 years she falls 50 days behind: [i. e. to the sum (of 1770) there is 101 to be added (1000 and) 62 days]. 15. And in 5 years there are 1770 days, so that for

the moon the days in 8 years amount to 2832 days. 16. [For in 8 years she falls behind to the amount of 80 days], all the days she falls behind in 8 years are 80. 17. And the year is accurately completed in conformity with their world-stations and the stations of the sun, which rise from the portals through which it (the sun) rises and sets 30 days.

Chapter LXXV

. And the leaders of the heads of the thousands, who are placed over the whole creation and over all the stars, have also to do with the four intercalary days, being inseparable from their office, according to the reckoning of the year, and these render service on the four days which are not reckoned in the reckoning of the year. 2. And owing to them men go wrong therein, for those luminaries truly render service on the world-stations, one in the first portal, one in the third portal of the heaven, one in the fourth portal, and one in the sixth portal, and the exactness of the year is accomplished through its separate three hundred and sixty-four stations. 3. For the signs and the times and the years and the days the angel Uriel showed to me, whom the Lord of glory hath set for ever over all the luminaries of the heaven, in the heaven and in the world, that they should rule on the face of the heaven and be seen on the earth, and be leaders for the day and the night, i. e. the sun, moon, and stars, and all the ministering creatures which make their revolution in all the chariots of the heaven. 4. In like manner twelve doors Uriel showed me, open in the circumference of the sun's chariot in the heaven, through which the rays of the sun break forth: and from them is warmth diffused over the earth, when they are opened at their appointed seasons. 5. [And for the winds and the spirit of the dew] when they are opened, standing open in the heavens at the ends.] 6. As for the twelve portals in the heaven, at the ends of the earth, out of which go forth the sun, moon, and stars, and all 102 the works of heaven in the east and in the west. 7. There are many windows open to the left and right of them, and one window at its (appointed) season produces warmth, corresponding (as these do) to those doors from which the stars come forth according as He has commanded them, and wherein they set corresponding to their number. 8. And I saw chariots in the heaven, running in the world, above those portals in which revolve the stars that never set. 9. And one is larger than all the rest, and it is that that makes its course through the entire world.

L X X V I . T h e T w e l v e W i n d s a n d t h e i r P o r t a l s .



Chapter LXXVI

. And at the ends of the earth I saw twelve portals open to all the quarters (of the heaven), from which the winds go forth and blow over the earth. 2. Three of them are open on the face (i. e. the east) of the heavens, and three in the west, and three on the right (i. e. the south) of the heaven, and three on the left (i. e. the north). 3. And the three first are those of the east, and three are of [the north, and three [after those on the left] of the south], and three of the west. 4. Through four of these come winds of blessing and prosperity, and from those eight come hurtful winds: when they are sent, they bring destruction on all the earth and on the water upon it, and on all who dwell thereon, and on everything which is in the water and on the land. 5. And the first wind from those portals, called the east wind, comes forth through the first portal which is in the east, inclining towards the south: from it come forth desolation, drought, heat, and destruction. 6. And through the second portal in the middle comes what is fitting, and from it there come rain and fruitfulness and prosperity and dew; and through the third portal which lies toward the north come cold and drought. 7. And after these come

forth the south winds through three portals: through the first portal of 103 them inclining to the east comes forth a hot wind. 8. And through the middle portal next to it there come forth fragrant smells, and dew and rain, and prosperity and health. 9. And through the third portal lying to the west come forth dew and rain, locusts and desolation. 10. And after these the north winds: from the seventh portal in the east come dew and rain, locusts and desolation. 11. And from the middle portal come in a direct direction health and rain and dew and prosperity; and through the third portal in the west come cloud and hoar-frost, and snow and rain, and dew and locusts. 12. And after these [four] are the west winds: through the first portal adjoining the north come forth dew and hoar-frost, and cold and snow and frost. 13. And from the middle portal come forth dew and rain, and prosperity and blessing; and through the last portal which adjoins the south come forth drought and desolation, and burning and destruction. 14. And the twelve portals of the four quarters of the heaven are therewith completed, and all their laws and all their plagues and all their benefactions have I shown to thee, my son Methuselah.

L X X V I I . T h e F o u r Q u a r t e r s o f t h e W o r l d : t h e S e v e n M o u n t a i n s , t h e S e v e n R i v e r s , & c .



Chapter LXXVII

. And the first quarter is called the east, because it is the first: and the second, the south, because the Most High will descend there, yea, there in quite a special sense will He who is blessed for ever descend. 2. And the west quarter is named the diminished, because there all the luminaries of the heaven wane and go down. 3. And the fourth quarter, named the north, is divided into three parts: the first of them is for the dwelling of men: and the second contains seas of water, and the abysses and forests and rivers, and darkness and clouds; and the third part contains the garden of righteousness. 1044. I saw seven high mountains, higher than all the mountains which are on the earth: and thence comes forth hoar-frost, and days, seasons, and years pass away. 5. I saw seven rivers on the earth larger than all the rivers: one of them coming from the †west† pours its waters into the Great Sea. 6. And these two come from the north to the sea and pour their waters into the Erythraean Sea in the east. 7. And the remaining four come forth on the side of the north to their own sea, ‹two of them to› the Erythraean Sea, and two into the Great Sea and discharge themselves there [and some say: into the desert]. 8. Seven great islands I saw in the sea and in the mainland: two in the mainland and five in the Great Sea.

L X X V I I I . T h e S u n a n d M o o n : t h e W a x i n g a n d W a n i n g o f t h e M o o n .



Chapter LXXVIII

. And the names of the sun are the following: the first Orjârêš, and the second Tômâš. 2. And the moon has four names: the first name is Asônjâ, the second Eblâ, the third Benâšê, and the fourth Erâê. 3. These are the two great luminaries: their circumference is like the circumference of the heaven, and the size of the circumference of both is alike. 4. In the circumference of the sun there are seven portions of light which are added to it more than to the moon, and in definite measures it is transferred till the seventh portion of the sun is exhausted. 5. And they set and enter the portals of

the west, and make their revolution by the north, and come forth through the eastern portals on the face of the heaven. 6. And when the moon rises one-fourteenth part appears in the heaven: [the light becomes full in her]: on the fourteenth day she accomplishes her light. 7. And fifteen parts of light are transferred to her till the fifteenth day (when) her light is accomplished, according to the sign of the year, and she becomes fifteen 105parts, and the moon grows by (the addition of) fourteenth parts. 8. And in her waning (the moon) decreases on the first day to fourteen parts of her light, on the second to thirteen parts of light, on the third to twelve, on the fourth to eleven, on the fifth to ten, on the sixth to nine, on the seventh to eight, on the eighth to seven, on the ninth to six, on the tenth to five, on the eleventh to four, on the twelfth to three, on the thirteenth to two, on the fourteenth to the half of a seventh, and all her remaining light disappears wholly on the fifteenth. 9. And in certain months the month has twenty-nine days and once twenty-eight. 10. And Uriel showed me another law: when light is transferred to the moon, and on which side it is transferred to her by the sun. 11. During all the period during which the moon is growing in her light, she is transferring it to herself when opposite to the sun during fourteen days [her light is accomplished in the heaven], and when she is illumined throughout, her light is accomplished in the heaven. 12. And on the first day she is called the new moon, for on that day the light rises upon her. 13. She becomes full moon exactly on the day when the sun sets in the west, and from the east she rises at night, and the moon shines the whole night through till the sun rises over against her and the moon is seen over against the sun. 14. On the side whence the light of the moon comes forth, there again she wanes till all the light vanishes and all the days of the month are at an end, and her circumference is empty, void of light. 15. And three months she makes of thirty days, and at her time she makes three months of twenty-nine days each, in which she accomplishes her waning in the first period of time, and in the first portal for one hundred and seventy-seven days. 16. And in the time of her going out she appears for three months (of) thirty days each, and for three months she appears (of) twenty-nine each. 17. At night she appears like a man for twenty days each time, and by day she appears like 106the heaven, and there is nothing else in her save her light.

Chapters LXXIX–LXXX — Recapitulation of the Laws

Chapter LXXIX

. And now, my son, I have shown thee everything, and the law of all the stars of the heaven is completed. 2. And he showed me all the laws of these for every day, and for every season of bearing rule, and for every year, and for its going forth, and for the order prescribed to it every month and every week: 3. And the waning of the moon which takes place in the sixth portal: for in this sixth portal her light is accomplished, and after that there is the beginning of the waning: 4. And the waning which takes place in the first portal in its season, till one hundred and seventy-seven days are accomplished: reckoned according to weeks, twenty-five (weeks) and two days. 5. She falls behind the sun and the order of the stars exactly five days in the course of one period, and when this place which thou seest has been traversed. 6. Such is the picture and sketch of every luminary which Uriel the archangel, who is their leader, showed unto me.

Chapter LXXX

. And in those days the angel Uriel answered and said to me: ‘Behold, I have shown thee everything, Enoch, and I have revealed everything to thee that thou shouldest see this sun and this moon, and the leaders of the stars of the heaven and all those who turn them, their tasks and times and departures.

**L X X X . 2 - 8 . P e r v e r s i o n o f N a t u r e
a n d t h e h e a v e n l y B o d i e s o w i n g t o
t h e S i n o f M e n .**



. And in the days of the sinners the years shall be shortened, And their seed shall be tardy on their lands and fields, And all things on the earth shall alter, 107And shall not appear in their time: And the rain shall be kept back, And the heaven shall withhold (it). 3. And in those times the fruits of the earth shall be backward, And shall not grow in their time, And the fruits of the trees shall be withheld in their time. 4. And the moon shall alter her order, And not appear at her time. 5. [And in those days the sun shall be seen and he shall journey in the evening †on the extremity of the great chariot in† the west] And shall shine more brightly than accords with the order of light. 6. And many chiefs of the stars shall transgress the order (prescribed); And these shall alter their orbits and tasks, And not appear at the seasons prescribed to them. 7. And the whole order of the stars shall be concealed from the sinners, And the thoughts of those on the earth shall err concerning them, [And they shall be altered from all their ways], Yea, they shall err and take them to be gods. 8. And evil shall be multiplied upon them, And punishment shall come upon them So as to destroy all.’

**L X X X I . T h e H e a v e n l y T a b l e t s a n d
t h e M i s s i o n o f E n o c h .**



Chapter LXXXI

. And he said unto me: ‘Observe, Enoch, these heavenly tablets,
*And read what is written thereon,
And mark every individual fact.’*

. And I observed the heavenly tablets, and read everything which was written (thereon) and understood everything, and read the book of all the deeds of mankind, and of all the children of flesh that shall be upon the earth to the remotest generations. 3. And forthwith I blessed the great Lord, the King of glory for ever, in that He has made all the works of the world.

And I extolled the Lord because of His patience,

And blessed Him because of the children of men.

. And after that I said: 'Blessed is the man who dies in righteousness and goodness, Concerning whom there is no book of unrighteousness written, And against whom no day of judgement shall be found.'

. And those seven holy ones brought me and placed me on the earth before the door of my house, and said to me: 'Declare everything to thy son Methuselah, and show to all thy children that no flesh is righteous in the sight of the Lord, for He is their Creator. 6. One year we will leave thee with thy son, till thou givest thy (last) commands, that thou mayest teach thy children and record (it) for them, and testify to all thy children; and in the second year they shall take thee from their midst. 7. Let thy heart be strong,

For the good shall announce righteousness to the good;

The righteous with the righteous shall rejoice,

And shall offer congratulation to one another.

. But the sinners shall die with the sinners,

And the apostate go down with the apostate.

. And those who practise righteousness shall die on account of the deeds of men,

And be taken away on account of the doings of the godless.'

. And in those days they ceased to speak to me, and I came to my people, blessing the Lord of the world.

LXXXII. Charge given to Enoch: the four Intercalary Days: the Stars which lead the Seasons and the Months.



Chapter LXXXII

. And now, my son Methuselah, all these things I am recounting to thee and writing down for thee, and I have revealed to thee everything, and given thee books concerning all these: so preserve, my son Methuselah, the books from thy father's hand, and (see) that thou deliver them to the generations of the world. 2. I have given wisdom to thee and to thy children,

[And thy children that shall be to thee],

That they may give it to their children for generations,

This wisdom (namely) that passeth their thought.

. And those who understand it shall not sleep,

But shall listen with the ear that they may learn this wisdom,

And it shall please those that eat thereof better than good food.

. Blessed are all the righteous, blessed are all those who walk in the way of righteousness and sin not as the sinners in the reckoning of all their days in which the sun traverses the heaven, entering into and departing from the portals for thirty days with the heads of thousands of the order of the stars, together with the four which are

intercalated which divide the four portions of the year, which lead them and enter with them four days. 5. Owing to them men shall be at fault and not reckon them in the whole reckoning of the year: yea, men shall be at fault, and not recognize them accurately. 6. For they belong to the reckoning of the year and are truly recorded (thereon) for ever, one in the first portal and one in the third, and 110 one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days. 7. And the account thereof is accurate and the recorded reckoning thereof exact; for the luminaries, and months and festivals, and years and days, has Uriel shown and revealed to me, to whom the Lord of the whole creation of the world has subjected the host of heaven. 8. And he has power over night and day in the heaven to cause the light to give light to men—sun, moon, and stars, and all the powers of the heaven which revolve in their circular chariots. 9. And these are the orders of the stars, which set in their places, and in their seasons and festivals and months. 10. And these are the names of those who lead them, who watch that they enter at their times, in their orders, in their seasons, in their months, in their periods of dominion, and in their positions. 11. Their four leaders who divide the four parts of the year enter first; and after them the twelve leaders of the orders who divide the months; and for the three hundred and sixty (days) there are heads over thousands who divide the days; and for the four intercalary days there are the leaders which under the four parts of the year. 12. And these heads over thousands are intercalated between leader and leader, each behind a station, but their leaders make the division. 13. And these are the names of the leaders who divide the four parts of the year which are ordained: Mîlkî'êl, Hel'emmêlêk, and Mêl'êjal, and Nârêl. 14. And the names of those who lead them: Adnâr'êl, and Îjâsûsa'êl, and 'Elômê'êl—these three follow the leaders of the orders, and there is one that follows the three leaders of the orders which follow those leaders of stations that divide the four parts of the year. 15. In the beginning of the year Melkejâl rises first and rules, who is named ʾTam'âinî, and sunʾ and all the days of his dominion whilst he bears rule are ninety-one days. 16. And these are the signs of the days which are to be seen on earth in the days of 11 his dominion: sweat, and heat, and calms; and all the trees bear fruit, and leaves are produced on all the trees, and the harvest of wheat, and the rose-flowers, and all the flowers which come forth in the field, but the trees of the winter season become withered. 17. And these are the names of the leaders which are under them: Berka'êl, Zêlebs'êl, and another who is added a head of a thousand, called Hîlûjâsêph: and the days of the dominion of this (leader) are at an end. 18. The next leader after him is Hêl'emmêlêk, whom one names the shining sun, and all the days of his light are ninety-one days. 19. And these are the signs of (his) days on the earth: glowing heat and dryness, and the trees ripen their fruits and produce all their fruits ripe and ready, and the sheep pair and become pregnant, and all the fruits of the earth are gathered in, and everything that is in the fields, and the winepress: these things take place in the days of his dominion. 20. These are the names, and the orders, and the leaders of those heads of thousands: Gîdâ'jal, Kê'êl, and Hê'êl, and the name of the head of a thousand which is added to them, Asfâ'êl': and the days of his dominion are at an end.

The Dream-Visions — Chapters LXXXIII–XC

L X X X I I I . L X X X I V . F i r s t D r e a m - V i s i o n o n t h e D e l u g e .



Chapter LXXXIII

. And now, my son Methuselah, I will show thee all my visions which I have seen, recounting them before thee. 2. Two visions I saw before I took a wife, and the one was quite unlike the other: the first when I was learning to write, the second before I took thy mother, (when) I saw a terrible vision. And regarding them I prayed to the 112Lord. 3. I had laid me down in the house of my grandfather Mahalalel, (when) I saw in a vision how the heaven collapsed and was borne off and fell to the earth. 4. And when it fell to the earth I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank down on hills, and high trees were rent from their stems, and hurled down and sunk in the abyss. 5. And thereupon a word fell into my mouth, and I lifted up (my voice) to cry aloud, and said: 'The earth is destroyed.' 6. And my grandfather Mahalalel waked me as I lay near him, and said unto me: 'Why dost thou cry so, my son, and why dost thou make such lamentation?' 7. And I recounted to him the whole vision which I had seen, and he said unto me: 'A terrible thing hast thou seen, my son, and of grave moment is thy dream-vision as to the secrets of all the sin of the earth: it must sink into the abyss and be destroyed with a great destruction. 8. And now, my son, arise and make petition to the Lord of glory, since thou art a believer, that a remnant may remain on the earth, and that He may not destroy the whole earth. 9. My son, from heaven all this will come upon the earth, and upon the earth there will be great destruction.' 10. After that I arose and prayed and implored and besought, and wrote down my prayer for the generations of the world, and I will show everything to thee, my son Methuselah. 11. And when I had gone forth below and seen the heaven, and the sun rising in the east, and the moon setting in the west, and a few stars, and the whole earth, and everything as †He had known† it in the beginning, then I blessed the Lord of judgement and extolled Him because He had made the sun to go forth from the windows of the east, †and he ascended and rose on the face of the heaven, and set out and kept traversing the path shown unto him.

Chapter LXXXIV

. And I lifted up my hands in righteousness and blessed the Holy and Great One, and spake with the breath of my mouth, and with the 113tongue of flesh, which God has made for the children of the flesh of men, that they should speak therewith, and He gave them breath and a tongue and a mouth that they should speak therewith: 2.

'Blessed be Thou, O Lord, King,

Great and mighty in Thy greatness,

Lord of the whole creation of the heaven,

King of kings and God of the whole world.

And Thy power and kingship and greatness abide for ever and ever,

And throughout all generations Thy dominion:

And all the heavens are Thy throne for ever,

And the whole earth Thy footstool for ever and ever.

. For Thou hast made and Thou rulest all things,

And nothing is too hard for Thee,

Wisdom departs not from the place of Thy throne,

Nor turns away from Thy presence.

And Thou knowest and seest and hearest everything,

And there is nothing hidden from Thee [for Thou seest everything].

. And now the angels of Thy heavens are guilty of trespass,

And upon the flesh of men abideth Thy wrath until the great day of judgement.

. And now, O God and Lord and Great King,

*I implore and beseech Thee to fulfil my prayer,
To leave me a posterity on earth,
And not to destroy all the flesh of man,
And make the earth without inhabitant,
So that there should be an eternal destruction.*

- . And now, my Lord, destroy from the earth the flesh which has aroused Thy wrath,
*But the flesh of righteousness and uprightness establish as a plant of the eternal seed,
And hide not Thy face from the prayer of Thy servant, O Lord.'*

Chapters LXXXV–XC — The Second Dream-Vision of Enoch

Chapter LXXXV

. And after this I saw another dream, and I will show the whole dream to thee, my son. 2. And Enoch lifted up (his voice) and spake to his son Methuselah: “To thee, my son, will I speak: hear my words—incline thine ear to the dream-vision of thy father. 3. Before I took thy mother Edna, I saw in a vision on my bed, and behold a bull came forth from the earth, and that bull was white; and after it came forth a heifer, and along with this (latter) came forth two bulls, one of them black and the other red. 4. And that black bull gored the red one and pursued him over the earth, and thereupon I could no longer see that red bull. 5. But that black bull grew and that heifer went with him, and I saw that many oxen proceeded from him which resembled and followed him. 6. And that cow, that first one, went from the presence of that first bull in order to seek that red one, but found him not, and lamented with a great lamentation over him and sought him. 7. And I looked till that first bull came to her and quieted her, and from that time onward she cried no more. 8. And after that she bore another white bull, and after him she bore many bulls and black cows. 9. And I saw in my sleep that white bull likewise grow and become a great white bull, and from him proceeded many white bulls, and they resembled him. 10. And they began to beget many white bulls, which resembled them, one following the other, (even) many.

L X X X V I . T h e F a l l o f t h e A n g e l s a n d t h e D e m o r a l i z a t i o n o f M a n k i n d .



Chapter LXXXVI

. And again I saw with mine eyes as I slept, and I saw the heaven above, and behold a star fell from heaven, and it arose and ate and pastured amongst those oxen. 2. And after that I saw the 115large and the black oxen, and behold they all changed their stalls and pastures and their cattle, and began to live with each other. 3. And again I saw in the vision, and looked towards the heaven, and behold I saw many stars descend and cast themselves down from heaven to that first star, and they became bulls amongst those cattle and pastured with them [amongst them]. 4. And I looked at them and saw, and behold they all let out their privy members, like horses, and began to cover the cows of the oxen, and they all became pregnant and bare elephants, camels and asses. 5. And all the oxen feared them and were affrighted at them, and began to bite with their teeth and to devour, and to gore with their horns. 6. And they began moreover to devour those oxen; and behold all the children of the earth began to tremble and quake before them and to flee from them.

L X X X V I I . T h e A d v e n t o f t h e S e v e n A r c h a n g e l s .



Chapter LXXXVII

. And again I saw how they began to gore each other and to devour each other, and the earth began to cry aloud. 2. And I raised mine eyes again to heaven, and I saw in the vision, and behold there came forth from heaven beings who were like white men: and four went forth from that place and three with them. 3. And those three that had last come forth grasped me by my hand and took me up, away from the generations of the earth, and raised me up to a lofty place, and showed me a tower raised high above the

earth, and all the hills were lower. 4. And one said unto me: ‘Remain here till thou seest everything that befalls those elephants, camels, and asses, and the stars and the oxen, and all of them.’

L X X X V I I I . T h e P u n i s h m e n t o f t h e
F a l l e n A n g e l s b y t h e A r c h a n g e l s .



Chapter LXXXVIII

. And I saw one of those four who had come forth first, and he seized that first star which had fallen from the heaven, and bound it hand and 116foot and cast it into an abyss: now that abyss was narrow and deep, and horrible and dark. 2. And one of them drew a sword, and gave it to those elephants and camels and asses: then they began to smite each other, and the whole earth quaked because of them. 3. And as I was beholding in the vision, lo, one of the four who had come forth stoned (them) from heaven, and gathered and took all the great stars whose privy members were like those of horses, and bound them all hand and foot, and cast them in an abyss of the earth.

L X X X I X . 1 - 9 . T h e D e l u g e a n d t h e
D e l i v e r a n c e o f N o a h .



Chapter LXXXIX

. And one of those four went to that white bull and instructed him in a secret, without his being terrified: he was born a bull and became a man, and built for himself a great vessel and dwelt thereon; and three bulls dwelt with him in that vessel and they were covered in. 2. And again I raised mine eyes towards heaven and saw a lofty roof, with seven water torrents thereon, and those torrents flowed with much water into an enclosure. 3. And I saw again, and behold fountains were opened on the surface of that great enclosure, and that water began to swell and rise upon the surface, and I saw that enclosure till all its surface was covered with water. 4. And the water, the darkness, and mist increased upon it; and as I looked at the height of that water, that water had risen above the height of that enclosure, and was streaming over that enclosure, and it stood upon the earth. 5. And all the cattle of that enclosure were gathered together until I saw how they sank and were swallowed up and perished in that water. 6. But that vessel floated on the water, while all the oxen and elephants and camels and asses sank to the bottom with all the animals, so that I could no longer see them, and they were not able to escape, (but) perished and sank into the depths. 7. And again I saw in the vision till those water torrents were removed from that high roof, and the chasms of the earth were 117levelled up and other abysses were opened. 8. Then the water began to run down into these, till the earth became visible; but that vessel settled on the earth, and the darkness retired and light appeared. 9. But that white bull which had become a man came out of that vessel, and the three bulls with him, and one of those three was white like that bull, and one of them was red as blood, and one black: and that white bull departed from them.

L X X X I X . 1 0 - 2 7 . F r o m t h e D e a t h o f
N o a h t o t h e E x o d u s .



. And they began to bring forth beasts of the field and birds, so that there arose different genera: lions, tigers, wolves, dogs, hyenas, wild boars, foxes, squirrels, swine, falcons, vultures, kites, eagles, and ravens; and among them was born a white bull. 11. And they began to bite one another; but that white bull which was born amongst them begat a wild ass and a white bull with it, and the wild asses multiplied. 12. But that bull which was born from him begat a black wild boar and a white sheep; and the former begat many boars, but that sheep begat twelve sheep. 13. And when those twelve sheep had grown, they gave up one of them to the asses, and those asses again gave up that sheep to the wolves, and that sheep grew up among the wolves. 14. And the Lord brought the eleven sheep to live with it and to pasture with it among the wolves: and they multiplied and became many flocks of sheep. 15. And the wolves began to fear them, and they oppressed them until they destroyed their little ones, and they cast their young into a river of much water: but those sheep began to cry aloud on account of their little ones, and to complain unto their Lord. 16. And a sheep which had been saved from the wolves fled and escaped to the wild asses; and I saw the sheep how they lamented and cried, and besought their Lord with all their might, till that Lord of the sheep descended at the voice of the sheep from a lofty abode, and came to them and pastured them. 17. And He called that 118sheep which had escaped the wolves, and spake with it concerning the wolves that it should admonish them not to touch the sheep. 18. And the sheep went to the wolves according to the word of the Lord, and another sheep met it and went with it, and the two went and entered together into the assembly of those wolves, and spake with them and admonished them not to touch the sheep from henceforth. 19. And thereupon I saw the wolves, and how they oppressed the sheep exceedingly with all their power; and the sheep cried aloud. 20. And the Lord came to the sheep and they began to smite those wolves: and the wolves began to make lamentation; but the sheep became quiet and forthwith ceased to cry out. 21. And I saw the sheep till they departed from amongst the wolves; but the eyes of the wolves were blinded, and those wolves departed in pursuit of the sheep with all their power. 22. And the Lord of the sheep went with them, as their leader, and all His sheep followed Him: and His face was dazzling and glorious and terrible to behold. 23. But the wolves began to pursue those sheep till they reached a sea of water. 24. And that sea was divided, and the water stood on this side and on that before their face, and their Lord led them and placed Himself between them and the wolves. 25. And as those wolves did not yet see the sheep, they proceeded into the midst of that sea, and the wolves followed the sheep, and [those wolves] ran after them into that sea. 26. And when they saw the Lord of the sheep, they turned to flee before His face, but that sea gathered itself together, and became as it had been created, and the water swelled and rose till it covered those wolves. 27. And I saw till all the wolves who pursued those sheep perished and were drowned.

**L X X X I X . 2 8 - 4 0 . I s r a e l i n t h e
D e s e r t , t h e G i v i n g o f t h e L a w , t h e
E n t r a n c e i n t o P a l e s t i n e .**



. But the sheep escaped from that water and went forth into a wilderness, where there was no 119water and no grass; and they began to open their eyes and to see; and I saw the Lord of the sheep pasturing them and giving them water and grass, and that sheep going and leading them. 29. And that sheep ascended to the summit of that lofty rock, and the Lord of the sheep sent it to them. 30. And after that I saw the Lord of the sheep who stood before them, and His appearance was great and terrible and majestic,

and all those sheep saw Him and were afraid before His face. 31. And they all feared and trembled because of Him, and they cried to that sheep with them [which was amongst them]: “We are not able to stand before our Lord or to behold Him.” 32. And that sheep which led them again ascended to the summit of that rock, but the sheep began to be blinded and to wander from the way which he had showed them, but that sheep wot not thereof. 33. And the Lord of the sheep was wrathful exceedingly against them, and that sheep discovered it, and went down from the summit of the rock, and came to the sheep, and found the greatest part of them blinded and fallen away. 34. And when they saw it they feared and trembled at its presence, and desired to return to their folds. 35. And that sheep took other sheep with it, and came to those sheep which had fallen away, and began to slay them; and the sheep feared its presence, and thus that sheep brought back those sheep that had fallen away, and they returned to their folds. 36. And I saw in this vision till that sheep became a man and built a house for the Lord of the sheep, and placed all the sheep in that house. 37. And I saw till this sheep which had met that sheep which led them fell asleep: and I saw till all the great sheep perished and little ones arose in their place, and they came to a pasture, and approached a stream of water. 38. Then that sheep, their leader which had become a man, withdrew from them and fell asleep, and all the sheep sought it and cried over it with a great crying. 39. And I saw till they left off crying for that sheep and crossed that stream of 120water, and there arose the two sheep as leaders in the place of those which had led them and fallen asleep (lit. “had fallen asleep and led them”). 40. And I saw till the sheep came to a goodly place, and a pleasant and glorious land, and I saw till those sheep were satisfied; and that house stood amongst them in the pleasant land.

**L X X X I X . 4 1 - 5 0 . F r o m t h e T i m e o f
t h e J u d g e s t i l l t h e B u i l d i n g o f t h e
T e m p l e .**



. And sometimes their eyes were opened, and sometimes blinded, till another sheep arose and led them and brought them all back, and their eyes were opened. 42. And the dogs and the foxes and the wild boars began to devour those sheep till the Lord of the sheep raised up [another sheep] a ram from their midst, which led them. 43. And that ram began to butt on either side those dogs, foxes, and wild boars till he had destroyed them †all†. 44. And that sheep whose eyes were opened saw that ram, which was amongst the sheep, till it †forsook its glory† and began to butt those sheep, and trampled upon them, and behaved itself unseemly. 45. And the Lord of the sheep sent the lamb to another lamb and raised it to being a ram and leader of the sheep instead of that ram which had †forsaken its glory†. 46. And it went to it and spake to it alone, and raised it to being a ram, and made it the prince and leader of the sheep; but during all these things those dogs oppressed the sheep. 47. And the first ram pursued that second ram, and that second ram arose and fled before it; and I saw till those dogs pulled down the firsts ram. 48. And that second ram arose and led the [little] sheep. 49. And those sheep grew and multiplied; but all the dogs, and foxes, and wild boars feared and fled before it, and that ram butted and killed the wild beasts, and those wild beasts had no longer any power among the sheep and robbed them no more of aught. 48b. And that ram begat many sheep and fell asleep; and a 121little sheep became ram in its stead, and became prince and leader of those sheep. 50. And that house became great and broad, and it was built for those sheep: and a tower lofty and great was built on the house for the Lord of the sheep, and that house was low, but the tower was elevated and lofty, and the Lord of the sheep stood on that tower and they offered a full table before Him.

**LXXXIX. 51 - 67. The Two Kingdoms
of Israel and Judah, to the
Destruction of Jerusalem.**



. And again I saw those sheep that they again erred and went many ways, and forsook that their house, and the Lord of the sheep called some from amongst the sheep and sent them to the sheep, but the sheep began to slay them. 52. And one of them was saved and was not slain, and it sped away and cried aloud over the sheep; and they sought to slay it, but the Lord of the sheep saved it from the sheep, and brought it up to me, and caused it to dwell there. 53. And many other sheep He sent to those sheep to testify unto them and lament over them. 54. And after that I saw that when they forsook the house of the Lord and His tower they fell away entirely, and their eyes were blinded; and I saw the Lord of the sheep how He wrought much slaughter amongst them in their herds until those sheep invited that slaughter and betrayed His place. 55. And He gave them over into the hands of the lions and tigers, and wolves and hyenas, and into the hand of the foxes, and to all the wild beasts, and those wild beasts began to tear in pieces those sheep. 56. And I saw that He forsook that their house and their tower and gave them all into the hand of the lions, to tear and devour them, into the hand of all the wild beasts. 57. And I began to cry aloud with all my power, and to appeal to the Lord of the sheep, and to represent to Him in regard to the sheep that they were devoured by all the wild beasts. 58. But He remained unmoved, though He saw it, and rejoiced that they were devoured and swallowed and robbed, and left them to be devoured in the hand of all the beasts. 59. And He called seventy shepherds, and cast those sheep to them that they might pasture them, and He spake to the shepherds and their companions: "Let each individual of you pasture the sheep henceforward, and everything that I shall command you that do ye. 60. And I will deliver them over unto you duly numbered, and tell you which of them are to be destroyed—and them destroy ye." And He gave over unto them those sheep. 61. And He called another and spake unto him: "Observe and mark everything that the shepherds will do to those sheep; for they will destroy more of them than I have commanded them. 62. And every excess and the destruction which will be wrought through the shepherds, record (namely) how many they destroy according to my command, and how many according to their own caprice: record against every individual shepherd all the destruction he effects. 63. And read out before me by number how many they destroy, and how many they deliver over for destruction, that I may have this as a testimony against them, and know every deed of the shepherds, that I may comprehend and see what they do, whether or not they abide by my command which I have commanded them. 64. But they shall not know it, and thou shalt not declare it to them, nor admonish them, but only record against each individual all the destruction which the shepherds effect each in his time, and lay it all before me." 65. And I saw till those shepherds pastured in their season, and they began to slay and to destroy more than they were bidden, and they delivered those sheep into the hand of the lions. 66. And the lions and tigers ate and devoured the greater part of those sheep, and the wild boars ate along with them; and they burnt that tower and demolished that house. 67. And I became exceedingly sorrowful over that tower because that house of the sheep was demolished, and afterwards I was unable to see if those sheep entered that house.

**LXXXIX. 68 - 71. First Period of the
Angelic Rulers—from the**

Destruction of Jerusalem to the Return from the Captivity.



. And the shepherds and their associates delivered over those sheep to all the wild beasts, to devour them, and each one of them received in his time a definite number: it was written by the other in a book how many each one of them destroyed of them. 69. And each one slew and destroyed many more than was prescribed; and I began to weep and lament on account of those sheep. 70. And thus in the vision I saw that one who wrote how he wrote down every one that was destroyed by those shepherds, day by day, and carried up and laid down and showed actually the whole book to the Lord of the sheep—even everything that they had done, and all that each one of them had made away with, and all that they had given over to destruction. 71. And the book was read before the Lord of the sheep, and He took the book from his hand and read it and sealed it and laid it down.

LXXXIX. 72-77. Second Period — from the time of Cyrus to that of Alexander the Great.



. And forthwith I saw how the shepherds pastured for twelve hours, and behold three of those sheep turned back and came and entered and began to build up all that had fallen down of that house; but the wild boars tried to hinder them, but they were not able. 73. And they began again to build as before, and they reared up that tower, and it was named the high tower; and they began again to place a table before the tower, but all the bread on it was polluted and not pure. 74. And as touching all this the eyes of those sheep were blinded so that they saw not, and (the eyes of) their shepherds likewise; 124and they delivered them in large numbers to their shepherds for destruction, and they trampled the sheep with their feet and devoured them. 75. And the Lord of the sheep remained unmoved till all the sheep were dispersed over the field and mingled with them (i. e. the beasts), and they (i. e. the shepherds) did not save them out of the hand of the beasts. 76. And this one who wrote the book carried it up, and showed it and read it before the Lord of the sheep, and implored Him on their account, and besought Him on their account as he showed Him all the doings of the shepherds, and gave testimony before Him against all the shepherds. 77. And he took the actual book and laid it down beside Him and departed.

XC. 1-5. Third Period — from Alexander the Great to the Graeco- Syrian Domination.



Chapter XC

. And I saw till that in this manner thirty-five shepherds undertook the pasturing (of the sheep), and they severally completed their periods as did the first; and others received them into their hands to pasture them for their period, each shepherd in his own period. 2. And after that I saw in my vision all the birds of heaven coming, the eagles, the vultures, the kites, the ravens; but the eagles led all the birds; and they began to devour those sheep, and to pick out their eyes and to devour their flesh. 3. And the sheep cried out because their flesh was being devoured by the birds, and as for me I

looked and lamented in my sleep over that shepherd who pastured the sheep. 4. And I saw until those sheep were devoured by the dogs and eagles and kites, and they left neither flesh nor skin nor sinew remaining on them till only their bones stood there: and their bones too fell to the earth and the sheep became few. 5. And I saw until that twenty-three had undertaken the pasturing and completed in their several periods fifty-eight times.

**X C . 6 - 1 2 . F o u r t h P e r i o d — f r o m t h e
G r a e c o - S y r i a n D o m i n a t i o n t o t h e
M a c c a b a e a n R e v o l t .**



. But behold lambs were borne by those white sheep, and they began to open their eyes and to see, and to cry to the sheep. 7. Yea, they cried to them, but they did not hearken to what they said to them, but were exceedingly deaf, and their eyes were very exceedingly blinded. 8. And I saw in the vision how the ravens flew upon those lambs, and took one of those lambs, and dashed the sheep in pieces and devoured them. 9. And I saw till horns grew upon those lambs, and the ravens cast down their horns; and I saw till there sprouted a great horn of one of those sheep, and their eyes were opened. 10. And it †looked at† them [and their eyes opened], and it cried to the sheep, and the rams saw it and all ran to it. 11. And notwithstanding all this those eagles and vultures and ravens and kites still kept tearing the sheep and swooping down upon them and devouring them: still the sheep remained silent, but the rams lamented and cried out. 12. And those ravens fought and battled with it and sought to lay low its horn, but they had no power over it.

**X C . 1 3 - 1 9 . T h e l a s t A s s a u l t o f t h e
G e n t i l e s o n t h e J e w s (w h e r e v v . 1 3 -
1 5 a n d 1 6 - 1 8 a r e d o u b l e t s) .**



. And I saw till the †shepherds and† eagles and those vultures and kites came, and †they cried to the ravens† that they should break the horn of that ram, and they battled and fought with it, and it battled with them and cried that its help might come. 16. All the eagles and vultures and ravens and kites were gathered together, and there came with them all the sheep of the field, yea, they all came together, and helped each other to break that horn of the ram. 19. And I saw till a great sword was given to the sheep, and the sheep proceeded against all the beasts 126of the field to slay them, and all the beasts and the birds of the heaven fled before their face. 14. And I saw till that man, who wrote down the names of the shepherds [and] carried up into the presence of the Lord of the sheep [came and helped it and showed it everything: he had come down for the help of that ram]. 15. And I saw till the Lord of the sheep came unto them in wrath, and all who saw Him fled, and they all fell †into His shadow† from before His face. 17. And I saw that man, who wrote the book according to the command of the Lord, till he opened that book concerning the destruction which those twelve last shepherds had wrought, and showed that they had destroyed much more than their predecessors, before the Lord of the sheep. 18. And I saw till the Lord of the sheep came unto them and took in His hand the staff of his wrath, and smote the earth, and the earth clave asunder, and all the beasts and all the birds of the heaven fell from among those sheep, and were swallowed up in the earth and it covered them.

X C . 2 0 - 2 7 . J u d g e m e n t o f t h e F a l l e n A n g e l s , t h e S h e p h e r d s , a n d t h e A p o s t a t e s .



. And I saw till a throne was erected in the pleasant land, and the Lord of the sheep sat Himself thereon, and the other took the sealed books and opened those books before the Lord of the sheep. 21. And the Lord called those men the seven first white ones, and commanded that they should bring before Him, beginning with the first star which led the way, all the stars whose privy members were like those of horses, and they brought them all before 127Him. 22. And He said to that man who wrote before Him, being one of those seven white ones, and said unto him: "Take those seventy shepherds to whom I delivered the sheep, and who taking them on their own authority slew more than I commanded them." 23. And behold, they were all bound, I saw, and they all stood before Him. 24. And the judgement was held first over the stars, and they were judged and found guilty, and went to the place of condemnation, and they were cast into an abyss, full of fire and flaming, and full of pillars of fire. 25. And those seventy shepherds were judged and found guilty, and they were cast into that fiery abyss. 26. And I saw at that time how a like abyss was opened in the midst of the earth, full of fire, and they brought those blinded sheep, and they were all judged and found guilty and cast into this fiery abyss, and they burned; now this abyss was to the right of that house. 27. And I saw those sheep burning †and their bones burning†.

X C . 2 8 - 3 8 . T h e N e w J e r u s a l e m , t h e C o n v e r s i o n o f t h e s u r v i v i n g G e n t i l e s , t h e R e s u r r e c t i o n o f t h e R i g h t e o u s , t h e M e s s i a h .



. And I stood up to see till they folded up that old house; and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried it off and laid it in a place in the south of the land. 29. And I saw till the Lord of the sheep brought a new house greater and loftier than that first, and set it up in the place of the first which had been folded up: all its pillars were new, and its ornaments were new and larger than those of the first, the old one which He had taken away, and all the sheep were within it. 30. And I saw all the sheep which had been left, and all the beasts on the earth, and all the birds of the heaven, falling down and doing homage to those sheep and making petition to and obeying them in every thing. 31. And thereafter those three who 128were clothed in white and had seized me by my hand [who had taken me up before], and the hand of that ram also seizing hold of me, they took me up and set me down in the midst of those sheep †before the judgement took place†. 32. And those sheep were all white, and their wool was abundant and clean. 33. And all that had been destroyed and dispersed, and all the beasts of the field, and all the birds of the heaven, assembled in that house, and the Lord of the sheep rejoiced with great joy because they were all good and had returned to His house. 34. And I saw till they laid down that sword, which had been given to the sheep, and they brought it back into the house, and it was sealed before the presence of the Lord, and all the sheep were invited into that house, but it held them not. 35. And the eyes of them all were opened, and they saw the good, and there was not one among them that did not see. 36. And I saw that that house was large and broad and very full. 37. And I saw that a white bull was born, with large horns, and all the beasts of the field

and all the birds of the air feared him and made petition to him all the time. 38. And I saw till all their generations were transformed, and they all became white bulls; and the first among them became a lamb, and that lamb became a great animal and had great black horns on its head; and the Lord of the sheep rejoiced over it and over all the oxen. 39. And I slept in their midst: and I awoke and saw everything. 40. This is the vision which I saw while I slept, and I awoke and blessed the Lord of righteousness and gave Him glory. 41. Then I wept with a great weeping, and my tears stayed not till I could no longer endure it: when I saw, they flowed on account of what I had seen; for everything shall come and be fulfilled; and all the deeds of men in their order were shown to me. 42. On that night I remembered the first dream, and because of it I wept and was troubled—because I had seen that vision.’

The Concluding Section — Chapters XCII–CV

X C I I . X C I . 1 - 10 , 18 - 19 . E n o c h ’ s B o o k o f A d m o n i t i o n f o r h i s C h i l d r e n .



Chapter XCII

. The book written by Enoch—[Enoch indeed wrote this complete doctrine of wisdom, (which is) praised of all men and a judge of all the earth] for all my children who shall dwell on the earth; and for the future generations who shall observe uprightness and peace. 2. Let not your spirit be troubled on account of the times;

For the Holy and Great One has appointed days for all things.

. And the righteous one shall arise from sleep,

[Shall arise] and walk in the paths of righteousness,

And all his path and conversation shall be in eternal goodness and grace.

. He will be gracious to the righteous and give him eternal uprightness,

And He will give him power so that he shall be (endowed) with goodness and righteousness,

And he shall walk in eternal light.

. And sin shall perish in darkness for ever,

And shall no more be seen from that day forevermore.

X C I . 1 - 11 , 18 - 19 . E n o c h ’ s A d m o n i t i o n t o h i s C h i l d r e n .



Chapter XCI

. ‘And now, my son Methuselah, call to me all thy brothers,

And gather together to me all the sons of thy mother,

For the word calls me,

And the spirit is poured out upon me,

That I may show you everything

That shall befall you for ever.’

. And thereupon Methuselah went and summoned to him all his brothers and assembled his relatives. 3. And he spake unto all the children of righteousness and said: ‘Hear, ye sons of Enoch, all the words of your father,

And hearken aright to the voice of my mouth;

*For I exhort you and say unto you, beloved:
Love uprightness and walk therein.*

- . And draw not nigh to uprightness with a double heart,
*And associate not with those of a double heart,
But walk in righteousness, my sons.
And it shall guide you on good paths,
And righteousness shall be your companion.*
- . For I know that violence must increase on the earth,
*And a great chastisement be executed on the earth,
And all unrighteousness come to an end:
Yea, it shall be cut off from its roots,
And its whole structure be destroyed.*
- . And unrighteousness shall again be consummated on the earth,
*And all the deeds of unrighteousness and of violence
And transgression shall prevail in a twofold degree.*
- . And when sin and unrighteousness and blasphemy
*And violence in all kinds of deeds increase,
And apostasy and transgression and uncleanness increase,*
A great chastisement shall come from heaven upon all these,
*And the holy Lord will come forth with wrath and chastisement
To execute judgement on earth.*
- . In those days violence shall be cut off from its roots,
*And the roots of unrighteousness together with deceit,
And they shall be destroyed from under heaven.*
- . And all the idols of the heathen shall be abandoned,
*And the temples burned with fire,
And they shall remove them from the whole earth,
And they (i. e. the heathen) shall be cast into the judgement of fire,
And shall perish in wrath and in grievous judgement for ever.*
- . And the righteous shall arise from their sleep,
And wisdom shall arise and be given unto them.

[11. And after that the roots of unrighteousness shall be cut off, and the sinners shall be destroyed by the sword ... shall be cut off from the blasphemers in every place, and those who plan violence and those who commit blasphemy shall perish by the sword.] 18. And now I tell you, my sons, and show you

*The paths of righteousness, and the paths of violence.
Yea, I will show them to you again,
That ye may know what will come to pass.*

- . And now, hearken unto me, my sons,
*And walk in the paths of righteousness,
And walk not in the paths of violence;
For all who walk in the paths of unrighteousness shall perish for ever.'*

XCIII, XCI. 12-17. The Apocalypse of Weeks.

Chapter XCIII

. And after that Enoch both †gave† and began to recount from the books. 2. And Enoch said: 'Concerning the children of righteousness and concerning the elect of the world,

*And concerning the plant of uprightness, I will speak these things,
 Yea, I Enoch, will declare (them) unto you, my sons:
 According to that which appeared to me in the heavenly vision,
 And which I have known through the word of the holy angels,
 And have learnt from the heavenly tablets.'*

. And Enoch began to recount from the books and said: 'I was born the seventh in the first week,

While judgement and righteousness still endured.

. And after me there shall arise in the second week great wickedness,

And deceit shall have sprung up;

And in it there shall be the first end.

And in it a man shall be saved;

And after it is ended unrighteousness shall grow up,

And a law shall be made for the sinners.

. And after that in the third week at its close

A man shall be elected as the plant of righteous judgement.

And his posterity shall become the plant of righteousness for evermore.

. And after that in the fourth week, at its close,

Visions of the holy and righteous shall be seen,

And a law for all generations and an enclosure shall be made for them.

. And after that in the fifth week, at its close,

The house of glory and dominion shall be built for ever.

. And after that in the sixth week all who live in it shall be blinded,

And the hearts of all of them shall godlessly forsake wisdom.

And in it a man shall ascend;

And at its close the house of dominion shall be burnt with fire,

And the whole race of the chosen root shall be dispersed.

. And after that in the seventh week shall an apostate generation arise,

And many shall be its deeds,

And all its deeds shall be apostate.

. And at its close shall be elected

The elect righteous of the eternal plant of righteousness,

To receive sevenfold instruction concerning all His creation.

[11. For who is there of all the children of men that is able to hear the voice of the Holy One without being troubled? And who can think His thoughts? and who is there that can behold all the works of heaven? 12. And how should there be one who could behold the heaven, and who is there that could understand the things of heaven and see a soul or a spirit and could tell thereof, or ascend and see all their ends and think them or do like them? 13. And who is there of all men that could know what is the breadth and the length of the earth, and to whom has been shown the measure of all of them? 14. Or is there any one who could discern the length of the heaven and how great is its height, and upon what it is founded, and how great is the number of the stars, and where all the luminaries rest?]

X C I . 1 2 - 1 7 . T h e L a s t T h r e e W e e k s .



. And after that there shall be another, the eighth week, that of righteousness, And a sword shall be given to it that a righteous judgement may be executed on the

oppressors, 134 And sinners shall be delivered into the hands of the righteous. 13. And at its close they shall acquire houses through their righteousness,

And a house shall be built for the Great King in glory for evermore,

d. And all mankind shall look to the path of uprightness. 14a. And after that, in the ninth week, the righteous judgement shall be revealed to the whole world, b. And all the works of the godless shall vanish from all the earth, c. And the world shall be written down for destruction. 15. And after this, in the tenth week in the seventh part, There shall be the great eternal judgement, In which He will execute vengeance amongst the angels. 16. And the first heaven shall depart and pass away, And a new heaven shall appear, And all the powers of the heavens shall give sevenfold light. 17. And after that there will be many weeks without number for ever, And all shall be in goodness and righteousness, And sin shall no more be mentioned for ever.

X C I V . 1 - 5 . A d m o n i t i o n s t o t h e R i g h t e o u s .



Chapter XCIV

. And now I say unto you, my sons, love righteousness and walk therein;

For the paths of righteousness are worthy of acceptation,

But the paths of unrighteousness shall suddenly be destroyed and vanish.

. And to certain men of a generation shall the paths of violence and of death be revealed,

And they shall hold themselves afar from them,

And shall not follow them.

. And now I say unto you the righteous:

Walk not in the paths of wickedness, nor on the paths of death,

And draw not nigh to them, lest ye be destroyed.

. But seek and choose for yourselves righteousness and an elect life,

And walk in the paths of peace,

And ye shall live and prosper.

. And hold fast my words in the thoughts of your hearts,

And suffer them not to be effaced from your hearts;

For know that sinners will tempt men to evilly-entreat wisdom,

So that no place may be found for her,

And no manner of temptation may diminish.

X C I V . 6 - 1 1 . W o e s f o r t h e S i n n e r s .



. Woe to those who build unrighteousness and oppression, And lay deceit as a foundation; For they shall be suddenly overthrown, And they shall have no peace. 7. Woe to those who build their houses with sin; For from all their foundations shall they be overthrown, And by the sword shall they fall. [And those who acquire gold and silver in judgement suddenly shall perish.] 8. Woe to you, ye rich, for ye have trusted in your riches, And from your riches shall ye depart,

Because ye have not remembered the Most High in the days of your riches.

. Ye have committed blasphemy and unrighteousness, And have become ready for the day of slaughter, 136 And the day of darkness and the day of the great judgement. 10. Thus I speak and declare unto you: He who hath created you will overthrow you,

And for your fall there shall be no compassion, And your Creator will rejoice at your destruction. 11. And your righteous ones in those days shall be A reproach to the sinners and the godless.

X C V . E n o c h ' s G r i e f : f r e s h W o e s a g a i n s t t h e S i n n e r s .



Chapter XCV

- . Oh that mine eyes were [a cloud of] waters
*That I might weep over you,
And pour down my tears as a cloud of waters:
That so I might rest from my trouble of heart!*
- . †Who has permitted you to practise reproaches and wickedness?
And so judgement shall overtake you, sinners.†
- . Fear not the sinners, ye righteous;
*For again will the Lord deliver them into your hands,
That ye may execute judgement upon them according to your desires.*
- . Woe to you who fulminate anathemas which cannot be reversed:
Healing shall therefore be far from you because of your sins.
- . Woe to you who requite your neighbour with evil;
For ye shall be requited according to your works.
- . Woe to you, lying witnesses,
*And to those who weigh out injustice,
For suddenly shall ye perish.*
- . Woe to you, sinners, for ye persecute the righteous;
*For ye shall be delivered up and persecuted because of injustice,
And heavy shall its yoke be upon you.*

X C V I . G r o u n d s o f H o p e f u l n e s s f o r t h e R i g h t e o u s : W o e s f o r t h e W i c k e d .



Chapter XCVI

- . Be hopeful, ye righteous; for suddenly shall the sinners perish before you,
*And ye shall have lordship over them according to your desires.
[2. And in the day of the tribulation of the sinners,
Your children shall mount and rise as eagles,
And higher than the vultures will be your nest,
And ye shall ascend and enter the crevices of the earth,
And the clefts of the rock for ever as conies before the unrighteous,
And the sirens shall sigh because of you and weep.]*
- . Wherefore fear not, ye that have suffered;
*For healing shall be your portion,
And a bright light shall enlighten you,
And the voice of rest ye shall hear from heaven.*
- . Woe unto you, ye sinners, for your riches make you appear like the righteous,
*But your hearts convict you of being sinners,
And this fact shall be a testimony against you for a memorial of (your) evil deeds.*

- . Woe to you who devour the finest of the wheat,
*And drink wine in large bowls,
 And tread under foot the lowly with your might.*
- . Woe to you who drink water from every fountain,
*For suddenly shall ye be consumed and wither away,
 Because ye have forsaken the fountain of life.*
- . Woe to you who work unrighteousness,
*And deceit and blasphemy:
 It shall be a memorial against you for evil.*
- . Woe to you, ye mighty,
*Who with might oppress the righteous;
 For the day of your destruction is coming.*

In those days many and good days shall come to the righteous—in the day of your judgement.

X C V I I . T h e E v i l s i n S t o r e f o r S i n n e r s a n d t h e P o s s e s s o r s o f u n r i g h t e o u s W e a l t h .



Chapter XCVII

- . Believe, ye righteous, that the sinners will become a shame,
And perish in the day of unrighteousness.
- . Be it known unto you (ye sinners) that the Most High is mindful of your destruction,
And the angels of heaven rejoice over your destruction.
- . What will ye do, ye sinners,
*And whither will ye flee on that day of judgement,
 When ye hear the voice of the prayer of the righteous?*
- . Yea, ye shall fare like unto them,
Against whom this word shall be a testimony:
 “Ye have been companions of sinners.” 5. And in those days the prayer of the righteous shall reach unto the Lord.
And for you the days of your judgement shall come,
- . And all the words of your unrighteousness shall be read out before the Great Holy One;
*And your faces shall be covered with shame,
 And He will reject every work which is grounded on unrighteousness.*
- . Woe to you, ye sinners, who live on the mid-ocean and on the dry land,
Whose remembrance is evil against you.
- . Woe to you who acquire silver and gold in unrighteousness, and say: “We have become rich with riches and have possessions,
And have acquired everything we have desired.
- . And now let us do what we purposed:
For we have gathered silver,
 d And many are the husbandmen in our houses, 9c And our granaries are (brim)full as with water.” 10. Yea, and like water your lies shall flow away;
*For your riches shall not abide,
 But speedily ascend from you;*

*For ye have acquired it all in unrighteousness,
And ye shall be given over to a great curse.*

**X C V I I I . S e l f - i n d u l g e n c e o f
S i n n e r s : S i n o r i g i n a t e d b y M a n : a l l
S i n r e c o r d e d i n H e a v e n : W o e s f o r
t h e S i n n e r s .**



Chapter XCVIII

. And now I swear unto you, to the wise and to the foolish,
For ye shall have manifold experiences on the earth.

. For ye men shall put on more adornments than a woman,
*And coloured garments more than a virgin:
In royalty and in grandeur and in power,
And in silver and in gold and in purple,
And in splendour and in food they shall be poured out as water.*

. Therefore they shall be wanting in doctrine and wisdom,
*And they shall perish thereby together with their possessions;
And with all their glory and their splendour,
And in shame and in slaughter and in great destitution,
Their spirits shall be cast into the furnace of fire.*

. I have sworn unto you, ye sinners, as a mountain has not become a slave,
*And a bill does not become the handmaid of a woman,
Even so sin has not been sent upon the earth,
But man of himself has created it,*

And under a great curse shall they fall who commit it. 5. And barrenness has not been given to the woman,
But on account of the deeds of her own hands she dies without children.

. I have sworn unto you, ye sinners, by the Holy Great One,
*That all your evil deeds are revealed in the heavens,
And that none of your deeds of oppression are covered and hidden.*

. And do not think in your spirit, nor say in your heart, that ye do not know and that ye do not see that every sin is every day recorded in heaven in the presence of the Most High. 8. From henceforth ye know that all your oppression wherewith ye oppress is written down every day till the day of your judgement. 9. Woe to you, ye fools, for through your folly shall ye perish: and ye transgress against the wise, and so good hap shall not be your portion. 10. And now, know ye that ye are prepared for the day of destruction: wherefore do not hope to live, ye sinners, but ye shall depart and die; for ye know no ransom; for ye are prepared for the day of the great judgement, for the day of tribulation and great shame for your spirits. 11. Woe to you, ye obstinate of heart, who work wickedness and eat blood:

Whence have ye good things to eat and to drink and to be filled?

From all the good things which the Lord the Most High has placed in abundance on the earth; therefore ye shall have no peace. 12. Woe to you who love the deeds of unrighteousness: wherefore do ye hope for good hap unto yourselves? know that ye shall be delivered into the hands of the righteous, and they shall cut off your necks and slay you, and have no mercy upon you. 13. Woe to you who rejoice in the 141 tribulation of the righteous; for no grave shall be dug for you. 14. Woe to you who

set at nought the words of the righteous; for ye shall have no hope of life. 15. Woe to you who write down lying and godless words; for they write down their lies that men may hear them and act godlessly towards (their) neighbour. 16. Therefore they shall have no peace, but die a sudden death.

**X C I X . W o e s p r o n o u n c e d o n t h e
G o d l e s s , t h e L a w b r e a k e r s : e v i l
P l i g h t o f S i n n e r s i n t h e l a s t D a y s :
f u r t h e r W o e s .**



Chapter XCIX

. Woe to you who work godlessness,

And glory in lying, and extol them:

Ye shall perish, and no happy life shall be yours.

. Woe to them who pervert the words of uprightness,

And transgress the eternal law,

And transform themselves into what they were not [into sinners]:

They shall be trodden under foot upon the earth.

. In those days make ready, ye righteous, to raise your prayers as a memorial,

And place them as a testimony before the angels,

That they may place the sin of the sinners for a memorial before the Most High.

. In those days the nations shall be stirred up,

And the families of the nations shall arise on the day of destruction.

. And in those days the destitute shall go forth and carry off their children,

And they shall abandon them, so that their children shall perish through them:

Yea, they shall abandon their children (that are still) sucklings, and not return to them,

And shall have no pity on their beloved ones.

. And again I swear to you, ye sinners, that sin is prepared for a day of unceasing bloodshed. 7. And they who worship stones, and grave images of gold and silver and wood and stone and clay, and those who worship impure spirits and demons, and all kinds of idols not according to knowledge, shall get no manner of help from them. 8. And they shall become godless by reason of the folly of their hearts,

And their eyes shall be blinded through the fear of their hearts,

And through visions in their dreams.

. Through these they shall become godless and fearful;

For they shall have wrought all their work in a lie,

And shall have worshipped a stone:

Therefore in an instant shall they perish.

. But in those days blessed are all they who accept the words of wisdom, and understand them,

And observe the paths of the Most High, and walk in the path of His righteousness,

And become not godless with the godless;

For they shall be saved.

. Woe to you who spread evil to your neighbours;

For you shall be slain in Sheol.

. Woe to you who make deceitful and false measures,

And (to them) who cause bitterness on the earth;

For they shall thereby be utterly consumed.

. Woe to you who build your houses through the grievous toil of others,
*And all their building materials are the bricks and stones of sin;
I tell you ye shall have no peace.*

. Woe to them who reject the measure and eternal heritage of their fathers,
*And whose souls follow after idols;
For they shall have no rest.*

. Woe to them who work unrighteousness and help oppression, 143 And slay their neighbours until the day of the great judgement. 16. For He shall cast down your glory,
*And bring affliction on your hearts,
And shall arouse His fierce indignation,
And destroy you all with the sword;
And all the holy and righteous shall remember your sins.*

C. The Sinners destroy each other: Judgement of the fallen Angels: the Safety of the Righteous: further Woes for the Sinners.

Chapter C

. And in those days in one place the fathers together with their sons shall be smitten,

*And brothers one with another shall fall in death,
Till the streams flow with their blood.*

. For a man shall not withhold his hand from slaying his sons and his son's sons,
*And the sinner shall not withhold his hand from his honoured brother:
From dawn till sunset they shall slay one another.*

. And the horse shall walk up to the breast in the blood of sinners,
And the chariot shall be submerged to its height.

. In those days the angels shall descend into the secret places,
*And gather together into one place all those who brought down sin,
And the Most High will arise on that day of Judgement,
To execute great judgement amongst sinners.*

. And over all the righteous and holy He will appoint guardians from amongst the holy angels,

*To guard them as the apple of an eye,
Until He makes an end of all wickedness and all sin,*

And though the righteous sleep a long sleep, they have nought to fear. 6. And (then) the children of the earth shall see the wise in security,
*And shall understand all the words of this book,
And recognize that their riches shall not be able to save them
In the overthrow of their sins.*

. Woe to you, sinners, on the day of strong anguish,
*Ye who afflict the righteous and burn them with fire:
Ye shall be requited according to your works.*

. Woe to you, ye obstinate of heart,
*Who watch in order to devise wickedness:
Therefore shall fear come upon you,
And there shall be none to help you.*

. Woe to you, ye sinners, on account of the words of your mouth,
*And on account of the deeds of your hands which your godlessness has wrought,
In blazing flames burning worse than fire shall ye burn.*

. And now, know ye that from the angels He will inquire as to your deeds in heaven, from the sun and from the moon and from the stars in reference to your sins because upon the earth ye execute judgement on the righteous. 11. And He will summon to testify against you every cloud and mist and dew and rain; for they shall all be withheld because of you from descending upon you, and they shall be mindful of your sins. 12. And now give presents to the rain that it be not withheld from descending upon you, nor yet the dew, when it has received gold and silver from you that it may descend. 13. When the hoar-frost and snow with their chilliness, and all the snow-storms with all their plagues fall upon you, in those days ye shall not be able to stand before them.

C I. E x h o r t a t i o n t o t h e F e a r o f G o d : a l l N a t u r e f e a r s H i m , b u t n o t t h e S i n n e r s .



Chapter CI

. Observe the heaven, ye children of heaven, and every work of the Most High, and fear ye Him and work no evil in His presence. 2. If He closes the windows of heaven, and withholds the rain and the dew from descending on the earth on your account, what will ye do then? 3. And if He sends His anger upon you because of your deeds, ye cannot petition Him; for ye spake proud and insolent words against His righteousness: therefore ye shall have no peace. 4. And see ye not the sailors of the ships, how their ships are tossed to and fro by the waves, and are shaken by the winds, and are in sore trouble? 5. And therefore do they fear because all their goodly possessions go upon the sea with them, and they have evil forebodings of heart that the sea will swallow them and they will perish therein. 6. Are not the entire sea and all its waters, and all its movements, the work of the Most High, and has He not set limits to its doings, and confined it throughout by the sand? 7. And at His reproof it is afraid and dries up, and all its fish die and all that is in it; but ye sinners that are on the earth fear Him not. 8. Has He not made the heaven and the earth, and all that is therein? Who has given understanding and wisdom to everything that moves on the earth and in the sea? 9. Do not the sailors of the ships fear the sea? Yet sinners fear not the Most High.

C I I . T e r r o r s o f t h e D a y o f J u d g e m e n t : t h e a d v e r s e F o r t u n e s o f t h e R i g h t e o u s o n t h e E a r t h .



Chapter CII

- . In those days when He hath brought a grievous fire upon you,
Whither will ye flee, and where will ye find deliverance?
And when He launches forth His word against you,
Will you not be affrighted and fear?
- . And all the luminaries shall be affrighted with great fear,
And all the earth shall be affrighted and tremble and be alarmed.
- . And all the †angels shall execute their commands†
And shall seek to hide themselves from the presence of the Great Glory,
And the children of earth shall tremble and quake;
And ye sinners shall be accursed for ever,
And ye shall have no peace.

- . Fear ye not, ye souls of the righteous,
And be hopeful ye that have died in righteousness.
- . And grieve not if your soul into Sheol has descended in grief,
*And that in your life your body fared not according to your goodness,
But wait for the day of the judgement of sinners,
And for the day of cursing and chastisement.*
- . And yet when ye die the sinners speak over you: “As we die, so die the righteous,
And what benefit do they reap for their deeds?
- . Behold, even as we, so do they die in grief and darkness,
*And what have they more than we?
From henceforth we are equal.*
- . And what will they receive and what will they see for ever?
*Behold, they too have died,
And henceforth for ever shall they see no light.”*
- . I tell you, ye sinners, ye are content to eat and drink, and rob and sin, and strip men naked, and acquire wealth and see good days. 10. Have ye seen the righteous how their end falls out, that no manner of violence is found in them till their death? 14711. “Nevertheless they perished and became as though they had not been, and their spirits descended into Sheol in tribulation.”

CIII. Different Destinies of the Righteous and the Sinners: fresh Objections of the Sinners.



Chapter CIII

. Now, therefore, I swear to you, the righteous, by the glory of the Great and Honoured and Mighty One in dominion, and by His greatness I swear to you: 2. I know a mystery

*And have read the heavenly tablets,
And have seen the holy books,
And have found written therein and inscribed regarding them:*

- . That all goodness and joy and glory are prepared for them,
*And written down for the spirits of those who have died in righteousness,
And that manifold good shall be given to you in recompense for your labours,
And that your lot is abundantly beyond the lot of the living.*

. And the spirits of you who have died in righteousness shall live and rejoice, And their spirits shall not perish, nor their memorial from before the face of the Great One
Unto all the generations of the world: wherefore no longer fear their contumely.

- . Woe to you, ye sinners, when ye have died,
*If ye die in the wealth of your sins;
And those who are like you say regarding you:*

“Blessed are the sinners: they have seen all their days. 6. And now they have died in prosperity and in wealth,

And have not seen tribulation or murder in their life;

- And they have died in honour,
And judgement has not been executed on them during their life.”

- . Know ye, that their souls will be made to descend into Sheol,
And they shall be wretched in their great tribulation.

. And into darkness and chains and a burning flame where there is grievous judgement shall your spirits enter;

And the great judgement shall be for all the generations of the world.

Woe to you, for ye shall have no peace.

. Say not in regard to the righteous and good who are in life: “In our troubled days we have toiled laboriously and experienced every trouble,

And met with much evil and been consumed,

And have become few and our spirit small.

. And we have been destroyed and have not found any to help us even with a word:

We have been tortured [and destroyed], and hoped not to see life from day to day.

. We hoped to be the head and have become the tail:

We have toiled laboriously and had no satisfaction in our toil;

And we have become the food of the sinners and the unrighteous,

And they have laid their yoke heavily upon us.

. They have had dominion over us that hated us †and smote us;

And to those that hated us† we have bowed our necks,

But they pitied us not.

. We desired to get away from them that we might escape and be at rest,

But found no place whereunto we should flee and be safe from them.

. And we complained to the rulers in our tribulation,

And cried out against those who devoured us;

But they did not attend to our cries,

And would not hearken to our voice.

. And they helped those who robbed us and devoured us and those who made us few; and they concealed their oppression, and they did not remove from us the yoke of those that devoured us and dispersed us and murdered us, and they concealed their murder, and remembered not that they had lifted up their hands against us.”

C I V . A s s u r a n c e s g i v e n t o t h e R i g h t e o u s : A d m o n i t i o n s t o S i n n e r s a n d t h e F a l s i f i e r s o f t h e W o r d s o f U p r i g h t n e s s .



Chapter CIV

. I swear unto you, that in heaven the angels remember you for good before the glory of the Great One: and your names are written before the glory of the Great One. 2. Be hopeful; for aforesaid ye were put to shame through ill and affliction; but now ye shall shine as the lights of heaven, ye shall shine and ye shall be seen, and the portals of heaven shall be opened to you. 3. And in your cry, cry for judgement, and it shall appear to you; for all your tribulation shall be visited on the rulers, and on all who helped those who plundered you. 4. Be hopeful, and cast not away your hope; for ye shall have great joy as the angels of heaven. 5. What shall ye be obliged to do? Ye shall not have to hide on the day of the great judgement and ye shall not be found as sinners, and the eternal judgement shall be far from you for all the generations of the world. 6. And now fear not, ye righteous, when ye see the sinners growing strong and prospering in their ways: be not companions with them, but keep afar from their violence; for ye shall become companions of the hosts of heaven. 7. And, although ye sinners say: “All our sins shall not be searched out and written down,” nevertheless they shall write down all your sins

every day. 1508. And now I show unto you that light and darkness, day and night, see all your sins. 9. Be not godless in your hearts, and lie not and alter not the words of uprightness, nor charge with lying the words of the Holy Great One, nor take account of your idols; for all your lying and all your godlessness issue not in righteousness, but in great sin. 10. And now I know this mystery, that sinners will alter and pervert the words of righteousness in many ways, and will speak wicked words, and lie, and practise great deceits, and write books concerning their words. 11. But when they write down truthfully all my words in their languages, and do not change or diminish aught from my words, but write them all down truthfully—all that I first testified concerning them. 12. Then, I know another mystery, that books shall be given to the righteous and the wise to become a cause of joy and uprightness and much wisdom. 13. And to them shall the books be given, and they shall believe in them and rejoice over them, and then shall all the righteous who have learnt therefrom all the paths of uprightness be recompensed.’

C V . G o d a n d t h e M e s s i a h t o d w e l l w i t h M a n .



Chapter CV

. In those days the Lord bade (them) to summon and testify to the children of earth concerning their wisdom: Show (it) unto them; for ye are their guides, and a recompense over the whole earth. 2. For I and My Son will be united with them for ever in the paths of uprightness in their lives; and ye shall have peace: rejoice, ye children of uprightness. Amen.

Fragment of the Book of Noah — Chapters CVI–CVII

Chapter CVI

. And after some days my son Methuselah took a wife for his son Lamech, and she became 151pregnant by him and bore a son. 2. And his body was white as snow and red as the blooming of a rose, and the hair of his head †and his long locks were white as wool, and his eyes beautiful†. And when he opened his eyes, he lighted up the whole house like the sun, and the whole house was very bright. 3. And thereupon he arose in the hands of the midwife, opened his mouth, and †conversed with† the Lord of righteousness. 4. And his father Lamech was afraid of him and fled, and came to his father Methuselah. 5. And he said unto him: ‘I have begotten a strange son, diverse from and unlike man, and resembling the sons of the God of heaven; and his nature is different, and he is not like us, and his eyes are as the rays of the sun, and his countenance is glorious. 6. And it seems to me that he is not sprung from me but from the angels, and I fear that in his days a wonder may be wrought on the earth. 7. And now, my father, I am here to petition thee and implore thee that thou mayest go to Enoch, our father, and learn from him the truth, for his dwelling-place is amongst the angels.’ 8. And when Methuselah heard the words of his son, he came to me to the ends of the earth; for he had heard that I was there, and he cried aloud, and I heard his voice and I came to him. And I said unto him: ‘Behold, here am I, my son, wherefore hast thou come to me?’ 9. And he answered and said: ‘Because of a great cause of anxiety have I come to thee, and because of a disturbing vision have I approached. 10. And now, my father, hear me: unto Lamech my son there hath been born a son, the like of whom there is none, and his nature is not like man’s nature, and the colour of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes are like the rays of the sun, and he opened his eyes and thereupon lighted up the whole house. 11. And he arose in the hands of the

midwife, and opened his mouth and blessed the Lord of heaven. 12. And his father Lamech ¹⁵²became afraid and fled to me, and did not believe that he was sprung from him, but that he was in the likeness of the angels of heaven; and behold I have come to thee that thou mayest make known to me the truth.' 13. And I, Enoch, answered and said unto him: 'The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to thee that in the generation of my father Jared some of the angels of heaven transgressed the word of the Lord. 14. And behold they commit sin and transgress the law, and have united themselves with women and commit sin with them, and have married some of them, and have begotten children by them. 17. And they shall produce on the earth giants not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity. 15. Yea, there shall come a great destruction over the whole earth, and there shall be a deluge and a great destruction for one year. 16. And this son who has been born unto you shall be left on the earth, and his three children shall be saved with him: when all mankind that are on the earth shall die [he and his sons shall be saved]. 18. And now make known to thy son Lamech that he who has been born is in truth his son, and call his name Noah; for he shall be left to you, and he and his sons shall be saved from the destruction, which shall come upon the earth on account of all the sin and all the unrighteousness, which shall be consummated on the earth in his days. 19. And after that there shall be still more unrighteousness than that which was first consummated on the earth; for I know the mysteries of the holy ones; for He, the Lord, has showed me and informed me, and I have read (them) in the heavenly tablets.

Chapter CVII

. And I saw written on them that generation upon generation shall transgress, till a generation of righteousness arises, and transgression is destroyed and sin passes away from the earth, and all manner ¹⁵³of good comes upon it. 2. And now, my son, go and make known to thy son Lamech that this son, which has been born, is in truth his son, and that (this) is no lie.' 3. And when Methuselah had heard the words of his father Enoch—for he had shown to him everything in secret—he returned and showed (them) to him and called the name of that son Noah; for he will comfort the earth after all the destruction.

C V I I I . A N A P P E N D I X T O T H E B O O K O F E N O C H .



Chapter CVIII

. Another book which Enoch wrote for his son Methuselah and for those who will come after him, and keep the law in the last days. 2. Ye who have done good shall wait for those days till an end is made of those who work evil, and an end of the might of the transgressors. 3. And wait ye indeed till sin has passed away, for their names shall be blotted out of the book of life and out of the holy books, and their seed shall be destroyed for ever, and their spirits shall be slain, and they shall cry and make lamentation in a place that is a chaotic wilderness, and in the fire shall they burn; for there is no earth there. 4. And I saw there something like an invisible cloud; for by reason of its depth I could not †look over†, and I saw a flame of fire blazing brightly, and things like shining mountains circling and sweeping to and fro. 5. And I asked one of the holy angels who was with me and said unto him: 'What is this shining thing? for it is not a heaven, but only the flame of a blazing fire, and the voice of weeping and crying and lamentation and strong pain.' 6. And he said unto me: 'This place which

thou seest—here are cast the spirits of sinners and blasphemers, and of those who work wickedness, and of those who pervert every thing that the Lord hath spoken through the mouth of the prophets—(even) the things that shall be. 7. For some of them are written and inscribed above in the heaven, in order that the angels may read them and know that which shall befall the sinners, and the spirits of the humble, and of those who have afflicted their bodies, and been recompensed by God; and of those who have been put to shame by wicked men: 8. Who love God and loved neither gold nor silver nor any of the good things which are in the world, but gave over their bodies to torture. 9. Who, since they came into being, longed not after earthly food, but regarded everything as a passing breath, and lived accordingly, and the Lord tried them much, and their spirits were found pure so that they should bless His name. 10. And all the blessings destined for them I have recounted in the books. And He hath assigned them their recompense, because they have been found to be such as loved heaven more than their life in the world, and though they were trodden under foot of wicked men, and experienced abuse and reviling from them and were put to shame, yet they blessed Me. 11. And now I will summon the spirits of the good who belong to the generation of light, and I will transform those who were born in darkness, who in the flesh were not recompensed with such honour as their faithfulness deserved. 12. And I will bring forth in shining light those who have loved My holy name, and I will seat each on the throne of his honour. 13. And they shall be resplendent for times without number; for righteousness is the judgement of God; for to the faithful He will give faithfulness in the habitation of upright paths. 14. And they shall see those who were born in darkness led into darkness, while the righteous shall be resplendent. 15. And the sinners shall cry aloud and see them resplendent, and they indeed shall go where days and seasons are prescribed for them.’ 155Printed in Great Britain by Richard Clay and Company, Ltd., Bungay, Suffolk.

Footnotes

. Jewish and Christian Apocalypses, pp. 15, 16 (1913). 2. G. H. Box, The Ezra Apocalypse, pp. 35, 36 (1912). 3. The general Pharisaic point of view regarding this may be gathered from Matt. iii. 7-10. 4. Burkitt rightly insists that we should speak of the collection as the books, not the book, of Enoch. 5. Burkitt, op. cit., 28-30. 6. i. e. the “Pious ones,” or “Saints.” 7. Die Sadduzäer (1912). 8. i. e., according to him, i.-xxxvi., lxxii.-lxxxii., lxxxiii.-xc., xci. 12-17, xciii. 9. See Gen. v. 21-23. 10. Op. cit., p. 18. 11. Gen. v. 24. 12. i. e. “The Book of the Heavenly Luminaries,” as Charles calls it. 13. i. e. “the righteous”; a play on the word Zaddûkim, the “sons of Zadok,” i. e. the Sadducees. 14. Leszynsky, op. cit., pp. 253 ff. 15. Chaps. i.-xxxii. 6, and xix. 3-xxi. 9 in a duplicate form were discovered at Akhmîm in 1886-1887; vi.-x. 14, xv. 8-xvi. 1, and viii. 4-ix. 4 in a duplicate form, have been preserved in Syncellus; lxxxix. 42-49 occurs in a Greek Vatican MS. (No. 1809); there are also a few quotations in early Greek ecclesiastical writings; and i. 9, v. 4, xxvii. 2 are quoted in the Epistle of St. Jude 14, 15. 16. Op. cit., p. 27. 17. It is a great pity that one system of chapter-enumeration runs through the whole volume; if each separate book began with chap. i. it would be much better. For obvious reasons this cannot be done here; see Editors’ General Preface. 18. See also lxxxii. 4-6, 11. 19. Charles, The Book of Enoch, p. 147 (1912). 20. Op. cit., p. 150. 21. For the points of difference between the Pharisees and Sadducees see the present writer’s The Books of the Apocrypha, their Origin, Teaching, and Contents, chap. vii. (1914). 22. Op. cit., p. 218.

Transcriber’s Notes:

Footnotes have been collected at the end of the text, and are linked for ease of reference.

T H E S E C O N D B O O K

2 E N O C H

The Slavonic Book of Secrets

Also known as: The Book of the Secrets of Enoch

Translated by W.R. Morfill, 1896



Where 1 Enoch looked outward — at the fallen angels, the corrupted earth, the coming judgment — 2 Enoch turns inward and upward.

This is the book of the ascent. Enoch does not watch the heavens from below. He is taken through them, one by one, guided by two luminous angels whose faces shine like the sun. He passes through ten distinct realms, each one more astonishing than the last, until he stands before the throne of God and hears his own name spoken in the presence of the Great Glory.

Second Enoch survived in Old Slavonic manuscripts — copied and preserved by Eastern European scribes across the medieval centuries, largely unknown to the Western church until those manuscripts were recovered and translated in the late nineteenth century. W.R. Morfill produced the English translation in 1896, working from the Slavonic texts. It is that translation you are reading now.

The text exists in two versions — a shorter and a longer recension — with some sections differing significantly between the two. Scholars continue to debate the relationship between them. What both versions agree on is the map: ten heavens, one man ascending through all of them, and what he found at the top.

T H E T E N H E A V E N S O F 2 E N O C H

First Heaven *The realm of clouds, dew, and the angels who govern weather and seasons*

Second Heaven *Where the fallen Watchers are held — weeping, imprisoned, awaiting judgment*

Third Heaven *Paradise on the right, a place of punishment on the left — both visible from the same vantage point. The Tree of Life grows here.*

Fourth Heaven *The movements of the sun and moon — their courses, their gates, the angels that govern them*

Fifth Heaven *The Grigori — the Watchers who remained, standing silent, neither rejoicing nor mourning*

Sixth Heaven *Seven orders of angels overseeing the natural world — seasons, rivers, harvests, the souls of men*

Seventh Heaven *The archangels and the armies of heaven — the highest created beings, circling the throne*

Eighth Heaven *The constellations — the Zodiac and the signs, the framework of the seasons written in stars*

Ninth Heaven *The heavenly homes of the twelve constellations — the deep architecture of the sky*

Tenth Heaven *The throne of God — the Great Glory, beyond all description, beyond all language*

Keep this map nearby as you read. The transitions between heavens can move quickly, and each heaven has its own distinct character. What Enoch encounters in the second heaven is not what he encounters in the seventh. What he finds in the third will stop you.

Read slowly through the third heaven. Both sides of it.



The text of 2 Enoch begins on the following page.

S E C T I O N I N T R O D U C T I O N

2 E n o c h

T h e T e n H e a v e n s

What Enoch saw. Heaven by heaven.



Two angels arrive at Enoch's bedside before dawn.

He is three hundred and sixty-five years old, which the text signals is the age of completion — a full solar year of years, a life that has run its full course. His household is asleep. And the angels stand at the foot of his bed, luminous and silent, and wait for him to wake.

When he does, he is afraid. The text does not minimize this. He is afraid. And then he rises, greets them, and asks where they are going to take him.

Upward, they say. And upward they go.

T H E S E C O N D H E A V E N

Most readers expect heaven to be uniformly glorious. Second Enoch immediately complicates that expectation. The second heaven is dark. It is populated by prisoners — angels who turned from God, held in great darkness, weeping without relief. Their faces are like frozen grief.

These are the Watchers. Not the ones described in 1 Enoch who descended to earth and fathered the Nephilim — but their kin, those who followed the rebellion and now bear its consequences. They ask Enoch to intercede for them before God. He tells

them he cannot. He is himself only a mortal man, and he does not know when he will stand before God's face. He cannot speak for them.

He passes through. The darkness of the second heaven stays with him.

THE THIRD HEAVEN — BOTH SIDES

The third heaven is the one that will require your full attention.

On the right side is paradise. It is everything the word suggests and more — trees of unfailing fragrance, blossoms that never fall, fruit that never perishes, rivers of honey and milk and oil and wine flowing in four directions from a spring that cannot be exhausted. Three hundred luminous angels tend it. And at its center is a tree whose roots reach down through the earth itself. This is the Tree of Life. It is waiting, the text says, for the righteous who have endured.

Then Enoch is shown the left side of the third heaven.

The contrast is not gentle. On the left is a place of darkness and fire, of cruel angels who carry instruments of torment, who know no mercy, who were created for this work. The souls there are sinners — those who dishonored God, who exploited the poor, who turned away the hungry. The inventory of sins is specific and recognizable. These are not monsters. They are people who made choices.

Paradise and punishment, visible from the same vantage point. Both in the third heaven. Both real.

THE SEVENTH AND TENTH HEAVENS

The seventh heaven holds the archangels and the armies of the highest order. This is where the structure of heaven reaches its created peak — the most powerful beings God made, circling in light, holding their assigned positions before the throne that is above them still.

The tenth heaven is the throne itself.

Enoch's description here breaks under the weight of what it is trying to say. The Great Glory — the text cannot describe it directly. It can only describe what surrounds it, what precedes it, what the angels do in its presence. Enoch falls on his face. Michael lifts him. And God speaks to him — directly, in the first person — telling him what he was made for and what he will be sent back to teach.

No other figure in the Enoch tradition is spoken to this directly by God. Not from a burning bush. Not from a whirlwind. Face to face, in the tenth heaven, Enoch hears his assignment.

ENOCH RETURNS

He is not kept. That is one of the most striking things about 2 Enoch. After everything he has seen — the ten heavens, the throne, the face of God — he is sent back. Thirty days to teach his children. Thirty days to write down everything he was shown. And then he will be taken permanently.

He returns to earth and gathers his sons. What follows is a compressed summary of everything he witnessed — the creation of the world as he now understands it, the nature of the soul, the structure of time, the ethics of the righteous life. He is not a

mystic retreating into private experience. He is a teacher with a limited window and everything to say.

e — and they are addressed to ordinary people living ordinary lives in an extraordinary cosmos.



CLOSING REFLECTION

Second Enoch is a book about what a human being looks like from the perspective of the throne room.

Enoch ascends through ten heavens and arrives at the summit of all created reality. He sees what was made and how and why. He sees where the fallen are held and what awaits the righteous. He stands in the presence of God and is spoken to directly. And then he is sent home.

Home. Back to his sons. Back to thirty days of teaching. Back to the ordinary world that now looks entirely different because of what he has seen above it.

That pattern — ascent, encounter, return, teaching — is not unique to Enoch. It is the pattern of every prophetic life in Scripture. You are taken somewhere. You see something you cannot unsee. You are sent back to the people who did not go with you and did not see what you saw. And your job is to find language for it.

Enoch found language for it. 'Thirty days' worth. Then he was gone.

I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know — God knows. And I know that this man was caught up to paradise and heard inexpressible things, things that no one is permitted to tell.

— 2 Corinthians 12:2–4

Paul knew the third heaven. He could not speak of it. Enoch was commanded to speak of it — everything he saw, written in books, left for the children he would not see grow old. Two men, centuries apart, touching the same reality and responding to it in different ways. Both of them changed by what they found there.

The third heaven is real. Both sides of it.

What would you do with thirty days if you had seen what Enoch saw?



THE TEN HEAVENS OF 2 ENOCH

As revealed in 2 Enoch 29:1-13

Enoch was taken through the heavens by the angel Uriel and shown the mystery of the universe—ten distinct heavens, each with its own order and purpose, all created and sustained by God.



		DESCRIPTION	EXAMPLES	
10		THRONE OF GOD	The highest heaven, where God sits on His throne in unapproachable light.	The dwelling place of God (2 En. 22:1)
9		HEAVEN OF ANGELIC ORDERS	The realm of the highest orders of angels who continually praise God.	Cherubim, Seraphim, Thrones
8		HEAVEN OF THE STARS	The heaven where the stars shine in their courses by God's command.	The stars (2 En. 29:5)
7		HEAVEN OF THE PLANETS	The heaven of the wandering lights that move in their orbits.	Planets and glowing bodies (2 En. 29:6)
6		HEAVEN OF THE ANGELS	The heaven where the holy angels minister before God.	Ministering angels (2 En. 29:7)
5		HEAVEN OF THE WATCHERS	The heaven where the Watchers (holy angels) formerly dwelt.	Watchers (2 En. 29:8)
4		HEAVEN OF THE SUN & MOON	The heaven of the great lights set for signs and seasons on the earth.	Sun, Moon, constellations (2 En. 29:9)
3		HEAVEN OF PARADISE	The place of rest and blessing prepared for the righteous.	Paradise (2 En. 29:10)
2		HEAVEN OF THE IMPRISONED ANGELS	The prison of the fallen angels until the day of judgment.	Fallen angels in darkness (2 En. 29:10-11)
1		HEAVEN OF THE ATMOSPHERE	The lowest heaven, closest to the earth—our atmosphere.	Our air and clouds (2 En. 29:12)



"And Uriel said to me: 'This is the end of the heaven, and the beginning of the heaven which is above it.' And these are the ten heavens which I saw."

— 2 ENOCH 29:12-13



Note: 2 Enoch is an ancient Jewish text preserved in the Ethiopic tradition.

T H E S E C O N D B O O K

2 E N O C H

(2 ENOCH / SLAVONIC ENOCH)



Translated from the Slavonic by W. R. Morfill, M.A.

Edited with Introduction, Notes, and Indices by R. H. Charles, M.A.

Originally published: Oxford, Clarendon Press, 1896

Chapter 1

1. There was a wise man, a great artificer, and the Lord conceived love for him and received him, that he should behold the uppermost dwellings and be an eye-witness of the wise and great and inconceivable and immutable realm of God Almighty, of the very wonderful and glorious and bright and many-eyed station of the Lord's servants, and of the inaccessible throne of the Lord, and of the degrees and manifestations of the incorporeal hosts, and of the ineffable ministration of the multitude of the elements, and of the various apparition and inexpressible singing of the host of Cherubim, and of the boundless light.

2. At that time, he said, when my one hundred and sixty-fifth year was completed, I begat my son Mathusal.

3. After this too I lived two hundred years and completed of all the years of my life three hundred and sixty-five years.

4. On the first day of the month I was in my house alone and was resting on my bed and slept.

5. And when I was asleep, great distress came up into my heart, and I was weeping with my eyes in sleep, and I could not understand what this distress was, or what would happen to me.

6. And there appeared to me two men, exceeding big, so that I never saw such on earth; their faces were shining like the sun, their eyes too were like a burning light, and from their lips was fire coming forth with clothing and singing of various kinds in appearance purple, their wings were brighter than gold, their hands whiter than snow.

7. They were standing at the head of my bed and began to call me by my name.

8. And I arose from my sleep and saw clearly those two men standing in front of me.

9. And I saluted them and was seized with fear and the appearance of my face was changed from terror, and those men said to me:

10. Have courage, Enoch, do not fear; the eternal God sent us to you, and lo! You shalt to-day ascend with us into heaven, and you shall tell your sons and all your household all that they shall do without you on earth in your house, and let no one seek you till the Lord return you to them.

11. And I made haste to obey them and went out from my house, and made to the doors, as it was ordered me, and summoned my sons Mathusal and Regim and Gaidad and made known to them all the marvels those men had told me.

Chapter 2

1. Listen to me, my children, I know not whither I go, or what will befall me; now therefore, my children, I tell you: turn not from God before the face of the vain, who

made not Heaven and earth, for these shall perish and those who worship them, and may the Lord make confident your hearts in the fear of him. And now, my children, let no one think to seek me, until the Lord return me to you.

Chapter 3

1. It came to pass, when Enoch had told his sons, that the angels took him on to their wings and bore him up on to the first heaven and placed him on the clouds. And there I looked, and again I looked higher, and saw the ether, and they placed me on the first heaven and showed me a very great Sea, greater than the earthly sea.

Chapter 4

1. They brought before my face the elders and rulers of the stellar orders, and showed me two hundred angels, who rule the stars and their services to the heavens, and fly with their wings and come round all those who sail.

Chapter 5

1. And here I looked down and saw the treasure-houses of the snow, and the angels who keep their terrible store-houses, and the clouds whence they come out and into which they go.

Chapter 6

1. They showed me the treasure-house of the dew, like oil of the olive, and the appearance of its form, as of all the flowers of the earth; further many angels guarding the treasure-houses of these things, and how they are made to shut and open.

Chapter 7

1. And those men took me and led me up on to the second heaven, and showed me darkness, greater than earthly darkness, and there I saw prisoners hanging, watched, awaiting the great and boundless judgment, and these angels were dark-looking, more than earthly darkness, and incessantly making weeping through all hours.

2. And I said to the men who were with me: Wherefore are these incessantly tortured? They answered me: These are God's apostates, who obeyed not God's commands, but took counsel with their own will, and turned away with their prince, who also is fastened on the fifth heaven.

3. And I felt great pity for them, and they saluted me, and said to me: Man of God, pray for us to the Lord; and I answered to them: Who am I, a mortal man, that I should pray for angels? Who knows whither I go, or what will befall me? Or who will pray for me?

Chapter 8

1. And those men took me thence, and led me up on to the third heaven, and placed me there; and I looked downwards, and saw the produce of these places, such as has never been known for goodness.

2. And I saw all the sweet-flowering trees and beheld their fruits, which were sweet-smelling, and all the foods borne by them bubbling with fragrant exhalation.

3. And in the midst of the trees that of life, in that place whereon the Lord rests, when he goes up into paradise; and this tree is of ineffable goodness and fragrance, and adorned more than every existing thing; and on all sides it is in form gold-looking and vermilion and fire-like and covers all, and it has produce from all fruits.

4. Its root is in the garden at the earth's end.

5. And paradise is between corruptibility and incorruptibility.

6. And two springs come out which send forth honey and milk, and their springs send forth oil and wine, and they separate into four parts, and go round with quiet

course, and go down into the PARADISE OF EDEN, between corruptibility and incorruptibility.

7. And thence they go forth along the earth, and have a revolution to their circle even as other elements.

8. And here there is no unfruitful tree, and every place is blessed.

9. And there are three hundred angels very bright, who keep the garden, and with incessant sweet singing and never-silent voices serve the Lord throughout all days and hours.

10. And I said: How very sweet is this place, and those men said to me:

Chapter 9

1. This place, O Enoch, is prepared for the righteous, who endure all manner of offence from those that exasperate their souls, who avert their eyes from iniquity, and make righteous judgment, and give bread to the hungry, and cover the naked with clothing, and raise up the fallen, and help injured orphans, and who walk without fault before the face of the Lord, and serve him alone, and for them is prepared this place for eternal inheritance.

Chapter 10

1. And those two men led me up on to the Northern side, and showed me there a very terrible place, and there were all manner of tortures in that place: cruel darkness and unilluminated gloom, and there is no light there, but murky fire constantly flaming aloft, and there is a fiery river coming forth, and that whole place is everywhere fire, and everywhere there is frost and ice, thirst and shivering, while the bonds are very cruel, and the angels fearful and merciless, bearing angry weapons, merciless torture, and I said:

2. Woe, woe, how very terrible is this place.

3. And those men said to me: This place, O Enoch, is prepared for those who dishonour God, who on earth practice sin against nature, which is child-corruption after the sodomitic fashion, magic-making, enchantments and devilish witchcrafts, and who boast of their wicked deeds, stealing, lies, calumnies, envy, rancour, fornication, murder, and who, accursed, steal the souls of men, who, seeing the poor take away their goods and themselves wax rich, injuring them for other men's goods; who being able to satisfy the empty, made the hungry to die; being able to clothe, stripped the naked; and who knew not their creator, and bowed to the soulless and lifeless gods, who cannot see nor hear, vain gods, who also built hewn images and bow down to unclean handiwork, for all these is prepared this place among these, for eternal inheritance.

Chapter 11

1. Those men took me, and led me up on to the fourth heaven, and showed me all the successive goings, and all the rays of the light of sun and moon.

2. And I measure their goings, and compared their light, and saw that the sun's light is greater than the moon's.

3. Its circle and the wheels on which it goes always, like the wind going past with very marvellous speed, and day and night it has no rest.

4. Its passage and return are accompanied by four great stars, and each star has under it a thousand stars, to the right of the sun's wheel, and by four to the left, each having under it a thousand stars, altogether eight thousand, issuing with the sun continually.

5. And by day fifteen myriads of angels attend it, and by night a thousand.

6. And six-winged ones issue with the angels before the sun's wheel into the fiery flames, and a hundred angels kindle the sun and set it alight.

Chapter 12

1. And I looked and saw other flying elements of the sun, whose names are Phoenixes and Chalkydri, marvellous and wonderful, with feet and tails in the form of a lion, and a crocodile's head, their appearance is empurpled, like the rainbow; their size is nine hundred measures, their wings are like those of angels, each has twelve, and they attend and accompany the sun, bearing heat and dew, as it is ordered them from God.

2. Thus the sun revolves and goes, and rises under the heaven, and its course goes under the earth with the light of its rays incessantly.

Chapter 13

1. Those men bore me away to the east, and placed me at the sun's gates, where the sun goes forth according to the regulation of the seasons and the circuit of the months of the whole year, and the number of the hours day and night.

2. And I saw six gates open, each gate having sixty-one stadia and a quarter of one stadium, and I measured them truly, and understood their size to be so much, through which the sun goes forth, and goes to the west, and is made even, and rises throughout all the months, and turns back again from the six gates according to the succession of the seasons; thus the period of the whole year is finished after the returns of the four seasons.

Chapter 14

1. And again those men led me away to the western parts, and showed me six great gates open corresponding to the eastern gates, opposite to where the sun sets, according to the number of the days three hundred and sixty-five and a quarter.

2. Thus again it goes down to the western gates, and draws away its light, the greatness of its brightness, under the earth; for since the crown of its shining is in heaven with the Lord, and guarded by four hundred angels, while the sun goes round on wheel under the earth, and stands seven great hours in night, and spends half its course under the earth, when it comes to the eastern approach in the eighth hour of the night, it brings its lights, and the crown of shining, and the sun flames forth more than fire.

Chapter 15

1. Then the elements of the sun, called Phoenixes and Chalkydri break into song, therefore every bird flutters with its wings, rejoicing at the giver of light, and they broke into song at the command of the Lord.

2. The giver of light comes to give brightness to the whole world, and the morning guard takes shape, which is the rays of the sun, and the sun of the earth goes out, and receives its brightness to light up the whole face of the earth, and they showed me this calculation of the sun's going.

3. And the gates which it enters, these are the great gates of the calculation of the hours of the year; for this reason the sun is a great creation, whose circuit lasts twenty-eight years, and begins again from the beginning.

Chapter 16

1. Those men showed me the other course, that of the moon, twelve great gates, crowned from west to east, by which the moon goes in and out of the customary times.

2. It goes in at the first gate to the western places of the sun, by the first gates with thirty-one days exactly, by the second gates with thirty-one days exactly, by the third with thirty days exactly, by the fourth with thirty days exactly, by the fifth with thirty-one days exactly, by the sixth with thirty-one days exactly, by the seventh with thirty days exactly, by the eighth with thirty-one days perfectly, by the ninth with thirty-one

days exactly, by the tenth with thirty days perfectly, by the eleventh with thirty-one days exactly, by the twelfth with twenty-eight days exactly.

3. And it goes through the western gates in the order and number of the eastern, and accomplishes the three hundred and sixty-five and a quarter days of the solar year, while the lunar year has three hundred fifty-four, and there are wanting to it twelve days of the solar circle, which are the lunar epacts of the whole year.

4. Thus, too, the great circle contains five hundred and thirty-two years.

5. The quarter of a day is omitted for three years, the fourth fulfills it exactly.

6. Therefore they are taken outside of heaven for three years and are not added to the number of days, because they change the time of the years to two new months towards completion, to two others towards diminution.

7. And when the western gates are finished, it returns and goes to the eastern to the lights, and goes thus day and night about the heavenly circles, lower than all circles, swifter than the heavenly winds, and spirits and elements and angels flying; each angel has six wings.

8. It has a sevenfold course in nineteen years.

Chapter 17

1. In the midst of the heavens I saw armed soldiers, serving the Lord, with tympana and organs, with incessant voice, with sweet voice, with sweet and incessant voice and various singing, which it is impossible to describe, and which astonishes every mind, so wonderful and marvellous is the singing of those angels, and I was delighted listening to it.

Chapter 18

1. The men took me on to the fifth heaven and placed me, and there I saw many and countless soldiers, called Grigori, of human appearance, and their size was greater than that of great giants and their faces withered, and the silence of their mouths perpetual, and their was no service on the fifth heaven, and I said to the men who were with me:

2. Wherefore are these very withered and their faces melancholy, and their mouths silent, and wherefore is there no service on this heaven?

3. And they said to me: These are the Grigori, who with their prince Satanail rejected the Lord of light, and after them are those who are held in great darkness on the second heaven, and three of them went down on to earth from the Lord's throne, to the place Ermon, and broke through their vows on the shoulder of the hill Ermon and saw the daughters of men how good they are, and took to themselves wives, and befouled the earth with their deeds, who in all times of their age made lawlessness and mixing, and giants are born and marvellous big men and great enmity.

4. And therefore God judged them with great judgment, and they weep for their brethren and they will be punished on the Lord's great day.

5. And I said to the Grigori: I saw your brethren and their works, and their great torments, and I prayed for them, but the Lord has condemned them to be under earth till the existing heaven and earth shall end for ever.

6. And I said: Wherefore do you wait, brethren, and do not serve before the Lord's face, and have not put your services before the Lord's face, lest you anger your Lord utterly?

7. And they listened to my admonition, and spoke to the four ranks in heaven, and lo! As I stood with those two men four trumpets trumpeted together with great voice, and the Grigori broke into song with one voice, and their voice went up before the Lord pitifully and affectingly.

Chapter 19

1. And thence those men took me and bore me up on to the sixth heaven, and there I saw seven bands of angels, very bright and very glorious, and their faces shining more than the sun's shining, glistening, and there is no difference in their faces, or behaviour, or manner of dress; and these make the orders, and learn the goings of the stars, and the alteration of the moon, or revolution of the sun, and the good government of the world.

2. And when they see evil-doing they make commandments and instruction, and sweet and loud singing, and all songs of praise.

3. These are the archangels (1) who are above angels, measure all life in heaven and on earth, and the angels who are appointed over seasons and years, the angels who are over rivers and sea, and who are over the fruits of the earth, and the angels who are over every grass, giving food to all, to every living thing, and the angels who write all the souls of men, and all their deeds, and their lives before the Lord's face; in their midst are six Phoenixes and six Cherubim and six six-winged ones continually with one voice singing one voice, and it is not possible to describe their singing, and they rejoice before the Lord at his footstool.

Chapter 20

1. And those two men lifted me up thence on to the seventh heaven, and I saw there a very great light, and fiery troops of great archangels (2), incorporeal forces, and dominions, orders and governments, cherubim and seraphim, thrones and many-eyed ones, nine regiments, the Ioanit stations of light, and I became afraid, and began to tremble with great terror, and those men took me, and led me after them, and said to me:

2. Have courage, Enoch, do not fear, and showed me the Lord from afar, sitting on His very high throne. For what is there on the tenth heaven, since the Lord dwells there?

3. On the tenth heaven is God, in the Hebrew tongue he is called Aravat (3).

4. And all the heavenly troops would come and stand on the ten steps according to their rank, and would bow down to the Lord, and would again go to their places in joy and felicity, singing songs in the boundless light with small and tender voices, gloriously serving him.

Chapter 21

1. And the cherubim and seraphim standing about the throne, the six-winged and many-eyed ones do not depart, standing before the Lord's face doing his will, and cover his whole throne, singing with gentle voice before the Lord's face: Holy, holy, holy, Lord Ruler of Sabaoth, heavens and earth are full of Your glory.

2. When I saw all these things, those men said to me: Enoch, thus far is it commanded us to journey with you, and those men went away from me and thereupon I saw them not.

3. And I remained alone at the end of the seventh heaven and became afraid, and fell on my face and said to myself: Woe is me, what has befallen me?

4. And the Lord sent one of his glorious ones, the archangel (4) Gabriel, and he said to me: Have courage, Enoch, do not fear, arise before the Lord's face into eternity, arise, come with me.

5. And I answered him, and said in myself: My Lord, my soul is departed from me, from terror and trembling, and I called to the men who led me up to this place, on them I relied, and it is with them I go before the Lord's face.

6. And Gabriel caught me up, as a leaf caught up by the wind, and placed me before the Lord's face.

7. And I saw the eighth heaven, which is called in the Hebrew tongue Muzaloth, changer of the seasons, of drought, and of wet, and of the twelve constellations of the circle of the firmament, which are above the seventh heaven.

8. And I saw the ninth heaven, which is called in Hebrew Kuchavim, where are the heavenly homes of the twelve constellations of the circle of the firmament.

Chapter 22

1. On the tenth heaven, which is called Aravoth, I saw the appearance of the Lord's face, like iron made to glow in fire, and brought out, emitting sparks, and it burns.

2. Thus in a moment of eternity I saw the Lord's face, but the Lord's face is ineffable, marvellous and very awful, and very, very terrible.

3. And who am I to tell of the Lord's unspeakable being, and of his very wonderful face? And I cannot tell the quantity of his many instructions, and various voices, the Lord's throne is very great and not made with hands, nor the quantity of those standing round him, troops of cherubim and seraphim, nor their incessant singing, nor his immutable beauty, and who shall tell of the ineffable greatness of his glory.

4. And I fell prone and bowed down to the Lord, and the Lord with his lips said to me:

5. Have courage, Enoch, do not fear, arise and stand before my face into eternity.

6. And the archistratege (5) Michael lifted me up, and led me to before the Lord's face.

7. And the Lord said to his servants tempting them: Let Enoch stand before my face into eternity, and the glorious ones bowed down to the Lord, and said: Let Enoch go according to Your word.

8. And the Lord said to Michael: Go and take Enoch from out of his earthly garments, and anoint him with my sweet ointment, and put him into the garments of My glory.

9. And Michael did thus, as the Lord told him. He anointed me, and dressed me, and the appearance of that ointment is more than the great light, and his ointment is like sweet dew, and its smell mild, shining like the sun's ray, and I looked at myself, and I was like one of his glorious ones (6).

10. And the Lord summoned one of his archangels by name Pravuil, whose knowledge was quicker in wisdom than the other archangels, who wrote all the deeds of the Lord; and the Lord said to Pravuil: Bring out the books from my store-houses, and a reed of quick-writing, and give it to Enoch, and deliver to him the choice and comforting books out of your hand.

Chapter 23

1. And he was telling me all the works of heaven, earth and sea, and all the elements, their passages and goings, and the thunderings of the thunders, the sun and moon, the goings and changes of the stars, the seasons, years, days, and hours, the risings of the wind, the numbers of the angels, and the formation of their songs, and all human things, the tongue of every human song and life, the commandments, instructions, and sweet-voiced singings, and all things that it is fitting to learn.

2. And Pravuil told me: All the things that I have told you, we have written. Sit and write all the souls of mankind, however many of them are born, and the places prepared for them to eternity; for all souls are prepared to eternity, before the formation of the world.

3. And all double thirty days and thirty nights, and I wrote out all things exactly, and wrote three hundred and sixty-six books.

Chapter 24

1. And the Lord summoned me, and said to me: Enoch, sit down on my left with Gabriel.
2. And I bowed down to the Lord, and the Lord spoke to me: Enoch, beloved, all that you see, all things that are standing finished I tell to you even before the very beginning, all that I created from non-being, and visible things from invisible.
3. Hear, Enoch, and take in these my words, for not to My angels have I told my secret, and I have not told them their rise, nor my endless realm, nor have they understood my creating, which I tell you to-day.
4. For before all things were visible, I alone used to go about in the invisible things, like the sun from east to west, and from west to east.
5. But even the sun has peace in itself, while I found no peace, because I was creating all things, and I conceived the thought of placing foundations, and of creating visible creation.

Chapter 25

1. I commanded in the very lowest parts, that visible things should come down from invisible, and Adoil (7) came down very great, and I beheld him, and lo! He had a belly of great light.
2. And I said to him: Become undone, Adoil, and let the visible come out of you.
3. And he came undone, and a great light came out. And I was in the midst of the great light, and as there is born light from light, there came forth a great age, and showed all creation, which I had thought to create.
4. And I saw that it was good.
5. And I placed for myself a throne, and took my seat on it, and said to the light: Go thence up higher and fix yourself high above the throne, and be a foundation to the highest things.
6. And above the light there is nothing else, and then I bent up and looked up from my throne.

Chapter 26

1. And I summoned the very lowest a second time, and said: Let Archas (8) come forth hard, and he came forth hard from the invisible.
2. And Archas came forth, hard, heavy, and very red.
3. And I said: Be opened, Archas, and let there be born from you, and he came undone, an age came forth, very great and very dark, bearing the creation of all lower things, and I saw that it was good and said to him:
4. Go thence down below, and make yourself firm, and be a foundation for the lower things, and it happened and he went down and fixed himself, and became the foundation for the lower things, and below the darkness there is nothing else.

Chapter 27

1. And I commanded that there should be taken from light and darkness, and I said: Be thick, and it became thus, and I spread it out with the light, and it became water, and I spread it out over the darkness, below the light, and then I made firm the waters, that is to say the bottomless, and I made foundation of light around the water, and created seven circles from inside, and imaged the water like crystal wet and dry, that is to say like glass, and the circumcession of the waters and the other elements, and I showed each one of them its road, and the seven stars each one of them in its heaven, that they go thus, and I saw that it was good.
2. And I separated between light and between darkness, that is to say in the midst of the water hither and thither, and I said to the light, that it should be the day, and to the

darkness, that it should be the night, and there was evening and there was morning the first day.

Chapter 28

1. And then I made firm the heavenly circle, and made that the lower water which is under heaven collect itself together, into one whole, and that the chaos become dry, and it became so.

2. Out of the waves I created rock hard and big, and from the rock I piled up the dry, and the dry I called earth, and the midst of the earth I called abyss, that is to say the bottomless, I collected the sea in one place and bound it together with a yoke.

3. And I said to the sea: Behold I give you your eternal limits, and you shalt not break loose from your component parts.

4. Thus I made fast the firmament. This day I called me the first-created [Sunday].

Chapter 29

1. And for all the heavenly troops I imaged the image and essence of fire, and my eye looked at the very hard, firm rock, and from the gleam of my eye the lightning received its wonderful nature, which is both fire in water and water in fire, and one does not put out the other, nor does the one dry up the other, therefore the lightning is brighter than the sun, softer than water and firmer than hard rock.

2. And from the rock I cut off a great fire, and from the fire I created the orders of the incorporeal ten troops of angels, and their weapons are fiery and their raiment a burning flame, and I commanded that each one should stand in his order.

3. And one from out the order of angels, having turned away with the order that was under him, conceived an impossible thought, to place his throne higher than the clouds above the earth, that he might become equal in rank to my power.

4. And I threw him out from the height with his angels, and he was flying in the air continuously above the bottomless.

Chapter 30

1. On the third day I commanded the earth to make grow great and fruitful trees, and hills, and seed to sow, and I planted Paradise, and enclosed it, and placed as armed guardians flaming angels, and thus I created renewal.

2. Then came evening, and came morning the fourth day.

4. On the first uppermost circle I placed the stars, Kruno, and on the second Aphrodit, on the third Aris, on the fifth Zoues, on the sixth Ermis, on the seventh lesser the moon, and adorned it with the lesser stars.

5. And on the lower I placed the sun for the illumination of day, and the moon and stars for the illumination of night.

6. The sun that it should go according to each constellation, twelve, and I appointed the succession of the months and their names and lives, their thunderings, and their hour-markings, how they should succeed.

7. Then evening came and morning came the fifth day.

9. And there came evening, and there came morning the sixth day.

11. And I gave him seven natures: to the flesh hearing, the eyes for sight, to the soul smell, the veins for touch, the blood for taste, the bones for endurance, to the intelligence sweetness [enjoyment].

12. I conceived a cunning saying to say, I created man from invisible and from visible nature, of both are his death and life and image, he knows speech like some created thing, small in greatness and again great in smallness, and I placed him on earth, a second angel, honourable, great and glorious, and I appointed him as ruler to rule on

earth and to have my wisdom, and there was none like him of earth of all my existing creatures.

13. And I appointed him a name, from the four component parts, from east, from west, from south, from north, and I appointed for him four special stars, and I called his name Adam, and showed him the two ways, the light and the darkness, and I told him:

14. This is good, and that bad, that I should learn whether he has love towards me, or hatred, that it be clear which in his race love me.

15. For I have seen his nature, but he has not seen his own nature, therefore through not seeing he will sin worse, and I said After sin what is there but death?

16. And I put sleep into him and he fell asleep. And I took from him a rib, and created him a wife, that death should come to him by his wife, and I took his last word and called her name mother, that is to say, Eva.

Chapter 31

1. Adam has life on earth, and I created a garden in Eden in the east, that he should observe the testament and keep the command.

2. I made the heavens open to him, that he should see the angels singing the song of victory, and the gloomless light.

3. And he was continuously in paradise, and the devil understood that I wanted to create another world, because Adam was lord on earth, to rule and control it.

4. The devil is the evil spirit of the lower places, as a fugitive he made Sotona (9) from the heavens as his name was Satanail (10), thus he became different from the angels, but his nature did not change his intelligence as far as his understanding of righteous and sinful things.

5. And he understood his condemnation and the sin which he had sinned before, therefore he conceived thought against Adam, in such form he entered and seduced Eva, but did not touch Adam.

6. But I cursed ignorance, but what I had blessed previously, those I did not curse, I cursed not man, nor the earth, nor other creatures, but man's evil fruit, and his works.

Chapter 32

1. I said to him: Earth you are, and into the earth whence I took you you shalt go, and I will not ruin you, but send you whence I took you.

2. Then I can again receive you at My second presence.

3. And I blessed all my creatures visible and invisible. And Adam was five and half hours in paradise.

4. And I blessed the seventh day, which is the Sabbath, on which he rested from all his works.

Chapter 33

1. And I appointed the eighth day also, that the eighth day should be the first-created after my work, and that the first seven revolve in the form of the seventh thousand, and that at the beginning of the eighth thousand there should be a time of not-counting, endless, with neither years nor months nor weeks nor days nor hours.

2. And now, Enoch, all that I have told you, all that you have understood, all that you have seen of heavenly things, all that you have seen on earth, and all that I have written in books by my great wisdom, all these things I have devised and created from the uppermost foundation to the lower and to the end, and there is no counsellor nor inheritor to my creations.

3. I am self-eternal, not made with hands, and without change.

4. My thought is my counsellor, my wisdom and my word are made, and my eyes observe all things how they stand here and tremble with terror.

5. If I turn away my face, then all things will be destroyed.

6. And apply your mind, Enoch, and know him who is speaking to you, and take thence the books which you yourself have written.

7. And I give you Samuil (11) and Raguil (12), who led you up, and the books, and go down to earth, and tell your sons all that I have told you, and all that you have seen, from the lower heaven up to my throne, and all the troops.

8. For I created all forces, and there is none that resists me or that does not subject himself to me. For all subject themselves to my monarchy, and labour for my sole rule.

9. Give them the books of the handwriting, and they will read them and will know me for the creator of all things, and will understand how there is no other God but me.

10. And let them distribute the books of your handwriting'children to children, generation to generation, nations to nations.

11. And I will give you, Enoch, my intercessor, the archistratège Michael, for the handwritings of your fathers Adam, Seth, Enos, Cainan, Mahaleleel, and Jared your father.

Chapter 34

1. They have rejected my commandments and my yoke, worthless seed has come up, not fearing God, and they would not bow down to me, but have begun to bow down to vain gods, and denied my unity, and have laden the whole earth with untruths, offences, abominable lecheries, namely one with another, and all manner of other unclean wickedness, which are disgusting to relate.

2. And therefore I will bring down a deluge upon the earth and will destroy all men, and the whole earth will crumble together into great darkness.

Chapter 35

1. Behold from their seed shall arise another generation, much afterwards, but of them many will be very insatiate.

2. He who raises that generation, shall reveal to them the books of your handwriting, of your fathers, to them to whom he must point out the guardianship of the world, to the faithful men and workers of my pleasure, who do not acknowledge my name in vain.

3. And they shall tell another generation, and those others having read shall be glorified thereafter, more than the first.

Chapter 36

1. Now, Enoch, I give you the term of thirty days to spend in your house, and tell your sons and all your household, that all may hear from my face what is told them by you, that they may read and understand, how there is no other God but me.

2. And that they may always keep my commandments, and begin to read and take in the books of your handwriting.

3. And after thirty days I shall send my angel for you, and he will take you from earth and from your sons to me.

Chapter 37

1. And the Lord called upon one of the older angels, terrible and menacing, and placed him by me, in appearance white as snow, and his hands like ice, having the appearance of great frost, and he froze my face, because I could not endure the terror of the Lord, just as it is not possible to endure a stove's fire and the sun's heat, and the frost of the air.

2. And the Lord said to me: Enoch, if your face be not frozen here, no man will be able to behold your face.

Chapter 38

1. And the Lord said to those men who first led me up: Let Enoch go down on to earth with you, and await him till the determined day.

2. And they placed me by night on my bed.

3. And Mathusal expecting my coming, keeping watch by day and by night at my bed, was filled with awe when he heard my coming, and I told him, Let all my household come together, that I tell them everything.

Chapter 39

1. Oh my children, my beloved ones, hear the admonition of your father, as much as is according to the Lord's will.

2. I have been let come to you to-day, and announce to you, not from my lips, but from the Lord's lips, all that is and was and all that is now, and all that will be till judgment-day.

3. For the Lord has let me come to you, you hear therefore the words of my lips, of a man made big for you, but I am one who has seen the Lord's face, like iron made to glow from fire it sends forth sparks and burns.

4. You look now upon my eyes, the eyes of a man big with meaning for you, but I have seen the Lord's eyes, shining like the sun's rays and filling the eyes of man with awe.

5. You see now, my children, the right hand of a man that helps you, but I have seen the Lord's right hand filling heaven as he helped me.

6. You see the compass of my work like your own, but I have seen the Lord's limitless and perfect compass, which has no end.

7. You hear the words of my lips, as I heard the words of the Lord, like great thunder incessantly with hurling of clouds.

8. And now, my children, hear the discourses of the father of the earth, how fearful and awful it is to come before the face of the ruler of the earth, how much more terrible and awful it is to come before the face of the ruler of heaven, the controller of quick and dead, and of the heavenly troops. Who can endure that endless pain?

Chapter 40

1. And now, my children, I know all things, for this is from the Lord's lips, and this my eyes have seen, from beginning to end.

2. I know all things, and have written all things into books, the heavens and their end, and their plenitude, and all the armies and their marchings.

3. I have measured and described the stars, the great countless multitude of them.

4. What man has seen their revolutions, and their entrances? For not even the angels see their number, while I have written all their names.

5. And I measured the sun's circle, and measured its rays, counted the hours, I wrote down too all things that go over the earth, I have written the things that are nourished, and all seed sown and unsown, which the earth produces and all plants, and every grass and every flower, and their sweet smells, and their names, and the dwelling-places of the clouds, and their composition, and their wings, and how they bear rain and raindrops.

6. And I investigated all things, and wrote the road of the thunder and of the lightning, and they showed me the keys and their guardians, their rise, the way they go; it is let out gently in measure by a chain, lest by a heavy chain and violence it hurl down the angry clouds and destroy all things on earth.

7. I wrote the treasure-houses of the snow, and the store-houses of the cold and the frosty airs, and I observed their season's key-holder, he fills the clouds with them, and does not exhaust the treasure-houses.

8. And I wrote the resting-places of the winds and observed and saw how their key-holders bear weighing-scales and measures; first, they put them in one weighing-scale, then in the other the weights and let them out according to measure cunningly over the whole earth, lest by heavy breathing they make the earth to rock.

9. And I measured out the whole earth, its mountains, and all hills, fields, trees, stones, rivers, all existing things I wrote down, the height from earth to the seventh heaven, and downwards to the very lowest hell, and the judgment-place, and the very great, open and weeping hell.

10. And I saw how the prisoners are in pain, expecting the limitless judgment.

11. And I wrote down all those being judged by the judge, and all their judgment and sentences and all their works.

Chapter 41

1. And I saw all forefathers from all time with Adam and Eva, and I sighed and broke into tears and said of the ruin of their dishonour:

2. Woe is me for my infirmity and for that of my forefathers, and thought in my heart and said:

3. Blessed is the man who has not been born or who has been born and shall not sin before the Lord's face, that he come not into this place, nor bring the yoke of this place.

Chapter 42

1. I saw the key-holders and guards of the gates of hell standing, like great serpents, and their faces like extinguishing lamps, and their eyes of fire, their sharp teeth, and I saw all the Lord's works, how they are right, while the works of man are some good, and others bad, and in their works are known those who lie evilly.

Chapter 43

1. I, my children, measured and wrote out every work and every measure and every righteous judgment.

2. As one year is more honourable than another, so is one man more honourable than another, some for great possessions, some for wisdom of heart, some for particular intellect, some for cunning, one for silence of lip, another for cleanliness, one for strength, another for comeliness, one for youth, another for sharp wit, one for shape of body, another for sensibility, let it be heard everywhere, but there is none better than he who fears God, he shall be more glorious in time to come.

Chapter 44

1. The Lord with his hands having created man, in the likeness of his own face, the Lord made him small and great.

2. Whoever reviles the ruler's face, and abhors the Lord's face, has despised the Lord's face, and he who vents anger on any man without injury, the Lord's great anger will cut him down, he who spits on the face of man reproachfully, will be cut down at the Lord's great judgment.

3. Blessed is the man who does not direct his heart with malice against any man, and helps the injured and condemned, and raises the broken down, and shall do charity to the needy, because on the day of the great judgment every weight, every measure and every makeweight will be as in the market, that is to say they are hung on scales and stand in the market, and every one shall learn his own measure, and according to his measure shall take his reward.

Chapter 45

1. Whoever hastens to make offerings before the Lord's face, the Lord for his part will hasten that offering by granting of his work.

2. But whoever increases his lamp before the Lord's face and make not true judgment, the Lord will not increase his treasure in the realm of the highest.

3. When the Lord demands bread, or candles, or the flesh of beasts, or any other sacrifice, then that is nothing; but God demands pure hearts, and with all that only tests the heart of man.

Chapter 46

1. Hear, my people, and take in the words of my lips.

2. If any one bring any gifts to an earthly ruler, and have disloyal thoughts in his heart, and the ruler know this, will he not be angry with him, and not refuse his gifts, and not give him over to judgment?

3. Or if one man make himself appear good to another by deceit of tongue, but have evil in his heart, then will not the other understand the treachery of his heart, and himself be condemned, since his untruth was plain to all?

4. And when the Lord shall send a great light, then there will be judgment for the just and the unjust, and there no one shall escape notice.

Chapter 47

1. And now, my children, lay thought on your hearts, mark well the words of your father, which are all come to you from the Lord's lips.

2. Take these books of your father's handwriting and read them.

3. For the books are many, and in them you will learn all the Lord's works, all that has been from the beginning of creation, and will be till the end of time.

4. And if you will observe my handwriting, you will not sin against the Lord; because there is no other except the Lord, neither in heaven, nor in earth, nor in the very lowest places, nor in the one foundation.

5. The Lord has placed the foundations in the unknown, and has spread forth heavens visible and invisible; he fixed the earth on the waters, and created countless creatures, and who has counted the water and the foundation of the unfixed, or the dust of the earth, or the sand of the sea, or the drops of the rain, or the morning dew, or the wind's breathings? Who has filled earth and sea, and the indissoluble winter?

6. I cut the stars out of fire, and decorated heaven, and put it in their midst.

Chapter 48

1. That the sun go along the seven heavenly circles, which are the appointment of one hundred and eighty-two thrones, that it go down on a short day, and again one hundred and eighty-two, that it go down on a big day, and he has two thrones on which he rests, revolving hither and thither above the thrones of the months, from the seventeenth day of the month Tsivan it goes down to the month Thevan, from the seventeenth of Thevan it goes up.

2. And thus it goes close to the earth, then the earth is glad and makes grow its fruits, and when it goes away, then the earth is sad, and trees and all fruits have no florescence.

3. All this he measured, with good measurement of hours, and fixed a measure by his wisdom, of the visible and the invisible.

4. From the invisible he made all things visible, himself being invisible.

5. Thus I make known to you, my children, and distribute the books to your children, into all your generations, and amongst the nations who shall have the sense to

fear God, let them receive them, and may they come to love them more than any food or earthly sweets, and read them and apply themselves to them.

6. And those who understand not the Lord, who fear not God, who accept not, but reject, who do not receive the books, a terrible judgment awaits these.

7. Blessed is the man who shall bear their yoke and shall drag them along, for he shall be released on the day of the great judgment.

Chapter 49

1. I swear to you, my children, but I swear not by any oath, neither by heaven nor by earth, nor by any other creature which God created.

2. The Lord said: There is no oath in me, nor injustice, but truth.

3. If there is no truth in men, let them swear by the words, Yea, yea, or else, Nay, nay.

4. And I swear to you, yea, yea, that there has been no man in his mother's womb, but that already before, even to each one there is a place prepared for the repose of that soul, and a measure fixed how much it is intended that a man be tried in this world.

5. Yea, children, deceive not yourselves, for there has been previously prepared a place for every soul of man.

Chapter 50

1. I have put every man's work in writing and none born on earth can remain hidden nor his works remain concealed.

2. I see all things.

3. Now therefore, my children, in patience and meekness spend the number of your days, that you inherit endless life.

4. Endure for the sake of the Lord every wound, every injury, every evil word and attack.

5. If ill-requitals befall you, return them not either to neighbour or enemy, because the Lord will return them for you and be your avenger on the day of great judgment, that there be no avenging here among men.

6. Whoever of you spends gold or silver for his brother's sake, he will receive ample treasure in the world to come.

7. Injure not widows nor orphans nor strangers, lest God's wrath come upon you.

Chapter 51

1. Stretch out your hands to the poor according to your strength.

2. Hide not your silver in the earth.

3. Help the faithful man in affliction, and affliction will not find you in the time of your trouble.

4. And every grievous and cruel yoke that come upon you bear all for the sake of the Lord, and thus you will find your reward in the day of judgment.

5. It is good to go morning, midday, and evening into the Lord's dwelling, for the glory of your creator.

6. Because every breathing thing glorifies him, and every creature visible and invisible returns him praise.

Chapter 52

1. Blessed is the man who opens his lips in praise of God of Sabaoth and praises the Lord with his heart.

2. Cursed every man who opens his lips for the bringing into contempt and calumny of his neighbour, because he brings God into contempt.

3. Blessed is he who opens his lips blessing and praising God.

4. Cursed is he before the Lord all the days of his life, who opens his lips to curse and abuse.

5. Blessed is he who blesses all the Lord's works.

6. Cursed is he who brings the Lord's creation into contempt.

7. Blessed is he who looks down and raises the fallen.

8. Cursed is he who looks to and is eager for the destruction of what is not his.

9. Blessed is he who keeps the foundations of his fathers made firm from the beginning.

10. Cursed is he who perverts the decrees of his forefathers.

11. Blessed is he who imparts peace and love.

12. Cursed is he who disturbs those that love their neighbours.

13. Blessed is he who speaks with humble tongue and heart to all.

14. Cursed is he who speaks peace with his tongue, while in his heart there is no peace but a sword.

15. For all these things will be laid bare in the weighing-scales and in the books, on the day of the great judgment.

Chapter 53

1. And now, my children, do not say: Our father is standing before God, and is praying for our sins, for there is there no helper of any man who has sinned.

2. You see how I wrote all works of every man, before his creation, all that is done amongst all men for all time, and none can tell or relate my handwriting, because the Lord see all imaginings of man, how they are vain, where they lie in the treasure-houses of the heart.

3. And now, my children, mark well all the words of your father, that I tell you, lest you regret, saying: Why did our father not tell us?

Chapter 54

1. At that time, not understanding this let these books which I have given you be for an inheritance of your peace.

2. Hand them to all who want them, and instruct them, that they may see the Lord's very great and marvellous works.

Chapter 55

1. My children, behold, the day of my term and time have approached.

2. For the angels who shall go with me are standing before me and urge me to my departure from you; they are standing here on earth, awaiting what has been told them.

3. For to-morrow I shall go up on to heaven, to the uppermost Jerusalem to my eternal inheritance.

4. Therefore I bid you do before the Lord's face all his good pleasure.

Chapter 56

1. Mathosalam having answered his father Enoch, said: What is agreeable to your eyes, father, that I may make before your face, that you may bless our dwellings, and your sons, and that your people may be made glorious through you, and then that you may depart thus, as the Lord said?

2. Enoch answered to his son Mathosalam and said: Hear, child, from the time when the Lord anointed me with the ointment of his glory, there has been no food in me, and my soul remembers not earthly enjoyment, neither do I want anything earthly.

Chapter 57

1. My child Methosalam, summon all your brethren and all your household and the elders of the people, that I may talk to them and depart, as is planned for me.

2. And Methosalam made haste, and summoned his brethren, Regim, Riman, Uchan, Chermion, Gaidad, and all the elders of the people before the face of his father Enoch; and he blessed them, and said to them:

Chapter 58

1. Listen to me, my children, to-day.

2. In those days when the Lord came down on to earth for Adam's sake, and visited all his creatures, which he created himself, after all these he created Adam, and the Lord called all the beasts of the earth, all the reptiles, and all the birds that soar in the air, and brought them all before the face of our father Adam.

3. And Adam gave the names to all things living on earth.

4. And the Lord appointed him ruler over all, and subjected to him all things under his hands, and made them dumb and made them dull that they be commanded of man, and be in subjection and obedience to him.

5. Thus also the Lord created every man lord over all his possessions.

6. The Lord will not judge a single soul of beast for man's sake, but adjudges the souls of men to their beasts in this world; for men have a special place.

7. And as every soul of man is according to number, similarly beasts will not perish, nor all souls of beasts which the Lord created, till the great judgment, and they will accuse man, if he feed them ill.

Chapter 59

1. Whoever defiles the soul of beasts, defiles his own soul.

2. For man brings clean animals to make sacrifice for sin, that he may have cure of his soul.

3. And if they bring for sacrifice clean animals, and birds, man has cure, he cures his soul.

4. All is given you for food, bind it by the four feet, that is to make good the cure, he cures his soul.

5. But whoever kills beast without wounds, kills his own souls and defiles his own flesh.

6. And he who does any beast any injury whatsoever, in secret, it is evil practice, and he defiles his own soul.

Chapter 60

1. He who works the killing of a man's soul, kills his own soul, and kills his own body, and there is no cure for him for all time.

2. He who puts a man in any snare, shall stick in it himself, and there is no cure for him for all time.

3. He who puts a man in any vessel, his retribution will not be wanting at the great judgment for all time.

4. He who works crookedly or speaks evil against any soul, will not make justice for himself for all time.

Chapter 61

1. And now, my children, keep your hearts from every injustice, which the Lord hates. Just as a man asks something for his own soul from God, so let him do to every living soul, because I know all things, how in the great time to come there is much inheritance prepared for men, good for the good, and bad for the bad, without number many.

2. Blessed are those who enter the good houses, for in the bad houses there is no peace nor return from them.

3. Hear, my children, small and great! When man puts a good thought in his heart, brings gifts from his labours before the Lord's face and his hands made them not, then the Lord will turn away his face from the labour of his hand, and that man cannot find the labour of his hands.

4. And if his hands made it, but his heart murmur, and his heart cease not making murmur incessantly, he has not any advantage.

Chapter 62

1. Blessed is the man who in his patience brings his gifts with faith before the Lord's face, because he will find forgiveness of sins.

2. But if he take back his words before the time, there is no repentance for him; and if the time pass and he do not of his own will what is promised, there is no repentance after death.

3. Because every work which man does before the time, is all deceit before men, and sin before God.

Chapter 63

1. When man clothes the naked and fills the hungry, he will find reward from God.

2. But if his heart murmur, he commits a double evil; ruin of himself and of that which he gives; and for him there will be no finding of reward on account of that.

3. And if his own heart is filled with his food and his own flesh, clothed with his own clothing, he commits contempt, and will forfeit all his endurance of poverty, and will not find reward of his good deeds.

4. Every proud and magniloquent man is hateful to the Lord, and every false speech, clothed in untruth; it will be cut with the blade of the sword of death, and thrown into the fire, and shall burn for all time.

Chapter 64

1. When Enoch had spoken these words to his sons, all people far and near heard how the Lord was calling Enoch. They took counsel together:

2. Let us go and kiss Enoch, and two thousand men came together and came to the place Achuzan where Enoch was, and his sons.

3. And the elders of the people, the whole assembly, came and bowed down and began to kiss Enoch and said to him:

4. Our father Enoch, may you be blessed of the Lord, the eternal ruler, and now bless your sons and all the people, that we may be glorified to-day before your face.

5. For you shalt be glorified before the Lord's face for all time, since the Lord chose you, rather than all men on earth, and designated you writer of all his creation, visible and invisible, and redeemed of the sins of man, and helper of your household.

Chapter 65

1. And Enoch answered all his people saying: Hear, my children, before that all creatures were created, the Lord created the visible and invisible things.

2. And as much time as there was and went past, understand that after all that he created man in the likeness of his own form, and put into him eyes to see, and ears to hear, and heart to reflect, and intellect wherewith to deliberate.

3. And the Lord saw all man's works, and created all his creatures, and divided time, from time he fixed the years, and from the years he appointed the months, and from the months he appointed the days, and of days he appointed seven.

4. And in those he appointed the hours, measured them out exactly, that man might reflect on time and count years, months, and hours, their alternation, beginning, and end, and that he might count his own life, from the beginning until death, and reflect on his sin and write his work bad and good; because no work is hidden before the Lord,

that every man might know his works and never transgress all his commandments, and keep my handwriting from generation to generation.

5. When all creation visible and invisible, as the Lord created it, shall end, then every man goes to the great judgment, and then all time shall perish, and the years, and thenceforward there will be neither months nor days nor hours, they will be adhered together and will not be counted.

6. There will be one aeon, and all the righteous who shall escape the Lord's great judgment, shall be collected in the great aeon, for the righteous the great aeon will begin, and they will live eternally, and then too there will be amongst them neither labour, nor sickness, nor humiliation, nor anxiety, nor need, nor brutality, nor night, nor darkness, but great light.

7. And they shall have a great indestructible wall, and a paradise bright and incorruptible, for all corruptible things shall pass away, and there will be eternal life.

Chapter 66

1. And now, my children, keep your souls from all injustice, such as the Lord hates.

2. Walk before his face with terror and trembling and serve him alone.

3. Bow down to the true God, not to dumb idols, but bow down to his similitude, and bring all just offerings before the Lord's face. The Lord hates what is unjust.

4. For the Lord sees all things; when man takes thought in his heart, then he counsels the intellects, and every thought is always before the Lord, who made firm the earth and put all creatures on it.

5. If you look to heaven, the Lord is there; if you take thought of the sea's deep and all the under-earth, the Lord is there.

6. For the Lord created all things. Bow not down to things made by man, leaving the Lord of all creation, because no work can remain hidden before the Lord's face.

7. Walk, my children, in long-suffering, in meekness, honesty, in provocation, in grief, in faith and in truth, in reliance on promises, in illness, in abuse, in wounds, in temptation, in nakedness, in privation, loving one another, till you go out from this age of ills, that you become inheritors of endless time.

8. Blessed are the just who shall escape the great judgment, for they shall shine forth more than the sun sevenfold, for in this world the seventh part is taken off from all, light, darkness, food, enjoyment, sorrow, paradise, torture, fire, frost, and other things; he put all down in writing, that you might read and understand.

Chapter 67

1. When Enoch had talked to the people, the Lord sent out darkness on to the earth, and there was darkness, and it covered those men standing with Enoch, and they took Enoch up on to the highest heaven, where the Lord is; and he received him and placed him before his face, and the darkness went off from the earth, and light came again.

2. And the people saw and understood not how Enoch had been taken, and glorified God, and found a roll in which was traced The Invisible God; and all went to their dwelling places.

Chapter 68

1. Enoch was born on the sixth day of the month Tsivan, and lived three hundred and sixty-five years.

2. He was taken up to heaven on the first day of the month Tsivan and remained in heaven sixty days.

3. He wrote all these signs of all creation, which the Lord created, and wrote three hundred and sixty-six books, and handed them over to his sons and remained on earth

thirty days, and was again taken up to heaven on the sixth day of the month Tsivan, on the very day and hour when he was born.

4. As every man's nature in this life is dark, so are also his conception, birth, and departure from this life.

5. At what hour he was conceived, at that hour he was born, and at that hour too he died.

6. Methosalam and his brethren, all the sons of Enoch, made haste, and erected an altar at that place called Achuzan, whence and where Enoch had been taken up to heaven.

7. And they took sacrificial oxen and summoned all people and sacrificed the sacrifice before the Lord's face.

8. All people, the elders of the people and the whole assembly came to the feast and brought gifts to the sons of Enoch.

9. And they made a great feast, rejoicing and making merry three days, praising God, who had given them such a sign through Enoch, who had found favour with him, and that they should hand it on to their sons from generation to generation, from age to age.

10. Amen.

T H E T H I R D B O O K

3 E N O C H

The Hebrew Book of the Palaces

Also known as: Sefer Hekhalot · The Book of Rabbi Ishmael

Translated by Hugo Odeberg, 1928



The man who walked with God did not stop walking.

First Enoch showed you the world falling apart — the angels descending, the giants rising, the earth filling with violence. Second Enoch took you through the ten heavens and placed you before the throne. Third Enoch completes the journey by answering the question that the first two books leave open: what became of Enoch himself?

The answer is the most extraordinary claim in all of this literature.

He became Metatron.

In the tradition preserved by 3 Enoch, the man Enoch — the seventh from Adam, the one taken without dying — was elevated beyond the angels. He was given a throne beside the divine glory. He was renamed. He was robed in light. He was entrusted with the heavenly archives. And he became the Prince of the Divine Presence, the highest of all created beings, the one who stands nearest the throne.

This is the most mystical text in the Enoch collection. It is also the most Jewish — written in Hebrew, rooted in the rabbinic tradition of Merkabah mysticism, the discipline of those who sought to ascend to the divine chariot-throne described in Ezekiel. It is not easy reading. It does not move in a straight narrative line. But underneath its complexity is a claim that deserves to be heard slowly: a human being was transformed into the highest angel. And that human being was Enoch.

WHAT YOU NEED TO KNOW BEFORE YOU READ

Author voice: *Rabbi Ishmael narrates — he is ascending to the heavens and encountering Metatron there*

Metatron: *The transformed Enoch — also called the Prince of the Divine Presence, the Lesser YHWH*

Hekhalot: *Heavenly palaces or temples — the structures Ishmael moves through on his ascent*

Merkabah: *The divine chariot — the throne-vision tradition rooted in Ezekiel 1*

The Shekhinah: *The divine presence — its withdrawal from earth is a central event in this text*

Structure: *Non-linear — moves between Metatron's biography, heavenly mechanics, and cosmic mysteries*

This is the book that Jewish mystics drew from for generations. The rabbis who studied it were not casual readers. They prepared themselves — spiritually, physically, mentally — before approaching this material. Not because it was dangerous, but because it was heavy. It carries the weight of things that do not have ordinary words.

Read it as they did. Slowly. More than once if you can. Let it work on you rather than trying to master it.



The text of 3 Enoch begins on the following page.

S E C T I O N I N T R O D U C T I O N

3 E N O C H

T h e T r a n s f o r m a t i o n

What happened to the man who was taken.



Rabbi Ishmael ascends to the seventh heaven to behold the divine chariot.

He is terrified. The angelic gatekeepers challenge him. He is nearly turned back. But a voice speaks from beyond the inner court — Metatron, the Prince of the Divine Presence — and grants him entrance. And when Ishmael enters and looks at the one who permitted him to pass, he asks the question the whole text has been building toward.

Who are you?

The answer takes chapters to unfold.

T H E I D E N T I T Y O F M E T A T R O N

Metatron identifies himself slowly, in layers. He is the angel of the divine presence. He is the prince who stands nearest the throne. He holds the heavenly archives — every deed of every human being, written and sealed. He oversees the movements of the celestial beings. He was given a throne beside the divine glory, a robe of light, a crown that bears the letters by which heaven and earth were created.

And then he says the thing that changes the frame of everything Ishmael has been observing.

He was once a human being. His name was Enoch, son of Jared. And when God took him from the earth, He did not simply translate him to a peaceful rest. He transformed him. Enoch's flesh became flame. His sinews became fire. His bones became glowing coals. His eyelashes became flashes of lightning. His eyeballs became torches. His body became a great fire. And the Prince of the Divine Presence — Metatron — emerged from what Enoch had been.

The seventh-from-Adam. The one who walked with God. The one the Watchers begged to intercede for them. He is still here. He has been here the entire time — in a form that no longer resembles what he was, doing work that no longer resembles what he did — but here.

THE WITHDRAWAL OF THE SHEKHINAH

One of the most theologically significant passages in 3 Enoch is the account of the divine presence withdrawing from the earth. It happens in stages, driven upward by the sins of each successive generation — Adam's generation, the generation of Enosh, the generation of the flood, the generation of the tower, the generations of the patriarchs, and finally the sin at Shittim. With each transgression, the Shekhinah withdraws one heaven higher.

Then it reverses. Through the righteousness of the patriarchs and Moses, the divine presence descends again — one heaven at a time — until the Tabernacle in the wilderness becomes the dwelling place of God among His people once more.

This is not mythology. It is a meditation on what drives holiness away and what draws it back. It is a theology of presence told through movement rather than proposition.

THE HEAVENLY COURT AND ITS MECHANICS

Third Enoch is deeply interested in the structure of the heavenly court — who sits where, who stands before whom, which angels hold which assignments, how the divine glory is served and approached. This section can feel overwhelming in its detail. Names multiply. Ranks accumulate. The hierarchy seems endless.

Let it accumulate without trying to master it. What the detail communicates is not information to be memorized but a reality to be sensed: the divine court is ordered. It is not chaos. Every being in it has a place and a function and a name. Nothing is random. Nothing is improvised. The throne at the center holds everything in its assigned position — from the highest seraph to the smallest human soul — and it has always been doing so.

You are not outside that order. You are somewhere within it. Third Enoch does not tell you exactly where. But it insists that the place exists.

THE SEALING OF THE MYSTERIES

Near the end of the text, the mysteries are sealed. Not hidden — sealed. There is a difference. Hidden things are denied. Sealed things are preserved for the time when they will be opened. The Book of Enoch itself is among those sealed things, in a sense — preserved across centuries in Ethiopia and in caves and in the margins of rabbinic commentary, waiting for the generation that would open it again.

You are reading it now. The seal is open.



CLOSING REFLECTION

Third Enoch makes the most audacious claim in all of this literature: a human being became the highest angel. Not a metaphor. Not a symbol. A specific man — Enoch, son of Jared, seventh from Adam — was taken from the earth and transformed into the Prince of the Divine Presence.

What do you do with that?

The Jewish mystics who preserved this text were not naive readers. They were serious scholars of Torah, men who had spent lifetimes with the Hebrew Bible, who understood the difference between legend and testimony. They preserved 3 Enoch not because it was entertaining but because it carried something they could not find anywhere else — a vision of human destiny that exceeded anything the ordinary categories of theology could contain.

The man who walked with God became something more than a man. The walking did not end. It continued upward, through fire and light and transformation, until the walker and the walking became something entirely new.

Genesis said he walked with God and was taken. Third Enoch says what that taking looked like from the inside.

In the presence of the angels I will sing your praises; I will bow down toward your holy temple and will praise your name for your unfailing love and your faithfulness, for you have so exalted your solemn decree that it surpasses your fame.

— Psalm 138:1–2

Are not all angels ministering spirits sent to serve those who will inherit salvation?

— Hebrews 1:14

The angels are ministers. Servants. Sent on behalf of those who will inherit. The direction of that service — toward humanity, on behalf of humanity — is built into the structure of heaven itself. Third Enoch shows you the structure. What you inherit from seeing it is up to you.

If the man who walked with God was transformed rather than merely transported — what does that say about where the walking leads?



Ancient Apocryphal Texts — The Book of Giants Fragment

THE BOOK OF ENOCH

(3 ENOCH / HEBREW ENOCH)

Sefer Hekhalot



By R. Ishmael ben Elisha the High Priest

Edited and Translated by Hugo Odeberg, Ph.D.

Originally published: Cambridge University Press, 1928

Chapter I

INTRODUCTION : R. Ishmael ascends

to heaven to behold the vision of the Merkaba and
is given in charge to Metatron

AND ENOCH WALKED WITH GOD : AND HE WAS NOT ; FOR GOD
TOOK HIM

(Gen. V. 24)

Rabbi Ishmael said :

(1) When I ascended on high to behold the vision of the Merkaba and had entered
the six Halls, one
within the other:

(2) as soon as I reached the door of the seventh Hall I stood still in prayer before
the Holy One,
blessed be He, and, lifting up my eyes on high (i.e. towards the Divine Majesty), I
said :

(3) " Lord of the Universe, I pray thee, that the merit of Aaron, the son of Amram,
the lover of peace
and pursuer of peace, who received the crown of priesthood from Thy Glory on
the mount of Sinai,
be valid for me in this hour, so that Qafsiel*, the prince, and the angels with him
may not get power
over me nor throw me down from the heavens ".

(4) Forthwith the Holy One, blessed be He, sent to me Metatron, his Servant
(‘Ebed) the angel, the

Prince of the Presence, and he, spreading his wings, with great joy came to meet me
so as to save me
from their hand.

(5) And he took me by his hand in their sight, saying to me: "Enter in peace before
the high and
exalted King³ and behold the picture of the Merkaba".

(6) Then I entered the seventh Hall, and he led me to the camp(s) of Shekina and
placed me before

6the Holy One, blessed be He, to behold the Merkaba.

(7) As soon as the princes of the Merkaba and the flaming Seraphim perceived me, they fixed their

eyes upon me. Instantly trembling and shuddering seized me and I fell down and was benumbed by

the radiant image of their eyes and the splendid appearance of their faces; until the Holy One,

blessed be He, rebuked them, saying:

(8) "My servants, my Seraphim, my Kerubim and my 'Ophannim! Cover ye your eyes before

Ishmael, my son, my friend, my beloved one and my glory, that he tremble not nor shudder ! "

(9) Forthwith Metatron the Prince of the Presence, came and restored my spirit and put me upon my

(10) After that (moment) there was not in me strength enough to say a song before the Throne of

Glory of the glorious King, the mightiest of all kings, the most excellent of all princes, until after the

hour had passed.

(11) After one hour (had passed) the Holy One, blessed be He, opened to me the gates of Shekina,

the gates of Peace, the gates of Wisdom, the gates of Strength, the gates of Power, the gates of

Speech (Dibbur), the gates of Song, the gates of Qedushsha, the gates of Chant.

(12) And he enlightened my eyes and my heart by words of psalm, song, praise, exaltation,

thanksgiving, extolment, glorification, hymn and eulogy. And as I opened my mouth, uttering a song

before the Holy One, blessed be He, the Holy Chayyoth beneath and above the Throne of Glory

answered and said : "HOLY " and "BLESSED BE THE GLORY OF YHWH FROM HIS PLACE !"

(i.e. chanted the Qedushsha).

Chapter II

The highest classes of angels make inquiries about R. Ishmael which are answered by Metatron

R. Ishmael said;

(1) In that hour the eagles of the Merkaba, the flaming 'Ophannim and the Seraphim of consuming

fire asked Metatron, saying to him:

(2) "Youth ! Why sufferest thou one born of woman to enter and behold the Merkaba? From which

nation, from which tribe is this one? What is his character?"

(3) Metatron answered and said to them : "From the nation of Israel whom the Holy One, blessed be

He, chose for his people from among seventy tongues (nations), from the tribe of Levi, whom he set

aside as a contribution to his name and from the seed of Aaron whom the Holy One, blessed be He,

did choose for his servant and put upon him the crown of priesthood on Sinai".

(4) Forthwith they spake and said : "Indeed, this one is worthy to behold the Merkaba ". And they said: "Happy is the people that is in such a case!".

Chapter III

Metatron has 70 names, but God calls him ' Youth '

R. Ishmael said:

(1) In that hour, I asked Metatron, the angel, the Prince of the Presence: "What is thy name?"

(2) He answered me: "I have seventy names, corresponding to the seventy tongues of the world and

all of them are based upon the name Metatron, angel of the Presence; but my King calls me Youth'

Chapter IV

Metatron is identical with Enoch who was translated to heaven at the time of the Deluge

R. Ishmael said :

(1) I asked Metatron and said to him: "Why art thou called by the name of thy Creator, by seventy

names? Thou art greater than all the princes, higher than all the angels, beloved more than all the

servants, honoured above all the mighty ones in kingship, greatness and glory : why do they call

thee ' Youth ' in the high heavens ?"

(2) He answered and said to me: " Because I am Enoch, the son of Jared.

(3) For when the generation of the flood sinned and were confounded in their deeds, saying unto

God: 'Depart from us, for we desire not the knowledge of thy ways' (Job xxi. 14), then the Holy

One, blessed be He, removed me from their midst to be a witness against them in the high heavens

to all the inhabitants of the world, that they may not say: "The Merciful One is cruel".

(4) What sinned all those multitudes, their wives, their sons and their, daughters, their horses, their

mules and their cattle and their property, and all the birds of the world, all of which the Holy One,

blessed be He, destroyed from the world together with them in the waters of the flood?

(5) Hence the Holy One, blessed be He, lifted me up in their lifetime before their eyes to be a

witness against them to the future world. And the Holy One, blessed be He, assigned me for a prince

and a ruler among the ministering angels.

(6) In that hour three of the ministering angels, 'UZZA, 'AZZA and 'AZZAEL came forth and

brought charges against me in the high heavens, saying before the Holy One, blessed be He:

"Said not the Ancient Ones (First Ones) rightly before Thee: < Do not create

man! ' " The Holy One, blessed be He, answered and said unto them: "I have made and I will bear,

yea, I will carry and will deliver". (Is. xlv. 4.)

(7) As soon as they saw me, they said before Him: "Lord of the Universe ! What is this one that he

should ascend to the height of heights? Is not he one from among the sons of [the sons of] those

who perished in the days of the Flood? "What doeth he in the Raqia?"

(8) Again, the Holy One, blessed be He, answered and said to them: "What are ye, that ye enter and

speak in my presence? I delight in this one more than in all of you, and hence he shall be a prince

and a ruler over you in the high heavens."

(9) Forthwith all stood up and went out to meet me, prostrated themselves before me and said:

"Happy art thou and happy is thy father for thy Creator doth favour thee".

(10) And because I am small and a youth among them in days, months and years, therefore they call

me "Youth" (Na'ar).

Chapter V

The idolatry of the generation of Enosh causes God to remove

the Shekina from earth. The idolatry inspired by 'Azza,

'Uzza and 'Azziel

R. Ishmael said; Metatron, the Prince of the Presence, said to me;

(1) From the day when the Holy One, blessed be He, expelled the first Adam from the Garden of

Eden (and onwards), Shekina was dwelling upon a Kerub under the Tree of Life.

(2) And the ministering angels were gathering together and going down from heaven in parties, from

the Raqia in companies and from the heavens in camps to do His will in the whole world.

(3) And the first man and his generation were sitting outside the gate of the Garden to behold the

radiant appearance of the Shekina.

(4) For the splendour of the Shekina traversed the world from one end to the other (with a splendour)

365,000 times (that) of the globe of the sun. And everyone who made use of the splendour of the

Shekina, on him no flies and no gnats did rest, neither was he ill nor suffered he any pain. No

demons got power over him, neither were they able to injure him.

(5) When the Holy One, blessed be He, went out and went in; from the Garden to Eden, from Eden

to the Garden, from the Garden to Raqia and from Raqia to the Garden of Eden then all and

everyone beheld the splendour of His Shekina and they were not injured;

(6) until the time of the generation of Enosh who was the head of all idol worshippers of the world.

(7) And what did the generation of Enosh do? They went from one end of the world to the other, and

each one brought silver, gold, precious stones and pearls in heaps like unto mountains and hills

making idols out of them throughout all the world. And they erected the idols in every quarter of the

world: the size of each idol was 1000 parasangs.

(8) And they brought down the sun, the moon, planets and constellations, and placed them before

the idols on their right hand and on their left, to attend them even as they attend the Holy One,

blessed be He, as it is written (1 Kings xxii. 19): "And all the host of heaven was standing by him on

his right hand and on his left".

(9) What power was in them that they were able to bring them down? They would not have been

able to bring them down but for 'Uzza, 'Azza and 'Azziel who taught them sorceries whereby they

brought them down and made use of them

(10) In that time the ministering angels brought charges (against them) before the Holy One, blessed

be He, saying before him: "Master of the World! What hast thou to do with the children of men? As

it is written (Ps. viii. 4) 'What is man (Enosh) that thou art mindful of him?' 'Mah Adam' is not

written here, but 'Mah Enosh', for he (Enosh) is the head of the idol worshippers.

(11) Why hast thou left the highest of the high heavens, the abode of thy glorious Name, and the

high and exalted Throne in 'Araboth Raqia' in the highest and art gone and dwellest with the

children of men who worship idols and equal thee to the idols.

(12) Now thou art on earth and the idols likewise. What hast thou to do with the inhabitants of the

earth who worship idols?"

(13) Forthwith the Holy One, blessed be He, lifted up His Shekina from the earth, from their midst.

(14) In that moment came the ministering angels, the troops of hosts and the armies of 'Araboth in

thousand camps and ten thousand hosts : they fetched trumpets and took the horns in their hands and

surrounded the Shekina with all kinds of songs. And He ascended to the high heavens, as it is written

(Ps. xlvii. 5): "God is gone up with a shout, the Lord with the sound of a trumpet".

Chapter VI

Enoch lifted up to heaven together with the Shekina. Angels protests answered by God

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

(1) When the Holy One, blessed be He, desired to lift me up on high, He first sent 'Anaphiel H (H =

Tetragrammaton) the Prince, and he took me from their midst in their sight and carried me in great

glory upon a fiery chariot with fiery horses, servants of glory. And he lifted me up to the high

heavens together with the Shekina.

(2) As soon as I reached the high heavens, the Holy Chayyoth, the 'Ophannim, the Seraphim, the

Kerubim, the Wheels of the Merkaba (the Galgallim), and the ministers of the consuming fire,

perceiving my smell from a distance of 365,000 myriads of parasangs, said: "What smell of one

born of woman and what taste of a white drop (is this) that ascends on high, and (lo, he is merely) a

gnat among those who 'divide flames (of fire)'?"

(3) The Holy One, blessed be He, answered and spake unto them: "My servants, my hosts, my

Kerubim, my 'Ophannim, my Seraphim! Be ye not displeased on account of this! Since all the

children of men have denied me and my great Kingdom and are gone worshipping idols, I have

removed my Shekina from among them and have lifted it up on high. But this one whom I have

taken from among them is an ELECT ONE among (the inhabitants of) the world and he is equal to

all of them in faith, righteousness and perfection of deed and I have taken him for (as) a tribute from

my world under all the heavens".

Chapter VII

Enoch raised upon the wings of the Shekina to the place of the Throne, the Merkaba and the angelic hosts

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me;

(1) When the Holy One, blessed be He, took me away from the generation of the Flood, he lifted me

on the wings of the wind of Shekina to the highest heaven and brought me into the great palaces of

the 'Araboth Raqia' on high, where are the glorious Throne of Shekina, the Merkaba, the troops of

anger, the armies of vehemence, the fiery Shin'anim', the flaming Kerubim, and the burning

'Ophannim, the flaming servants, the flashing Chashmattim and the lightening Seraphim. And he

placed me (there) to attend the Throne of Glory day after day.

Chapter VIII

The gates (of the treasures of heaven) opened to Metatron

R. Ishmael said : Metatron, the Prince of the Presence, said to me :

(1) Before He appointed me to attend the Throne of Glory, the Holy One, blessed be He, opened to

three hundred thousand gates of Understanding

three hundred thousand gates of Subtlety

three hundred thousand gates of Life

three hundred thousand gates of grace and loving-kindness

three hundred thousand gates of love

three hundred thousand gates of Tora
three hundred thousand gates of meekness
three hundred thousand gates of maintenance
three hundred thousand gates' of mercy
three hundred thousand gates of fear of heaven

(2) In that hour the Holy One, blessed be He, added in me wisdom unto wisdom, understanding unto understanding, subtlety unto subtlety, knowledge unto knowledge, mercy unto mercy, instruction unto instruction, love unto love, loving-kindness unto loving-kindness, goodness unto goodness, meekness unto meekness, power unto power, strength unto strength, might unto might, brilliance unto brilliance, beauty unto beauty, splendour unto splendour, and I was honoured and adorned with all these good and praiseworthy things more than all the children of heaven.

Chapter IX

Enoch receives blessings from the Most High and is adorned with angelic attributes

R. Ishmael said : Metatron, the Prince of the Presence, said to me :

(1) After all these things the Holy One, blessed be He, put His hand upon me and blessed me with 5360 blessings.
(2) And I was raised and enlarged to the size of the length and width of the world.
(3) And He caused 72 wings to grow on me, 36 on each side. And each wing was as the whole
(4) And He fixed on me 365 eyes : each eye was as the great luminary.
(5) And He left no kind of splendour, brilliance, radiance, beauty in (of) all the lights of the universe that He did not fix on me.

Chapter X

God places Metatron on a throne at the door of the seventh

Hall and announces through the Herald, that Metatron henceforth is God's representative and ruler over all the princes of kingdoms and all the children of heaven, save the eight high princes called YHWH by the name of their King

R. Ishmael said : Metatron, the Prince of the Presence, said to me ;

(1) All these things the Holy One, blessed be He, made for me: He made me a Throne, similar to the Throne of Glory. And He spread over me a curtain of splendour and brilliant appearance, of beauty, grace and mercy, similar to the curtain of the Throne of Glory; and on it were fixed all kinds of lights in the universe.
(2) And He placed it at the door of the Seventh Hall and seated me on it.
(3) And the herald went forth into every heaven, saying: This is Metatron, my servant. I have made him into a prince and a ruler over all the princes of my kingdoms and over all the children of

heaven, except the eight great princes, the honoured and revered ones who are called YHWH, by the name of their King.

(4) And every angel and every prince who has a word to speak in my presence (before me) shall go

into his presence (before him) and shall speak to him (instead).

(5) And every command that he utters to you in my name do ye observe and fulfil. For the Prince of

Wisdom and the Prince of Understanding have I committed to him to instruct him in the wisdom of

heavenly things and of earthly things, in the wisdom of this world and of the world to come.

(6) Moreover, I have set him over all the treasures of the palaces of Araboih and over all the stores

of life that I have in the high heavens.

Chapter XI

God reveals all mysteries and secrets to Metatron

R. Ishmael said : Metatron, the angel, the Prince of the Presence, said

(1) Henceforth the Holy One, blessed be He, revealed to me all the mysteries of Tora and all the

secrets of wisdom and all the depths of the Perfect Law; and all living beings' thoughts of heart and

all the secrets of the universe and all the secrets of Creation were revealed unto me even as they are

revealed unto the Maker of Creation.

(2) And I watched intently to behold the secrets of the depth and the wonderful mystery. Before a

man did think in secret, I saw (it) and before a man made a thing I beheld it.

(3) And there was no thing on high nor in the deep hidden from me.

Chapter XII

God clothes Metatron in a garment of glory, puts a royal crown on his head and calls him "the Lesser YHWH"

R. Ishmael said: Metatron, the Prince of the Presence, said to me:

(1) By reason of the love with which the Holy One, blessed be He, loved me more than all the

children of heaven. He made me a garment of glory on which were fixed all kinds of lights, and He

clad me in it.

(2) And He made me a robe of honour on which were fixed all kinds of beauty, splendour, brilliance

and majesty.

(3) And he made me a royal crown in which were fixed forty-nine costly stones like unto the light

of the globe of the sun.

(4) For its splendour went forth in the four quarters of the Araboth Raqia', and in (through) the

seven heavens, and in the four quarters of the world. And he put it on my head.

(5) And He called me THE LESSER YHWH in the presence of all His heavenly household; as it is written (Ex. xxiii. 21): "For my name is in him".

Chapter XIII

God writes with a flaming style on Metatron's crown the cosmic letters by which heaven and earth were created

R. Ishmael said : Metatron, the angel, the Prince of the Presence, the Glory of all heavens, said to

(1) Because of the great love and mercy with which the Holy One, blessed be He, loved and cherished me more than all the children of heaven. He wrote with his ringer with a flaming style upon the crown on my head the letters by which were created heaven and earth, the seas and rivers, the mountains and hills, the planets and constellations, the Ughtnings, winds, earthquakes and voices (thunders), the snow and hail, the storm-wind and the tempest ; the letters by which were created all the needs of the world and all the orders of Creation.

(2) And every single letter sent forth time after time as it were lightnings, time after time as it were torches, time after time as it were flames of fire, time after time (rays) like [as] the rising of the sun and the moon and the planets.

Chapter XIV

All the highest princes, the elementary angels and the

planetary and sideric angels fear and tremble at the sight of Metatron crowned

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

(1) When the Holy One, blessed be He, put this crown on my head, (then) trembled before me all the

Princes of Kingdoms who are in the height of Araboth Raqiaf and all the hosts of every heaven; and even the princes (of) the 'Elim, the princes (of) the 'Er'ellim and the princes (of) the Tafsarim, who are greater than all the ministering angels who minister before the Throne of Glory, shook, feared and trembled before me when they beheld me.

(2) Even Sammael, the Prince of the Accusers, who is greater than all the princes of kingdoms on high; feared and trembled before me.

(3) And even the angel of fire, and the angel of hail, and the angel of the wind, and the angel of the lightning, and the angel of anger, and the angel of the thunder, and the angel of the snow, and the angel of the rain ; and the angel of the day, and the angel of the night, and the angel of the sun and

the angel of the moon, and the angel of the planets and the angel of the constellations who rule the world under their hands, feared and trembled and were affrighted before me, when they beheld me.

(4) These are the names of the rulers of the world: Gabriel, the angel of the fire, Baradiel, the angel of the hail, Ruchiel who is appointed over the wind, Baraqiel who is appointed over the lightnings, Za'amiel who is appointed over the vehemence, Ziqiel who is appointed over the sparks, Zi'iel who is appointed over the commotion, Zdaphiel who is appointed over the storm-wind, Ra'amiel who is appointed over the thunders, Rctashiel who is appointed over the earthquake, Shalgiel who is appointed over the snow, Matariel who is appointed over the rain, Shimshiel who is appointed over the day, Lailiel who is appointed over the night, Galgalliel who is appointed over the globe of the sun, 'Ophanniell who is appointed over the globe of the moon, Kokbiel who is appointed over the planets, Rahatiel who is appointed over the constellations.

(5) And they all fell prostrate, when they saw me. And they were not able to behold me because of the majestic glory and beauty of the appearance of the shining light of the crown of glory upon my

Chapter XV

Metatron transformed into fire

R. Ishmael said : Metatron, the angel, the Prince of the Presence, the Glory of all heavens, said to

(1) As soon as the Holy One, blessed be He, took me in (His) service to attend the Throne of Glory and the Wheels (Galgallim) of the Merkaba and the needs of Shekina, forthwith my flesh was changed into flames, my sinews into flaming fire, my bones into coals of burning juniper, the light of my eye-lids into splendour of lightnings, my eye-balls into fire-brands, the hair of my head into dot flames, all my limbs into wings of burning fire and the whole of my body into glowing fire.

(2) And on my right were divisions 6 of fiery flames, on my left fire-brands were burning, round about me stormwind and tempest were blowing and in front of me and behind me was roaring of thunder with earthquake.

FRAGMENT OF 'ASCENSION OF MOSES'

(1) R. Ishmael said: Said to me Metatron, the Prince of the Presence and the prince over all the princes and he stands before Him who is greater than all the Elohim. And he goes in under the

Throne of Glory. And he has a great tabernacle of light on high. And he brings forth the fire of deafness and puts (it) into the ears of the Holy Chayyoth, that they may not hear the voice of the

Word (Dibbur) that goes forth from the mouth of the Divine Majesty.

(2) And when Moses ascended on high, he fasted 121 fasts, till the habitations of the chashmal were

opened to him; and he saw the heart within the heart of the Lion and he saw the innumerable

companies of the hosts Around about him. And they desired to burn him. But Moses prayed for

mercy, first for Israel and after that for himself: and He who sitteth on the Merkaba opened the

windows that are above the heads of the Kerubim. And a host of 1800 advocates and the Prince of

the Presence, Metatron, with them went forth to meet Moses. And they took the prayers of Israel and

put them as a crown on the head of the Holy One, blessed be He.

(3) And they said (Deut. vi. 4): "Hear, O Israel; the Lord our God is one Lord" and their face shone

and rejoiced over Shekina and they said to Metatron: "What are these? And to whom do they give all

this honour and glory?" And they answered: "To the Glorious Lord of Israel". And they spake:

"Hear, O Israel: the Lord, our God, is one Lord. To whom shall be given abundance of honour and

majesty but to Thee YHWH, the Divine Majesty, the King, living and eternal".

(4) In that moment spake Akatriel Yah Yehod Sebaoth and said to Metatron, the Prince of the

Presence: "Let no prayer that he prayeth before me return (to him) void. Hear thou his prayer and

fulfil his desire whether (it be) great or small".

(5) Forthwith Metatron, the Prince of the Presence, said to Moses:

"Son of Amram! Fear not, for now God delights in thee. And ask thou thy desire of the Glory and

Majesty. For thy face shines from one end of the world to the other". But Moses answered him: "(I

fear) lest I bring guiltiness upon myself". Metatron said to him: "Receive the letters of the oath, in

(by) which there is no breaking the covenant" (which precludes any breach of the covenant).

CHAPTER XVI 1

Probably additional

Metatron divested of his privilege of presiding on a

Throne of his own on account of Acher's misapprehension

in taking him for a second Divine Power

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, the Glory of all heaven, said to me;

(1) At first I was sitting upon a great Throne at the door of the Seventh Hall ; and I was judging the

children of heaven, the household on high by authority of the Holy One, blessed be He. And I

divided Greatness, Kingship, Dignity, Rulership, Honour and Praise, and Diadem and Crown of

Glory unto all the princes of kingdoms, while I was presiding (lit. sitting) in the Celestial Court

(Yeshiba), and the princes of kingdoms were standing before me, on my right and on my left by authority of the Holy One, blessed be He.

(2) But when Acher came to behold the vision of the Merkaba and fixed his eyes on me, he feared

and trembled before me and his soul was affrighted even unto departing from him, because of fear,

horror and dread of me, when he beheld me sitting upon a throne like a king with all the ministering

angels standing by me as my servants and all the princes of kingdoms adorned with crowns

surrounding me:

(3) in that moment he opened his mouth and said: "Indeed, there are two Divine Powers in heaven!"

(4) Forthwith Bath Qol (the Divine Voice) went forth from heaven from before the Shekina and

said: "Return, ye backsliding children (Jer. iii. 22), except Acher!"

(5) Then came 'Aniyel, the Prince, the honoured, glorified, beloved, wonderful, revered and fearful

one, in commission from the Holy One, blessed be He and gave me sixty strokes with lashes of fire

and made me stand on my feet.

Chapter XVII

The princes of the seven heavens, of the sun, moon, planets and constellations and their suites of angels

R. Ishmael said : Metatron, the angel, the Prince of the Presence, the glory of all heavens, said to

(1) Seven (are the) princes, the great, beautiful, revered, wonderful and honoured ones who are

appointed over the seven heavens. And these are they : MIKAEL, GABRIEL, SHATQIEL,

SHACHAQIEL, BAKARIEL, BAD ARIEL, PACHRIEL.

(2) And every one of them is the prince of the host of (one) heaven. And each one of them is

accompanied by 496,000 myriads of ministering angels.

(3) MIKAEL, the great prince, is appointed over the seventh heaven, the highest one, which is in the

'Araboth. GABRIEL, the prince of the host, is appointed over the sixth heaven which is in Makon.

SHATAQIEL, prince of the host, is appointed over the fifth heaven which is in Ma'on.

SHAHAQ'IEL, prince of the host, is appointed over the fourth heaven which is in Zebul.

BAD ARIEL, prince of the host, is appointed over the third heaven which is in Shehaqim.

BARAKIEL, prince of the host, is appointed over the second heaven which is in the height of

(Merom) Raqia.

PAZRIEL, prince of the host, is appointed over the first heaven which is in Wilon, which is in

(4) Under them is GALGALLIEL, the prince who is appointed over the globe (galgal) of the sun,

and with him are 96 great and honoured angels who move the sun in Raqia'.

(5) Under them is 'OPHANNIEL, the prince who is set over the globe ('ophari) of the moon. And

with him are 88 angels who move the globe of the moon 354 thousand parasangs every night at the

time when the moon stands in the East at its turning point. And when is the moon sitting in the East

at its turning point? Answer: in the fifteenth day of every month.

(6) Under them is RAHATIEL, the prince who is appointed over the constellations. And he is

accompanied by 72 great and honoured angels. And why is he called RAHATIEL? Because he

makes the stars run (marhit) in their orbits and courses 339 thousand parasangs every

night from the East to the West, and from the West to the East. For the Holy One, blessed be He, has

made a tent for all of them, for the sun, the moon, the planets and the stars in which they travel at

night from the West to the East.

(7) Under them is KOKBIEL, the prince who is appointed over all the planets. And with him are

365,000 myriads of ministering angels, great and honoured ones who move the planets from city to

city and from province to province in the Raqia' of heavens.

(8) And over them are SEVENTY-TWO PRINCES OF KINGDOMS on high corresponding to the

72 tongues of the world. And all of them are crowned with royal crowns and clad in royal garments

and wrapped in royal cloaks. And all of them are riding on royal horses and they are holding royal

sceptres in their hands. And before each one of them when he is travelling in Raqia' , royal servants

are running with great glory and majesty even as on earth they (princes) are travelling in chariot(s)

with horsemen and great armies and in glory and greatness with praise, song and honour.

Chapter XVIII

The order of ranks of the angels and the homage received by the higher ranks from the lower ones

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, the glory of all heaven, said to me:

(1) THE ANGELS OF THE FIRST HEAVEN, when(ever) they see their prince,
they dismount
from their horses and fall on their faces.

And THE PRINCE OF THE FIRST HEAVEN, when he sees the prince of the
second heaven, he

dismounts, removes the crown of glory from his head and falls on his face.

And THE PRINCE OF THE SECOND HEAVEN, when he sees the Prince of
the third heaven, he

removes the crown of glory from his head and falls on his face.

And THE PRINCE OF THE THIRD HEAVEN, when he sees the prince of the
fourth heaven, he

removes the crown of glory from his head and falls on his face.

And THE PRINCE OF THE FOURTH HEAVEN, when he sees the prince of
the fifth heaven, he

removes the crown of glory from his head and falls on his face.

xAnd THE PRINCE OF THE FIFTH HEAVEN, when he sees the prince of the
sixth heaven, he

removes the crown of glory from his head and falls on his face.

And THE PRINCE OF THE SIXTH HEAVEN, when he sees the prince of the
seventh heaven, he

removes the crown of glory from his head and falls on his face.

(2) And THE PRINCE OF THE SEVENTH HEAVEN, when he sees THE
SEVENTY-TWO

PRINCES OF KINGDOMS, he removes the crown of glory from his head and
falls on his face.

(3) And the seventy-two princes of kingdoms, when they see THE DOOR
KEEPERS OF THE

FIRST HALL IN THE ARABOTH RAQIA in the highest, they remove the royal
crown from their

head and fall on their faces.

3And THE DOOR KEEPERS OF THE FIRST HALL, when they see the door
keepers of the second

Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE SECOND HALL, when they see the door
keepers of the third

Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE THIRD HALL, when they see the door
keepers of the fourth

Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE FOURTH HALL, when they see the door
keepers of the fifth

Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE FIFTH HALL, when they see the door
keepers of the sixth

Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE SIXTH HALL, when they see the DOOR
KEEPERS OF

THE SEVENTH HALL, they remove the crown of glory from their head and fall
on their faces.

(4) And the door keepers of the seventh Hall, when they see THE FOUR GREAT
PRINCES, the

honoured ones, WHO ARE APPOINTED OVER THE FOUR CAMPS OF SHEKINA, they remove

the crown(s) of glory from their head and fall on their faces.

(5) And the four great princes, when they see TAG'AS, the prince, great and honoured with song

(and) praise, at the head of all the children of heaven, they remove the crown of glory from their head

and fall on their faces.

(6) And Tag' as, the great and honoured prince, when he sees BARATTIEL, the great prince of three

fingers in the height of 'Araboth, the highest heaven, he removes the crown of glory from his head

and falls on his face.

(7) And Barattiel, the great prince, when he sees HAMON, the great prince, the fearful and

honoured, pleasant and terrible one who maketh all the children of heaven to tremble, when the time

draweth nigh (that is set) for the saying of the '(Thrice) Holy', as it is written (Isa. xxxiii. 3): "At the

noise of the tumult (hamon) the peoples are fled; at the lifting up of thyself the nations are scattered"

he removes the crown of glory from his head and falls on his face.

(8) And Hamon, the great prince, when he sees TUTRESIEL, the great prince, he removes the

crown of glory from his head and falls on his face.

(9) And Tutresiel H', the great prince, when he sees ATRUGIEL, the great prince, he removes the

crown of glory from his head and falls on his face.

(10) And Atrugiel the great prince, when he sees NA'ARIRIEL H', the great prince, he removes the

crown of glory from his head and falls on his face.

(n) And Na'aririel H', the great prince, when he sees SASNIGIEL H', the great prince, he removes

the crown of glory from his head and falls on his face.

(12) And Sasnigiel H', when he sees ZAZRIEL H', the great prince, he removes the crown of glory

from his head and falls on his face.

(13) And Zazriel H', the prince, when he sees GEBURATIEL H', the prince, he removes the crown

of glory from his head and falls on his face.

(14) And Geburatiel H', the prince, when he sees 'ARAPHIEL H', the prince, he removes the crown

of glory from his head and falls on his face.

(15) And 'Araphiel H', the prince, when he sees 'ASHRUYLU, the prince, who presides in all the

sessions of the children of heaven, he removes the crown of glory from his head and falls on his

(16) And Ashruiyu H, the prince, when he sees GALLISUR H', THE PRINCE, WHO REVEALS

ALL THE SECRETS OF THE LAW (Tora), he removes the crown of glory from his head and falls

on his face.

(17) And Gallisur H', the prince, when he sees ZAKZAKIEL H', the prince who is appointed to

write down the merits of Israel on the Throne of Glory, he removes the crown of glory from his head

and falls on his face.

(18) And Zakzakiel H', the great prince, when he sees 'ANAPHIEL H', the prince who keeps the

keys of the heavenly Halls, he removes the crown of glory from his head and falls on his face. Why

is he called by the name of 'Anaphiel? Because the bough of his honour and majesty and his crown

and his splendour and his brilliance covers (overshadows) all the chambers of 'Araboth Raqia on

high even as the Maker of the World (doth overshadow them). Just as it is written with regard to the

Maker of the World (Hab. iii. 3): "His glory covered the heavens, and the earth was full of his

praise", even so do the honour and majesty of 'Anaphiel cover all the glories of 'Araboth the highest.

(19) And when he sees SOTHER 'ASHIEL H', the prince, the great, fearful and honoured one, he

removes the crown of glory from his head and falls on his face. Why is he called Sother Ashiel?

Because he is appointed over the four heads of the fiery river over against the Throne of Glory; and

every single prince who goes out or enters before the Shekina, goes out or enters only by his

permission.

For the seals of the fiery river are entrusted to him. And furthermore, his height is 7000 myriads of

parasangs. And he stirs up the fire of the river; and he goes out and enters before the Shekina to

expound what is written (recorded) concerning the inhabitants of the world.

According as it is

written (Dan. vii. 10): "the judgement was set, and the books were opened".

(20) And Sother 'Ashiel the prince, when he sees SHOQED CHOZI, the great prince, the mighty,

terrible and honoured one, he removes the crown of glory from his head and falls upon his face.

And why is he called Shoqed Chozi? Because he weighs all the merits (of man) in a balance in the

presence of the Holy One, blessed be He.

(21) And when he sees ZEHANPURYU H', the great prince, the mighty and terrible one, honoured,

glorified and feared in all the heavenly household, he removes the crown of glory from his head and

falls on his face. Why is he called Zehanpuryu? Because he rebukes the fiery river and pushes it

back to its place.

(22) And when he sees 'AZBUGA H', the great prince, glorified, revered, honoured, adorned,

wonderful, exalted, beloved and feared among all the great princes who know the mystery of the

Throne of Glory, he removes the crown of glory from his head and falls on his face. Why is he

called 'Azbuga? Because in the future he will gird (clothe) the righteous and pious of the world with

the garments of life and wrap them in the cloak of life, that they may live in them an eternal life.

(23) And when he sees the two great princes, the strong and glorified ones who are standing above

him, he removes the crown of glory from his head and falls on his face. And these are the names of

the two princes:

SOPHERIEL H' (WHO) KILLETH, (Sopheriel H' the Killer), the great prince, the honoured,

glorified, blameless, venerable, ancient and mighty one; (and) SOPHERIEL H' (WHO) MAKETH

ALIVE (Sopheriel H' the Lifegiver), the great prince, the honoured, glorified, blameless, ancient and

mighty one.

(24) Why is he called Sopheriel H' who killeth (Sopheriel H' the Killer)? Because he is appointed

over the books of the dead : [so that] everyone, when the day of his death draws nigh, he writes him

in the books of the dead.

Why is he called Sopheriel H' who maketh alive (Sopheriel H' the Lifegiver)? Because he is

appointed over the books of the living (of life), so that every one whom the Holy One, blessed be

He, will bring into life, he writes him in the book of the living (of life), by authority of MAQOM.

Thou might perhaps say: "Since the Holy One, blessed be He, is sitting on a throne, they also are

sitting when writing". (Answer): The Scripture teaches us (1 Kings xxii. 19, 2 Chron. xviii. 18) :

"And all the host of heaven are standing by him ".

"The host of heaven " (it is said) in order to show us, that even the Great Princes, none like whom

there is in the high heavens, do not fulfil the requests of the Shekina otherwise than standing. But

how is it (possible that) they (are able to) write, when they are standing?

It is like this :

(25) One is standing on the wheels of the tempest and the other is standing on the wheels of the

storm-wind.

The one is clad in kingly garments, the other is clad in kingly garments.

The one is wrapped in a mantle of majesty and the other is wrapped in a mantle of majesty.

The one is crowned with a royal crown, and the other is crowned with a royal crown.

The one's body is full of eyes, and the other's body is full of eyes.

The appearance of one is like unto the appearance of lightnings, and the appearance of the other is

like unto the appearance of lightnings.

The eyes of the one are like the sun in its might, and the eyes of the other are like the sun in its

The one's height is like the height of the seven heavens, and the other's height is like the height of

the seven heavens.

The wings of the one are as (many as) the days of the year, and the wings of the other are as (many

as) the days of the year.

The wings of the one extend over the breadth of Raqia', and the wings of the other extend over the

breadth of Raqia.

The lips of the one, are as the gates of the East, and the lips of the other are as the gates of the East.

The tongue of the one is as high as the waves of the sea, and the tongue of the other is as high as the

waves of the sea.

From the mouth of the one a flame goes forth, and from the mouth of the other a flame goes forth.

From the mouth of the one there go forth lightnings and from the mouth of the other there go forth

lightnings.

From the sweat of the one fire is kindled, and from the perspiration of the other fire is kindled.

From the one's tongue a torch is burning, and from the tongue of the other a torch is burning.

On the head of the one there is a sapphire stone, and upon the head of the other there is a sapphire

On the shoulders of the one there is a wheel of a swift cherub, and on the shoulders of the other

there is a wheel of a swift cherub.

One has in his hand a burning scroll, the other has in his hand a burning scroll.

The one has in his hand a flaming style, the other has in his hand a flaming style.

The length of the scroll is 3000 myriads of parasangs ; the size of the style is 3000 myriads of

parasangs; the size of every single letter that they write is 365 parasangs.

Chapter XIX

Rikbiel, the prince of the wheels of the Merkaba. The

surroundings of the Merkaba. The commotion among the angelic hosts at the time of the Qedushsha

R. Ishmael said: Metatron, the Angel, the Prince of the Presence,

said to me :

(1) Above 2 these three angels, these great princes there is one Prince, distinguished, honoured,

noble, glorified, adorned, fearful, valiant, strong, great, magnified, glorious,
crowned, wonderful,

exalted, blameless, beloved, lordly, high and lofty, ancient and mighty, like unto
whom there is none

among the princes. His name is RIKBIEH H', the great and revered Prince who is
standing by the

(2) And why is he called RIKBIEH? Because he is appointed over the wheels of the
Merkaba, and

they are given in his charge.

(3) And how many are the wheels? Eight; two in each direction. And there are four
winds

compassing them round about. And these are their names: "the Storm-Wind", "the
Tempest", "the

Strong Wind", and "the Wind of Earthquake".

(4) And under them four fiery rivers are continually running, one fiery river on each
side. And round

about them, between the rivers, four clouds are planted (placed), and these they are:
"clouds of fire",

"clouds of lamps", "clouds of coal", "clouds of brimstone" and they are standing
over against [their]

(5) And the feet of the Chayyoth are resting upon the wheels. And between one
wheel and the other

earthquake is roaring and thunder is thundering.

(6) And when the time draws nigh for the recital of the Song, (then) the multitudes
of wheels are

moved, the multitude of clouds tremble, all the chieftains (shallishim) are made
afraid, all the

horsemen (parashim) do rage, all the mighty ones (gibborim) are excited, all the
hosts (seba'im) are

afrighted, all the troops (gedudim) are in fear, all the appointed ones (memunnim)
haste away, all

the princes (sarim) and armies (chayyelim) are dismayed, all the servants
(mesharetim) do faint and

all the angels (mal'akim) and divisions (degalim) travail with pain.

(7) And one wheel makes a sound to be heard to the other and one Kerub to
another, one Chayya. to

another, one Seraph to another (saying) (Ps. Ixviii. 5) "Extol to him that rideth in
'Araboth, by his

name Jah and rejoice before him!"

Chapter XX

CHAYYLIEL, the prince of the Chayyoth

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me :

(1) Above these there is one great and mighty prince. His name is CHAYYLIEL H',
a noble and

revered prince, a glorious and mighty prince, a great and revered prince, a prince
before whom all

the children of heaven do tremble, a prince who is able to swallow up the whole
earth in one

moment (at a mouthful).

(2) And why is he called CHAYYLIEL H'? Because he is appointed over the Holy Chayyoth and smites the Chayyoth with lashes of fire: and glorifies them, when they give praise and glory and rejoicing and he causes them to make haste to say "Holy" and "Blessed be the Glory of H' from his place!" (i.e. the Qedushshd).

Chapter XXI

The Chayyoth

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me :

(1) Four (are) the Chayyoth corresponding to the four winds. Each Chayya is as the space of the

whole world. And each one has four faces ; and each face is as the face of the East.

(2) Each one has four wings and each wing is like the cover (roof) of the universe.

(3) And each one has faces in the middle of faces and wings in the middle of wings. The size of the

faces is (as the size of) 248 faces, and the size of the wings is (as the size of) 365 wings.

(4) And every one is crowned with 2000 crowns on his head. And each crown is like unto the bow in

the cloud. And its splendour is like unto the splendour of the globe of the sun. And the sparks that

go forth from every one are like the splendour of the morning star (planet Venus) in the East.

CHAPTER XXII 1

KERUBIEL, the Prince of the Kembim.

Description of the Kerubim

R. Ishmael said; Metatron, the angel, the Prince of the Presence, said to me :

(1) Above these la there is one prince, noble, wonderful, strong, and praised with all kinds of praise.

His name is KERUBIEL H', a mighty prince, full of power and strength a prince of highness, and

Highness (is) with him, a righteous prince, and righteousness (is) with him, a holy prince, and

holiness (is) with him, a prince glorified in (by) thousand hosts, exalted by ten thousand armies.

(2) At his wrath the earth trembles, at his anger the camps are moved, from fear of him the

foundations are shaken, at his rebuke the Araboth do tremble.

(3) His stature is full of (burning) coals. The height of his stature is as the height of the seven

heavens the breadth of his stature is as the wideness of the seven heavens and the thickness of his

stature is as the seven heavens.

(4) The opening of his mouth is like a lamp of fire. His tongue is a consuming fire. His eyebrows are

like unto the splendour of the lightning. His eyes are like sparks of brilliance. His countenance is

like a burning fire.

(5) And there is a crown of holiness upon his head on which (crown) the Explicit Name is graven,

and lightnings go forth from it. And the bow of Shekina is between his shoulders.

(6) And his sword is like unto a lightning; and upon his loins there are arrows like unto a flame, and

upon his armour and shield there is a consuming fire, and upon his neck there are coals of burning

juniper and (also) round about him (there are coals of burning juniper).

(7) And the splendour of Shekina is on his face ; and the horns of majesty on his wheels; and a royal

diadem upon his skull.

(8) And his body is full of eyes. And wings are covering the whole of his high stature (lit. the height

of his stature is all wings).

(9) On his right hand a flame is burning, and on his left a fire is glowing; and coals are burning from

it. And firebrands go forth from his body. And lightnings are cast forth from his face. With him

there is alway thunder upon (in) thunder, by his side there is ever earthquake upon (in) earthquake.

(10) And the two princes of the Merkaba are together with him.

(11) Why is he called KERUBIEL H', the Prince. Because he is appointed over the chariot of the

Kerubim. And the mighty Kerubim are given in his charge. And he adorns the crowns on their heads

and polishes the diadem upon their skull.

(12) He magnifies the glory of their appearance. And he glorifies the beauty of their majesty. And he

increases the greatness of their honour. He causes the song of their praise to be sung. He intensifies

their beautiful strength. He causes the brilliance of their glory to shine forth. He beautifies their

goodly mercy and lovingkindness. He frames the fairness of their radiance. He makes their merciful

beauty even more beautiful. He glorifies their upright majesty. He extols the order of their praise, to

stablish the dwellingplace of him "who dwelleth on the Kerubim".

(13) And the Kerubim are standing by the Holy Chayyoth, and their wings are raised up to their

heads (lit. are as the height of their heads)

and Shekina is (resting) upon them

and the brilliance of the Glory is upon their faces

and song and praise in their mouth

and their hands are under their wings

and their feet are covered by their wings

and horns of glory are upon their heads

and the splendour of Shekina on their face

and Shekina is (resting) upon them

and sapphire stones are round about them

and columns of fire on their four sides

and columns of firebrands beside them.

(14) There is one sapphire on one side and another sapphire on another side and under the sapphires

there are coals of burning juniper.

(15) And one Kerub is standing in each direction but the wings of the Kerubim compass each other

above their skulls in glory; and they spread them to sing with them a song to him that inhabiteth the

clouds and to praise with them the fearful majesty of the king of kings.

(16) And KERUB IEL H', the prince who is appointed over them, he arrays them in comely,

beautiful and pleasant orders and he exalts them in all manner of exaltation, dignity and glory. And

he hastens them in glory and might to do the will of their Creator every moment. For above their

lofty heads abides continually the glory of the high king "who dwelleth on the Kerubim".

CHAPTER XXII b

(ADDITIONAL)

(1) And there is a court before the Throne of Glory,

(2) which no seraph nor angel can enter, and it is 36,000 myriads of parasangs, as it is written

(Is.vi.2): "and the Seraphim are standing above him" (the last word of the scriptural passage being

'Lamech-Vav' [numerical value: 36]).

(3) As the numerical value Lamech-Vav (36) the number of the bridges there.

(4) And there are 24 myriads of wheels of fire. And the ministering angels are 12,000 myriads. And

there are 12,000 rivers of hail, and 12,000 treasuries of snow. And in the seven Halls are chariots of

fire and flames, without reckoning, or end or searching.

R. Ishmael said to me: Metatron, the angel, the Prince of the Presence, said to me:

(1) How are the angels standing on high? Pie said: Like a bridge that is placed over a river so that

every one can pass over it, likewise a bridge is placed from the beginning of the entry to the end.

(2) And three ministering angels surround it and utter a song before YHWH, the God of Israel. And

there are standing before it lords of dread and captains of fear, thousand times thousand and ten

thousand times ten thousand in number and they sing praise and hymns before YHWH, the God of

(3) Numerous bridges are there: bridges of fire and numerous bridges of hail. Also numerous rivers

of hail, numerous treasuries of snow, and numerous wheels of fire.

(4) And how many are the ministering angels? 12,000 myriads: six (thousand myriads) above and

six (thousand myriads) below. And 12,000 are the treasuries of snow, six above and six below. And

24 myriads of wheels of fire, 12 (myriads] above and 12 (myriads] below. And they surround the

bridges and the rivers of fire and the rivers of hail. And there are numerous ministering angels,

forming entries, for all the creatures that are standing in the midst thereof, corresponding to (over against) the paths of Raqia Shamayim.

(5) What doeth YHWH, the God of Israel, the King of Glory? The Great and Fearful God, mighty in strength, doth cover his face.

(6) In Araboth are 660,000 myriads of angels of glory standing over against the Throne of Glory and

the divisions of flaming fire. And the King of Glory doth cover His face; for else the (Araboth

Raqia 1 would be rent asunder in its midst because of the majesty, splendour, beauty, radiance,

loveliness, brilliancy, brightness and excellency of the appearance of (the Holy One,) blessed be He.

(7) There are numerous ministering angels performing his will, numerous kings, numerous princes in

the 'Araboth of his delight, angels who are revered among the rulers in heaven, distinguished,

adorned with song and bringing love to remembrance: (who) are affrighted by the splendour of the

Shekina, and their eyes are dazzled by the shining beauty of their King, their faces grow black and

their strength doth fail.

(8) There go forth rivers of joy, streams of gladness, rivers of rejoicing, streams of triumph, rivers of

love, streams of friendship (another reading:) of commotion and they flow over and go forth before

the Throne of Glory and wax great and go through the gates of the paths of 'Araboth Raqia at the

voice of the shouting and musick of the CHAYYOTH, at the voice of the rejoicing of the timbrels of

his 'OPHANNIM and at the melody of the cymbals of His Kerubim. And they wax great and go

forth with commotion with the sound of the hymn: "HOLY, HOLY, HOLY, IS THE LORD OF

HOSTS; THE WHOLE EARTH IS FULL OF HIS GLORY!"

Chapter XXII c

R. Ishmael said: Metatron, the Prince of the Presence said to me:

(1) What is the distance between one bridge and another? 12 myriads of parasangs. Their ascent is 12

myriads of parasangs, and their descent 12 myriads of parasangs.

(2) (The distance) between the rivers of dread and the rivers of fear is 22 myriads of parasangs;

between the rivers of hail and the rivers of darkness 36 myriads of parasangs; between the chambers

of lightnings and the clouds of compassion 42 myriads of parasangs; between the clouds of compassion and the Merkaba 84 myriads of parasangs; between the Merkaba and the Kerubim 148 myriads of parasangs; between the Kerubim and the 'Ophannim 24 myriads of parasangs; between the Ophannim and the chambers of chambers 24 myriads of parasangs; between the chambers of chambers and the Holy Chayyoth 40,000 myriads of parasangs; between one wing (of the Chayyoth) and another 12 myriads of parasangs; and the breadth of each one wing is of that same measure; and the distance between the Holy Chayyoth and the Throne of Glory is 30,000 myriads of parasangs.

(3) And from the foot of the Throne to the seat there are 40,000 myriads of parasangs. And the name

of Him that sitteth on it: let the name be sanctified!

(4) And the arches of the Bow are set above the 'Araboth, and they are 1000 thousands and 10,000

times ten thousands (of parasangs) high. Their measure is after the measure of the 'Trin and

Qaddishin (Watchers and Holy Ones). As it is written (Gen. ix. 13) "My bow I have set in the

cloud". It is not written here "I will set" but "I have set", (i.e.) already; clouds that surround the

Throne of Glory. As His clouds pass by, the angels of hail (turn into) burning coal.

(5) And a fire of the voice goes down from by the Holy Chayyoth. And because of the breath of that

voice they "run" (Ezek. i. 14) to another place, fearing lest it command them to go; and they "return"

lest it injure them from the other side. Therefore "they run and return" (Ezek. i. 14).

(6) And these arches of the Bow are more beautiful and radiant than the radiance of the sun during

the summer solstice. And they are whiter than a flaming fire and they are great and beautiful.

(7) Above the arches of the Bow are the wheels of the 'Ophannim. Their height is 1000 thousand and

10,000 times 10,000 units of measure after the measure of the Seraphim and the Troops (Gedudim).

Chapter XXIII

The winds blowing under the wings of the Kambim

R. Ishmael said; Metatron, the Angel, the Prince of the Presence, said to me :

(1) There are numerous winds blowing under the wings of the Kerubim.

There blows "the Brooding Wind", as it is written (Gen. i. 2): "and the wind of God was brooding upon the face of the waters".

(2) There blows "the Strong Wind", as it is said (Ex. xiv. 21): "and the Lord caused the sea to go back by a strong east wind all that night".

(3) There blows "the East Wind" as it is written (Ex. x. 13): "the east wind brought the locusts".

(4) There blows "the Wind of Quails" as it is written (Num. xi. 31): "And there went forth a wind from the Lord and brought quails".

(5) There blows "the Wind of Jealousy" as it is written (Num. v. 14): "And the wind of jealousy came

(6) There blows the "Wind of Earthquake" as it is written (i Kings .xix. 1 1): "and after that the wind of the earthquake ; but the Lord was not in the earthquake".

(7) There blows the "Wind of H' " as it is written (Ex. xxxvii. i) : "and he carried me out by the wind of H' and set me down".

(8) There blows the "Evil Wind " as it is written (i Sam. xvi. 23): "and the evil wind departed from

(9) There blow the "Wind of Wisdom" Sand the "Wind of Understanding" and the "Wind of

Knowledge" and the "Wind of the Fear of H'" as it is written (Is. xi. 2): "And the wind of H'shall rest

upon him; the wind of wisdom and understanding, the wind of counsel and might, the wind of knowledge and of the fear.

(10) There blows the "Wind of Rain", as it is written (Prov. xxv. 23): "the north wind bringeth forth

(11) There blows the "Wind of Lightnings ", as it is written (Jer.x.l3, li. 16): "he maketh lightnings

for the rain and bringeth forth the wind out of his treasures ".

(12) There blows the "Wind, Breaking the Rocks", as it is written (i Kings xix. n): "the Lord passed

by and a great and strong wind (rent the mountains and brake in pieces the rocks before the Lord)".

(13) There blows the "Wind of Assuagement of the Sea", as it is written (Gen. viii. i): "and God

made a wind to pass over the earth, and the waters assuaged".

(14) There blows the "Wind of Wrath", as it is written (Job i. 19) : "and behold there came a great

wind from the wilderness and smote the four corners of the house and it fell".

(15) There blows the " Storm-Wind ", as it is written (Ps. cxlviii. 8) : "Storm-wind, fulfilling his

(16) And Satan is standing among these winds, for "storm-wind " is nothing else but "Satan", and all

these winds do not blow but under the wings of the Kerubim, as it is written (Ps. xviii. n) : "and he

rode upon a cherub and did fly, yea, and he flew swiftly upon the wings of the wind".

(17) And whither go all these winds? The Scripture teaches us, that they go out from under the

wings of the Kerubim and descend on the globe of the sun, as it is written (Eccl. i.

6) : " The wind

goeth toward the south and turneth about unto the north ; it tumeth about continually in its course

and the wind 14 returneth again to its circuits ". And from the globe of the sun they return and

descend upon the rivers and the seas, upon] the mountains and upon the hills, as it is written

(Am.iv.13): "For lo, he that formeth the mountains and createth the wind".

(18) And from the mountains and the hills they return and descend to the seas and the rivers ; and

from the seas and the rivers they return and descend upon (the) cities and provinces ; and from the

cities and provinces they return and descend into the Garden, and from the Garden they return and

descend to Eden, as it is written (Gen.iii. 8): "walking in the Garden in the wind of day". And in the

midst of the Garden they join together and blow from one side to the other and are perfumed with

the spices of the Garden even from \ts remotest parts, until they separate from each other, and, filled

with the scent of the pure spices, they bring the odour from the remotest parts of Eden and the spices

of the Garden to the righteous and godly who in the time to come shall inherit the Garden of Eden

and the Tree of Life, as it is written (Cant. iv. 16) : "Awake, O north wind; and come thou south;

blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden

and eat his precious fruits".

Chapter XXIV

The different chariots of the Holy One, blessed be He

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, the glory of all heaven, said to me :

(1) Numerous chariots has the Holy One, blessed be He:

He has the "Chariots of (the) Kerubim", as it is written (Ps.xviii.II, 2 Sam.xxii.II):

"And he rode

upon a cherub and did fly".

(2) He has the "Chariots of Wind", as it is written (ib.) : "and he flew swiftly upon the wings of the

(3) He has the "Chariots of (the) Swift Cloud", as it is written (Is. xix. i): "Behold, the Lord rideth

upon a swift cloud".

(4) He has "the Chariots of Clouds", as it is written (Ex. xix. 9): "Lo, I come unto thee in a cloud".

(5) He has the "Chariots of the Altar", as it is written (Am. ix. i) : "I saw the Lord standing upon the

(6) He has the "Chariots of Ribbotaim", as it is written (Ps.Ixviii. 18) : "The chariots of God are

Ribbotaim ; thousands of angels ".

(7) He has the "Chariots of the Tent", as it is written (Deut.xxxi. 15) : "And the Lord appeared in the

Tent in a pillar of cloud ".

(8) He has the "Chariots of the Tabernacle", as it is written (Lev. i. 1): "And the Lord spake unto him out of the tabernacle".

(9) He has the "Chariots of the Mercy-Seat", as it is written (Num. vii. 89): "then he heard the Voice speaking unto him from upon the mercy-seat".

(10) He has the "Chariots of Sapphire Stone", as it is written (Ex. xxiv. 10) : "and there was under his feet as it were a paved work of sapphire stone".

(11) He has the "Chariots of Eagles ", as it is written (Ex. xix. 4) : "I bare you on eagles' wings".

Eagles literally are not meant here but "they that fly swiftly as eagles".

(12) He has the "chariots of Shout", as it is written (Ps. xlvii. 6) : "God is gone up with a shout".

(13) He has the "Chariots of Arboth", as it is written (Ps. lxxviii. 5): "Extol Him that rideth upon the

(14) He has the "Chariots of Thick Clouds", as it is written (Ps. civ. 3): "who maketh the thick clouds His chariot".

(15) He has the "Chariots of the Chayyoth", as it is written (Ezek. i. 14) : "and the Chayyoth ran and returned". They run by permission and return by permission, for Shekina is above their

(16) He has the "Chariots of Wheels (Galgallim)", as it is written (Ezek. x. 2): "And he said: Go in between the whirling wheels".

(17) He has the "Chariots of a Swift Kerub", as it is written (Ps. xviii. 10 & Is. xix. 1): "riding on a swift cherub".

And at the time when He rides on a swift kerub, as he sets one of His feet upon him, before he sets the other foot upon his back, he looks through eighteen thousand worlds at one glance. And he

discerns and sees into them all and knows what is in all of them and then he sets down the other foot

upon him, according as it is written (Ezek. xlvi. 35): "Round about eighteen thousand".

Whence do we know that He looks through every one of them every day? It is written (Ps. xiv. 2):

"He looked down from heaven upon the children of men to see if there were any that did understand, that did seek after God".

(18) He has the "Chariots of the 'Ophannim", as it is written

(Ezek. X. 12): "and the 'Ophannim were full of eyes round about". 12

(19) He has the "Chariots of His Holy Throne", as it is written (Ps. xlvii. 8) : " God sitteth upon his holy throne ".

(20) He has the "chariots of the Throne of Yah", as it is written (Ex. xvii. 16) : "Because a hand is lifted up upon the Throne of Jah".

(21) He has the "Chariots of the Throne of Judgement", as it is written (Is. v. 16):
"but the Lord of
hosts shall be exalted in judgment".

(22) He has the "Chariots of the Throne of Glory ", as it is written (Jer. xvii. 12) :
"The Throne of
Glory, set on high from the beginning, is the place of our sanctuary".

(23) He has the "Chariots of the High and Exalted Throne", as it is written (Is. vi. i):
"I saw the Lord
sitting upon the high and exalted throne".

Chapter XXV

'Ophphanniel, the prince of the 'Ophannim. Description of the 'Ophannim

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

(1) Above these there is one great prince, revered, high, lordly, fearful, ancient and strong.

'OPHPHANNIEL H is his name.

(2) He has sixteen faces, four faces on each side, (also) hundred wings on each side. And he has 8466
eyes, corresponding to the days of the year. [2190 -and some say 2116- on each side.] [2191 /2196
and sixteen on each side.]

(3) And those two eyes of his face, in each one of them lightnings are flashing, and from each one of
them firebrands are burning ; and no creature is able to behold them : for anyone who looks at them
is burnt instantly.

(4) His height is (as) the distance of 2500 years' journey. No eye can behold and no mouth can tell
the mighty power of his strength save the King of kings, the Holy One, blessed be He, alone.

(5) Why is he called 'OPHPHANNIEL ?

Because he is appointed over the 'Ophannim and the 'Ophannimare given in his charge. He stands
every day and attends and beautifies them. And he exalts and orders their apartment and polishes
their standing-place and makes bright their dwellings, makes their corners even and cleanses their
seats. And he waits upon them early and late, by day and by night, to increase their beauty, to make
great their dignity and to make them "diligent in praise of their Creator.

(6) And all the 'Ophannim are full of eyes, and they are all full of brightness; seventy two sapphire
stones are fixed on their garments on their right side and seventy two sapphire stones are fixed on
their garments on their left side.

(7) And four carbuncle stones are fixed on the crown of every single one, the splendour of which
proceeds in the four directions of 'Araboth even as the splendour of the globe of the sun proceeds in
all the directions of the universe. And why is it called Carbuncle (Bareqet)? Because its splendour is

like the appearance of a lightning (Baraq). And tents of splendour, tents of brilliance, tents of brightness as of sapphire and carbuncle inclose them because of the shining appearance of their

Chapter XXVI

SERAPHIEL, the Prince of the Seraphim. Description of the Seraphim

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

- (1) Above these there is one prince, wonderful, noble, great, honourable, mighty, terrible, a chief and leader 1 and a swift scribe, glorified, honoured and beloved.
- (2) He is altogether filled with splendour, full of praise and shining; and he is wholly full of brilliance, of light and of beauty; and the whole of him is filled with goodliness and greatness.
- (3) His countenance is altogether like (that of) angels, but his body is like an eagle's body.
- (4) His splendour is like unto lightnings, his appearance like fire brands, his beauty like unto sparks, his honour like fiery coals, his majesty like chashmals, his radiance like the light of the planet
The image of him is like unto the Greater Light. His height is as the seven heavens. The light from his eyebrows is like the sevenfold light.
- (5) The sapphire stone upon his head is as great as the whole universe and like unto the splendour of the very heavens in radiance.
- (6) His body is full of eyes like the stars of the sky, innumerable and unsearchable. Every eye is like the planet Venus. Yet, there are some of them like the Lesser Light and some of them like unto the Greater Light. From his ankles to his knees (they are) like unto stars of lightning, from his knees to his thighs like unto the planet Venus, from his thighs to his loins like unto the moon, from his loins to his neck like the sun, from his neck to his skull like unto the Light Imperishable. (Cf. Zeph. iii. 5.)
- (7) The crown on his head is like unto the splendour of the Throne of Glory. The measure of the crown is the distance of 502 years' journey. There is no kind of splendour, no kind of brilliance, no kind of radiance, no kind of light in the universe but is fixed on that crown.
- (8) The name of that prince is SERAPHIEL H". And the crown on his head, its name is "the Prince of Peace". And why is he called by the name of SERAPHIEL ? Because he is appointed over the Seraphim. And the flaming Seraphim are given in his charge. And he presides over them by day and by night and teaches them song, praise, proclamation of beauty, might and majesty; that they may

proclaim the beauty of their King in all manner of Praise and Sanctification (Qedushsha).

(9) How many are the Seraphim? Four, corresponding to the four winds of the world. And how

many wings have they each one of them? Six, corresponding to the six days of Creation. And how

many faces have they? Each one of them four faces.

(10) The measure of the Seraphim and the height of each one of them correspond to the height of the

seven heavens. The size of each wing is like the measure of all Raqia'. The size of each face is like

that of the face of the East.

(11) And each one of them gives forth light like unto the splendour of the Throne of Glory: so that

not even the Holy Chayyoth, the honoured 'Ophannim, nor the majestic KeruUm are able to behold

it. For everyone who beholds it, his eyes are darkened because of its great splendour.

(12) Why are they called Seraphim? Because they burn (saraph) the writing tables of Satan : Every

day Satan is sitting, together with SAMMAEL, the Prince of Rome, and with DUBBIEL, the Prince

of Persia, and they write the iniquities of Israel on writing tables which they hand over to the

Seraphim, in order that they may present them before the Holy One, blessed be He, so that He may

destroy Israel from the world. But the Seraphim know from the secrets of the Holy One, blessed be

He, that he desires not, that this people Israel should perish. What do the Seraphim? Every day do

they receive (accept) them from the hand of Satan and bum them in the burning fire over against the

high and exalted Throne in order that they may not come before the Holy One, blessed be He, at the

time when he is sitting upon the Throne of Judgement, judging the whole world in truth.

Chapter XXVII

RADWERIEL, the keeper of the Book of Records

R. Ishmael said: Metatron, the Angel of H' , the Prince of the Presence, said to me :

(1) Above the Seraphim there is one prince, exalted above all the princes, wondrous more than all

the servants. His name is RADWERIEL H' who is appointed over the treasures of the books.

(2) He fetches forth the Case of Writings (with) the Book of Records in it, and brings it before the

Holy One, blessed be He. And he breaks the seals of the case, opens it, takes out the books and

delivers them before the Holy One, blessed be He. And the Holy One, blessed be He, receives them

of his hand and gives them in his sight to the Scribes, that they may read them in the Great Beth Din

(The court of justice) in the height of 'Araboth Raqia', before the heavenly household.

(3) And why is he called RADWERIEL? Because out of every word that goes forth from his mouth

an angel is created : and he stands in the songs (in the singing company) of the ministering angels

and utters a song before the Holy One, blessed be He when the time draws nigh for the recitation of

the (Thrice) Holy.

Chapter XXVIII

The 'Irin and Qaddishin

R. Ishmael said : Metatron, the Angel, the Prince of the Presence, said to me :

(1) Above all these there are four great princes, Irin and Qaddishin by name; high, honoured,

revered, beloved, wonderful and glorious ones, greater than all the children of heaven. There is none

like unto them among all the celestial princes and none their equal among all the Servants. For each

one of them is equal to all the rest together.

(2) And their dwelling is over against the Throne of Glory, and their standing place over against the

Holy One, blessed be He, so that the briUiance of their dwelling is a reflection of the brilliance of

the Throne of Glory. And the splendour of their countenance is a reflection of the splendour of

(3) And they are glorified by the glory of 4the Divine Majesty (Gebura) and praised by (through) the

praise of Shekina.

(4) And not only that, but the Holy One, blessed be He, does nothing in his world without first

consulting them, but after that he doeth it. As it is written (Dan. iv. 17) : "The sentence is by the

decree of the Irin and the demand by the word of the Qaddishin."

(5) The Urin are two and the Qaddishin are two. And how are they standing before the Holy One,

blessed be He? It is to be understood, that one 'Ir is standing on one side and the other 'Ir on the

other side, and one Qaddish is standing on one side and the other on the other side.

(6) And ever do they exalt the humble, and they abase to the ground those that are proud, and they

exalt to the height those that are humble.

(7) And every day, as the Holy One, blessed be He, is sitting upon the Throne of Judgement and

judges the whole world, and the Books of the Living and the Books of the Dead are opened before

Him, then all the children of heaven are standing before him in fear, dread, awe and trembling. At

that time, (when) the Holy One, blessed be He, is sitting upon the Throne of Judgement to execute judgement, his garment is white as snow, the hair on his head as pure wool and the whole of his

cloak is like the shining light. And he is covered with righteousness all over as with a coat of mail.

(8) And those Irm and Qaddishin are standing before him like court officers before the judge. And

they raise and argue every case and close the case that comes before the Holy One, blessed be He, in

judgement, according as it is written (Dan. iv. 17) : "The sentence is by the decree of the Irm and

the demand by the word of the Qaddishin"

(9) Some of them argue and others pass the sentence in the Great Beth Din in 'Araboth. Some of

them make the requests from before uthe Divine Majesty and some close the cases before the Most

High. Others finish by going down and (confirming) executing the sentences on earth below.

According as it is written (Dan. iv. 13 , 14) : " Behold an Ir and a Qaddishcame down from heaven

and cried aloud and said thus. Hew down the tree, and cut off his branches, shake off his leaves, and

scatter his fruit: let the beasts get away from under it, and the fowls from his branches "

(10) Why are they called 'Irin and Qaddishint By reason that they sanctify the body and the spirit

with lashes of fire on the third day of the judgement, as it is written (Hos. vi. 2):

"After two days

will he revive us : on the third he will raise us up, and we shall live before him."

Chapter XXIX

Description of a class of angels

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) Each one of them has seventy names corresponding to the seventy tongues of the world. And all

of them are (based) upon the name of the Holy One, blessed be He. And every several name is

written with a flaming style upon the Fearful Crown (Keiher Nora) which is on the head of the high

and exalted King.

(2) And from each one of them there go forth sparks and lightnings. And each one of them is beset

with horns of splendour round about. From each one lights are shining forth, and each one is

surrounded by tents of brilliance so that not even the Seraphim and the Chayyoth who are greater

than all the children of heaven are able to behold them.

Chapter XXX

The 72 princes of Kingdoms and the Prince of the World officiating at the Great Sanhedrin in heaven

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) Whenever the Great Beth Din is seated in the Araboth Raqia' on high there is no opening of the mouth for anyone in the world save those great princes who are called H' by the name of the Holy One, blessed be He.

(2) How many are those princes? Seventy-two princes of the kingdoms of the world besides the Prince of the World who speaks (pleads) in favour of the world before the Holy One, blessed be He, every day, at the hour when the book is opened in which are recorded all the doings of the world, according as it is written (Dan.vii.10) : "The judgement was set and the books were opened."

Chapter XXXI

(The attributes of) Justice, Mercy and Truth by the Throne of Judgement

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

(1) At the time when the Holy One, blessed be He, is sitting on the Throne, of Judgement, (then)

Justice is standing on His right and Mercy on His left and Truth before His face.

(2) And when man enters before Him to judgement, (then) there comes forth from the splendour of

the Mercy towards him as (it were) a staff and stands in front of him. Forthwith man falls upon his

face, (and) all the angels of destruction fear and tremble before him, according as it is written

(Is.xvi. 5): "And with mercy shall the throne be established, and he shall sit upon it in truth."

Chapter XXXII

The execution of judgement on the wicked. God's sword

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

(1) When the Holy One, blessed be He, opens the Book half of which is fire and half flame, (then)

they go out from before Him in every moment to execute the judgement on the wicked by His sword

(that is) drawn forth out of its sheath and the splendour of which shines like a lightning and pervades

the world from one end to the other, as it is written (Is. Ixvi. 16): "For by fire will the Lord plead

(and by his sword with all flesh)."

(2) And all the inhabitants of the world (lit. those who come into the world) fear and tremble before

Him, when they behold His sharpened sword like unto a lightning from one end of the world to the

other, and sparks and flashes of the size of the stars of Raqia' going out from it; according as it is written (Deut. xxxii. 41): "If I whet the lightning of my sword".

Chapter XXXIII

The angels of Mercy, of Peace and of Destruction by

the Throne of Judgement. The scribes, (vss. i, 2)

The angels by the Throne of Glory and the fiery rivers under it. (vss. 3-5)

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

(1) At the time that the Holy One, blessed be He, is sitting on the Throne of Judgement, (then) the angels of Mercy are standing on His right, the angels of Peace are standing on His left and the angels of Destruction are standing in front of Him.

(2) And one scribe is standing beneath Him, and another scribe above Him.

(3) And the glorious Seraphim surround the Throne on its four sides with walls of lightnings, and the

'Ophannim. surround them with fire-brands round about the Throne of Glory. And clouds of fire

and clouds of flames compass them to the right and to the left; and the Holy Chayyoth carry the

Throne of Glory from below: each one with three fingers. The measure of the fingers of each one is

800,000 and 700 times hundred, (and) 66,000 parasangs.

(4) And underneath the feet of the Chayyoth seven fiery rivers are running and flowing. And the

breadth of each river is 365 thousand parasangs and its depth is 248 thousand myriads of parasangs.

Its length is unsearchable and immeasurable.

(5) And each river turns round in a bow in the four directions of 'Araboth Raqiet , and (from there) it

falls down to Ma'on and is stayed, and from Mai on to Zebul, from Zebul to Shechaqim, from

Shechaqim to Raqia' , from Raqia' to Shamayim and from Shamayim upon the heads of the wicked

who are in Gehenna, as it is written (Jer. xxiii. 19): "Behold a whirlwind of the Lord, even his fury,

is gone, yea, a whirling tempest; it shall burst upon the head of the wicked".

Chapter XXXIV

The different concentric circles round the Chayyoth, consisting

of fire, water, hailstones etc. and of the angels uttering the Qedushsha responsorium

R. Ishmael said: Metatron; the Angel, the Prince of the Presence, said to me :

(1) The hoofs of the Chayyoth are surrounded by seven clouds of burning coals. The clouds of

burning coals are surrounded on the outside by seven walls of flame(s). The seven walls of flame(s)

are surrounded on the outside by seven walls of hailstones (stones of 'Et-gabish, Ezek. xiii. 11,13, xxviii. 22). The hailstones are surrounded on the outside by stones of hail (stone of Barad). The stones of hail are surrounded on the outside by stones of "the wings of the tempest".

The stones of "the wings of the tempest" are surrounded on the outside by flames of fire. The flames

of fire are surrounded by the chambers of the whirlwind. The chambers of the whirlwind are

surrounded on the outside by the fire and the water.

(2) Round about the fire and the water are those who utter the "Holy". Round about those who utter

the "Holy" are those who utter the "Blessed". Round about those who utter the "Blessed" are the

bright clouds. The bright clouds are surrounded on the outside by coals of burning juniper ; and on

the outside surrounding the coals of burning juniper there are thousand camps of fire and ten

thousand hosts of flame(s). And between every several camp and every several host there is a cloud,

so that they may not be burnt by the fire.

Chapter XXXV

The camps of angels in 'Aruboth Raqia: angels, performing the Qedushsha

1 R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

(1) 506 thousand myriads of camps has the Holy One, blessed be He, in the height of Aruboth

Raqia. And each camp is (composed of) 496 thousand angels.

(2) And every single angel, the height of his stature is as the great sea; and the appearance of their

countenance as the appearance of the lightning, and their eyes as lamps of fire, and their arms and

their feet like in colour to polished brass and the roaring voice of their words like the voice of a

(3) And they are all standing before the Throne of Glory in four rows. And the princes of the army

are standing at the head of each row.

(4) And some of them utter the "Holy" and others utter the "Blessed", some of them run as

messengers, others are standing in attendance, according as it is written (Dan. vii. 10): "Thousand

thousands ministered unto him, and ten thousand times ten thousand stood before him : the

judgment was set and the books were opened".

(5) And in the hour, when the time draws nigh for to say the "Holy", (then) first there goes forth a

whirlwind from before the Holy One, blessed be He, and bursts upon the camp of Shekina and there

arises a great commotion among them, as it is written (Jer.xxx. 23): "Behold, the whirlwind of the

Lord goeth forth with fury, a continuing commotion".

(6) At that moment 4thousand thousands of them are changed into sparks,
thousand thousands of
them into firebrands, thousand thousands into flashes, thousand thousands into
flames, thousand
thousands into males, thousand thousands into females, thousand thousands into
winds, thousand
thousands into burning fires, thousand thousands into flames, thousand thousands
into sparks,
thousand thousands into chashmals of light; until they take upon themselves the
yoke of the
kingdom of heaven, the high and lifted up, of the Creator of them all with fear,
dread, awe and
trembling, with commotion, anguish, terror and trepidation. Then they are changed
again into their
former shape to have the fear of their King before them alway, as they have set
their hearts on
saying the Song continually, as it is written (Is. vi. 3): "And one cried unto another
and said (Holy,
Holy, Holy, etc.)".

Chapter XXXVI

The angels bathe in the fiery river before reciting the 'Song'

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me ;

(1) At the time when the ministering angels desire to say (the) Song, (then) Nehar
di-Nur (the fiery
stream) rises with many thousand thousands and myriads of myriads" (of angels) of
power and
strength of fire and it runs and passes under the Throne of Glory, between the
camps of the
ministering angels and the troops of Araboth.
(2) And all the ministering angels first go down into Nehar di-Nur, and they dip
themselves in the
fire and dip their tongue and their mouth seven times ; and after that they go up and
put on the
garment of 'Machaqe Samal' and cover themselves with cloaks of chashmal and
stand in four rows
over against the Throne of Glory, in all the heavens.

Chapter XXXVII

The four camps of Shekina and their surroundings

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

(1) In the seven Halls there are standing four chariots of Shekina, and before each
one are standing
the four camps of Shekina. Between each camp a river of fire is continually flowing.
(2) Between each river there are bright clouds [surrounding them], and between
each cloud there are
put up pillars of brimstone. Between one pillar and another there are standing
flaming wheels,

surrounding them. And between one wheel and another there are flames of fire round about.

Between one flame and another there are treasuries of lightnings; behind the treasuries of lightnings

are the wings of the stormwind. Behind the wings of the storm-wind are the chambers of the

tempest; behind the chambers of the tempest there are winds, voices, thunders, sparks [upon] sparks

and earthquakes [upon] earthquakes.

Chapter XXXVIII

The fear that befalls all the heavens at the sound of the

'Holy' esp. the heavenly bodies. These appeased by the Prince of the World

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

(1) At the time, when the ministering angels utter (the Thrice) Holy, then all the pillars of the

heavens and their sockets do tremble, and the gates of the Halls of Araboth Raqia' are shaken and

the foundations of Shechqim and the Universe (Tebel) are moved, and the orders of Ma'on and the

chambers of Makon quiver, and all the orders of Raqia and the constellations and the planets are

dismayed, and the globes of the sun and the moon haste away and flee out of their courses and run

12,000 parasangs and seek to throw themselves down from heaven,

(2) by reason of the roaring voice of their chant, and the noise of their praise and the sparks and

lightnings that go forth from their faces; as it is written (Ps. lxxvii. 18): "The voice of thy thunder

was in the heaven (the lightnings lightened the world, the earth trembled and shook) ".

(3) Until the prince of the world calls them, saying: "Be ye quiet in your place ! Fear not because of

the ministering angels who sing the Song before the Holy One, blessed be He". As it is written

(Job.xxxviii. 7): "When the morning stars sang together and all the children of heaven shouted for

Chapter XXXIX

The explicit names fly off from the Throne and all the

various angelic hosts prostrate themselves before it at the time of the Qedushsha

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

(1) When the ministering angels utter the "Holy" then all the explicit names that are graven with a

flaming style on the Throne of Glory fly off like eagles, with sixteen wings. And they surround and

compass the Holy One, blessed be He, on the four sides of the place of His Shekinal .

(2) And the angels of the host, and the flaming Servants, and the mighty 'Ophannim, and the Kerubim of the Shekina, and the Holy Chayyoth, and the Seraphim, and the 'Er'ellim, and the Taphsarim and the troops of consuming fire, and the fiery armies, and the flaming hosts, and the holy princes, adorned with crowns, clad in kingly majesty, wrapped in glory, girt with loftiness, 4 fall upon their faces three times, saying: "Blessed be the name of His glorious kingdom for ever and

Chapter XL

The ministering angels rewarded with crowns, when uttering

' in its right order, and punished by consuming fire if not. New ones created in the stead of the consumed angels

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

(1) When the ministering angels say "Holy" before the Holy One, blessed be He, in the proper way, then the servants of His Throne, the attendants of His Glory, go forth with great mirth from under the Throne of Glory.

(2) And they all carry in their hands, each one of them thousand thousand and ten thousand times ten thousand crowns of stars, similar in appearance to the planet Venus, and put them on the ministering angels and the great princes who utter the "Holy". Three crowns they put on each one of them: one crown because they say "Holy", another crown, because they say "Holy, Holy", and a third crown

because they say "Holy, Holy, Holy, is the Lord of Hosts" .

(3) And in the moment that they do not utter the "Holy" in the right order, a consuming fire goes forth from the little finger of the Holy One, blessed be He, and falls down in the midst of their

ranks and is divided into 496 thousand parts corresponding to the four camps of the ministering angels, and consumes them in one moment, as it is written (Ps. xcvi. 3): "A fire goeth before him and burneth up his adversaries round about".

(4) After that the Holy One, blessed be He, opens His mouth and speaks one word and creates others in their stead, new ones like them. And each one stands before His Throne of Glory, uttering the "Holy", as it is written (Lam. iii. 23): "They are new every morning; great is thy faithfulness".

Chapter XLI

Metatron shows R. Ishmael the letters engraved on

the Throne of Glory by which letters everything in heaven and earth has been created

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

- (1) Come and behold the letters by which the heaven and the earth were created,
the letters by which
were created the mountains and hills, the letters by which were created the seas and
rivers, the letters
by which were created the trees and herbs, the letters by which were created the
planets and the
constellations, the letters by which were created the globe of the moon and the
globe of the sun,
Orion, the Pleiades and all the different luminaries of Raqia' .
(2) the letters by which were created the Throne of Glory and the Wheels of the
Merkaba, the letters
by which were created the necessities of the worlds,
(3) the letters by which were created wisdom, understanding, knowledge, prudence,
meekness and
righteousness by which the whole world is sustained.
(4) And I walked by his side and he took me by his hand and raised me upon his
wings and showed
me those letters, all of them, that are graven with a flaming style on the Throne of
Glory : and sparks
go forth from them and cover all the chambers of 'Araboth.

Chapter XLII

Instances of polar opposites kept in balance by several Divine Names and other similar wonders

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

- (1) Come and I will show thee, where the waters are suspended in the highest,
where fire is burning
in the midst of hail, where lightnings lighten out of the midst of snowy mountains,
where thunders
are roaring in the celestial heights, where a flame is burning in the midst of the
burning fire and
where voices make themselves heard in the midst of thunder and earthquake.
(2) Then I went by his side and he took me by his hand and lifted me up on his
wings and showed
me all those things. I beheld the waters suspended on high in Araboth Raqia' by
(force of) the name
YAH 'EHYE ASHER 'EHYE (Jah, I am that I am).
And their fruits going down from heaven and watering the face of the world, as it is
written
(Ps.civ.13): "(He watereth the mountains from his chambers :) the earth is satisfied
with the fruit of
(3) And I saw fire and snow and hailstone that were mingled together within each
other and yet were
undamaged, by (force of) the name 'ESH 'OKELA (consuming fire), as it is written
(Deut. iv. 24) :
"For the Lord, thy God, is a consuming fire".
(4) And I saw lightnings that were lightning out of mountains of snow and yet were
not damaged
(quenched), by (force of) the name YAH SUR 'OLAMIM (Jah, the everlasting
rock), as it is written

(Is. xxvi. 4): "For in Jah, YHWH, the everlasting rock".

(5) And I saw thunders and voices that were roaring in the midst of fiery flames and were not

damaged (silenced), by (force of) the name 'EL-SHADDAI RABBA (the Great God Almighty) as it

is written (Gen. xvii. i): "I am God Almighty".

(6) And I beheld a flame (and) a glow (glowing flames) that were flaming and glowing in the midst

of burning fire, and yet were not damaged (devoured), by (force of) the name YAD 'AL KES YAH

(the hand upon the Throne of the Lord) as it is written (Ex. xvii. 16) : " And he said: for the hand is

upon the Throne of the Lord ".

(7) And I beheld rivers of fire in the midst of rivers of water and they were not damaged (quenched)

by (force of) the name 'OSE SHALOM (Maker of Peace) as it is written (Job xxv.

2): "He maketh

peace in his high places". For he makes peace between the fire and the water, between the hail and

the fire, between the wind and the cloud, between the earthquake and the sparks.

Chapter XLIII

Metatron shows R. Ishmael the abode of the unborn spirits and of the spirits of the righteous dead

R. Ishmael said: Metatron said to me:

(1) Come and I will show thee Iwhere arel the spirits of the righteous that have been created and

have returned, and the spirits of the righteous that have not yet been created.

(2) And he lifted me up to his side, took me by his hand and lifted me up near the Throne of Glory

by the place of the Shekina ; and he revealed the Throne of Glory to me, and he showed me the

spirits that have been created and had returned : and they were flying above the Throne of Glory

before the Holy One, blessed be He.

(3) After that I went to interpret the following verse of Scripture and I found in what is written

(Isa.Ivii. 16): "for the spirit clothed itself before me, and the souls I have made" that ("for the spirit

was clothed before me") means the spirits that have been created in the chamber of creation of the

righteous and that have returned before the Holy One, blessed be He; (and the words:) "and the souls

I have made" refer to the spirits 4 of the righteous that have not yet been created in the chamber

Chapter XLIV

Metatron shows R. Ishmael the abode of the wicked

and the intermediate in Sheol. (vss. 1-6)

The Patriarchs pray for the deliverance of Israel

(vss. 7-10)

R. Ishmael said: Metatron, x the Angel, the Prince of the Presence, said to me :

(1) Come and I will show thee the spirits of the wicked and the spirits of the intermediate where they are standing, and the spirits of the intermediate, whither they go down, 3and the spirits of the wicked, where they go down.

(2) And he said to me : The spirits of the wicked go down to She'ol by the hands of two angels of destruction: ZAAPHIEL and SIMKIEL are their names.

(3) SIMKIEL is appointed over the intermediate to support them and purify them because of the great mercy of the Prince of the Place (Maqom). ZAAPHIEL is appointed over the spirits of the wicked in order to cast them down from the presence of the Holy One, blessed be He, and from the splendour of the Shekina to She'ol, to be punished in the fire of Gehenna with staves of burning

(4) And I went by his side, and he took me by his hand and showed me all of them with his fingers.

(5) And I beheld the appearance of their faces (and, lo, it was) as the appearance of children of men, and their bodies like eagles. And not only that but (furthermore) the colour of the countenance of the intermediate was like pale grey on account of their deeds, for there are stains upon them until they have become cleaned from their iniquity in the fire.

(6) And the colour of the wicked was like the bottom of a pot on account of the wickedness of their

(7) And I saw the spirits of the Patriarchs Abraham Isaac and Jacob and the rest of the righteous whom they have brought up out of their graves and who have ascended to the Heaven (Raqif). And they were praying before the Holy One, blessed be He, saying in their prayer: "Lord

of the Universe!

How long wilt thou sit upon (thy) Throne like a mourner in the days of his mourning with thy right

hand behind thee 7and notV deliver thy children and reveal thy Kingdom in the world? And for how

long wilt thou have no pity upon thy children who are made slaves among the nations of the world?

Nor upon thy right hand that is behind thee wherewith thou didst stretch out the heavens and the

earth and the heavens of heavens? When wilt thou have compassion?"

(8) Then the Holy One, blessed be He, answered every one of them, saying: "Since these wicked do

sin so and so, and transgress with such and such transgressions against me, how could I deliver my

great Right Hand in the downfall by their hands (caused by them).

(9) In that moment Metatron called me and spake to me: "My servant! Take the books, and read

their evil doings!" Forthwith I took the books and read their doings and there were to be found 36

transgressions (written down) with regard to each wicked one and besides, that they have

transgressed all the letters in the Tora, as it is written (Dan. ix. u) : "Yea, all Israel have transgressed

thy Law". It is not written 'al torateka but 'et (JIN) torateka, for they have transgressed from 'Aleph

to Taw, 40 statutes have they transgressed for each letter.

(10) Forthwith Abraham, Isaac and Jacob wept. Then said to them the Holy One, blessed be He:

"Abraham, my beloved, Isaac, my Elect one, Jacob, my firstborn! How can I now deliver them from

among the nations of the world?" And forthwith MIKAEL, the Prince of Israel, cried and wept with

a loud voice and said (Ps. x. i) : "Why standest thou afar off, O Lord?".

Chapter XLV

Metatron shows R. Ishmael past and future events recorded on the Curtain of the Throne

R. Ishmael said: Metatron said to me:

(1) Come, and I will show thee the Curtain of MAQOM (the Divine Majesty) which is spread before

the Holy One, blessed be He, (and) whereon are graven all the generations of the world and all their

doings, both what they have done and what they will do until the end of all generations.

(2) And I went, and he showed it to me pointing it out with his fingers Mike a father who teaches his

children the letters of Tora. And I saw each generation,

the rulers of each generation,

and the heads of each generation,

the shepherds of each generation,

the oppressors (drivers) of each generation,

the keepers of each generation,

the scourgers of each generation,

the overseers of each generation,

the judges of each generation,

the court officers of each generation ,

the teachers of each generation,

the supporters of each generation,

the chiefs of each generation,

the presidents of academies of each generation,

the magistrates of each generation,

the princes of each generation,

the counsellors of each generation,

the nobles of each generation,

and the men of might of each generation,

the elders of each generation,

and the guides of each generation.

(3) And I saw Adam, his generation, their doings and their thoughts, Noah and his generation, their

doings and their thoughts, and the generation of the flood, their doings and their thoughts, Shem and
his generation, their doings and their thoughts, Nimrod and the generation of the confusion of
tongues, and his generation, their doings and their thoughts, Abraham and his generation, their
doings and their thoughts, Isaac and his generation, their doings and their thoughts, Ishmael and his
generation, their doings and their thoughts, Jacob and his generation, their doings and their
thoughts, Joseph and his generation, their doings and their thoughts, the tribes and their generation,
their doings and their thoughts, Amram and his generation, their doings and their thoughts, Moses
and his generation, their doings and their thoughts,
(4) Aaron and Mirjam their works and their doings, the princes and the elders, their works and
doings, Joshua and his generation, their works and doings, the judges and their generation, their
works and doings, Eli and his generation, their works and doings, "Phinehas, their works and doings,
Elkanah and his generation, their works and their doings, Samuel and his generation, their works
and doings, the kings of Judah with their generations, their works and their doings, the kings of
Israel and their generations, their works and their doings, the princes of Israel, their works and their
doings; the princes of the nations of the world, their works and their doings, the heads of the
councils of Israel, their works and their doings ; the heads of (the councils in) the nations of the
world, their generations, their works and their doings; the rulers of Israel and their generation, their
works and their doings ; the nobles of Israel and their generation, their works and their doings ; the
nobles of the nations of the world and their generation(s), their works and their doings; the men of
reputation in Israel, their generation, their works and their doings ; the judges of Israel, their
generation, their works and their doings ; the judges of the nations of the world and their generation,
their works and their doings ; the teachers of children in Israel, their generations, their works and
their doings ; the teachers of children in the nations of the world, their generations, their works and
their doings; the counsellors (interpreters) of Israel, their generation, their works and their doings ;
the counsellors (interpreters) of the nations of the world, their generation, their works and their
doings ; all the prophets of Israel, their generation, their works and their doings ; all the prophets of

the nations of the world, their generation, their works and their doings ;
 (5) and all the fights and wars that the nations 16 of the world wrought against the people of Israel in the time of their kingdom. And I saw Messiah, son of Joseph, and his generation "and their" works and their doings that they will do against the nations of the world. And I saw Messiah, son of David, and his generation, and all the fights and wars, and their works and their doings that they will do with Israel both for good and evil. And I saw all the fights and wars that Gog and Magog will fight in the days of Messiah, and all that the Holy One, blessed be He, will do with them in the time to (6) And all the rest of all the leaders of the generations and all the works of the generations both in Israel and in the nations of the world, both what is done and what will be done hereafter to all generations until the end of time, (all) were graven on the Curtain of MAQOM. And I saw all these things with my eyes; and after I had seen it, I opened my mouth in praise of MAQOM (the Divine Majesty) (saying thus, Eccl. viii. 4, 5): "For the King's word hath power (and who may say unto him: What doest thou?) Whoso keepeth the commandments shall know no evil thing". And I said: (Ps. civ. 24) "O Lord, how manifold are thy works!".

Chapter XLVI

The place of the stars shown to R. Ishmael

R. Ishmael said : Metatron said to me :

(1) (Come and I will show thee) the space of the stars a that are standing in Raqia' night by night in fear of the Almighty (MAQOM) and (I will show thee) where they go and where they stand.
 (2) I walked by his side, and he took me by his hand and pointed out all to me with his fingers. And they were standing on sparks of flames round the Merkaba of the Almighty (MAQOM). What did Metatron do? At that moment he clapped his hands and chased them off from their place. Forthwith they flew off on flaming wings, rose and fled from the four sides of the Throne of the Merkaba, and (as they flew) he told me the names of every single one. As it is written (Ps. cxlvii. 4) : " He telleth the number of the stars ; he giveth them all their names", teaching, that the Holy One, blessed be He, has given a name to each one of them.
 (3) And they all enter in counted order under the guidance of (lit. through, by the hands of) RAHATIEL to Raqia' ha-shSHamayim to serve the world. And they go out in counted order to

praise the Holy One, blessed be He, with songs and hymns, according as it is written (Ps. xix. i):

"The heavens declare the glory of God".

(4) But in the time to come the Holy One, blessed be He, will create them anew, as it is written

(Lam. iii. 23): "They are new every morning". And they open their mouth and utter a song.

Which is the song that they utter? (Ps. viii. 3): "When I consider thy heavens".

Chapter XLVII

Metatron shows R. Ishmael the spirits

of the punished angels

R. Ishmael said; Metatron said to me;

(1) Come and I will show thee the souls of the angels and the spirits of the ministering servants

whose bodies have been burnt in the fire of MAQOM (the Almighty) that goes forth from his little

finger. And they have been made into fiery coals in the midst of the fiery river (Nehar di-Nur). But

their spirits and their souls are standing behind the Shekina.

(2) Whenever the ministering angels utter a song at a wrong time or as not appointed to be sung they

are burnt and consumed by the fire of their Creator and by a flame from their Maker, in the places

(chambers) of the whirlwind, for it blows upon them and drives them into the Nehar di-Nur; and

there they are made into numerous mountains of burning coal. But their spirit and their soul return to

their Creator, and all are standing behind their Master.

(3) And I went by his side and he took me by his hand ; and he showed me all the souls of the angels

and the spirits of the ministering servants who were standing behind the Shekina upon wings of the

whirlwind and walls of fire surrounding them.

(4) At that moment Metatron opened to me the gates of the walls within which they were standing

behind the Shekina, And I lifted up my eyes and saw them, and behold, the likeness of every one

was as (that of) angels and their wings like birds' (wings), made out of flames, the work of burning

fire. In that moment I opened my mouth in praise of MAQOM and said (Ps. xcii.

5): "How great are

thy works, O Lord "

Chapter XL VIII (A)

Metatron shows R. Ishmael the Right Hand of the

Most High, now inactive behind Him, but in the future destined to work the deliverance of Israel

R. Ishmael said ; Metatron said to me ;

(1) Come, and I will show thee the Right Hand of MAQOM, laid behind (Him) because of the destruction of the Holy Temple ; from which all kinds of splendour and light shine forth and by which the 955 heavens were created ; and whom not even the Seraphim and the 'Ophannim are permitted (to behold), until the day of salvation shall arrive.

(2) And I went by his side and he took me by his hand and showed me (the Right Hand of MAQOM), with all manner of praise, rejoicing and song: and no mouth can tell its praise, and no eye can behold it, because of its greatness, dignity, majesty, glory and beauty.

(3) And not only that, but all the souls of the righteous who are counted worthy to behold the joy of Jerusalem, they are standing by it, praising and praying before it three times every day, saying

(Is.li.9): "Awake, awake, put on strength, arm of the Lord" according as it is written (Is. Ixiii. 12):

"He caused his glorious arm to go at the right hand of Moses".

(4) In that moment the Right Hand of MAQOM was weeping. And there went forth from its five

fingers five rivers of tears and fell down into the great sea and shook the whole world, according as

it is written (Is. xxiv. 19, 20): "The earth is utterly broken (1), the earth is clean dissolved (2), the

earth is moved exceedingly (3), the earth shall stagger like a drunken man (4) and shall be moved to

and fro like a hut (5)", five times corresponding to the fingers of his Great Right Hand.

(5) But when the Holy One, blessed be He, sees, that there is no righteous man in the generation,

and no pious man (Chasid] on earth, and no justice in the hands of men ; and (that there is) no man

like unto Moses, and no intercessor as Samuel who could pray before MAQOM for the salvation

and for the deliverance, and for His Kingdom, that it be revealed in the whole world; and for His

great Right Hand that He put it before Himself again to work great salvation by it for Israel,

(6) then forthwith will the Holy One, blessed be He, remember His own justice, favour, mercy and

grace : and He will deliver His great Arm by Himself, and His righteousness will support Him.

According as it is written (Is. lix. 16): "And he saw, that there was no man" (that is:) like unto

Moses who prayed countless times for Israel in the desert and averted the (Divine) decrees from

them" and he wondered, that there was no intercessor" like unto Samuel who intreated the Holy

One, blessed be He, and called unto Him and he answered him and fulfilled his desire, even if it was

not fit (in accordance with the Divine plan), according as it is written (i Sam. xii. 17) : "Is it not wheat-harvest to-day? I will call unto the Lord".

(7) And not only that, but He joined fellowship with Moses in every place, as it is written (Ps.xcix.6): "Moses and Aaron among His priests." And again it is written (Jer. xv. i): "Though Moses and Samuel stood before me" (Is. lxiii. 5): "Mine own arm brought salvation unto me".

(8) Said the Holy One, blessed be He in that hour: " How long shall I wait for the children of men to work salvation according to their righteousness for my arm? For my own sake and for the sake of my merit and righteousness will I deliver my arm and by it redeem my children from among the nations of the world.

As it is written (Is. xlviii. n): "For my own sake will I do it. For how should my name be profaned".

(9) In that moment will the Holy One, blessed be He, reveal His Great Arm and show it to the nations of the world: for its length is as the length of the world and its breadth is as the width of the world. And the appearance of its splendour is like unto the splendour of the sunshine in its might, in the summer solstice.

(10) Forthwith Israel will be saved from among the nations of the world. And Messiah will appear unto them and He will bring them up to Jerusalem with great joy. And not only that but Israel will come from the four quarters of the World and eat with Messiah. But the nations of the world shall not eat with them, as it is written (Is. Hi. 10): "The Lord hath made bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God".

And again (Deut. xxxii. 12): "The Lord alone did lead him, and there was no strange god with him". (Zech. xiv. 9) :

"And the Lord shall be king over all the earth".

Chapter XLVIII (cont.) (B)

The Divine Names that go forth from the Throne of Glory,

crowned and escorted by numerous angelic hosts through the heavens and back again to the Throne the angels sing the 'Holy' and the 'Blessed'

These are the seventy-two names written on the heart of the Holy One, blessed be He: SS, SeDeQ {righteousness}, SaHPeL SUR {Is. xxvi. 4}, SBI, SaDdlQ {righteous}, STh, SHN, SeBa'oTh {Lord ofHostsKShaDdaY {God Almighty}, 'eLoHIM {God},YHWH, SH, DGUL, W'DOM, SSS", 'YW,

'F, 'HW, HB, YaH, HW, WWW, SSS, PPP, NN, HH, HaY {living}, HaY, ROKeB
 'aRaBOTh
 {riding upon the 'Araboth', Ps. Ixviii. 5}, YH, HH, WH, MMM, NNN, HWW, YH,
 YHH, HPhS,
 H'S, 1, W, S", Z', "", QQQ {Holy, Holy, Holy}, QShR, BW, ZK, GINUR,
 GINURYa', Y', YOD,
 'aLePh, H'N, P'P, R'W, YYWY YYW, BBS, DDD, T'TT, KKK, KLL, SYS, 'XT',
 BShKMLW { =
 blessed be the Name of His glorious kingdom for ever and ever}, completed for
 MeLeK HaOLaM
 {the King of the Universe}, JBRH LB' {the beginning of Wisdom for the children
 of men}, BNLK
 W" Y {blessed be He who gives strength to the weary and increaseth strength to
 them that have no
 might. Is. xl. 29} that go forth (adorned) with numerous crowns of fire with
 numerous crowns of
 flame, with numerous crowns of chashmal, with numerous crowns of lightning
 from before the
 Throne of Glory. And with them (there are) thousand hundreds of power (i.e.
 powerful angels) who
 escort them like a king with trembling and dread, with awe and shivering, with
 honour and majesty
 and fear, with terror, with greatness and dignity, with glory and strength, with
 understanding and
 knowledge and with a pillar of fire and a pillar of flame and lightning and their light
 is as lightnings
 of light and with the likeness of the chashmal.
 (2) And they give glory unto them and they answer and cry before them: Holy,
 Holy, Holy.
 And they roll (convoy) them through every heaven as mighty and honoured princes.
 And when they
 bring them all back to the place of the Throne of Glory, then all the Chayyoth by
 the Merkaba open
 their mouth in praise of His glorious name, saying: "Blessed be the name of His
 glorious kingdom
 for ever and ever".

Chapter XL VIII (cont.) (c)

An Enoch-Metatron piece

(1) "I seized him, and I took him and I appointed him" that is Enoch, the son of
 Jared, whose name
 is Metatron
 (2) and I took him from among the children of men
 (5) and made him a Throne over against my Throne. Which is the size of that
 Throne? Seventy
 thousand parasangs (all) of fire.
 (9) I committed unto him 70 angels corresponding to the nations (of the world) and
 I gave into his
 charge all the household above and below.
 (7) And I committed to him Wisdom and Intelligence more than (to) all the angels.
 And I called his

name "the LESSER YAH", whose name is by Gematria 71. And I arranged for him all the works of

Creation. And I made his power to transcend (lit. I made for him power more than) all the

ministering angels.

(3) He committed unto Metatron that is Enoch, the son of Jared all treasures. And I appointed him

over all the stores that I have in every heaven. And I committed into his hands the keys of each

heavenly store.

(4) I made (of) him the prince over all the princes, and I made (of) him a minister of my Throne of

Glory, to provide for and arrange the Holy Chayyoth, to wreath crowns for them (to crown them

with crowns), to clothe them with honour and majesty to prepare for them a seat when he is

sitting on his throne to magnify his glory in the height.

(5) The height of his stature among all those (that are) of high stature (is) seventy thousand

parasangs. And I made his glory great as the majesty of my glory.

(6) and the brilliance of his eyes as the splendour of the Throne of Glory.

(7) his garment honour and majesty, his royal crown 500 by 500 parasangs.

(1) Aleph I made him strong, I took him, I appointed him: (namely) Metatron, my servant who is

one (unique) among all the children of heaven. I made him strong in the generation of the first

Adam. But when I beheld the men of the generation of the flood, that they were corrupt, then I went

and removed my Shekina from among them. And I lifted it up on high with the sound of a trumpet

and with a shout, as it is written (Ps.xlvii. 6): "God is gone up with a shout, the Lord with the sound

of a trumpet".

(2) "And I took him": (that is) Enoch, the son of Jared, from among them. And I lifted him up with

the sound of a trumpet and with a tera'a (shout) to the high heavens, to be my witness together with

the Chayyoth by the Merkaba in the world to come.

(3) I appointed him over all the treasures and stores that I have in every heaven. And I committed

into his hand the keys of every several one.

(4) I made (of) him the prince over all the princes and a minister of the Throne of Glory (and) the

Halls of 'Araboth: to open their doors to me, and (of) the Throne of Glory, to exalt and arrange it;

(and I appointed him over) the Holy Chayyot to wreath crowns upon their heads; the majestic

'Ophannim, to crown them with strength and glory; the; honoured Kerubim, to clothe: them in

majesty; over the radiant sparks, to make them to shine with splendour and brilliance; over the

flaming Seraphim, to cover them with highness; the Chashmallim of light, to make them radiant
 with Light and to prepare the seat for me every morning as I sit upon the Throne of Glory. And to
 extol and magnify my glory in the height of my power; (and I have committed unto him) the secrets
 of above and the secrets of below (heavenly secrets and earthly secrets).
 (5) I made him higher than all. The height of his stature, in the midst of all (who are) high of stature
 (I made) seventy thousand parasangs. I made his Throne great by the majesty of my Throne. And I
 increased its glory by the honour of my glory.
 (6) I transformed his flesh into torches of fire, and all the bones of his body into fiery coals; and I
 made the appearance of his eyes as the lightning, and the light of his eyebrows as the imperishable
 light. I made his face bright as the splendour of the sun, and his eyes as the splendour of the Throne
 (7) I made honour and majesty his clothing, beauty and highness his covering cloak and a royal
 crown of 500 by (times) 500 parasangs (his) diadem. And I put upon him of my honour, my majesty
 and the splendour, of my glory that is upon my Throne of Glory. I called him the LESSER YHWH,
 the Prince of the Presence, the Knower of Secrets: for every secret did I reveal to him as a father
 and all mysteries declared I unto him in uprightness.
 (8) I set up his throne at the door of my Hall that he may sit and judge the heavenly household on
 high. And I placed every prince before him, to receive authority from him, to perform his will.
 (9) Seventy names did I take from (my) names and called him by them to enhance his glory.
 Seventy princes gave I into his hand, to command unto them my precepts and my words in every
 to abase by his word the proud to the ground, and to exalt by the utterance of his lips the humble to
 the height ; to smite kings by his speech, to turn kings away from their paths, to set up(the) rulers
 over their dominion as it is written (Dan.ii. 21): "and he changeth the times and the seasons, and to
 give wisdom unto all the setwise of the world and understanding (and) knowledge to all who
 understand knowledge, as it is griten (Dan. ii. 21): " and knowledge to them that know
 understanding", to reveal to them the secrets of my words and to teach the decree of my righteous
 (10) as it is written (Is.Iv. n): "so shall my word be that goeth forth out of my mouth; it shall not
 return unto me void but shall accomplish (that which I please)". 'E'eseh' (I shall accomplish) is not

written here, but "aseh' (he shall accomplish), meaning, that whatever word and whatever utterance goes forth from before the Holy One, blessed be He, Metatron stands and carries it out. And he establishes the decrees of the Holy One, blessed be He.

Chapter XL VIII (D)

The names of Metatron. The treasures of Wisdom opened to Moses on mount Sinai. The angels protest against Metatron for revealing the secrets to Moses and are answered and rebuked by

God. The chain of tradition and the power of the transmitted mysteries to heal diseases

(1) Seventy names has Metatron which the Holy One, blessed be He, took from his own name and

put upon him. And these they are:

YeHOEL, YaH, YeHOEL, YOPHIEL and Yophphiel, and APHPHIEL and MaRGeZIEL,

GIPpUYEL, Pa'aZIEL, 'A'aH, PeRIEL, Ta'TRIEL, TaBKIEL,'W, YHWH, DH, WHYH, 'eBeD,

DiBbURIEL, 'aPh'aPIEL, SPPIEL, PaSPaSIEL, SeNeGRON, MeTa'TRON, SOGDIN, ADRIGON,

ASUM, SaQPAM, SaQTAM, MIGON MITTON, MOT'TRON, ROSPHIM, QINOTh, ChaTaTYaH,

DeGaZYaH, PSpYaH, BSKNYH, MZRG, BaRaD., MKRKK, MSPRD, ChShG, ChShB,

MNRITT, BSYRYM, MITMON, TITMON, PiSQON, SaPhSaPhYaH, ZRCh, ZRChYaH, B',

BeYaH, HBH BeYaH, PeLeT, PLTYaH, RaBRaBYaH, ChaS, ChaSYaH, TaPhTaPhYaH,

TaMTaMYaH, SeHaSYaH, IRURYaH, 'aL'aLYaH, BaZRIDYaH, SaTSaTKYaH, SaSDYaH,

RaZRaZYaH, BaZRaZYaH, 'aRIMYaH, SBHYaH, SBIBKHYH, SiMKaM, YaHSeYaH,

SSBIBYaH, SaBKaSBeYaH, QeLILQaLYaH, fKIHHH, HHYH, WH, WHYH, ZaKklKYaH,

TUTRISYaH, SURYaH, ZeH, PeNIRHYaH, ZIZ'H, GaL RaZaYYa, MaMLIKYaH, TTYaH,

eMeQ, QaMYaH, MeKaPpeRYaH, PeRISHYaH, SePhaM, GBIR, GiBbORYaH, GOR, GORYaH,

ZIW, 'OKBaR, the LESSER YHWH, after the name of his Master, (Ex. xxiii. 21) "for my name is in

him", RaBIBIEL, TUMIEL, Segansakkiel ('Sagnezagiel' / 'Neganzegael), the Prince of Wisdom.

(2) And why is he called by the name Sagnesakiel? Because all the treasures of wisdom are committed in his hand.

(3) And all of them were opened to Moses on Sinai, so that he learnt them during the forty days,

while he was standing (remaining): the Torah in the seventy aspects of the seventy tongues, the

Prophets in the seventy aspects of the seventy tongues, the Writings in the seventy aspects of the

seventy tongues, "the Halakas in the seventy aspects of the seventy tongues, the Traditions in the seventy aspects of the seventy tongues, the Haggadas in the seventy aspects of the seventy tongues and the Toseftas in the seventy aspects of the seventy tongues'.

(4) But as soon as the forty days were ended, he forgot all of them in one moment. Then the Holy

One, blessed be He, called Yephiphayah, the Prince of the Law, and (through him) they were given to

Moses as a gift. As it is written (Deut. x. 4): "and the Lord gave them unto me". And after that it

remained with him. And whence do we know, that it remained (in his memory) ? Because it is

written (Mai. iv. 4): " Remember ye the Law of Moses my servant which I commanded unto him in

Horeb for all Israel, even my statutes and judgements". The Law of Moses': that is the Tora, the

Prophets and the Writings, 'statutes': that is the Halakas and Traditions, 'judgements'; that is the

Haggadas and the Toseftas. And all of them were given to Moses on high on Sinai.

(5) These seventy names (are) a reflection of the Explicit Name(s) on the Merkaba which are graven

upon the Throne of Glory. For the Holy One, blessed be He, took from His Explicit Name(s) and put

upon the name of Metatron: Seventy Names of His by which the ministering angels call the King of

the kings of kings, blessed be He, in the high heavens, and twenty-two letters that are on the ring

upon his finger with which are sealed the destinies of the princes of kingdoms on high in greatness

and power and with which are sealed the lots of the Angel of Death, and the destinies of every nation and tongue.

(6) Said Metatron, the Angel, the Prince of the Presence; the Angel, the Prince of the Wisdom; the

Angel, the Prince of the Understanding; the Angel, the Prince of the Kings; the Angel, the Prince of

the Rulers; the angel, the Prince of the Glory; the angel, the Prince of the high ones, and of the

princes, the exalted, great and honoured ones, in heaven and on earth:

(7) "H, the God of Israel, is my witness in this thing, (that) when I revealed this secret to Moses,

then all the hosts in every heaven on high raged against me and said to me:

(8) Why dost thou reveal this secret to son of man, born of woman, tainted and unclean, a man of a

putrefying drop, the secret by which were created heaven and earth, the sea and the dry land, the

mountains and hills, the rivers and springs, Gehenna of fire and hail, the Garden of Eden and the

Tree of Life; and by which were formed Adam and Eve, and the cattle, and the wild beasts, and the

fowl of the air, and the fish of the sea, and Behemoth and Leviathan, and the creeping things, the worms, the dragons of the sea, and the creeping things of the deserts; and the Tora and Wisdom and

Knowledge and Thought and the Gnosis of things above and the fear of heaven. Why dost thou reveal this to flesh and blood?

I answered them: Because the Holy One, blessed be He, has given me authority. And furthermore, I

have obtained permission from the high and exalted Throne, from which all the Explicit Names go

forth with lightnings of fire and flaming chashmallim.

(9) But they were not appeased, until the Holy One, blessed be He, rebuked them and drove them

away with rebuke from before him, saying to them: "I delight in, and have set my love on, and have

entrusted and committed unto Metatron, my Servant, alone, for he is One (unique) among all the children of heaven.

(10) And Metatron brought them out from his house of treasures and committed them to Moses, and

Moses to Joshua, and Joshua to the elders, and the elders to the prophets and the prophets to the men

of the Great Synagogue, and the men of the Great Synagogue to Ezra and Ezra the Scribe to Hillel

the elder, and Hillel the elder to R. Abbahu and R. Abbahu to R. Zera, and R. Zera to the men of

faith, and the men of faith (committed them) to give warning and to heal by them all diseases that

rage in the world, as it is written (Ex. xv. 26): "If thou wilt diligently hearken to the voice of the

Lord, thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments,

and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the

Egyptians : for I am the Lord, that healeth thee".

(Ended and finished. Praise be unto the Creator of the World.)

A N C I E N T A P O C R Y P H A L T E X T S

Seven texts from the same ancient world.

Different voices. The same sky above them.



The three Books of Enoch do not stand alone in the ancient world. They belong to a wider literature — a collection of texts that shared the same cosmological vision, the same sense that the seen world rests on an unseen framework, the same conviction that the full story of humanity was larger than what the canonical Scriptures contained.

The seven texts that follow were chosen because they orbit the same center. They move through the same heavens, encounter the same divine throne, grapple with the same fallen powers, and ask the same questions about where history is going and what the righteous are supposed to do in the meantime.

Some of them you will recognize from Scripture's edges — figures mentioned briefly in the Bible who are given full voices here. Others will be entirely new. All of them were read by serious people in the ancient world who found them worth preserving.

They preserved them for you.



A N C I E N T A P O C R Y P H A L T E X T O N E

T h e B o o k o f G i a n t s **F r a g m e n t**

The Nephilim — their dreams, their end

Discovered among the Dead Sea Scrolls · Fragments only



The Nephilim dreamed.

That is the detail that stops you. These beings — the hybrid offspring of the Watchers and human women, enormous and violent and insatiable — were visited in sleep by visions they could not interpret. The visions disturbed them. They sent two of their number to Enoch to ask what the dreams meant.

Enoch told them.

The Book of Giants survives only in fragments — pieces recovered from the Dead Sea Scrolls, incomplete, their edges torn by centuries. What remains is enough to see the outline: the Nephilim giants named and present, their violence documented, their

dreams of judgment described, and Enoch serving once again as the interpreter between the heavenly world and those who dwell below it.

This fragment was found in the same caves as 1 Enoch. The Qumran community preserved them side by side. They understood the Book of Giants as part of the same story — the continuation of what 1 Enoch began.

WHAT TO WATCH FOR

The named giants — Mahaway, Ohyah, Hahyah — are not abstractions. They have conversations. They argue. They are afraid of what Enoch tells them. Their fear is not the response of beings who believe they are invincible. It is the response of beings who have been told, by someone who has seen the throne, that their time is measured.

Watch for the tablet. In one fragment, a tablet is brought to Enoch bearing the dreams of the giants. He reads it, interprets it, and sends back a reply that functions like a verdict. The man taken to heaven becomes the one who delivers heaven's word to those the earth cannot contain.



CLOSING REFLECTION

The Nephilim were not invulnerable. That is what this fragment insists. They were powerful beyond anything ordinary humanity could face — but they dreamed of their own destruction, and the dreams were true.

Enoch interpreted those dreams. The same man who carried the Watchers' petition to God, who was refused on their behalf, now carries God's reply to their children. The message is the same across both generations: what was done in defiance of the created order will be undone. The timeline is God's. The outcome is not in question.

The Nephilim were on the earth in those days — and also afterward — when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown.

— Genesis 6:4

What does it mean that even the giants were not beyond dreaming — and not beyond fear?



A N C I E N T A P O C R Y P H A L
T E X T T W O

The Apocalypse of
Abraham

The father of faith — before the covenant, before the calling



Before God called Abraham, Abraham was already looking.

The story begins not with a divine summons but with a question. Abraham is a young man in his father Terah's house, surrounded by the idols his father carves and sells. He looks at them — stone and wood and metal, made by human hands — and cannot make himself believe they are what his father says they are. He tests them. He reasons about them. And he concludes, on his own, before he has heard a word from God, that they are nothing.

Then God speaks.

The Apocalypse of Abraham is divided into two movements. The first is this rejection of idolatry — a narrative of how Abraham came to the knowledge of the one God through observation and reason before revelation confirmed what he had already begun to see. The second movement is Abraham's heavenly ascent — a journey through the levels of heaven guided by the angel Iaoel, culminating in a vision of the divine throne and the full sweep of history spread out before him like a map.

WHAT TO WATCH FOR

The throne vision in this text is one of the most detailed in ancient literature outside of Ezekiel and Revelation. What Abraham sees — the four-faced living creatures, the fire, the voice, the presence — carries the unmistakable signature of the same reality Enoch encountered. Different man. Different century. Same throne.

Watch also for the vision of the fall. Abraham is shown the garden, the serpent, Adam and Eve, the moment of the transgression — but from above, as a completed scene, with the weight of all that followed already visible in it. It is one of the most haunting passages in this entire collection.

And watch for Azazel. He appears here — still operating, still attempting to corrupt, now turned toward Abraham. The archangel Iaoel rebukes him. The confrontation between the heavenly and the fallen is not abstract. It is personal and present and ongoing.



CLOSING REFLECTION

Abraham rejected idols before God found him. That sequence matters. The Apocalypse of Abraham presents faith not as passive reception but as active seeking —

a man who used what he had to reason his way toward what he could not yet see, and who was met by the divine presence because he was already moving toward it.

The heavenly vision that follows his rejection of idolatry is not a reward. It is a continuation. He had already been ascending, in his own way, before the angels arrived to take him the rest of the distance.

Abraham believed God, and it was credited to him as righteousness, and he was called God's friend.

— James 2:23

What do you do with what you can already see — before the revelation you are waiting for arrives?



A N C I E N T A P O C R Y P H A L T E X T T H R E E

The Ascension of Isaiah

The prophet taken upward — and what he saw coming down



Isaiah is taken through seven heavens.

The guide is the angel Jaoel — and as Isaiah ascends, each heaven transforms him. In the first heaven he is already changed. By the seventh, he cannot distinguish himself from the angels around him. His glory increases with each level. The ascent is not just a journey outward. It is a journey into what he is becoming.

What makes the Ascension of Isaiah remarkable — and distinct from the Enoch literature — is what Isaiah is shown on the way back down. He witnesses the Beloved, the Son of God, descending through each heaven in disguise. In each heaven, the Beloved takes on the appearance of the angels of that realm so that He will not be recognized. He passes through undetected. He enters the world. He becomes a human child.

Isaiah watches the entire arc of the incarnation, the crucifixion, the resurrection, and the ascent — all before it happens. He is watching prophecy from the inside, as it is being prepared.

W H A T T O W A T C H F O R

The descent is described heaven by heaven with the same structural care as the ascent. This is intentional. The Ascension of Isaiah is not simply about going up. It is about understanding that the divine comes down through the same structure that the righteous ascend through. Heaven and earth are not separate systems operating in isolation. They are connected, layered, and the traffic moves in both directions.

Watch for the transformation of Isaiah's appearance as he rises. By the seventh heaven, he cannot tell his own glory from the glory of the angels. That detail is not decorative. It is the text's answer to the question 3 Enoch asks from a different angle: what does a human being become in the presence of the divine?



CLOSING REFLECTION

The Ascension of Isaiah sees the incarnation from the top down. Jesus descends through the heavens in disguise — the powers of each realm unaware of who is passing through them. The cross that follows is not a defeat that God had to recover from. It is the completion of a plan that was already in motion before the first cry in Bethlehem.

Isaiah saw it coming. He could not tell anyone. He carried it alone, in the way that prophets always carry the things they have been shown too early.

He was in the world, and though the world was made through him, the world did not recognize him.

— John 1:10

What changes about how you read the Gospels when you know the descent was deliberate and disguised?



ANCIENT APOCRYPHAL
TEXT FOUR

3 Baruch

*The scribe of Jeremiah — taken upward after the destruction of Jerusalem
Also known as: The Greek Apocalypse of Baruch*



Baruch is weeping over the ruins of Jerusalem.

The Babylonians have come. The temple has fallen. The people are being led away in chains. Baruch — the faithful scribe of the prophet Jeremiah, the one who wrote down what Jeremiah dictated — sits among the ruins and cannot understand how God permitted this.

An angel arrives. Not to explain, exactly. To show.

What follows is a tour of five heavens — the same cosmological territory mapped by Enoch and Isaiah, now seen through the eyes of a man whose faith has been

shattered by events he did not expect. Baruch is not an elevated mystic ascending in triumph. He is a broken man being carried upward by grace, shown things he did not ask to see, given a frame for the suffering he cannot explain.

WHAT TO WATCH FOR

The fifth heaven is where the angels bring the prayers and works of the righteous to the archangel Michael. Watch that scene carefully. The prayers are weighed. Some bring full baskets. Some bring partial. Some bring almost nothing. Michael carries what is offered into the presence of God. The mechanics of intercession — how human prayer moves through the heavenly structure — are laid out here with a specificity found nowhere else in this collection.

Watch also for the phoenix — the great bird that travels with the sun, shielding the earth from its full intensity, its wings spread across the sky every day. It is one of the most unexpected images in all of ancient apocalyptic literature. The ancient world was not always literal. Sometimes it was luminous.



CLOSING REFLECTION

Baruch went up broken. He came down oriented.

That is the function of the heavenly tour in this text — not to answer every question about suffering, but to widen the frame enough that the question can be held differently. The destruction of Jerusalem is still real. The pain is still real. But it is not the whole picture. The prayers of the righteous are still moving. Michael is still interceding. The structure of heaven has not been disrupted by what happened on earth.

The world below was shattered. The world above was intact. And for Baruch, that was enough to continue.

By the rivers of Babylon we sat and wept when we remembered Zion.

— Psalm 137:1

What would it change for you to see the full picture of what is being held together above the thing that is falling apart below?



ANCIENT APOCRYPHAL TEXT FIVE

The Life of Adam and Eve

The story of the Fall — told by the ones who lived it

Also known as: The Apocalypse of Moses



Genesis 3 gives you the event. This text gives you the aftermath.

Adam and Eve outside the garden. The gates closed behind them. The world strange and hard and nothing like what they had known. The Life of Adam and Eve picks up where Genesis sets down — following the first human beings through decades of life in the fallen world, tracking their grief, their repentance, their attempts to return to God, and finally their deaths.

It is the most human text in this collection. No archangels ascending through crystalline heavens. No cosmic battles between fallen and unfallen. Just two people trying to live with a decision that cannot be undone, and the God who does not abandon them even after everything.

WHAT TO WATCH FOR

Satan's account of his own fall. This is the passage that startles most first-time readers. Satan explains, in his own voice, why he fell — and the reason is not what most people expect. He refused to worship Adam. God had created the human being and commanded the angels to bow before him as the image of God. Satan refused. His pride was not primarily rebellion against God. It was refusal to honor a creature he considered beneath him. The rest followed from that refusal.

That account does not appear in Genesis. It barely appears anywhere in the canonical Scriptures. But it appears here — and it reframes the entire dynamic between the fallen and the human in a way that echoes across the New Testament.

Watch also for Eve's account of the temptation, told in her own words. She does not minimize her role. She does not deflect. She describes what she saw, what she wanted, what she chose — and why. It is a portrait of temptation from the inside that feels startlingly contemporary.



CLOSING REFLECTION

Adam lived nine hundred and thirty years after the Fall. Eve bore children, buried children, watched the world she had broken become the world her descendants would inhabit. The Life of Adam and Eve does not let them be symbols. It makes them people.

The grief in this text is real. The repentance is real. And the mercy — the angels who come for Adam at his death, the intercession of the archangels, the promise that the story does not end at the gate of Eden — that is real too.

The Fall was not the end. It was the beginning of a much longer story. This text shows you the first chapters of that story in the voices of the ones who lived them.

For as in Adam all die, so in Christ all will be made alive.

— 1 Corinthians 15:22

What changes about how you read Genesis 3 when you hear it told in Eve's own voice?

A N C I E N T A P O C R Y P H A L
T E X T S I X

The Testament of Abraham

The man who would not die — and the judgment he was shown



Abraham refuses to go.

God sends the archangel Michael to prepare Abraham for death — to give him the opportunity to set his affairs in order and depart this life in peace. Abraham receives Michael warmly, hosts him generously, and then, when Michael delivers his message, simply says no.

He is not afraid. He is not angry. He simply does not wish to leave. Not yet. He wants to see more of what God has made first.

God, remarkably, accommodates him. Michael is sent to take Abraham on a tour — across the inhabited earth, through the gate between life and death, and finally to the place of judgment, where Abraham watches the souls of the newly dead brought before two thrones and weighed.

WHAT TO WATCH FOR

The judgment scene is the heart of this text. Two recording angels stand at a table. Abel — yes, that Abel, the first murdered man — sits as judge. The deeds of each soul are read aloud. A scale weighs them. Fire tests them. And the outcome is not always what Abraham expects.

Watch for the moment Abraham intercedes for a soul he sees condemned. He asks for mercy. It is granted. That intercession — a human being, not yet dead, asking for grace on behalf of a soul already in the process of judgment, and receiving it — is one of the most striking images of divine mercy in all of this literature.

Watch also for Abraham's reaction to what he sees at the gate of death — the broad path and the narrow path, the vast numbers on one versus the few on the other. He is not at peace with what he sees. He weeps. And his tears accomplish something.



CLOSING REFLECTION

Abraham, the father of faith, did not want to die. That is worth sitting with. The man who left everything at God's word, who believed against all evidence that a son would come, who raised the knife over Isaac — that man looked at death and said: not yet.

The Testament of Abraham does not present this as a failure of faith. It presents it as human. Abraham is a man, not a symbol. He loves the world. He wants to stay in it. And God, with a patience that the text treats as characteristic, gives him more time to see.

What he sees in that extra time — the judgment, the mercy, the intercession that works — changes him. He departs, when he finally does depart, with more understanding than he arrived with.

The time was not wasted. It never is.

By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going.

— Hebrews 11:8

What would you ask to see, if you were given more time before you had to go?



A N C I E N T A P O C R Y P H A L
T E X T S E V E N

The Apocalypse of
Zephaniah

The prophet carried through the heavens — and through the place of the dead



Zephaniah is taken somewhere the other prophets did not go.

by now you have read these descriptions multiple times in multiple voices. What makes Zephaniah's vision distinct is that he is also taken to Hades. Not to observe it from a distance. To stand inside it.

He sees the place of punishment in detail — the angels of torment, the souls confined there, the machinery of consequence that runs without interruption. And then he sees something that shifts the entire register of the vision: an angel writes down his good deeds in a scroll. His name is being recorded. He has not been condemned. He has been brought here to see, not to stay.

The distinction matters enormously. Zephaniah weeps for what he witnesses. He intercedes for the souls he sees suffering. And the text suggests that his intercession — like Abraham's in the Testament of Abraham, like Enoch's throughout the entire tradition — is not futile.

W H A T T O W A T C H F O R

The great angel who stands on the sea and the dry land, with one foot on each, blowing a trumpet. If you have read Revelation 10, the image will arrest you. The angel of Revelation standing on sea and land, holding an open scroll, crying out in a loud voice — and the Apocalypse of Zephaniah describing a nearly identical figure centuries before John received his vision on Patmos.

These are not coincidences. They are the same ancient vocabulary of divine encounter, appearing across different visionaries in different centuries, because the reality they are pointing toward is the same reality.

Watch also for Zephaniah's transformation. Like Isaiah in the Ascension, like Enoch in all three books, Zephaniah is changed by what he sees. He enters the vision as a mortal man. By the end, his appearance has been altered. The encounter with the divine does not leave witnesses the same way it found them.



C L O S I N G R E F L E C T I O N

The Apocalypse of Zephaniah closes this collection because it closes a loop that the collection has been quietly drawing since the first page.

Seven texts. Seven visionaries. Different eras, different traditions, different languages — but the same journey. Upward through the structure of the cosmos. Into

the presence of what cannot be fully described. Back to the earth with something that was not there before.

Enoch was taken and did not return. Zephaniah was taken and sent back. Most of the figures in between were sent back too — with instructions, with visions, with words to deliver to people who had not made the journey.

That is what this collection is. It is what they brought back.

The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: 'The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he will reign for ever and ever.'

— Revelation 11:15

Seven visionaries. Seven journeys. One throne at the center of all of them. What does that convergence tell you?



8

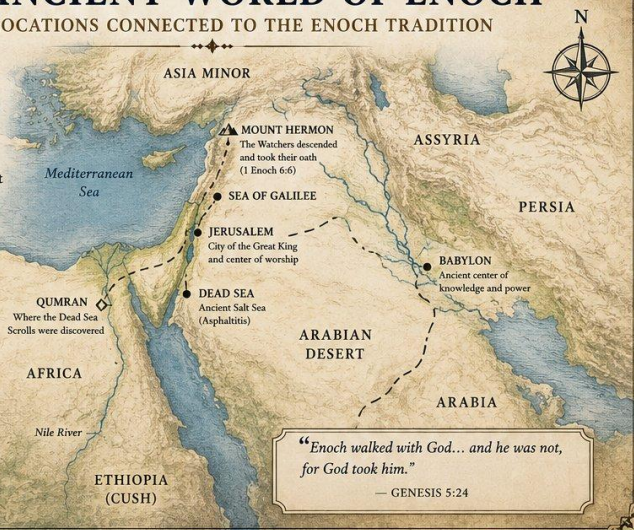
THE ANCIENT WORLD OF ENOCH

KEY LOCATIONS CONNECTED TO THE ENOCH TRADITION

The writings of Enoch span mountains, deserts, seas, and distant lands. These locations played a part in the lives of Enoch, the Watchers, the Nephilim, and the ancient peoples who preserved their memory.

LEGEND

- Mountain
- City / Settlement
- Ancient Site
- Body of Water
- Ancient Route



"Enoch walked with God... and he was not, for God took him."
— GENESIS 5:24

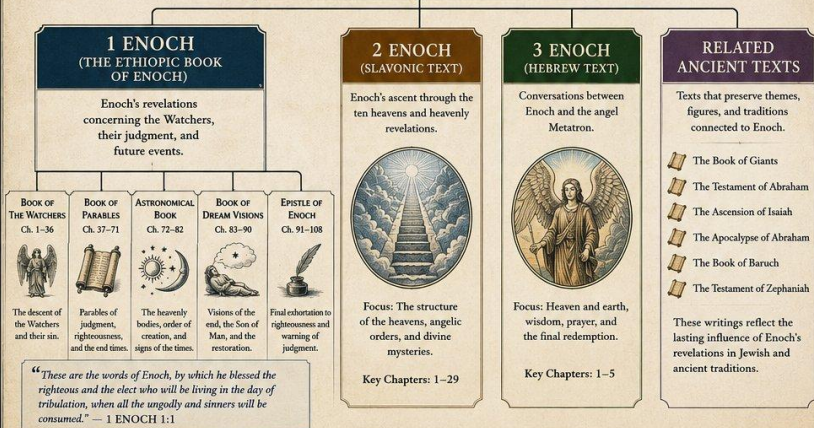
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THE ENOCH LITERATURE FAMILY TREE

A Branch of Ancient Wisdom Preserved for Future Generations

THE ENOCH TRADITION

Revealed to Enoch, Transmitted to Humanity



"Enoch pleased God, and was not found, because God had taken him." — HEBREWS 11:5

Note: These texts are preserved in various ancient languages and manuscripts, including Ethiopian (Ge'ez), Slavonic, and Hebrew.

THE BOOK OF GIANTS

(Dead Sea Scrolls Fragments)



HISTORICAL BACKGROUND

The Book of Giants is among the most remarkable discoveries at Qumran. Known only through fragmentary Dead Sea Scroll manuscripts — principally 4Q203, 1Q23, 2Q26, 4Q530–532, and 6Q8 — it expands the story begun in Genesis 6 and continued throughout 1 Enoch into something more vivid: a narrative of the giants themselves, told partly from the inside.

No complete manuscript survives. What remains are fragments, gaps, and reconstructed sequences. The text was almost certainly composed in Aramaic and held significant standing within the Enochic tradition. The Qumran community preserved multiple copies.



THE CHARACTERS

Shemihaza — the leader of the two hundred angels who descended and took human wives. It is his plan, his initiative, and ultimately his judgment.

Ohya and Hahya — the giant sons of Shemihaza. They are the central figures of the dream narratives that drive the text forward. Ohya in particular resists the obvious conclusion, arguing repeatedly that the visions refer to someone else.

Mahway — son of the angel Barakel. He serves as messenger, making the long cosmic journey to find Enoch and carry back word of the giants' fate.

Gilgamesh — among the giants is a figure by this name, the same as the hero of the ancient Babylonian epic. Whether this is deliberate literary allusion or the absorption of older mythological material into the Enochic framework, scholars continue to debate.

Enoch — present but distant. He does not appear among the giants. He is sought. They must send Mahway to find him because they need someone who can interpret what they are experiencing. Enoch is the reader of dreams; the giants are the ones who need reading.



THE STORY

The giants begin having dreams. The dreams are unmistakably ominous. In one, a tablet is submerged in water; when it emerges, only three names remain legible. In another, a great tree is uprooted with only three of its roots intact. The number three recurs. The meaning is not obscure: Noah and his sons will survive. Everything else will be destroyed.

The giants resist the interpretation. Ohya argues the visions refer to the demon Azazel, not to them. He suggests they refer to earthly rulers. But the dreams keep coming, and eventually the assembled giants grow afraid.

They send Mahway on a flight across the cosmos — past the inhabited world, over the great desert — to find Enoch. Enoch receives him and sends back a tablet written in his own hand. The message is not consoling. The angels have sinned. The land cries out against them. Judgment is coming.

The text breaks off in fragments. What survives suggests the giants made some attempt to respond. Whether it was sufficient, the manuscript does not say.



KEY THEMES

The dreaming giants. Dreams carry divine weight throughout the ancient world, and the Book of Giants treats them as communications from reality itself. The giants cannot dismiss what they are seeing. They can only delay understanding it.

The role of Enoch. In a text populated by beings of immense physical power, the figure with authority is the scribe — the intercessor, the man taken up to stand before the throne. Power is not the same as knowledge. Knowledge is not the same as standing before God.

The convergence with Revelation. The angel standing on sea and dry land, carrying a scroll of judgment, appears in the Enochic literature and again in Revelation 10. These are not separate traditions speaking past each other. They are related streams drawn from the same ancient vocabulary of divine encounter.



CLOSING REFLECTION

The Book of Giants is a fragment of something larger. What survives is enough to understand the shape of the whole: a story about power without wisdom, beings who could level mountains but could not read their own dreams. They needed Enoch to tell them what they already knew.

Not a celebration of the fallen. A record of their end — and of the one man they had to go looking for when the end became undeniable.



THE ASCENSION OF ISAIAH

(The Vision of Isaiah)



Translated by R. H. Charles, D.Litt., D.D.

Originally published: London, S.P.C.K., 1900

The Ascension of Isaiah

Chapter 1

AND it came to pass in the twenty-sixth year of the reign of Hezekiah king of Judah that he called Manasseh his son. Now he was his only one.

2. And he called him into the presence of Isaiah the son of Amoz the prophet, and into the presence of Josab the son of Isaiah, in order to deliver unto him the words of righteousness which the king himself had seen:

3. And of the eternal judgments and torments of Gehenna, and of the prince of this world, and of his angels, and his authorities and his powers.

4. And the words of the faith of the Beloved which he himself had seen in the fifteenth year of his reign during his illness.

5. And he delivered unto him the written words which Samnas the scribe had written, and also those which Isaiah, the son of Amoz, had given to him, and also to the prophets, that they might write and store up with him what he himself had seen in the king's house regarding the judgment of the angels, and the destruction of this world, and regarding the garments of the saints and their going forth, and regarding their transformation and the persecution and ascension of the Beloved.

6. In the twentieth year of the reign of Hezekiah, Isaiah had seen the words of this prophecy and had delivered them to Josab his son. And whilst he (Hezekiah) gave commands, Josab the son of Isaiah standing by.

7. Isaiah said to Hezekiah the king, but not in the presence of Manasseh only did he say unto him: 'As the Lord liveth, and the Spirit which speaketh in me liveth, all these commands and these words will be made of none effect by Manasseh thy son, and through the agency of his hands I shall depart mid the torture of my body.

8. And Sammael Malchira will serve Manasseh, and execute all his desire, and he will become a follower of Beliar rather than of me:

9. And many in Jerusalem and in Judea he will cause to abandon the true faith, and Beliar will dwell in Manasseh, and by his hands I shall be sawn asunder.'

10. And when Hezekiah heard these words he wept very bitterly, and rent his garments, and placed earth upon his head, and fell on his face.

11. And Isaiah said unto him: 'The counsel of Sammael against Manasseh is consummated: nought will avail thee.'

12. And on that day Hezekiah resolved in his heart to slay Manasseh his son.

13. And Isaiah said to Hezekiah: 'The Beloved hath made of none effect thy design, and the purpose of thy heart will not be accomplished, for with this calling have I been called and I shall inherit the heritage of the Beloved.'

Chapter 2

AND it came to pass after that Hezekiah died and Manasseh became king, that he did not remember the commands of Hezekiah his father, but forgot them, and Sammael abode in Manasseh and clung fast to him.

2. And Manasseh forsook the service of the God of his father, and he served Satan and his angels and his powers.

3. And he turned aside the house of his father, which had been before the face of Hezekiah (from) the words of wisdom and from the service of God.

4. And Manasseh turned aside his heart to serve Beliar; for the angel of lawlessness, who is the ruler of this world, is Beliar, whose name is Mantanbuchus. and he delighted in Jerusalem because of Manasseh, and he made him strong in apostatizing (Israel) and in the lawlessness which were spread abroad in Jerusalem.

5. And witchcraft and magic increased and divination and auguration, and fornication, a [and adultery], and the persecution of the righteous by Manasseh and [Belachira, and] Tobia the Canaanite, and John of Anathoth, an by (Zadok) the chief of the works.

6. And the rest of the acts, behold they are written in the book of the Kings of Judah and Israel.

7. And, when Isaiah, the son of Amoz, saw the lawlessness which was being perpetrated in Jerusalem and the worship of Satan and his wantonness, he withdrew from Jerusalem and settled in Bethlehem of Judah.

8. And there also there was much lawlessness, and withdrawing from Bethlehem he settled on a mountain in a desert place.

9. And Micaiah the prophet, and the aged Ananias, and Joel and Habakkuk, and his son Josab, and many of the faithful who believed in the ascension into heaven, withdrew and settled on the mountain.

10. They were all clothed with garments of hair, and they were all prophets. And they had nothing with them but were naked, and they all lamented with a great lamentation because of the going astray of Israel.

11. And these eat nothing save wild herbs which they gathered on the mountains, and having cooked them, they lived thereon together with Isaiah the prophet. And they spent two years of days on the mountains and hills.

12. And after this, whilst they were in the desert, there was a certain man in Samaria named Belchira, of the family of Zedekiah, the son of Chanaan, a false prophet, whose dwelling was in Bethlehem. Now Hezekiah the son of Chanani, who was the brother of his father, and in the days of Ahab, king of Israel, had been the teacher of the 400. prophets of Baal, had himself smitten and reproved Micaiah the son of Amada the prophet.

13. And he, Micaiah, had been reproved by Ahab and cast into prison. (And he was) with Zedekiah the prophet: they were with Ahaziah the son of Ahab, king in Samaria.

14. And Elijah the prophet of Tebon of Gilead was reproving Ahaziah and Samaria, and prophesied regarding Ahaziah that he should die on his bed of sickness, and that Samaria should be delivered into the had of Leba Nasr because he had slain the prophets of God.

15. And when the false prophets, who were with Ahaziah the son of Ahab and their teacher Jalerjas of Mount Joel, had heard-

16. Now he was a brother of Zedekiah - when they persuaded Ahaziah the king of Aguaron and (slew) Micaiah.

Chapter 3

AND Belchira recognized and saw the place of Isaiah and the prophets who were with him; for he dwelt in the region of Bethlehem, and was an adherent of Manasseh. And he prophesied falsely in Jerusalem, and many belonging to Jerusalem were confederate with him, and he was a Samaritan.

2. And it came to pass when Alagar Zagar, king of Assyria, had come and captive, and led them away to the mountains of the medes and the rivers of Tazon;

3. This (Belchira), whilst still a youth, had escaped and come to Jerusalem in the days of Hezekiah king of Judah, but he walked not in the ways of his father of Samaria; for he feared Hezekiah.

4. And he was found in the days of Hezekiah speaking words of lawlessness in Jerusalem.

5. And the servants of Hezekiah accused him, and he made his escape to the region of Bethlehem. And they persuaded...

6. And Belchira accused Isaiah and the prophets who were with him, saying: 'Isaiah and those who are with him prophesy against Jerusalem and against the cities of Judah that they shall be laid waste and (against the children of Judah and) Benjamin also that they shall go into captivity, and also against thee, O lord the king, that thou shalt go (bound) with hooks and iron chains':

7. But they prophesy falsely against Israel and Judah.

8. And Isaiah himself hath said: 'I see more than Moses the prophet.'

9. But Moses said: 'No man can see God and live'; and Isaiah hath said: 'I have seen God and behold I live.'

10. Know, therefore, O king, that he is lying. And Jerusalem also he hath called Sodom, and the princes of Judah and Jerusalem he hath declared to be the people of Gomorrah. And he brought many accusations against Isaiah and the prophets before Manasseh.

11. But Beliar dwelt in the heart of Manasseh and in the heart of the princes of Judah and Benjamin and of the eunuchs and of the councillors of the king.

12. And the words of Belchira pleased him [exceedingly], and he sent and seized Isaiah.

13. For Beliar was in great wrath against Isaiah by reason of the vision, and because of the exposure wherewith he had exposed Sammael, and because through him the going forth of the Beloved from the seventh heaven had been made known, and His transformation and His descent and the likeness into which He should be transformed (that is) the likeness of man, and the persecution wherewith he should be persecuted, and the torturers wherewith the children of Israel should torture Him, and the coming of His twelve disciples, and the teaching, and that He should before the sabbath be crucified upon the tree, and should be crucified together with wicked men, and that He should be buried in the sepulchre,

14. And the twelve who were with Him should be offended because of Him: and the watch of those who watched the sepulchre:

15. And the descent of the angel of the Christian Church, which is in the heavens, whom He will summon in the last days.

16. And that (Gabriel) the angel of the Holy Spirit, and Michael, the chief of the holy angels, on the third day will open the sepulchre:

17. And the Beloved sitting on their shoulders will come forth and send out His twelve disciples;

18. And they will teach all the nations and every tongue of the resurrection of the Beloved, and those who believe in His cross will be saved, and in His ascension into the seventh heaven whence He came:

19. And that many who believe in Him will speak through the Holy Spirit:
20. And many signs and wonders will be wrought in those days.
21. And afterwards, on the eve of His approach, His disciples will forsake the teachings of the Twelve Apostles, and their faith, and their love and their purity.
22. And there will be much contention on the eve of [His advent and] His approach.
23. And in those days many will love office, though devoid of wisdom.
24. And there will be many lawless elders, and shepherds dealing wrongly by their own sheep, and they will ravage (them) owing to their not having holy shepherds.
25. And many will change the honour of the garments of the saints for the garments of the covetous, and there will be much respect of persons in those days and lovers of the honour of this world.
26. And there will be much slander and vainglory at the approach of the Lord, and the Holy Spirit will withdraw from many.
27. And there will not be in those days many prophets, nor those who speak trustworthy words, save one here and there in divers places,
28. On account of the spirit of error and fornication and of vainglory, and of covetousness, which shall be in those, who will be called servants of that One and in those who will receive that One.
29. And there will be great hatred in the shepherds and elders towards each other.
30. For there will be great jealousy in the last days; for every one will say what is pleasing in his own eyes.
31. And they will make of none effect the prophecy of the prophets which were before me, and these my visions also will they make of none effect, in order to speak after the impulse of their own hearts.

Chapter 4

- AND now Hezekiah and Josab my son, these are the days of the completion of the world.
2. After it is consummated, Beliar the great ruler, the king of this world, will descend, who hath ruled it since it came into being; yea, he will descend from his firmament in the likeness of a man, a lawless king, the slayer of his mother: who himself (even) this king.
 3. Will persecute the plant which the Twelve Apostles of the Beloved have planted. Of the Twelve one will be delivered into his hands.
 4. This ruler in the form of that king will come and there will come and there will come with him all the powers of this world, and they will hearken unto him in all that he desires.
 5. And at his word the sun will rise at night and he will make the moon to appear at the sixth hour.
 6. And all that he hath desired he will do in the world: he will do and speak like the Beloved and he will say: "I am God and before me there has been none."
 7. And all the people in the world will believe in him. 8. And they will sacrifice to him and they will serve him saying: "This is God and beside him there is no other."
 9. And they greater number of those who shall have been associated together in order to receive the Beloved, he will turn aside after him.
 10. And there will be the power of his miracles in every city and region.
 11. And he will set up his image before him in every city.
 12. And he shall bear sway three years and seven months and twenty-seven days.
 13. And many believers and saints having seen Him for whom they were hoping, who was crucified, Jesus the Lord Christ, [after that I, Isaiah, had seen Him who was

crucified and ascended] and those also who were believers in Him - of these few in those days will be left as His servants, while they flee from desert to desert, awaiting the coming of the Beloved.

14. And after (one thousand) three hundred and thirty-two days the Lord will come with His angels and with the armies of the holy ones from the seventh heaven with the glory of the seventh heaven, and He will drag Beliar into Gehenna and also his armies.

15. And He will give rest of the godly whom He shall find in the body in this world, [and the sun wil be ashamed]:

16. And to all who because of (their) faith in Him have execrated Beliar and his kings. But the saints will come with the Lord with their garments which are (now) stored up on high in the seventh heaven: with the Lord they will come, whose spirits are clothed, they will descend and be present in the world, and He will strengthen those, who have been found in the body, together with the saints, in the garments of the saints, and the Lord will minister to those who have kept watch in this world.

17. And afterwards they will turn themselves upward in their garments, and their body will be left in the world.

18. Then the voice of the Beloved will in wrath rebuke the things of heaven and the things of earth and the things of earth and the mountains and the hills and the cities and the desert and the forests and the angel of the sun and that of the moon, and all things wherein Beliar manifested himself and acted openly in this world, and there will be [a resurrection and] a judgment in their midst in those days, and the Beloved will cause fire to go forth from Him, and it will consume all the godless, and they will be as though they had not been created.

19. And the rest of the words of the vision is written in the vision of Babylon.

20. And the rest of the vision regarding the Lord, behold, it is written in three parables according to my words which are written in the book which I publicly prophesied.

21. And the descent of the Beloved into Sheol, behold, it is written in the section, where the Lord says: "Behold my Son will understand." And all these things, behold they are written [in the Psalms] in the parables of David, the son of Jesse, and in the Proverbs of Solomon his son, and in the words of Korah, and Ethan the Israelite, and in the words of Asaph, and in the rest of the Psalms also which the angel of the Spirit inspired.

22. (Namely) in those which have not the name written, and in the words of my father Amos, and of Hosea the prophet, and of Micah and Joel and Nahum and Jonah and Obadiah and Habakkuk and Haggai and Malachi, and in the words of Joseph the Just and in the words of Daniel.

Chapter 5

ON account of these visions, therefore, Beliar was wroth with Isaiah, and he dwelt in the heart of Manasseh and he sawed him in sunder with a wooden saw.

2. And when Isaiah was being sawn in sunder, Belchira stood up, accusing him, and all the false prophets stood up, laughing and rejoicing because of Isaiah.

3. And Belchira, with the aid of Mechembechus, stood up before Isaiah, [laughing] deriding;

4. And Belchira said to Isaiah: 'Say, "I have lied in all that I have spoken, and likewise the ways of Manasseh are good and right.

5. And the ways also of Belchira and of his associates are good."

6. And this he said to him when he began to be sawn in sunder.

7. But Isaiah was (absorbed) in a vision of the Lord, and though his eyes were open, he saw them (not).

8. And Belchira spake thus to Isaiah: "Say what I say unto thee and I will turn their hearts, and I will compel Manasseh and the princes of Judah and the people and all Jerusalem to reverence thee.

9. And Isaiah answered and said: "So far as I have utterance (I say): Damned and accused be thou and all thy powers and all thy house.

10. For thou canst not take (from me) aught save the skin of my body."

11. And they seized and sawed in sunder Isaiah, the son of Amoz, with a wooden saw.

12. And Manasseh and Belchira and the false prophets and the princes and the people [and] all stood looking on.

13. And to the prophets who were with him he said before he had been sawn in sunder: "Go ye to the region of Tyre and Sidon; for for me only hath God mingled the cup."

14. And when Isaiah was being sawn in sunder, he neither cried aloud nor wept, but his lips spake with the Holy Spirit until he was sawn in twain.

15. This, Beliar did to Isaiah through Belchira and Manasseh; for Sammael was very wrathful against Isaiah from the days of Hezekiah, king of Judah, on account of the things which he had seen regarding the Beloved.

16. And on account of the destruction of Sammael, which he had seen through the Lord, while Hezekiah his father was still king. And he did according to the will of Satan.

Chapter 6

The Vision Which Isaiah the Son of Amoz Saw:

In the twentieth year of the reign of Hezekiah, king of Judah, came Isaiah the son of Amoz, and Josab the son of Isaiah to Hezekiah to Jerusalem from Galgala.

2. And (having entered) he sat down on the couch of the king, and they brought him a seat, but he would not sit (thereon).

3. And when Isaiah began to speak the words of faith and truth with King Hezekiah, all the princes of Israel were seated and the eunuchs and the councillors of the king. And there were there forty prophets and sons of the prophets: they had come from the villages and from the mountains and the plains when they had heard that Isaiah was coming from Galgala to Hezekiah.

4. And they had come to salute him and to hear his words.

5. And that he might place his hands upon them, and that they might prophesy and that he might hear their prophecy: and they were all before Isaiah.

6. And when Isaiah was speaking to Hezekiah the words of truth and faith, they all heard a door which one had opened and the voice of the Holy Spirit.

7. And the king summoned all the prophets and all the people who were found there, and they came. and Macaiah and the aged Ananias and Joel and Josab sat on his right hand (and on the left).

8. And it came to pass when they had all heard the voice of the Holy Spirit, they all worshipped on their knees, and glorified the God of truth, the Most High who is in the upper world and who sits on High the Holy One and who rest among His holy ones.

9. And they gave glory to Him who had thus bestowed a door in an alien world had bestowed (it) on a man.

10. And as he was speaking in the Holy Spirit in the hearing of all, he became silent and his mind was taken up from him and he saw not the men that stood before him.

11. Though his eyes indeed were open. Moreover his lips were silent and the mind in his body was taken up from him.

12. But his breath was in him; for he was seeing a vision.

13. And the angel who was sent to make him see was not of this firmament, nor was he of the angels of glory of this world, but he had come from the seventh heaven.

14. And the people who stood near did (not) think, but the circle of the prophets (did), that the holy Isaiah had been taken up.

15. And the vision which the holy Isaiah saw was not from this world but from the world which is hidden from the flesh.

16. And after Isaiah had seen this vision, he narrated it to Hezekiah, and to Josab his son and to the other prophets who had come.

17. But the leaders and the eunuchs and the people did not hear, but only Samna the scribe, and Ijoaqem, and Asaph the recorder; for these also were doers of righteousness, and the sweet smell of the Spirit was upon them. But the people had not heard; for Micaiah and Josab his son had caused them to go forth, when the wisdom of this world had been taken from him and he became as one dead.

Chapter 7

AND the vision which Isaiah saw, he told to Hezekiah and Josab his son and Micaiah and the rest of the prophets, (and) said:

2. At this moment, when I prophesied according to the (words) heard which ye heard, I saw a glorious angel not like unto the glory of the angels which I used always to see, but possessing such glory and position that I cannot describe the glory of that angel.

3. And having seized me by my hand he raised me on high, and I said unto him: "Who art thou, and what is thy name, and whither art thou raising me on high? for strength was given me to speak with him."

4. And he said unto me: "When I have raised thee on high [though the (various) degrees] and made thee see the vision, on account of which I have been sent, then thou wilt understand who I am: but my name thou dost not know.

5. Because thou wilt return into this thy body, but whither I am raising thee on high, thou wilt see; for for this purpose have I been sent."

6. And I rejoiced because he spake courteously to me.

7. And he said unto me: "Hast thou rejoiced because I have spoken courteously to thee?" And he said: "And thou wilt see how a grater also that I am will speak courteously and peaceably with thee."

8. And His Father also who is greater thou wilt see; for for this purpose have I been sent from the seventh heaven in order to explain all these things unto thee."

9. And we ascended to the firmament, I and he, and there I saw Sammael and his hosts, and there was great fighting therein and the angels of Satan were envying one another.

10. And as above so on the earth also; for the likeness of that which is in the firmament is here on the earth.

11. And I said unto the angel (who was with me): "(What is this war and) what is this envying?"

12. And he said unto me: "So has it been since this world was made until now, and this war (will continue) till He, whom thou shalt see will come and destroy him."

13. And afterwards he caused me to ascend (to that which is) above the firmament: which is the (first) heaven.

14. And there I saw a throne in the midst, and on his right and on his left were angels.

15. And (the angels on the left were) not like unto the angels who stood on the right, but those who stood on the right had the greater glory, and they all praised with one voice, and there was a throne in the midst, and those who were out on the left gave

praise after them; but their voice was not such as the voice of those on the right, nor their praise like the praise of those.

16. And I asked the angel who conducted me, and I said unto him: "To whom is this praise sent?"

17. And he said unto me: "(it is sent) to the praise of (Him who sitteth in) the seventh heaven: to Him who rests in the holy world, and to His Beloved, whence I have been sent to thee. [Thither is it sent.]"

18. And again, he made me to ascend to the second heaven. now the height of that heaven is the same as from the haven to the earth [and to the firmament].

19. And (I saw there, as) in the first heaven, angels on the right and on the left, and a throne in the midst, and the praise of the angels in the second heaven; and he who sat on the throne in the second heaven was more glorious than all (the rest).

20. And there was great glory in the second heaven, and the praise also was not like the praise of those who were in the first heaven.

21. And I fell on my face to worship him, but he angel who conducted me did not permit me, but said unto me: "Worship neither throne nor angel which belongs to the six heavens - for for this cause I was sent to conduct thee j- until I tell thee in the seventh heaven.

22. For above all the heavens and their angels has thy throne been placed, and thy garments and thy crown which thou shalt see."

23. And I rejoiced with great joy, that those who love the Most High and His Beloved will afterwards ascend thither by the angel of the Holy Spirit.

24. And he raise me to the third heaven, and in like manner I saw those upon the right and upon the left, and there was a throne there in the midst; but the memorial of this world is there unheard of.

25. And I said to the angel who was with me; for the glory of my appearance was undergoing transformation as I ascended to each heaven in turn: "Nothing of the vanity of that world is here named."

26. And he answered me, and said unto me: "Nothing is named on account of its weakness, and nothing is hidden there of what is done."

27. And I wished to learn how it is know, and he answered me saying: "When I have raised thee to the seventh heaven whence I was sent, to that which is above these, then thou shalt know that there is nothing hidden from the thrones and from those who dwell in the heavens and from the angels. And the praise wherewith they praised and glory of him who sat on the throne was great, and the glory of the angels on the right hand and on the left was beyond that of the heaven which was below them.

28. And again he raised me to the fourth heaven, and the height from the third to the height from the third to the forth heaven was greater than from the earth to the firmament.

29. And there again I saw those who were on the right hand and those who were on the left, and him who sat on the throne was in the midst, and there also they were praising.

30. And the praise and glory of the angels on the right was greater than that of those on the left.

31. And again the glory of him who sat on the throne was greater than that of the angels on the right, and their glory was beyond that of those who were below.

32. And he raised me to the fifth heaven.

33. And again I saw those upon the right hand and on the left, and him who sat on the throne possessing greater glory that those of the forth heaven.

34. And the glory of those on the right hand was greater than that of those on the left [from the third to the fourth].

35. And the glory of him who was on the throne was greater than that of the angels on the right hand.

36. And their praise was more glorious than that of the fourth heaven.

37. And I praised Him, who is not named and the Only-begotten who dwelleth in the heavens, whose name is not known to any flesh, who has bestowed such glory on the several heavens, and who makes great the glory of the angels, and more excellent the glory of Him who sitteth on the throne.

Chapter 8

AND again he raised me into the air of the sixth heaven, and I saw such glory as I had not seen in the five heavens.

2. For I saw angels possessing great glory.

3. And the praise there was holy and wonderful.

4. And I said to the angel who conducted me: "What is this which I see, my Lord?"

5. And he said: "I am not thy lord, but thy fellow servant."

6. And again I asked him, and I said unto him: "Why are there not angelic fellow servants (on the left)?"

7. And he said: "From the sixth heaven there are no longer angels on the left, nor a throne set in the midst, but (they are directed) by the power of the seventh heaven, where dwelleth He that is not named and the Elect One, whose name has not been made known, and none of the heavens can learn His name.

8. For it is He alone to whose voice all the heavens and thrones give answer. I have therefore been empowered and sent to raise thee here that thou mayest see this glory.

9. And that thou mayest see the Lord of all those heavens and these thrones.

10. Undergoing (successive) transformation until He resembles your form and likeness.

11. I indeed say unto thee, Isaiah; No man about to return into a body of that world has ascended or seen what thou seest or perceived what thou hast perceived and what thou wilt see.

12. For it has been permitted to thee in the lot of the Lord to come hither. [And from thence comes the power of the sixth heaven and of the air]."

13. And I magnified my Lord with praise, in that through His lot I should come hither.

14. And he said: "Hear, furthermore, therefore, this also from thy fellow servant: when from the body by the will of God thou hast ascended hither, then thou wilt receive the garment which thou seest, and likewise other numbered garments laid up (there) thou wilt see.

15. And then thou wilt become equal to the angels of the seventh heaven.

16. And he raised me up into the sixth heaven, and there were no (angels) on the left, nor a throne in the midst, but all had one appearance and their (power of) praise was equal.

17. And (power) was given to me also, and I also praised along with them and that angel also, and our praise was like theirs. 18. And there they all named the primal Father and His Beloved, the Christ, and the Holy Spirit, all with one voice.

19. And (their voice) was not like the voice of the angels in the five heavens.

20. [Nor like their discourse] but the voice was different there, and there was much light there.

21. And then, when I was in the sixth heaven I thought the light which I had seen in the five heavens to be but darkness.

22. And I rejoiced and praised Him who hath bestowed such lights on those who wait for His promise.

23. And I besought the angel who conducted me that I should not henceforth return to the carnal world.

24. I say indeed unto you, Hezekiah and Josab my son and Micaiah, that there is much darkness here.

25. And the angel who conducted me discovered what I thought and said: "If in this light thou dost rejoice, how much more wilt thou rejoice, when in the seventh heaven thou seest the light where is the Lord and His Beloved [whence I have been sent, who is to be called "Son" in this world.

26. Not (yet) hath been manifested he shall be in the corruptible world] and the garments, and the thrones, and the crowns which are laid up for the righteous, for those who trust in that Lord who will descend in your form. For the light which is there is great and wonderful.

27. And as concerning thy not returning into the body thy days are not yet fulfilled for coming here."

28. And when I heard (that) I was troubled, and he said: "Do not be troubled."

Chapter 9

AND he took me into the air of the seventh heaven, and moreover I heard a voice saying: "How far will he ascend that dwelleth in the flesh?" And I feared and trembled.

2. And when I trembled, behold, I heard from hence another voice being sent forth, and saying: "It is permitted to the holy Isaiah to ascend hither; for here is his garment."

3. And I asked the angel who was with me and said: "Who is he who forbade me and who is he who permitted me to ascend?"

4. And he said unto me: "He who forbade thee, is he who is over the praise-giving of the sixth heaven.

5. And He who permitted thee, this is thy Lord God, the Lord Christ, who will be called "Jesus" in the world, but His name thou canst not hear till thou hast ascended out of thy body."

6. And he raised me up into the seventh heaven, and I saw there a wonderful light and angels innumerable.

7. And there I saw the holy Abel and all the righteous.

8. And there I saw Enoch and all who were with him, stript of the garments of the flesh, and I saw them in their garments of the upper world, and they were like angels, standing there in great glory.

9. And there I saw Enoch and all who were with him, stript of the garments of the flesh, and I saw them in their garments of the upper world, and they were like angels, standing there in great glory.

10. But they sat not on their thrones, nor were their crowns of glory on them.

11. And I asked the angel who was with me: "How is it that they have received the garments, but have not the thrones and the crowns?"

12. And he said unto me: "Crowns and thrones of glory they do not receive, till the Beloved will descent in the form in which you will see Him descent [will descent, I say] into the world in the last days the Lord, who will be called Christ.

13. Nevertheless they see and know whose will be thrones, and whose the crowns when He has descended and been made in your form, and they will think that He is flesh and is a man.

14. And the god of that world will stretch forth his hand against the Son, and they will crucify Him on a tree, and will slay Him not knowing who He is.

15. And thus His descent, as you will see, will be hidden even from the heavens, so that it will not be known who He is.

16. And when He hath plundered the angel of death, He will ascend on the third day, [and he will remain in that world five hundred and forty-five days].

17. And then many of the righteous will ascend with Him, whose spirits do not receive their garments till the Lord Christ ascend and they ascend with Him.

18. Then indeed they will receive their [garments and] thrones and crowns, when He has ascended into the seventh heaven."

19. And I said unto him that which I had asked him in the third heaven:

20. "Show me how everything which is done in that world is here made known."

21. And whilst I was still speaking with him, behold one of the angels who stood nigh, more glorious than the glory of that angel, who had raised me up from the world.

22. Showed me a book, [but not as a book of this world] and he opened it, and the book was written, but not as a book of this world. And he gave (it) to me and I read it, and lo! the deeds of the children of Israel were written therein, and the deeds of those whom I know (not), my son Josab.

23. And I said: "In truth, there is nothing hidden in the seventh heaven, which is done in this world."

24. And I saw there many garments laid up, and many thrones and many crowns.

25. And I said to the angel: "Whose are these garments and thrones and crowns?"

26. And he said unto me: "These garments many from that world will receive, believing in the words of That One, who shall be named as I told thee, and they will observe those things, and believe in them, and believe in His cross: for them are these laid up."

27. And I saw a certain One standing, whose glory surpassed that of all, and His glory was great and wonderful.

28. And after I had seen Him, all the righteous whom I had seen and also the angels whom I had seen came to Him. And Adam and Abel and Seth and all the righteous first drew near and worshipped Him, and they all praised Him with one voice, and I myself also gave praise with them, and my giving of praise was as theirs.

29. And then all the angels drew nigh and worshipped and gave praise.

30. And I was (again) transformed and became like an angel.

31. And thereupon the angel who conducted me said to me: "Worship this One," and I worshipped and praised.

32. And the angel said unto me: "This is the Lord of all the praise-givings which thou hast seen."

33. And whilst he was still speaking, I saw another Glorious One who was like Him, and the righteous drew nigh and worshipped and praised, and I praised together with them. But my glory was not transformed into accordance with their form.

34. And thereupon the angels drew near and worshipped Him.

35. And I saw the Lord and the second angel, and they were standing.

36. And the second whom I saw was on he left of my Lord. And I asked: "Who is this?" and he said unto me: "Worship Him, for He is the angel of the Holy Spirit, who speaketh in thee and the rest of the righteous."

37. And I saw the great glory, the eyes of my spirit being open, and I could not thereupon see, nor yet could the angel who was with me, nor all the angels whom I had seen worshipping my Lord.

38. But I saw the righteous beholding with great power the glory of that One.

39. And my Lord drew nigh to me and the angel of the Spirit and He said: "See how it is given to thee to see God, and on thy account power is given to the angel who is with thee."

40. And I saw how my Lord and the angel of the Spirit worshipped, and they both together praised God.

41. And thereupon all the righteous drew near and worshipped.
42. And the angels drew near and worshipped and all the angels praised.

Chapter 10

AND thereupon I heard the voices and the giving of praise, which I had heard in each of the six heavens, ascending and being heard there:

2. And all were being sent up to that Glorious One whose glory I could not behold.
3. And I myself was hearing and beholding the praise (which was given) to Him.
4. And the Lord and the angel of the Spirit were beholding all and hearing all.
5. And all the praises which are sent up from the six heavens are not only heard, but seen.
6. And I heard the angel who conducted me and he said: "This is the Most High of the high ones, dwelling in the holy world, and resting in His holy ones, who will be called by the Holy Spirit through the lips of the righteous the Father of the Lord."
7. And I heard the voice of the Most High, the Father of my Lord, saying to my Lord Christ who will be called Jesus:
8. "Go forth and descent through all the heavens, and thou wilt descent to the firmament and that world: to the angel in Sheol thou wilt descend, but to Haguel thou wilt not go.
9. And thou wilt become like unto the likeness of all who are in the five heavens.
10. And thou wilt be careful to become like the form of the angels of the firmament [and the angels also who are in Sheol].
11. And none of the angels of that world shall know that Thou art with Me of the seven heavens and of their angels.
12. And they shall not know that Thou art with Me, till with a loud voice I have called (to) the heavens, and their angels and their lights, (even) unto the sixth heaven, in order that you mayest judge and destroy the princes and angels and gods of that world, and the world that is dominated by them:
13. For they have denied Me and said: "We alone are and there is none beside us."
14. And afterwards from the angels of death Thou wilt ascend to Thy place. And Thou wilt not be transformed in each heaven, but in glory wilt Thou ascend and sit on My right hand.
15. And thereupon the princes and powers of that world will worship Thee."
16. These commands I heard the Great Glory giving to my Lord.
17. And so I saw my Lord go forth from the seventh heaven into the sixth heaven.
18. And the angel who conducted me [from this world was with me and] said unto me: "Understand, Isaiah, and see the transformation and descent of the Lord will appear."
19. And I saw, and when the angels saw Him, thereupon those in the sixth heaven praised and lauded Him; for He had not been transformed after the shape of the angels there, and they praised Him and I also praised with them.
20. And I saw when He descended into the fifth heaven, that in the fifth heaven He made Himself like unto the form of the angels there, and they did not praise Him (nor worship Him); for His form was like unto theirs.
21. And then He descended into the forth heaven, and made Himself like unto the form of the angels there.
22. And when they saw Him, they did not praise or laud Him; for His form was like unto their form.
23. And again I saw when He descended into the third heaven, and He made Himself like unto the form of the angels in the third heaven.

24. And those who kept the gate of the (third) heaven demanded the password, and the Lord gave (it) to them in order that He should not be recognized. And when they saw Him, they did not praise or laud Him; for His form was like unto their form.

25. And again I saw when He descended into the second heaven, and again He gave the password there; those who kept the gate proceeded to demand and the Lord to give.

26. And I saw when He made Himself like unto the form of the angels in the second heaven, and they saw Him and they did not praise Him; for His form was like unto their form.

27. And again I saw when He descended into the first heaven, and there also He gave the password to those who kept the gate, and He made Himself like unto the form of the angels who were on the left of that throne, and they neither praised nor lauded Him; for His form was like unto their form.

28. But as for me no one asked me on account of the angel who conducted me.

29. And again He descended into the firmament where dwelleth the ruler of this world, and He gave the password to those on the left, and His form was like theirs, and they did not praise Him there; but they were envying one another and fighting; for here there is a power of evil and envying about trifles.

30. And I saw when He descended and made Himself like unto the angels of the air, and He was like one of them.

31. And He gave no password; for one was plundering and doing violence to another.

Chapter 11

AFTER this I saw, and the angel who spoke with me, who conducted me, said unto me: "Understand, Isaiah son of Amoz; for for this purpose have I been sent from God."

2. And I indeed saw a woman of the family of David the prophet, named Mary, and Virgin, and she was espoused to a man named Joseph, a carpenter, and he also was of the seed and family of the righteous David of Bethlehem Judah.

3. And he came into his lot. And when she was espoused, she was found with child, and Joseph the carpenter was desirous to put her away.

4. But the angel of the Spirit appeared in this world, and after that Joseph did not put her away, but kept Mary and did not reveal this matter to any one.

5. And he did not approach Mary, but kept her as a holy virgin, though with child.

6. And he did not live with her for two months.

7. And after two months of days while Joseph was in his house, and Mary his wife, but both alone.

8. It came to pass that when they were alone that Mary straight-way looked with her eyes and saw a small babe, and she was astonished.

9. And after she had been astonished, her womb was found as formerly before she had conceived.

10. And when her husband Joseph said unto her: "What has astonished thee?" his eyes were opened and he saw the infant and praised God, because into his portion God had come.

11. And a voice came to them: "Tell this vision to no one."

12. And the story regarding the infant was noised broad in Bethlehem.

13. Some said: "The Virgin Mary hath borne a child, before she was married two months."

14. And many said: "She has not borne a child, nor has a midwife gone up (to her), nor have we heard the cries of (labour) pains." And they were all blinded respecting Him and they all knew regarding Him, though they knew not whence He was.

15. And they took Him, and went to Nazareth in Galilee.

16. And I saw, O Hezekiah and Josab my son, and I declare to the other prophets also who are standing by, that (this) hath escaped all the heavens and all the princes and all the gods of this world.

17. And I saw: In Nazareth He sucked the breast as a babe and as is customary in order that He might not be recognized.

18. And when He had grown up he worked great signs and wonders in the land of Israel and of Jerusalem.

19. And after this the adversary envied Him and roused the children of Israel against Him, not knowing who He was, and they delivered Him to the king, and crucified Him, and He descended to the angel (of Sheol).

20. In Jerusalem indeed I was Him being crucified on a tree:

21. And likewise after the third day rise again and remain days.

22. And the angel who conducted me said: "Understand, Isaiah": and I saw when He sent out the Twelve Apostles and ascended.

23. And I saw Him, and He was in the firmament, but He had not changed Himself into their form, and all the angels of the firmament and the Satans saw Him and they worshipped.

24. And there was much sorrow there, while they said: "How did our Lord descend in our midst, and we perceived not the glory [which has been upon Him], which we see has been upon Him from the sixth heaven?"

25. And He ascended into the second heaven, and He did not transform Himself, but all the angels who were on the right and on the left and the throne in the midst.

26. Both worshipped Him and praised Him and said: "How did our Lord escape us whilst descending, and we perceived not?"

27. And in like manner He ascended into the third heaven, and they praised and said in like manner.

28. And in the fourth heaven and in the fifth also they said precisely after the same manner.

29. But there was one glory, and from it He did not change Himself.

30. And I saw when He ascended into the sixth heaven, and they worshipped and glorified Him.

31. But in all the heavens the praise increased (in volume).

32. And I saw how He ascended into the seventh heaven, and all the righteous and all the angels praised Him. And then I saw Him sit down on the right hand of that Great Glory whose glory I told you that I could not behold.

33. And also the angel of the Holy Spirit I saw sitting on the left hand.

34. And this angel said unto me: "Isaiah, son of Amoz, it is enough for thee;... for thou hast seen what no child of flesh has seen.

35. And thou wilt return into thy garment (of the flesh) until thy days are completed. Then thou wilt come hither."

36. These things Isaiah saw and told unto all that stood before him, and they praised. And he spake to Hezekiah the King and said: "I have spoken these things."

37. Both the end of this world;

38. And all this vision will be consummated in the last generations.

39. And Isaiah made him swear that he would not tell (it) to the people of Israel, nor give these words to any man to transcribe.

40. ...such things ye will read. and watch ye in the Holy Spirit in order they ye may receive your garments and thrones and crowns of glory which are laid up in the seventh heaven.

41. On account of these visions and prophecies Sammael Satan sawed in sunder Isaiah the son of Amoz, the prophet, by the hand of Manasseh.

42. And all these things Hezekiah delivered to Manasseh in the twenty-sixth year.

43. But Manasseh did not remember them nor place these things in his heart, but becoming the servant of Satan he was destroyed. Here endeth the vision of Isaiah the prophet with his ascension.

THE GREEK APOCALYPSE OF BARUCH

(3 Baruch)



Translated by R. H. Charles, D.Litt., D.D.

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Prologue

1. A narrative and revelation of Baruch, concerning those ineffable things which he saw by command of God. Bless Thou, O Lord.

2. A revelation of Baruch, who stood upon the river Gel weeping over the captivity of 3 Jerusalem, when also Abimelech was preserved by the hand of God, at the farm of Agrippa. And he was sitting thus at the beautiful gates, where the Holy of holies lay.

Chapter 1

1. Verily I Baruch was weeping in my mind and sorrowing on account of the people, and that 2 Nebuchadnezzar the king was permitted by God to destroy His city, saying: Lord, why didst Thou set on fire Thy vineyard, and lay it waste? Why didst Thou do this? And why, Lord, didst Thou not requite us with another chastisement, but didst deliver us to nations such as these, so that they 3 reproach us and say, Where is their God? And behold as I was weeping and saying such things, I saw an angel of the Lord coming and saying to me: Understand, O man, greatly beloved, and trouble not thyself so greatly concerning the salvation of Jerusalem, for thus saith the Lord God, 4 the Almighty. For He sent me before thee, to make known and to show to thee all (the things) 5, 6 of God. For thy prayer was heard before Him, and entered into the ears of the Lord God. And when he had said these things to me, I was silent. And the angel said to me: Cease to provoke 7 God, and I will show thee other mysteries, greater than these. And I Baruch said, As the Lord God liveth, if thou wilt show me, and I hear a word of thine, I will not continue to speak any longer. 8 God shall add to my judgement in the day of judgement, if I speak hereafter. And the angel of the powers said to me, Come, and I will show thee the mysteries of God.

The First Heaven.

Chapter 2

1. And he took me and led me where the firmament has been set fast, and where there was a river which no one can cross, nor any strange breeze of all those which God created. And he took me and led me to the first heaven, and showed me a door of great size. And he said to me, Let us enter 3 through it, and we entered as though borne on wings, a distance of about thirty days' journey. And he showed me within the heaven a plain; and there were men dwelling thereon, with the faces of 4 oxen, and the horns of stags and the feet of goats, and the haunches of lambs. And I Baruch asked the angel, Make known to me, I pray thee, what is the thickness of the heaven in which we journeyed, 5 or what is its extent, or what is the plain, in order that I may also tell the sons of men? And the angel whose name is Phamael said to me: This door which thou seest is the door of heaven, and as great as is the distance from earth to heaven, so great

also is its thickness; and again as great as is the distance (from North to South, so great) is the length of the plain which thou didst see. And again the angel of the powers said to me, Come, and I will show thee greater mysteries. But 6, 7 I said, I pray thee show me what are these men. And he said to me, These are they who built the tower of strife against God, and the Lord banished them.

The Second Heaven.

Chapter 3

1. And the angel of the Lord took me and led me to a second heaven. And he showed me there 2 also a door like the first and said, Let us enter through it. And we entered, being borne on wings 3 a distance of about sixty days' journey. And he showed me there also a plain, and it was full of 4 men, whose appearance was like that of dogs, and whose feet were like those of stags. And I asked 5 the angel: I pray thee, Lord, say to me who are these. And he said, These are they who gave counsel to build the tower, for they whom thou seest drove forth multitudes of both men and women, to make bricks; among whom, a woman making bricks was not allowed to be released in the hour of child-birth, but brought forth while she was making bricks, and carried her child in her apron, and 6 continued to make bricks. And the Lord appeared to them and confused their speech, when they 7 had built the tower to the height of four hundred and sixty-three cubits. And they took a gimlet, and sought to pierce the heaven, saying, Let us see (whether) the heaven is made of clay, or of 8 brass, or of iron. When God saw this He did not permit them, but smote them with blindness and confusion of speech, and rendered them as thou seest.

The Third Heaven.

Chapter 4

1. And I Baruch said, Behold, Lord, Thou didst show me great and wonderful things; and now 2 show me all things for the sake of the Lord. And the angel said to me, Come, let us proceed. (And I proceeded) with the angel from that place about one hundred and eighty-five days' 3 journey. And he showed me a plain and a serpent, which appeared to be two hundred plethra in length. 4 And he showed me Hades, and its appearance was dark and abominable. And I said, 5 Who is this dragon, and who is this monster around him? And the angel said, The dragon is he 6 who eats the bodies of those who spend their life wickedly, and he is nourished by them. And this is Hades, which itself also closely resembles him, in that it also drinks about a cubit from 7 the sea, which does not sink at all. Baruch said, And how (does this happen)? And the angel said, Hearken, the Lord God made three hundred and sixty rivers, of which the chief of 8 all are Alphias, Abyrus, and the Gericus; and because of these the sea does not sink. And I said, I pray thee show me which is the tree which led Adam astray. And the angel said to me, It is the vine, which the angel Sammael planted, whereat the Lord God was angry, and He cursed him and his plant, while also on this account He did not permit Adam to touch it, and therefore 9 the devil being envious deceived him through his vine. [And I Baruch said, Since also the vine has been the cause of such great evil, and is under judgment of the curse of God, and was the 10 destruction of the first created, how is it now so useful? And the angel said, Thou askest aright. When God caused the deluge upon earth, and destroyed all flesh, and four hundred and nine thousand giants, and the water rose fifteen cubits above the highest mountains, then the water entered into paradise and destroyed every flower; but it removed wholly without the bounds the shoot 11 of the vine and cast it outside. And when the earth appeared out of the water, and Noah came out 12 of the ark, he began to plant of the plants which he found. But

he found also the shoot of the vine; and he took it, and was reasoning in himself, What then is it? And I came and spake to him the things concerning it. And he said, Shall I plant it, or what shall I do? Since Adam was destroyed because of it, let me not also meet with the anger of God because of it. And saying these things he prayed that God would reveal to him what he should do concerning it. And when he had completed the prayer which lasted forty days, and having besought many things and wept, he said: Lord, I entreat thee to reveal to me what I shall do concerning this plant. But God sent his angel Sarasael, and said to him, Arise, Noah, and plant the shoot of the vine, for thus saith the Lord: Its bitterness shall be changed into sweetness, and its curse shall become a blessing, and that which is produced from it shall become the blood of God; and as through it the human race obtained condemnation, so again through Jesus Christ the Immanuel will they receive in Him the upward calling, and the entry into paradise]. Know therefore, O Baruch, that as Adam through this very tree obtained condemnation, and was divested of the glory of God, so also the men who now drink insatiably the wine which is begotten of it, transgress worse than Adam, and are far from the glory of God, and are surrendering themselves to the eternal fire. For (no) good comes through it. For those who drink it to surfeit do these things: neither does a brother pity his brother, nor a father his son, nor children their parents, but from the drinking of wine come all evils, such as murders, adulteries, fornications, perjuries, thefts, and such like. And nothing good is established by it.

Chapter 5

1. And I Baruch said to the angel, 2 Let me ask thee one thing, Lord. Since thou didst say to me 3 that the dragon drinks one cubit out of the sea, say to me also, how great is his belly? And the angel said, His belly is Hades; and as far as a plummet is thrown (by) three hundred men, so great is his belly. Come, then, that I may show thee also greater works than these.

Chapter 6

1. And he took me and led me where the sun goes forth; 2 and he showed me a chariot and four, under which burnt a fire, and in the chariot was sitting a man, wearing a crown of fire, (and) the chariot (was) drawn by forty angels. And behold a bird circling before the sun, about nine 3 cubits away. And I said to the angel, What is this bird? And he said to me, This is the 4, 5 guardian of the earth. And I said, Lord, how is he the guardian of the earth? Teach me. And the angel said to me, This bird flies alongside of the sun, and expanding his wings receives its fiery 6 rays. For if he were not receiving them, the human race would not be preserved, nor any other 7 living creature. But God appointed this bird thereto. And he expanded his wings, and I saw on his right wing very large letters, as large as the space of a threshing-floor, the size of about four 8 thousand modii; and the letters were of gold. And the angel said to me, Read them. And I read 9 and they ran thus: Neither earth nor heaven bring me forth, but wings of fire bring me forth. And I said, Lord, what is this bird, and what is his name? And the angel said to me, His name is called 11 Phoenix. (And I said), And what does he eat? And he said to me, The manna of heaven and 12 the dew of earth. And I said, Does the bird excrete? And he said to me, He excretes a worm, and the excrement of the worm is cinnamon, which kings and princes use. But wait and thou shalt 13 see the glory of God. And while he was conversing with me, there was a thunder-clap, and the place was shaken on which we were standing. And I asked the angel, My Lord, what is this sound? And the angel said to me, Even now the angels are opening the three hundred and sixty-five gates 14 of heaven, and the light is being separated from the darkness. And a voice came which said, Light 15 giver, give to the world radiance. And when I

heard the noise of the bird, I said, Lord, what is this 16 noise? And he said, This is the bird who awakens from slumber the cocks upon earth. For as men do through the mouth, so also does the cock signify to those in the world, in his own speech. For the sun is made ready by the angels, and the cock crows.

Chapter 7

1. And I said, And where does the sun begin its labors, after the cock crows? 2 And the angel said to me, Listen, Baruch: All things whatsoever I showed thee are in the first and second heaven, and in the third heaven the sun passes through and gives light to the world. But wait, and thou 3 shalt see the glory of God. And while I was conversing with him, I saw the bird, and he appeared 4 in front, and grew less and less, and at length returned to his full size. And behind him I saw the shining sun, and the angels which draw it, and a crown upon its bead, the sight of which we were 5 not able to gaze Upon, and behold. And as soon as the sun shone, the Phoenix also stretched out his wings. But I, when I beheld such great glory, was brought low with great fear, and I fled and 6 hid in the wings of the angel. And the angel said to me, Fear not, Baruch, but wait and thou shalt also see their setting.

Chapter 8

1. And he took me and led me towards the west; and when the time of the, setting came, I saw again the bird coming before it, and as soon as lie came I saw the angels, and they lifted the crown 2, 3 from its head. But the bird stood exhausted and with wings contracted. And beholding these things, I said, Lord, wherefore did they lift the crown from the head of the sun, and wherefore is 4 the bird so exhausted? And the angel said to me, The crown of the sun, when it has run through the day-four angels take it, and bear it up to heaven, and renew it, because it and its rays have been defiled upon earth; moreover it is so renewed each day. And I Baruch said, Lord, and wherefore 5 are its beams defiled upon earth? And the angel said to me, Because it beholds the lawlessness and unrighteousness of men, namely fornications, adulteries, thefts, extortions, idolatries, drunkenness, murders, strife, jealousies, evil-speakings, murmurings, whisperings, divinations, and such like, which are not well-pleasing to God. On account of these things is it defiled, and therefore is it renewed. 6 But thou askest concerning the bird, how it is exhausted. Because by restraining the rays of the sun through the fire and burning heat of the whole day, it is exhausted thereby. For, as we said before, unless his wings were screening the rays of the sun, no living creature would be preserved.

Chapter 9

1. And they having retired, the night also fell, and at the same time came the chariot of the moon, along with the stars. 2 And I Baruch said, Lord, show me it also, I beseech of thee, how 3 it goes forth, where it departs, and in what form it moves along. And the angel said, Wait' and thou shalt see it also shortly. And on the morrow I also saw it in the form of a woman, and sitting on a wheeled chariot. And there were before it oxen and lambs in the chariot, and a multitude of 4 angels in like manner. And I said, Lord, what are the oxen and the lambs? And he said to me, 5 They also are angels. And again I asked, Why is it that it at one time increases, but at another 6 time decreases? And (he said to me), Listen, 0 Baruch: This which thou seest had been written 7 by God beautiful as no other. And at the transgression of the first Adam, it was near to Sammael when he took the serpent as a garment. And it did not hide itself but increased, and God was 8 angry with it, and afflicted it, and shortened its days. And I said, And how does it not also shine always, but only in the night? And the angel said, Listen: as in the presence of a king, the courtiers cannot speak freely, so the moon and

the stars cannot shine in the presence of the sun; for the stars are always suspended, but they are screened by the sun, and the moon, although it is uninjured, is consumed by the heat of the sun.

The Fourth Heaven.

Chapter 10

1. And when I had learnt all these things from the archangel, he took and led me into a fourth 2 3 heaven. And I saw a monotonous plain, and in the middle of it a pool of water. And there were in it multitudes of birds of all kinds, but not like those here on earth. But I saw a crane as great as 4 great oxen; and all the birds were great beyond those in the world. And I asked the angel, What 5 is the plain, and what the pool, and what the multitudes of birds around it? And the angel said, Listen, Baruch : The plain which contains in it the pool and other wonders is the place where the 6 souls of the righteous come, when they hold converse, living together in choirs. But the water is 7 that which the clouds receive, and rain upon the earth, and the fruits increase. And I said again to the angel of the Lord, But (what) are these birds? And he said to me, They are those which 8 continually sing praise to the Lord. And I said, Lord, and how do men say that the water which 9 descends in rain is from the sea? And the angel said, The water which descends in rain-this also is from the sea, and from the waters upon earth; but that which stimulates the fruits is (only) from 10 the latter source. Know therefore henceforth that from this source is what is called the dew of heaven.

The Fifth Heaven.

Chapter 11

1. And the angel took me and led me thence to a fifth heaven. And the gate was closed. And I said, Lord, is not this gate-way open that we may enter? And the angel said to me, We cannot enter until Michael comes, who holds the keys of the Kingdom of Heaven; but wait and thou shalt see 3 the glory of God. And there was a great sound, as thunder. And I said, Lord, what is this sound? 4 And he said to me, Even now Michael, the commander of the angels, comes down to receive the 5 prayers of men. And behold a voice came, Let the gates be opened. And they opened them, and 6 there was a roar as of thunder. And Michael came, and the angel who was with me came face to 7 face with him and said, Hail, my commander, and that of all our order. And the commander Michael said, Hail thou also, our brother, and the interpreter of the revelations to those who pass through life 8 virtuously. And having saluted one another thus, they stood still. And I saw the commander Michael, holding an exceedingly great vessel; its depth was as great as the distance from heaven to 9 earth, and its breadth as great as the distance from north to south. And I said, Lord, what is that which Michael the archangel is holding? And he said to me, This is where the merits of the righteous enter, and such good works as they do, which are escorted before the heavenly God.

Chapter 12

1. And as I was conversing with them, behold angels came bearing baskets full of flowers. And 2 they gave them to Michael. And I asked the angel, Lord, who are these, and what are the things 3 brought hither from beside them? And he said to me, These are angels (who) are over the 4, 5 righteous. And the archangel took the baskets, and cast them into the vessel. And the angel 6 said to me, These flowers are the merits of the righteous. And I saw other angels bearing baskets which were (neither) empty-nor

full. And they began to lament, and did not venture to draw near, 7 because they had not the prizes complete. And Michael cried and said, Come hither, also, ye 8 angels, bring what ye have brought. And Michael was exceedingly grieved, and the angel who was with me, because they did not fill the vessel.

Chapter 13

1. And then came in like manner other angels weeping and bewailing, and saying with fear, Behold how we are overclouded, 0 Lord, for we were delivered to evil men, and we wish to depart from 2 them. And Michael said, Ye cannot depart from them, in order that the enemy may not prevail to 3 the end; but say to me what ye ask. And they said, We pray thee, Michael our commander, transfer us from them, for we cannot abide with wicked and foolish men, for there is nothing good 4 in them, but every kind of unrighteousness and greed. For we do not behold them entering [into Church at all, nor among spiritual fathers, nor] into any good work. But where there is murder, there also are they in the midst, and where are fornications, adulteries, thefts, slanders, perjuries, jealousies, drunkenness, strife, envy, murmurings, whispering, idolatry, divination, and such like, 5 then are they workers of such works, and of others worse. Wherefore we entreat that we may depart from them. And Michael said to the angels, Wait till I learn from the Lord what shall come to pass.

Chapter 14

1. And in that very hour Michael departed, and the doors were closed. And there was a sound as 2 thunder. And I asked the angel, What is the sound? And he said to me, Michael is even now presenting the merits of men to God.

Chapter 15

1. And in that very hour Michael descended, and the gate was opened; and he brought oil. 2 And as for the angels which brought the baskets which were full, he filled them with oil, saying, Take it away, reward our friends an hundredfold, and those who have laboriously wrought good works. 3 For those who sowed virtuously, also reap virtuously. And he said also to those bringing the half-empty baskets, Come hither ye also; take away the reward according as ye brought, and 4 deliver it to the sons of men. [Then he said also to those who brought the full and to those who brought the half-empty baskets: Go and bless our friends, and say to them that thus saith the Lord, Ye are faithful over a few things, I will set you over many things; enter into the joy of your Lord.]

Chapter 16

1. And turning he said also to those who brought nothing: Thus saith the Lord, Be not sad of 2 countenance, and weep not, nor let the sons of men alone. But since they angered me in their works, go and make them envious and angry and provoked against a people that is no people, a 3 people that has no understanding. Further, besides these, send forth the caterpillar and the unwinged locust, and the mildew, and the common locust (and) hail with lightnings and anger, and 4 punish them severely with the sword and with death, and their children with demons. For they did not hearken to my voice, nor did they observe my commandments, nor do them, but were despisers of my commandments, and insolent towards the priests who proclaimed my words to them.

Chapter 17

1. And while he yet spake, the door was closed, and we withdrew. 2 And the angel took me and 3 restored me to the p/ace where I was at the beginning. And having come to myself, I gave glory 4 to God, who counted me worthy of such honor.

Wherefore do ye also, brethren, who obtained such a revelation, yourselves also glorify God, so that He also may glorify you, now and ever, and to all eternity. Amen.

THE APOCALYPSE OF ABRAHAM



Translated by G. H. Box, D.D.

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Chapter 1

1. On the day I was guarding the gods of my father Terah and the gods of my brother Nahor, while I was testing (to find out) which god is in truth the strongest,
2. I (then) Abraham, at the time when my lot came, when I was completing the services, of my father Terah's sacrifice to his gods of wood, of stone, of gold, of silver, of copper, and of iron, having entered their temple for the service, I found a god named Marumath, carved from stone, fallen at the feet of the iron god Nakhin.
3. And it came to pass, that when I saw it my heart was perplexed and I thought in my mind that I, Abraham, could not put it back in its place alone, because it was heavy, (being made) of a big stone.
4. But I went and told my father, and he came in with me. And when we both lifted it to put it in its place, its head fell off, even while I was holding it by its head.
5. And it came to pass, when my father saw that the head of his god Marumath had fallen, he said to me, "Abraham!" And I said, "Here I am!" And he said to me, "Bring me the axes and chisels from the house." And I brought them to him from the house.
6. And he cut another Marumath from another stone, without a head, and he smashed the head that had fallen off Marumath and the rest of Marumath. He made five other gods and he gave them to me and ordered me to sell them outside on the town road.

Chapter 2

1. I saddled my father's ass and loaded them on it and went out on the highway to sell them. And behold merchants from Phandana of Syria were coming with camels, on their way to Egypt to buy kokonil from the Nile.
2. I asked them a question and they answered me. And walking along I conversed with them. One of their camels screamed. The ass took fright and ran away and threw off the gods. Three of them were crushed and two remained intact.
3. And it came to pass that when the Syrians saw that I had gods, they said to me, "We will give you our merchandise in exchange for these gods." And I accepted it - three of them for the two that were not smashed.

Chapter 3

1. As I was still walking on the road, my heart was disturbed and my mind distracted. I said in my heart, "What is the inequality of activity which my father is doing? Is it not he rather who is god for his gods, because they come into being from his sculpting, his planning, and his skill?"
2. They ought to honor my father because they are his work. What is this food of my father in his works? Behold, Marumath fell and could not stand up in his sanctuary, nor could I myself lift him until my father came and we raised him up. And even so we were not able and his head fell off of him.

3. And he put it on another stone of another god, which he had made without a head. And the other five gods which got smashed in falling from the ass, who could not save themselves and injure the ass because it smashed them, nor did their shards come up out of the river.

4. And I said to my heart, 'If it is so, how then can my father's god Marumath, who has a stone nature, be a helper for man, since in his stone nature he could not help himself?'"

Chapter 4

1. Thinking this in my heart, I arrived at my father's house. I watered the ass, gave him hay, and brought him silver and gave it to my father Terah. He was glad when he saw it and said, "Blessed are you, Abraham, by the god of my gods, since you brought the price for the gods, so that my toil was not for nothing."

2. And I answered and said to him, "Hear, father Terah. Blessed are you by the God of gods, for indeed your toil is not for nothing, because the gods that you have are truly gods, and they are wonderful gods; and see how they glorified your hand."

3. And my father answered and said, "Where are the five gods you had?" And I told him in order how everything had happened.

Chapter 5

1. When I had spoken the words of my father's temptation in a reproachful manner, he turned to me in anger and said, "It is wearisome to my spirit that you want to reproach my gods. Or have I not a parental spirit in me?"

2. And I answered and said to him, "Father Terah, do not be angered at me. But I will speak the truth to your spirit. Are not those you call gods not those made by you? And how then can they help you or bless me? Or when did they exercise any power over the earth or the heavens?"

Chapter 6

1. And it came to pass as I was thinking things like this with regard to my father, that the voice of the Mighty One came down from the heavens in a stream of fire, saying and calling, "Abraham, Abraham!" And I said, "Here I am."

2. And he said, "You are searching for the God of gods, the Creator, in the understanding of your heart. I am he. Go out from Terah your father and get out of the house, so that he too will not be killed with the sins of his house, for thus will those who do what Terah does perish, together with him."

Chapter 7

1. And I went out. And it came to pass as I was going out - and I had not yet gotten out of the door of the court - that the sound of a great thunder came and burned him and his house and everything in his house, down to the ground, forty cubits.

Chapter 8

1. And I fell on the face of the earth and I lay there for a time and raised myself and I went from the ashes of the fire that had burned and gone out. And I saw there as if a new creation, and I did not understand what it was.

Chapter 9

1. Then a voice came speaking to me twice: "Abraham, Abraham!" And I said, "Here I am."

2. And he said, "Behold, it is I. Fear not, for I am Before-the-World and Mighty, the God who created previously, before the light of the age. I am the protector for you and I am your helper.

3. Go, get me a three-year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtledove, and a pigeon, and make me a pure sacrifice. And in this sacrifice I will place the ages.

4. I will announce to you guarded things and you will see great things which you have not seen, because you desired to search for me, and I called you my beloved.

5. But for forty days abstain from every kind of food cooked by fire, and from drinking of wine and from anointing yourself with oil. And then bring me the sacrifice which I have commanded you, in the place which I will show you, on a high mountain, and there I will show you what was in the beginning, what will be at the end, what will be in the middle, and in what is between heaven and earth, what is in the sea and in the abyss, and what is in the underground depths, and what is in the garden of Eden and its rivers, and what is in the fullness of the whole world and its circle, and what will happen at the last days."

Chapter 10

1. And I did everything according to the commandment of the Most High. And I took the she-goat and the heifer and the ram and the turtledove and the pigeon, and I went to the place he had told me, to the Mount Horeb. And I offered the sacrifice at his commandment.

2. And there came to me a voice out of the fire: "Abraham, Abraham!" And I said, "Here I am."

3. And he said, "Take care that you do not tell anyone what you are shown by me."

4. And God's angel came down to me in a likeness of fire from the burning bush, and he spoke to me, and his face was like chrysolite, his hair like snow, his garment like purple, and a golden staff was in his right hand.

5. And he said to me, "Abraham!" And I said, "Here I am, your servant."

6. And he said, "I am Iaoel and I was called so by him who causes those with me on the seventh expanse on the firmament to shake - a power through the medium of his ineffable name in me. I am the one who was commanded to restrain the threats of the living creatures of the cherubim against one another, and I teach those who carry the song through the medium of man's night of the seventh hour.

7. I am appointed to hold the Leviathans, because through me is subdued the attack and menace of every reptile. I am ordered to loosen Hades and to destroy those who wondered at the dead. I am the one who ordered your father's house to be burned with him, for he honored the dead.

8. I am sent to you now to bless you and the land which the Eternal One whom you have called upon has prepared for you. Be courageous and go with me."

Chapter 11

1. And I went with the angel to the mount Horeb. And we went the two of us together, forty days and nights. And I ate no bread and drank no water.

2. And the angel of God said to me, "Rise up, Abraham, and be bold and rejoice and be joyful, and I am with you; for eternal honor has been prepared for you by the Eternal One. Go boldly!"

3. And as we were going, a fire rose toward us. And the voice was in the fire like a voice of many waters, like the voice of the sea in its uproar.

4. And the angel who was leading me fell on his face with me and we worshipped. And I wanted to fall face down on the earth, and the high place where we were standing rushed upward and then went down.

5. And he said, "Only worship, Abraham, and recite the song I taught you." But there was no earth to which I could fall prostrate, so I only bowed down and recited the song which he taught me.

Chapter 12

1. And he said, "Recite without ceasing." And I recited, and he himself recited the song with me.

2. And he said: "Only worship and recite, Abraham. For the moment when you recite this, do not let the wind of the song cease, for this is the song of the Eternal One."

Chapter 13

1. And I did everything according to the angel's command. And I gave the angels who had come to us the divided parts of the animals. And the angel Iaoel took the two birds.

2. And I waited for the evening gift. And an unclean bird flew down on the carcasses, and I drove it away.

3. And the unclean bird spoke to me and said, "What are you doing, Abraham, on the holy heights where no one eats or drinks, nor is there upon them the food of man, but these will consume everything with fire, and will burn you up. Forsake the man who is with you and flee."

4. And it came to pass when I saw the bird speaking I said to the angel, "What is this, my lord?" And he said, "This is ungodliness, this is Azazel!"

5. And he said to him, "Shame on you, Azazel! Abraham's portion is in heaven, and yours is on earth, for you have chosen here and become enamored of the dwelling on earth. Therefore the Eternal Mighty Lord made you a dweller on earth.

6. And because of you the altogether-evil spirit is a liar, and because of you there is wrath and trials on the generation of godless men; because the Eternal Mighty God did not send the righteous in your hands to the point when they are at their end and you vanish from among them."

Chapter 14

1. Say to him, "May you be the firebrand of the furnace of the earth! Go, Azazel, into the untrodden parts of the earth. For your heritage is over those who are with you, with the stars and with the men born at the hour of my day, who are destined to be born, whose souls are in you - they are prepared for you in the measure of your desire; hence my dispensation to you will be for all eternity."

2. "Go now, and answer the song of the Eternal God which I am going to sing to him, so that you may not be able to confuse me in this hour."

Chapter 15

1. He taught me the song: "Eternal One, Mighty One, Holy El, God autocrat. Self-originate, incorruptible, immaculate, unbegotten, spotless, immortal. Self-perfected, self-devised, without mother, without father, ungenerated. Exalted, fiery. Just, lover of men, benevolent, compassionate, bountiful.

2. Jealous over me, patient one, most merciful. Eli, eternal, mighty one. Receive my prayer! Holy Sabaoth, accept my prayer. You, who are light, before the light of the morning, in your light I will see the light and in the light of your face I will receive the ordinance that is prepared for me."

Chapter 16

1. And while I was still reciting the song, the mouth of the fire that was on the surface rose up on high. And I heard a voice like the roaring of the sea, and it did not cease because of the abundance of the fire.

2. And as the fire rose up, soaring higher, I saw under the fire a throne of fire and the many-eyed ones round about it, reciting the song. And under the throne I saw four singing fiery living creatures.

Chapter 17

1. And their appearance was one and they were four in form, each one had four faces. The face of a lion was on their right, and the face of an ox was on their left; and the eagle's face and the face of a man were the others.

2. Each one had four heads on its body so that the four creatures had sixteen faces. And each had six wings; two wings on each of their shoulders and two below their wings, and two wings covering their bodies.

3. And when they finished singing, they looked at one another and threatened one another. And it came to pass when the angel who was with me saw that they were threatening each other, he left me and went running to them and turned the face of each living creature from the face that was opposite it, so that they could not see each other's threatening faces.

4. And he taught them the song of peace which has its origin before all origins. And as I stood alone and looked, I saw behind the living creatures a chariot with fiery wheels.

Chapter 18

1. And while he was still speaking, behold the fire coming toward us round about, and a voice was in the fire like a voice of many waters, like the voice of the sea in its uproar.

2. And the angel knelt down with me and worshipped. And I wanted to fall face down on the earth. And the place of highness on which we were standing now stopped on high, now rolled down low.

3. And he said, "Only worship, Abraham, and recite the song which I taught you." Since there was no ground to which I could fall prostrate, I only bowed down, and I recited the song which he had taught me.

Chapter 19

1. And I looked beneath the expanse at my feet, and I saw the likeness of the heavens and in it the things that had been commanded to be there.

2. And I saw there the earth and its fruits, and its moving things, and its spiritual beings, and the power of its people, and the ungodliness of their souls and their righteous deeds, and the lower depths, and the Leviathan dwelling in it and lying on top of it, and its regions and the rivers - and Behemoth's district and his domain - and the sea and its islands and its mountains, and the forests and their plants, and Eden and its stream and the plants and the angels of righteousness there.

3. And I saw there a great multitude of men, and women, and children - half of them on the right side of the picture and half of them on the left side of the picture.

Chapter 20

1. And the Eternal, Mighty One said to me, "Abraham, Abraham!" And I said, "Here am I!" And He said to me, "Consider from above the stars which are beneath you, and number them for me, and make known to me their number."

2. And I said, "How can I? For I am but a man of the dust of the earth." And He said to me, "As the number of the stars and their power, so will I make your seed a nation set apart for me in my heritage with Azazel."

Chapter 21

1. And I said, "Eternal, Mighty One! Let your servant speak before you and let not your anger be kindled against your righteous man, Abraham. Behold before you I see what I have not discerned except through your leading that I come here."

2. And he said, "I will tell you what is concealed which you touched upon in your heart, for you have sought what is hidden, and I will tell you all things because you have loved to search for me, and I called you my beloved."

Chapter 22

1. And I looked at the picture, and my eyes ran to the side of the Garden of Eden. And I saw there a man very great in height and fearful in breadth, incomparable in appearance, entwined with a woman who was also equal to the man in appearance and size. And they were standing under a tree of Eden.

2. And the fruit of the tree was like the appearance of a bunch of grapes of the vine. And behind the tree was standing one like a serpent in form, but having hands and feet like a man, and wings on its shoulders: six on the right side and six on the left. And he was holding the grapes of the tree and feeding the two whom I saw entwined with each other.

3. And I said to the angel, "Who are these two entwined with one another and who is the one between them and what is the fruit which they are eating, my lord?" And he said, "This is Adam and this is their desire upon the earth, this is Eve. And he who is between them is the ungodliness of their pursuits for destruction, Azazel himself."

Chapter 23

1. And I said, "Eternal, Mighty One! Why then did you adjudge such authority to destroy the generations of men in their works?"

2. And he said to me, "They who do evil things and who are good - over these I have rule, and through the will of man and through the will of those who are evil, over them and over all creation, judgment was established before you existed."

3. And I said to him, "Lord sovereign, Almighty, why did it please you to effect that evil should be desired in the hearts of men, since you are angered at what was chosen by you since you knew this?"

Chapter 24

1. And he said to me, "Close to the nations for your sake and for the sake of those set apart after you, the people of your tribe, as you will see in the picture, what is burdened on them."

2. "And I will explain to you what will be, and everything that will be in the last days. Look now at everything in the picture."

3. And I looked and saw there the creatures that had come into being before me. And I saw, as it were, Adam and Eve who was with him, and with them the crafty adversary and Cain, who had been led by the adversary to break the law, and I saw the murdered Abel and the perdition brought on him and given through the lawless one.

4. And I saw there fornication and those who desired it, and its defilement and their zeal and the jealousy of those who are destined to perish in it.

Chapter 25

1. And I saw there the idea of going naked, and their being with each other and their jealousy; and the management of the world came and the Leviathan and the things done by the sea and by the hand of man; and idolatry and murder, and what is most wicked - the seizure of man for eternal torments, and the corruption of the soul and its blood and its strivings after evil and after uncleanness.

2. And I said, "Eternal One, Mighty One, Holy El! What are these in the picture?"

Chapter 26

1. And he said to me, "These are the people whom you see from the right side of the picture - these are the people set apart for me, of the people with Azazel; these are those whom I had prepared to be born from you and to be called my people.

2. But those on the left side of the picture - they are the many nations which have existed before, which insult and slander and wrong those set apart by my name; they have enslaved them and destroyed them."

Chapter 27

1. And I said, "Eternal, Mighty One, and holy is your power! Deign to inform me now, your beloved, whether what I saw shall happen to them for a long time?"

2. And he said, "For a time decided, the wickedness which is coming, shall be paid for the transgressions of your tribe, and after all the allotted years of the age there will be released the host of those who are assigned to lead the nations astray and to pour out over the earth that which is ordained for them.

3. After this, those destined to lead the generations astray shall be destroyed. They shall be a burning and sacrifice for the fire of Hades. They shall regret the evil things they have done."

Chapter 28

1. And I answered and said, "Mighty, Eternal One, you who are sanctified by your power, be merciful in my petition, since for this you informed me and showed me. Since you have brought me up on to your height, therefore inform me, your beloved, about whatever I ask: Will what I saw be their lot for long?"

2. And he showed me a multitude of his people. And he said to me, "For this reason through the four ascents you say that my anger will be because of your tribe - because they will sacrifice their bodies to idols and to murders, and there will be a judgment for them in secret - and also the reason for me accepting the righteous in this age as repentance for the iniquities of those who shall be put to shame."

Chapter 29

1. And I said, "Eternal, Mighty One! Sanctified by your incorruptible power, accept the prayer of your servant Abraham. Deign to show me those who performed the deeds and who will be saved in the last days of creation, for whom and for what you have brought me here, what was promised to me in the past, what kind of future belongs to them."

2. And while I was still speaking, behold, a man came out from the left side of the heathen peoples. And there went out men and women and children, great crowds, from the right side and from the left. And those on the right side outnumbered those on the left.

3. And those on the right side were worshipping and I was glad for them, and those on the left side made me weep and be sad, for many of them were being destroyed as with fire, and for them there was a burning and much more weeping than for those on the right side.

4. And I said to the angel, "My lord, who are those on the right side and who are those on the left side?" And he said to me, "Hear, Abraham. What you saw on the right side are many nations who will be saved, and some of them will receive the people whom you see come out on the left side as well as those who are like your people, for these will be declared truthful."

5. "But those on the left, these are the multitude of the nations who have existed before and who are like your own, since they repent and follow your posterity's

righteousness; and some of these will survive in the last days; but others will be written in the writing of perdition."

Chapter 30

1. And I looked at the picture and my eyes ran hither and thither on the left side, and I saw there a man whose appearance was like that of myself. And with him were young people, male and female. And I fell on my face.

2. And I said, "Who is this, my lord?" And he said, "This is the dishonor which Azazel promised himself with those who belong to him and with the many who came after you - the ones you saw coming from the right side of the picture, coming to our side. These were not chosen by me, since they were not among those who were chosen for me. And those who came from the left to my side from among the right peoples - of these I have made enemies of them who are a righteous seed."

Chapter 31

1. And I said, "Eternal, Mighty One! Why then have you now shown me this? And now instruct me, for I understood that the whole of the world that you created was from the beginning made to be for mankind. Now as I look, the other nations too shall be to your reproach because of their evil, now that I see and understand."

2. And God said to me, "For their sake I sanctified you as my people, for them I replenished and for them I created all the ages, and for them I spoke my word to you in order that what has been prepared from the beginning to the end of time might be made known to you and that through you those might be known who will receive the things I told you - whether good or evil - in the last days."

Chapter 32

1. And I said, "Almighty and Eternal One! Grant me this, let me ask you, and do not rebuke me, that I may finish the speech of your servant who is bold before you, for I am your servant and before you is my knowledge and the desire of my heart."

2. And he said to me, "I will not withhold from you what you petitioned, but I will give it to you in view of your request. For I have created everything according to my foreknowledge in order that the end of the world should come about so that it might be accomplished."

3. And then shall I appear in glory, coming with my hosts, and rejoicing in those who rejoice in me, and receiving those who cry to me in the end of time. I will judge those who have ruled over the world and those who have done evil, and I will judge them - namely Azazel.

4. And they shall say to the nations, "See how much you have served him, how many good things you have lost because of them as for one hour of the impious age. But of the nation whom they shall serve I am the judge."

5. Abraham, having heard, accepted the words of God in his heart.

THE LIFE OF ADAM AND EVE

(*Vita Adae et Evae*)



Translated by L.S.A. Wells

From Apocrypha and Pseudepigrapha of the Old Testament, R.H. Charles (ed.),
Vol. 2 (1913)

Section I

1. When they were driven out from paradise, they made themselves a booth, and spent seven days mourning and lamenting in great grief.

Section II

1. But after seven days, they began to be hungry and started to look for victual to eat, and they 2 found it not. Then Eve said to Adam: 'My lord, I am hungry. Go, look for (something) for us to eat. Perchance the Lord God will look back and pity us and recall us to the place in which we were before.'

Section III

1. And Adam arose and walked seven days over all that land, and found no victual such as they 2 used to have in paradise. And Eve said to Adam: 'Wilt thou slay me? that I may die, and perchance God the Lord will bring thee into paradise, for on my account hast thou been driven thence.' 3 Adam answered: 'Forbear, Eve, from such words, that peradventure God bring not some other curse upon us. How is it possible that I should stretch forth my hand against my own flesh? Nay, let us arise and look for something for us to live on, that we fail not.'

Section IV

1. And they walked about and searched for nine days, and they found none such as they were used to have in paradise, but found only animals' 2 food. And Adam said to Eve: 'This hath the Lord provided for animals and brutes to eat; 3 but we used to have angels' food. But it is just and right that we lament before the sight of God who made us. Let us repent with a great penitence: perchance the Lord will be gracious to us and will pity us and give us a share of something for our living.'

Section V

1. And Eve said to Adam: 'What is penitence? Tell me, what sort of penitence am I to do? Let us not put too great a labour on ourselves, which we cannot endure, so that the Lord will not hearken to our prayers: and will turn away His countenance from us, because we have not 3 fulfilled what we promised. My lord, how much penitence hast thou thought (to do) for I have brought trouble and anguish upon thee?'

Section VI

1. And Adam said to Eve: 'Thou canst not do so much as I, but do only so much as thou hast strength for. For I will spend forty days fasting, but do thou arise and go to the river Tigris and lift up a stone and stand on it in the water up to thy neck in the deep of the river. And let no speech proceed out of thy mouth, since we are unworthy to address the Lord, for our lips are unclean from the unlawful and forbidden tree. 2

And do thou stand in the water of the river thirty-seven days. But I will spend forty days in the water of Jordan, perchance the Lord God will take pity upon us.'

Section VII

1. And Eve walked to the river Tigris and did 2 as Adam had told her. Likewise, Adam walked to the river Jordan and stood on a stone up to his neck in water.

Section VIII

1. And Adam said: 'I tell thee, water of Jordan, grieve with me, and assemble to me all swimming (creatures), which are in thee, and let them surround me and mourn in company with me. Not for themselves let them lament, but for me; for it is not they that have sinned, but I.' 3 Forthwith, all living things came and surrounded him, and, from that hour, the water of Jordan stood (still) and its current was stayed.

Section IX

1. And eighteen days passed by; then Satan was wroth and transformed himself into the brightness of angels, and went away to the river 2 Tigris to Eve, and found her weeping, and the devil himself pretended to grieve with her, and he began to weep and said to her: 'Come out of the river and lament no more. Cease now from sorrow and moans. Why art thou anxious 3 and thy husband Adam? The Lord God hath heard your groaning and hath accepted your penitence, and all we angels have entreated on your behalf, and made supplication to the Lord; 4 and he hath sent me to bring you out of the water and give you the nourishment which you had in paradise, and for which you are crying 5 out. Now come out of the water and I will conduct you to the place where your victual hath been made ready.'

Section X

1. But Eve heard and believed and went out of the water of the river, and her flesh was (trembling) 2 like grass, from the chill of the water. And when she had gone out, she fell on the earth and the devil raised her up and led her to Adam. 3 But when Adam had seen her and the devil with her, he wept and cried aloud and said: 'O Eve, Eve, where is the labour of thy penitence? 4 How hast thou been again ensnared by our adversary, by whose means we have been estranged from our abode in paradise and spiritual joy?'

Section XI

1. And when she heard this, Eve understood that (it was) the devil (who) had persuaded her to go out of the river; and she fell on her face on the earth and her sorrow and groaning and wailing 2 was redoubled. And she cried out and said: 'Woe unto thee, thou devil. Why dost thou attack us for no cause? What hast thou to do with us? What have we done to thee? for thou pursuest us with craft? Or why doth thy malice 3 assail us? Have we taken away thy glory and caused thee to be without honour? Why dost thou harry us, thou enemy (and persecute us) to the death in wickedness and envy?'

Section XII

1. And with a heavy sigh, the devil spake: 'O Adam! all my hostility, envy, and sorrow is for thee, since it is for thee that I have been expelled from my glory, which I possessed in the heavens 2 in the midst of the angels and for thee was I cast out in the earth.' Adam answered, 'What dost 3 thou tell me? What have I done to thee or what is my fault against thee? Seeing that thou hast received no harm or injury from us, why dost thou pursue us?'

Section XIII

1. The devil replied, 'Adam, what dost thou tell me? It is for thy sake that I have been hurled 2 from that place. When thou wast formed, I was hurled out of the presence of God and banished from the company of the angels. When God blew into thee the breath of life and thy face and likeness was made in the image of God, Michael also brought thee and made (us) worship thee in the sight of God; and God the Lord spake: Here is Adam. I have made thee in our image and likeness.'

Section XIV

1. And Michael went out and called all the angels saying: 'Worship the image of God as the Lord God hath commanded.' And Michael himself worshipped first; then he called me and said: 'Worship the image of God 3 the Lord.' And I answered, 'I have no (need) to worship Adam.' And since Michael kept urging me to worship, I said to him, 'Why dost thou urge me? I will not worship an inferior and younger being (than I). I am his senior in the Creation, before he was made was I already made. It is his duty to worship me.'

Section XV

1. When the angels, who were under me, heard this, they refused to worship him. And Michael saith, 'Worship the image of God, but if thou wilt not worship him, the Lord God will be wrath 3 with thee.' And I said, 'If He be wrath with me, I will set my seat above the stars of heaven and will be like the Highest.'

Section XVI

1. And God the Lord was wrath with me and banished me and my angels from our glory; and on 2 thy account were we expelled from our abodes into this world and hurled on the earth. And 3 straightway we were overcome with grief, since we had been spoiled of so great glory. And we 4 were grieved when we saw thee in such joy and luxury. And with guile I cheated thy wife and caused thee to be expelled through her (doing) from thy joy and luxury, as I have been driven out of my glory.

Section XVII

1. When Adam heard the devil say this, he cried out and wept and spake: 'O Lord my God, my life is in thy hands. Banish this Adversary far from me, who seeketh to destroy my soul, and give 2 me his glory which he himself hath lost.' And at that moment, the devil vanished before him. But Adam endured in his penance, standing for forty days (on end) in the water of Jordan.

Section XVIII

1. And Eve said to Adam: 'Live thou, my Lord, to thee life is granted, since thou hast committed neither the first nor the second error. But I have erred and been led astray for I have not kept the commandment of God; and now banish me from the light of thy life and I will go to the sunsetting, 2 and there will I be, until I die.' And she began to walk towards the western parts and to mourn 3 and to weep bitterly and groan aloud. And she made there a booth, while she had in her womb offspring of three months old.

Section XIX

1. And when the time of her bearing approached, she began to be distressed with pains, and she 2 cried aloud to the Lord and said: 'Pity me, O Lord, assist me.' And she was not heard and the 3 mercy of God did not encircle her. And she said to herself: 'Who shall tell my lord Adam? I implore you, ye luminaries of heaven, what time ye return to the east, bear a message to my lord Adam.'

Section XX

1. But in that hour, Adam said: 'The complaint of Eve hath come to me. Perchance, once more hath the serpent fought with her.' 2 And he went and found her in great distress. And Eve said: 'From the moment I saw thee, my lord, my grief-laden soul was refreshed. And now entreat the Lord God on my behalf to 3 hearken unto thee and look upon me and free me from my awful pains.' And Adam entreated the Lord for Eve.

Section XXI

1. And behold, there came twelve angels and two virtues, standing on the right and on the left 2 of Eve; and Michael was standing on the right; and he stroked her on the face as far as to the breast and said to Eve: 'Blessed art thou, Eve, for Adam's sake. Since his prayers and intercessions are great, I have been sent that thou mayst receive our help. Rise up now, and 3 prepare thee to bear. And she bore a son and he was shining; and at once the babe rose up and ran and bore a blade of grass in his hands, and gave it to his mother, and his name was called Cain.

Section XXII

1. And Adam carried Eve and the boy and led 2 them to the East. And the Lord God sent divers seeds by Michael the archangel and gave to Adam and showed him how to work and till the ground, that they might have fruit by which they and all their generations might live. 3 For thereafter Eve conceived and bare a son, whose name was Abel; and Cain and Abel used to stay together. 4 And Eve said to Adam: 'My lord, while I slept, I saw a vision, as it were the blood of our son Abel in the hand of Cain, who was gulping it down in his mouth. Therefore I have sorrow.' 5 And Adam said, 'Alas if Cain slew Abel. Yet let us separate them from each other mutually, and let us make for each of them separate dwellings.'

Section XXIII

1. And they made Cain an husbandman, (but) Abel they made a shepherd; in order that in this wise they might be mutually separated. 2 And thereafter, Cain slew Abel, but Adam was then one hundred and thirty years old, but Abel was slain when he was one hundred and twenty-two years. And thereafter Adam knew his wife and he begat a son and called his name Seth.

Section XXIV

1. And Adam said to Eve, 'Behold, I have begotten a son, in place of Abel, whom Cain slew.' 2 And after Adam had begotten Seth, he lived eight hundred years and begat thirty sons and thirty daughters; in all sixty-three children. And they were increased over the face of the earth in their nations.

Section XXV

1. And Adam said to Seth, 'Hear, my son Seth, that I may relate to thee what I heard and 2 saw after your mother and I had been driven out of paradise. When we were at prayer, there 3 came to me Michael the archangel, a messenger of God. And I saw a chariot like the wind and its wheels were fiery and I was caught up into the Paradise of righteousness, and I saw the Lord sitting and his face was flaming fire that could not be endured. And many thousands of angels were on the right and the left of that chariot.

Section XXVI

1. When I saw this, I was confounded, and terror seized me and I bowed myself down before 2 God with my face to the earth. And God said to me, 'Behold thou diest,

since thou hast transgressed the commandment of God, for thou didst hearken rather to the voice of thy wife, whom I gave into thy power, that thou mightst hold her to thy will. Yet thou didst listen to her and didst pass by My words.'

Section XXVII

1. And when I heard these words of God, I fell prone on the earth and worshipped the Lord and said, 'My Lord, All powerful and merciful God, Holy and Righteous One, let not the name that is mindful of Thy majesty be blotted out, but convert my soul, for I die and my 2 breath will go out of my mouth. Cast me not out from Thy presence, (me) whom Thou didst form of the clay of the earth. Do not banish from Thy favour him whom Thou didst nourish.' 3 And lo! a word concerning thee came upon me and the Lord said to me, 'Since thy days were fashioned, thou hast been created with a love of knowledge; therefore there shall not be taken from thy seed for ever the (right) to serve Me.'

Section XXVIII

1. And when I heard these words, I threw myself on the earth and adored the Lord God and said, 'Thou art the eternal and supreme God; and all creatures give thee honour and praise. 2 Thou art the true Light gleaming above all light, the Living Life, infinite mighty Power. To Thee, the spiritual powers give honour and praise. Thou workest on the race of men the abundance of Thy mercy.' 3 After I had worshipped the Lord, straightway Michael, God's archangel, seized my hand and 4 cast me out of the paradise of vision and of God's command. And Michael held a rod in his hand, and he touched the waters, which were round about paradise, and they froze hard.

Section XXIX

1. And I went across, and Michael the archangel went across with me, and he led me back to 2 the place whence he had caught me up. Hearken, my son Seth, even to the rest of the secrets and sacraments that shall be, which were revealed to me, when I had eaten of the tree of the 3 knowledge, and knew and perceived what will come to pass in this age; what God intends to do 4 to his creation of the race of men. The Lord will appear in a flame of fire and from the mouth of His majesty He will give commandments and statutes and they will sanctify Him in the house of the habitation of His majesty. 5 And He will show them the marvellous place of His majesty. And then they will build a house to the Lord their God in the land which He shall prepare for them and there they will transgress His statutes and their sanctuary will be burnt up and their land will be deserted and they 6 themselves will be dispersed; because they have kindled the wrath of God. And once more He will cause them to come back from their dispersion; and again they will build the house of God; 7 and in the last time the house of God will be exalted greater than of old. And once more iniquity will exceed righteousness. And thereafter God will dwell with men on earth in visible form; and then, righteousness will begin to shine. And the house of God will be honoured in the age and their enemies will no more be able to hurt the men, who are believing in God; and God will stir up for Himself a faithful people, whom He shall save for eternity, and the impious shall be punished 8 by God their king, the men who refused to love His law. Heaven and earth, nights and days, and all creatures shall obey Him, and not overstep His commandment. Men shall not change their 9 works, but they shall be changed from forsaking the law of the Lord. Therefore the Lord shall repel from Himself the wicked, and the just shall shine like the sun, in the sight of God. And 10 in that time, shall men be purified by water from their sins. But those who are unwilling to be purified by water shall be condemned. And happy shall the man be, who hath ruled

his soul, when the Judgement shall come to pass and the greatness of God be seen among men and their deeds be inquired into by God the just judge.

Section XXX

1. After Adam was nine hundred and thirty years old, since he knew that his days were coming to an end, he said: 'Let all my sons assemble themselves to me, that I may bless them before I die, and speak with them.' 2 And they were assembled in three parts, before his sight, in the house of prayer, where they used 3 to worship the Lord God. And they asked him (saying): 'What concerns thee, Father, that thou shouldst assemble us, and why dost thou lie on 4 thy bed?' Then Adam answered and said: 'My sons, I am sick and in pain.' And all his sons said to him: 'What does it mean, father, this illness and pain?'

Section XXXI

1. Then said Seth his son: 'O (my) lord, perchance thou hast longed after the fruit of paradise, which thou wast wont to eat, and therefore thou liest in sadness? Tell me and I will go to the nearest gates of paradise and put dust on my head and throw myself down on the earth before the gates of paradise and lament and make entreaty to God with loud lamentation; perchance he will hearken to me and send his angel to bring me the fruit, for which thou hast longed.' 2 Adam answered and said: 'No, my son, I do not long (for this), but I feel weakness and great 3 pain in my body.' Seth answered, 'What is pain, my lord father? I am ignorant; but hide it not from us, but tell us (about it).'

Section XXXII

1. And Adam answered and said: 'Hear me, my sons. When God made us, me and your mother, and placed us in paradise and gave us every tree bearing fruit to eat, he laid a prohibition on us concerning the tree of knowledge of good and evil, which is in the midst of paradise; (saying) 2 Do not eat of it. But God gave a part of paradise to me and (a part) to your mother: the trees of the eastern part and the north, which is over against Aquilo he gave to me, and to your mother he gave the part of the south and the western part.

Section XXXIII

1. Moreover God the Lord gave us two angels 2 to guard us. The hour came when the angels had ascended to worship in the sight of God; forthwith the adversary found an opportunity while the angels were absent and the devil led your mother astray to eat of the 3 unlawful and forbidden tree. And she did eat and gave to me.

Section XXXIV

1. And immediately, the Lord God was wrath with us, and the Lord said to me: In that thou hast left behind my commandment and hast not kept my word, which I confirmed to thee; behold, I will bring upon thy body, seventy blows; with divers griefs, shalt thou be tormented, beginning at thy head and thine eyes and thine ears down to thy nails on thy toes, and in every 2 separate limb. These hath God appointed for chastisement. All these things hath the Lord sent to me and to all our race.

Section XXXV

1. Thus spake Adam to his sons, and he was seized with violent pains, and he cried out with a loud voice, 'What shall I do? I am in distress. So cruel are the pains with which I am beset.' And when Eve had seen him weeping, she also began to weep herself, and said: 'O Lord my God, hand over to me his pain, for it is I who sinned.' 3 And Eve said to Adam: 'My lord, give me a part of thy pains, for this hath come to thee from fault of mine.'

Section XXXVI

1. And Adam said to Eve: 'Rise up and go with my son Seth to the neighbourhood of paradise, and put dust on your heads and throw yourselves on the ground and lament in the sight of 2 God. Perchance He will have pity (upon you) and send His angel across to the tree of His mercy, whence floweth the oil of life, and will give you a drop of it, to anoint me with it, that I may have rest from these pains, by which I am being consumed.' Then Seth and his mother went off towards the gates of paradise. And while they were walking, lo! suddenly there came a beast, a serpent, and attacked and bit Seth. And as soon as Eve saw it, she wept and said: 'Alas, wretched woman that I am. I am accursed since I have not kept the commandment of God.' 3 And Eve said to the serpent in a loud voice: 'Accursed beast! how (is it that) thou hast not feared to let thyself loose against the image of God, but hast dared to fight with it?'

Section XXXVIII

1. The beast answered in the language of men: 'Is it not against you, Eve, that our malice (is directed)? Are not ye the objects of our rage? 2 Tell me, Eve, how was thy mouth opened to eat of the fruit? But now if I shall begin to reprove thee thou canst not bear it.'

Section XXXIX

1. Then said Seth to the beast: 'God the Lord revile thee. Be silent, be dumb, shut thy mouth, accursed enemy of Truth, confounder and destroyer. Avaunt from the image of God till the day when the Lord God shall order thee to be brought to the ordeal.' And the beast said to Seth: 'See, I leave the presence of the image of God, as thou hast said.' Forthwith he left Seth, wounded by his teeth.

Section XL

1. But Seth and his mother walked to the regions of paradise for the oil of mercy to anoint the sick Adam: and they arrived at the gates of paradise, (and) they took dust from the earth and placed it on their heads, and bowed themselves with their faces to the earth and began to lament and 2 make loud moaning, imploring the Lord God to pity Adam in his pains and to send His angel to give them the oil from the tree of His mercy.

Section XLI

1. But when they had been praying and imploring for many hours, behold, the angel Michael appeared to them and said: 'I have been sent to you from the Lord — I am set by God over the 3 bodies of men — I tell thee, Seth, (thou) man of God, weep not nor pray and entreat on account of the oil of the tree of mercy to anoint thy father Adam for the pains of his body.'

Section XLII

1. For I tell thee that in no wise wilt thou be able to receive thereof save in the last days. 2 When five thousand five hundred years have been fulfilled, then will come upon earth the most beloved king Christ, the son of God, to revive the body of Adam and with him to revive 3 the bodies of the dead. He Himself, the Son of God, when He comes will be baptized in the river of Jordan, and when He hath come out of the water of Jordan, then He will anoint from the 4 oil of mercy all that believe in Him. And the oil of mercy shall be for generation to generation for those who are ready to be born again of 5 water and the Holy Spirit to life eternal. Then the most beloved Son of God, Christ, descending on earth shall lead thy father Adam to Paradise to the tree of mercy.

Section XLIII

1. But do thou, Seth, go to thy father Adam, since the time of his life is fulfilled. Six days hence, his soul shall go off his body and when it shall have gone out, thou shalt see great marvels in the heaven and in the earth and the 2 luminaries of heaven. With these words, straightway Michael departed from Seth. 3 And Eve and Seth returned bearing with them herbs of fragrance, i.e. nard and crocus and calamus and cinnamon.

Section XLIV

1. And when Seth and his mother had reached Adam, they told him, how the beast (the serpent) 2 bit Seth. And Adam said to Eve: 'What hast thou done? A great plague hast thou brought upon us, transgression and sin for all our generations: and this which thou hast done, tell thy 3 children after my death, for those who arise from us shall toil and fail but they shall be 4 wanting and curse us (and) say, All evils have our parents brought upon us, who were at the 5 beginning.' When Eve heard these words, she began to weep and moan.

Section XLV

1. And just as Michael the archangel had foretold, after six days came Adam's death. When Adam perceived that the hour of his death was at hand, he said to all his sons: 'Behold, I am nine hundred and thirty years old, and if I die, 3 bury me towards the sunrising in the field of yonder dwelling.' And it came to pass that when he had finished all his discourse, he gave up the ghost. Then was the sun darkened and the moon

Section XLVI

1. and the stars for seven days, and Seth in his mourning embraced from above the body of his father, and Eve was looking on the ground with hands folded over her head, and all her children wept most bitterly. And behold, there appeared 2 Michael the angel and stood at the head of Adam and said to Seth: 'Rise up from the body of thy 3 father and come to me and see what is the doom of the Lord God concerning him. His creature is he, and God hath pitied him.' And all angels blew their trumpets, and cried:

Section XLVII

1. 'Blessed art thou, O Lord, for thou hast had pity on Thy creature.'

Section XLVIII

1. Then Seth saw the hand of God stretched out holding Adam and he handed him over to 2 Michael, saying: 'Let him be in thy charge till the day of Judgement in punishment, till the last years when I will convert his sorrow into joy. 3 Then shall he sit on the throne of him who hath been his supplanter.' 4 And the Lord said again to the angels Michael and Uriel: 'Bring me three linen clothes of byssus and spread them out over Adam and other linen clothes over Abel his son and bury Adam and Abel his son.' 5 And all the powers of angels marched before Adam, and the sleep of the dead was 6 consecrated. And the angels Michael and Uriel buried Adam and Abel in the parts of Paradise, before the eyes of Seth and his mother 7 and no one else, and Michael and Uriel said: 'Just as ye have seen, in like manner, bury your dead.'

Section XLIX

1. Six days after, Adam died; and Eve perceived that she would die, (so) she assembled all her sons 2 and daughters, Seth with thirty brothers and thirty sisters, and Eve said to all, 'Hear me, my children, and I will tell you what the archangel Michael said to us when I and your father transgressed the command of God. 3 On account of your transgression, Our Lord will bring upon your race the anger of his judgement, first

by water, the second time by fire; by these two, will the Lord judge the whole human race.'

Section L

1. But hearken unto me, my children. Make ye then tables of stone and others of clay, and write 2 on them, all my life and your father's (all) that ye have heard and seen from us. If by water the Lord judge our race, the tables of clay will be dissolved and the tables of stone will remain; but if by fire, the tables of stone will be broken up and the tables of clay will be baked (hard). 3 When Eve had said all this to her children, she spread out her hands to heaven in prayer, and bent her knees to the earth, and while she worshipped the Lord and gave him thanks, she gave up the ghost. Thereafter, all her children buried her with loud lamentation.

Section LI

1. When they had been mourning four days, (then) Michael the archangel appeared and said 2 to Seth: 'Man of God, mourn not for thy dead more than six days, for on the seventh day is the sign of the resurrection and the rest of the age to come; on the seventh day the Lord rested from all His works.' 3 Thereupon Seth made the tables.

THE TESTAMENT OF ABRAHAM



Translated by G.H. Box

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Chapter 1

1. Abraham lived the measure of his life, nine hundred and ninety-five years, and having lived all the years of his life in quietness, gentleness, and righteousness, the righteous man was exceedingly hospitable.

2. He pitched his tent at the crossroads of the oak of Mamre and welcomed everyone: rich and poor, kings and rulers, the crippled and the helpless, friends and strangers, neighbors and passersby, all alike the righteous Abraham made welcome.

3. But even upon Abraham came the common and inexorable bitter cup of death and the uncertainty of the end of life.

4. Therefore the Lord God called his archangel Michael and said to him: "Go down, chief captain Michael, to my friend Abraham, and tell him about his death, that he should set his house in order, for he has grown old in years. For I have blessed him as the stars of heaven and as the sand by the seashore."

5. So the chief captain Michael went down and came to Abraham by the oak of Mamre, finding the righteous Abraham in the field, near the yoke of oxen plowing.

Chapter 2

1. As Abraham was following the plow, the chief captain came to him, and Abraham saw him and ran from the field and greeted him, for he had the appearance of a soldier standing upright with a staff.

2. And Abraham said to the angel: "Good afternoon, fine soldier! Whence have you come to visit us in our humble abode?" And the chief captain said: "I have come to you with good tidings, righteous Abraham."

3. And Abraham said: "Come into my house, I beg you, and refresh yourself, for I am your servant." And the chief captain replied: "I am now traveling and cannot tarry."

4. Abraham said: "Of course, of your kindness, you must not pass my house by; for I will slaughter an animal and prepare a meal, and we will eat and be merry, and then go."

5. For Abraham did not know that it was the angel of the Lord who had come to visit him.

Chapter 3

1. And Abraham turned and went into his house, and Sarah his wife was inside weaving.

2. And he called out to his son Isaac and said to him: "Isaac, my child, arise and go out to the herd and bring me a calf, a good one, fat and choice, and slaughter it quickly that we may prepare a meal for our guest who is staying with us."

3. And Isaac ran and brought it as his father commanded.

4. And Abraham called one of his servants and told him to slaughter the calf, and the servant slaughtered it.

5. And Abraham went in to Sarah and said: "Rise up, my lady, prepare some food at once, for we have a guest with us today."

Chapter 4

1. And Isaac said to his father Abraham: "Father, our guest — he does not look like an ordinary man."

2. And Abraham said: "What do you mean, child?" And Isaac answered: "I saw as it were a sun coming out from heaven, and his face was like fire, and he gleamed like many lights."

3. And Abraham thought within himself: "Could this be the angel of the Lord who has come to take away my soul?"

4. So Abraham prepared to go in to him and said: "Sit down a little while, my lord, so that I may bring water and wash your feet and rest yourself under the tree. And after this we will eat."

5. The angel answered: "Truly I will remain as you say."

Chapter 5

1. And Abraham beckoned to Sarah to bring water to wash the feet of the chief captain, and Sarah brought the water.

2. And Abraham went and washed his feet, and his heart was moved, and he wept over the feet of the archangel.

3. And Isaac his son seeing this also wept, and the chief captain seeing them weep also wept with them.

4. And Sarah, seeing them all weeping together, also wept and said: "My lord the master, why is it that you all weep so much? Has God spoken something concerning our old age, that we should weep for our end of life?"

5. And the chief captain answered her: "Lady Sarah, I came not to weep, but rather I weep with you because I love you."

Chapter 6

1. After they had eaten and drunk their fill, Abraham said to Sarah: "Take away the dishes and prepare the bedchamber and the couch that our guest may rest, for he is weary from his long journey."

2. And Sarah did as Abraham commanded. And Abraham called Isaac aside and said: "Isaac, my beloved son, guard our guest well and let nothing be wanting for him."

3. And Abraham went out from under the tree into his house, and spent the night there.

4. Then Michael the archangel spent the night there near Abraham.

5. And the Lord appeared to Abraham about midnight and said: "Abraham, Abraham." And he replied, "Here I am, Lord." And God said, "You are faithful to me in all things and I love you, and the time has come for you to depart from this vain world and from this sinful body of yours and go to your own city."

Chapter 7

1. And Abraham replied to the Lord: "Lord, I am yet unprepared to go. Let me remain for a time that I may settle matters for those in my household."

2. And the Lord said to him: "All things will be arranged for those of your house. But go now with my chief captain Michael and make ready."

3. But Abraham would not go until he had seen all the inhabited world, all of creation that the Lord had made.

4. And the Lord agreed to show Abraham the world, that his soul might be comforted before he died.

5. So the Lord commanded Michael to take Abraham up in a chariot of cherubim and show him the whole inhabited world.

Chapter 8

1. And Michael took Abraham upon a chariot of the cherubim and lifted him up as it were upon the clouds, and Abraham looked down upon the world and saw it clearly below him.

2. Abraham saw the whole of the inhabited world from east to west, and he saw a man doing sinful things.

3. And Abraham said to Michael: "Let us pray that this man be punished for his sins." And the prayer of Abraham was heard and the man died.

4. And Abraham rejoiced and said: "God has given authority to me, his servant, to judge upon the earth."

5. But the Lord was not pleased with this, for Abraham was interceding for death and judgment rather than mercy.

Chapter 9

1. And Abraham saw another man committing adultery with a married woman, and Abraham said: "Let both of them die." And they died.

2. And behold, a voice came from heaven saying to Michael: "Turn Abraham away before he destroys the whole world. For Abraham has not sinned, and yet he calls down destruction. But I created all things, and I am not willing that any one should perish, but that all should live."

3. And Michael turned the chariot and brought Abraham back to his own house.

Chapter 10

1. And Abraham saw as he was ascending and descending, a broad road and a narrow road, and a broad gate and a narrow gate.

2. And he saw many souls being led through the wide gate, and few souls being led through the narrow gate.

3. And he saw also a marvelous man sitting on a golden throne at the place between the two roads, and this man's appearance was terrible, like that of the Lord.

4. Abraham asked Michael: "Who is this most marvelous man who sits between the two ways upon a throne?"

5. And Michael said: "This is the first-formed Adam, who is set here to see the souls passing by, for since all have come from him, when he sees souls sinning he weeps, and when he sees good souls he rejoices."

Chapter 11

1. And Abraham saw in that place a crystal table, and there sat upon it a wondrous man, bright as the sun, like unto a son of God.

2. Before him was a book, six cubits in thickness and ten cubits in width; on his right and on his left were two angels holding papyrus and ink and pen.

3. Before the table sat a shining angel holding a balance in his hand; and another angel, all of fire, holding a trumpet that tried all things.

4. And the man of light who sat upon the crystal table was the scribe Enoch, the recorder of souls.

5. And Abraham saw that at the right of that man were many written scrolls, and at his left, many others, and before him stood a great fire.

Chapter 12

1. And Abraham asked Michael, "Who is this shining man at the crystal table, and what are these things being written and judged?"

2. And Michael answered: "This is the teacher of heaven and earth and the scribe of righteousness, Enoch. And the Lord has sent him here so that he might write down the sins and the righteousnesses of every soul."

3. And Abraham said: "How are the souls judged here?" And Michael showed him how the deeds of each soul were weighed in the balance, and the recording angels wrote them down.

4. And those souls whose deeds balanced evenly were sent to a third place for a final judgment.

5. And Abraham saw many souls entering through both the wide and narrow gates, and angels accounting for each one.

Chapter 13

1. And it came to pass as Abraham was watching, behold, an angel of the Lord brought a soul of a sinner who had done both good and evil in equal measure.

2. And the recording angels and the weighing angel debated over this soul.

3. And the archangel Michael himself interceded, saying: "O Lord, be merciful to this soul."

4. And the Lord heard the prayer of Michael, and the soul was led to a middle place.

5. And Abraham asked Michael: "What is this middle place?" And Michael replied: "It is a place of neither punishment nor rest, where souls await the final judgment."

Chapter 14

1. And Abraham asked: "Is there no way to help souls in the middle place, so that they may enter the kingdom?" And Michael said: "If any soul has a righteous one to pray for it, it may be brought into the kingdom."

2. And Abraham prayed earnestly for the soul of a woman he had seen in the middle place, and the soul was received into paradise.

3. And Abraham said: "I will pray also for the sinners I condemned when I was on the chariot and caused them to die." And Michael said: "They cannot be restored to life, but their souls may receive mercy in the final judgment."

4. And Abraham prayed for them, and the Lord heard his prayer and showed mercy.

5. And Abraham was brought back to his house, and he saw all of his household waiting for him.

Chapter 15

1. Then came Michael to Abraham and said: "O righteous Abraham, the Lord commands that you should depart from this world."

2. But Abraham would not, saying: "I will not go with you." For Abraham was greatly afraid of death.

3. And Michael returned to heaven and told the Lord that Abraham would not come with him.

4. And the Lord said: "Once more go to my friend Abraham and say to him: Why do you resist? Do you not know that all who are born must die? And why do you fear death, who have been righteous all your days?"

5. So Michael went again to Abraham and spoke the Lord's words, but Abraham said: "I will not go until I have seen all the marvels of the earth."

Chapter 16

1. And the Lord had compassion upon Abraham and sent him Death in the form of a very handsome angel, wearing a robe of great brightness.

2. Death came to Abraham and greeted him and sat beside him, and Abraham did not recognize him as Death.

3. Abraham said to him: "Who are you, friend, so beautiful and glorious?" And Death answered: "I am the bitter cup of death."

4. Abraham said: "You are not death, for you are beautiful beyond all telling." And Death said: "I am Death. I have many faces and many forms."

5. Abraham said: "Show me your true form." And Death revealed his many terrible forms, and Abraham was greatly afraid.

Chapter 17

1. And Death said to Abraham: "I have been sent to you by the Lord God, that I may tell you that you must depart from this life."

2. But Abraham still would not comply, and he fell to his knees and prayed.

3. Then Death showed Abraham his most terrible face, and Abraham fainted and fell as one dead.

4. And Death called to the souls of Abraham's servants who had seen the terrible face, and seven thousand servants died at that moment.

5. Then Abraham recovered and prayed that his servants be restored to life, and the Lord heard his prayer and they lived again.

Chapter 18

1. Then Abraham looked upon the face of Death and asked: "Tell me, does everyone die in this way, seeing such a fearful thing?" And Death replied: "Nay, for the righteous die as you shall, in peace and comfort."

2. And Abraham said: "Will you show me how the sinners die?" And Death said: "It is not for you to see that, for you are righteous."

3. And Abraham bowed his head and accepted that his time had come.

4. And he said to Death: "Allow me to speak with my household once more and make my farewell."

5. And Death granted him this, and Abraham went in and embraced Sarah his wife and wept over her.

Chapter 19

1. And Abraham called his son Isaac and embraced him and wept over him, saying: "Isaac my son, the Lord is calling me from this world. Live righteously and keep the commandments of God."

2. And Isaac wept bitterly, and Sarah wept, and all the household wept with them.

3. And Abraham made his requests known to Isaac, that he should care for the poor and the strangers and continue hospitality as he had done.

4. And Isaac promised his father everything.

5. Then Abraham lay down upon his bed and gave instructions for his burial, that he should be buried beside Sarah's father, in the double cave at Machpelah.

Chapter 20

1. And when Abraham had finished all his instructions, Death came and stood before him.

2. And Abraham stretched out his hands toward heaven and prayed: "Lord God Almighty, hear the prayer of your servant Abraham in this last hour. Receive my soul in peace."

3. And the voice of God came from heaven: "Abraham, my beloved friend, I receive your soul in peace. All that you have asked shall be done."

4. And immediately as Abraham stretched out his feet upon the bed, Death came and took his soul from his body, and carried it up to heaven.

5. And Michael the archangel and a multitude of angels carried the soul of Abraham on linen cloths, anointed with myrrh and sweet spices, and bore it to the heavens.

6. And Michael presented Abraham's soul before God, and God said: "Take my friend Abraham and lead him to paradise, where there is no sorrow, no grief, no moaning, but only peace and rejoicing and life unending."

7. And so Abraham was borne to paradise, and he rested in the bosom of God, who had called him friend.

THE APOCALYPSE OF ZEPHANIAH



Chapter 1

1. It came to pass when I, Zephaniah the prophet, was praying in my house, that I felt myself caught up by the spirit of God.
2. And behold, I saw a great angel standing before me with his face shining like the sun, and his feet like brass molten in a furnace.
3. And I fell upon my face before him, for I was afraid and thought that the day of judgment had come.
4. But he raised me up and said: "Fear not, Zephaniah. I am the angel Eremiel who presides over the abyss and Hades."
5. And I arose and stood and looked upon him, and I saw that he was like a great commander of an army.

Chapter 2

1. And the angel said to me: "Come, let me show you the place of righteousness."
2. And I was taken up upon a great cloud of light, and the angel led me through the firmament.
3. We passed through many mansions of heaven and I saw the dwelling places of the angels.
4. Then the angel brought me to a great plain and I saw there a great multitude of souls, countless as the stars.
5. And I asked the angel: "Who are all these?" And he said: "These are those who received the seal of God and are waiting for the day of resurrection."

Chapter 3

1. And the angel took me and brought me to the west, and I looked and saw a great sea, and the waves of the sea were frightful to behold.
2. And I saw many souls drowning in that sea. And I wept and cried out because of them.
3. The angel said to me: "These are those who neither did righteousness nor wickedness, but remained as it were lukewarm in their deeds."
4. And I prayed to the Lord on their behalf, and the Lord heard my prayer.
5. And the angel said: "The Lord has heard you, and they shall receive mercy on the day of judgment because of your prayer."

Chapter 4

1. And the angel took me to a high mountain and I looked out and saw the whole world stretched below me.
2. I saw cities and nations and all the peoples of the earth going about their daily lives, not knowing the day of their death.
3. And I saw above each city an angel appointed over it, and some cities had angels of light and some had angels of darkness.
4. And the angel said to me: "This is the charge of the angels who watch over the nations; some lead them toward righteousness and others toward sin."

5. And I wept for the nations who were led by the angels of darkness.

Chapter 5

1. Then the angel brought me to the east, and I saw a great light and from it came a river of fire.

2. And many souls were being purified in that river of fire, some crying out in pain and others passing through it quickly.

3. I asked the angel: "Is this the punishment of the wicked?" He answered: "No, this is the purification of those who have sinned but also done righteous deeds. They are purified here before they enter into rest."

4. Then I saw other souls who were being carried by angels past the river and into a place of great beauty and light.

5. The angel said: "Those are the righteous who require no purification, for they have kept themselves pure during their lives."

Chapter 6

1. And I, Zephaniah, came to a city shining with gold and I saw twelve walls surrounding it, and twelve gates of pearl in each wall.

2. And within the gates was a great throne and upon it sat one whose appearance I cannot describe, for it was too glorious for human words.

3. And before the throne stood a multitude of angels singing hymns, and the sound of their singing was sweeter than any earthly music.

4. And the angel who guided me said: "This is the city of the blessed, which God has prepared for those who love him."

5. And I fell on my face and worshipped, and my soul was overcome with joy such as I had never known before.

Chapter 7

1. Then the angel brought me to a place of great darkness and I heard the sound of weeping and groaning.

2. And I saw souls being tormented by angels of punishment, and the angels had faces like leopards and tusks like wild boars.

3. And I asked my guide: "Who are these tormented ones?" He replied: "These are those who forsook God and followed after idols, who corrupted others and led many astray."

4. And I wept for them, but the angel said: "Weep not for them, for they have received what they chose during their lives."

5. And one of the tormented ones cried out to me: "Pray for me, righteous prophet of God!"

Chapter 8

1. And when I heard the soul cry out to me, I wept and prayed to the Lord for him: "O God, Lord of all, have mercy upon this soul and upon all the souls in this place."

2. And a great voice came from heaven saying: "Zephaniah, I have heard your prayer. The souls for whom you pray shall receive mercy and shall be released from this torment at the last day."

3. And the angels of punishment withdrew and the souls had a moment of rest because of my prayer.

4. And I thanked God and the angel said: "Do you see the power of prayer and intercession? Even in this place, the righteous prayer avails."

5. And I understood that prayer for the dead has power before God.

Chapter 9

1. Then I saw a great bronze trumpet and an angel took it and blew it, and its sound was heard throughout all creation.

2. At the sound of the trumpet, the dead began to stir in their tombs, and I saw the earth shaking.

3. And the angel said: "This is not yet the last trumpet, but I show you a sign of what is to come at the end of all things."

4. And I saw the stars of heaven trembling at the sound, and the mountains quaking.

5. Then the trumpet sound ceased and all returned to stillness, and I was trembling with fear and wonder.

Chapter 10

1. After these things the angel showed me a great book in which were written the names of all the righteous.

2. And beside each name was written all the deeds of that person, both the good and the sinful.

3. And I saw another book in which were written the names of the wicked, and their deeds were recorded therein.

4. The angel said: "At the last judgment, both books will be opened, and each soul will be judged according to what is written."

5. And I asked: "Can a name be moved from one book to the other?" He answered: "Through repentance, a name may be transferred from the book of the dead to the book of life."

Chapter 11

1. Then I heard a voice calling out my name: "Zephaniah, you who are holy, come and stand before the throne of judgment."

2. And I was afraid, but the angel took my hand and led me before the great throne.

3. And the scribe came and opened the book, and read out all my deeds from my birth until the present day.

4. And I trembled greatly, for I remembered many sins and thought that I would be condemned.

5. But the Lord said to me: "Take courage, Zephaniah, for your sins are forgiven. You have sought me with your whole heart."

Chapter 12

1. And immediately my soul was filled with a joy and peace that surpassed all understanding.

2. And the angel clothed me in a shining garment and placed a crown upon my head.

3. I said: "I am not worthy of these things." But the angel said: "This is what God has prepared for those who love him and seek his face."

4. And I saw other righteous souls coming and being clothed in the same way and crowned, and I rejoiced with them.

5. And among them I recognized the great prophets and patriarchs of old, and they embraced me as a brother.

Chapter 13

1. And Abraham and Isaac and Jacob came to me, and their faces were shining like the sun.

2. And Abraham said: "Welcome, Zephaniah, prophet of God. We have been waiting for you."

3. And Elijah and Enoch were also there, standing together, and they had never tasted death.

4. And all the righteous together lifted their voices in praise to God, and the sound of their praise was like thunder and like the rushing of many waters.

5. And the Lord was pleased with their praise, and his glory shone upon them all.

Chapter 14

1. Then the angel said to me: "Zephaniah, it is now time for you to return to the world, that you may testify to what you have seen."

2. "You must write all these things and seal them with the seal of truth, that the children of your people may read and understand and not fear death."

3. "For those who are righteous need not fear death but should rejoice in it, for it is the gateway to all that you have seen."

4. And I said: "Who will believe me when I tell them of these things?" The angel answered: "Those whose hearts are open to God will believe."

5. "And those who do not believe will be without excuse on the day of judgment, for the testimony will stand against them."

Chapter 15

1. And the angel took me and I was brought back as it were in the twinkling of an eye to my house in the city.

2. And I sat down and began to write all the things I had seen, from the beginning to the end.

3. And my hand was guided and the words flowed without ceasing, for the spirit of God was upon me.

4. And when I had finished writing, I rolled the scroll and sealed it and placed it among my other writings.

5. And from that day forward I walked in great reverence and awe, knowing what awaited beyond the veil of death, and I praised God continually.

Glossary of Names and Terms

Every major figure, place, and concept in this collection is listed below. Names are given in their most common English form, with alternate spellings noted where relevant.

PEOPLE AND FIGURES

Enoch (*EE-nok*) · also: Chanokh (Hebrew), Henok (Ethiopic)

The seventh-from-Adam patriarch who walked with God and was taken without dying. Great-grandfather of Noah. Author of the three Books of Enoch. Transformed into the angel Metatron according to 3 Enoch. The most significant non-canonical prophetic figure in Second Temple Judaism.

Methuselah (*meh-THOO-zuh-luh*)

Son of Enoch. Lived 969 years — the longest lifespan recorded in Scripture. His death immediately preceded the flood. Enoch addressed much of his teaching to Methuselah, treating him as the inheritor of the prophetic tradition.

Noah

Great-grandson of Enoch. Survivor of the flood. Warned by the archangels of the coming judgment. Appears in the closing sections of 1 Enoch as the recipient of the righteous remnant's hope.

Shemihaza (*sheh-mee-HAH-zah*) · also: Semyaza, Samyaza

Leader of the two hundred Watchers who descended on Mount Hermon. Organized the collective oath that bound the Watchers to their descent. Punished by the archangel Michael — bound in the valleys of the earth until the final judgment.

Azazel (*AZ-uh-zel*)

The Watcher most associated with the corruption of humanity through forbidden knowledge. Taught the art of weapons, metalworking, and the vanity arts that led to seduction and violence. Bound hand and foot by Raphael and cast into the desert of Dudael, face covered, buried under jagged rocks. Appears also in Leviticus 16 as the name associated with the scapegoat ritual.

Metatron (*MET-uh-tron*)

The highest of the angelic beings. According to 3 Enoch, the transformed Enoch — elevated beyond the angels after his translation, given a throne beside the divine glory, renamed, and entrusted with the heavenly archives. Called the Prince of the Divine Presence and the Lesser YHWH. The central figure of Jewish Merkabah mysticism.

Michael (*MY-kuhl*)

Archangel. Warrior and defender. In 1 Enoch, assigned to bind Shemihaza and the Watchers until the day of judgment. In 2 Enoch, carries the prayers and deeds of the righteous to God. In 3 Baruch, receives the works of humanity and intercedes on their behalf. Referenced in Daniel, Jude, and Revelation.

Gabriel (*GAY-bree-ul*)

Archangel. Messenger and warrior. In 1 Enoch, assigned to destroy the Nephilim by setting them against one another. In the New Testament, announces the births of John the Baptist and Jesus. Appears in Daniel as the interpreter of visions.

Raphael (*RAF-ee-ul*)

Archangel. Healer and restorer. In 1 Enoch, assigned to bind Azazel and restore the earth from his corruptions. In the Book of Tobit (Deuterocanon), revealed as the healer sent to Tobias. His name means 'God heals.'

Uriel (*YOOR-ee-ul*)

Archangel. Guide and illuminator. In 1 Enoch, assigned to oversee the luminaries — the sun, moon, and stars — and guide Enoch through the Astronomical Book. Keeper of the cosmic calendar. His name means 'God is my light.'

Iaovel (*ee-AY-ob-el*) · also: also: Jaoel

The angelic guide in the Apocalypse of Abraham. Leads Abraham through his heavenly vision. Bears characteristics associated with both Michael and Metatron in other texts.

Rabbi Ishmael

The narrator and protagonist of 3 Enoch. A third-generation Tanna — a rabbinic scholar of significant authority — who ascends to the seventh heaven and encounters Metatron. His questions to Metatron structure the entire text.

Baruch (*BAIR-uk*)

The scribe and companion of the prophet Jeremiah. Narrator of 3 Baruch. Taken on a heavenly tour following the destruction of Jerusalem by Babylon, shown five heavens and the mechanics of divine justice from above.

BEINGS AND CLASSES

The Watchers · also: Hebrew: Ir (עִיר), the ones who never sleep

A specific class of angels originally assigned as guardians and observers of humanity. Two hundred of them, led by Shemihaza, descended to Mount Hermon and fathered the Nephilim. Their punishment: bound under the earth until the final judgment. Distinct from the Grigori, a related class who remained in heaven but did not descend.

The Nephilim (*NEF-uh-lim*)

The hybrid offspring of the Watchers and human women. Described in 1 Enoch as giants of enormous stature and insatiable appetite, who consumed everything the earth produced and then turned on the human beings around them. When they died in the flood, their disembodied spirits became the evil spirits that afflict humanity — a class associated in later texts with what the New Testament calls demons.

The Grigori (*GREE-gor-ee*)

A class of Watchers distinct from the two hundred who descended. In 2 Enoch, they are found imprisoned in the second heaven — weeping, silent, neither ascending nor descending. They participated in the rebellion but did not descend to earth. Their fate is a quiet anguish rather than the active punishment of the descended Watchers.

The Elect One · also: also: The Son of Man, The Chosen One

The messianic figure described in the Book of Parables (1 Enoch 37–71). Hidden before the creation of the world, revealed at the end of history. He sits on the throne of glory and judges the kings and the mighty of the earth. Jesus applied this title to Himself more than eighty times in the Gospels — invoking a figure every Second Temple Jewish reader would have recognized from this text.

P L A C E S

Mount Hermon

The highest peak in the region of ancient Israel — on the border of modern Israel, Syria, and Lebanon. The site where the two hundred Watchers descended and swore their oath. The name derives from the Hebrew 'cherem' — meaning devoted thing, ban, or curse. Centuries later, Jesus' Transfiguration occurred in the same region, and He declared His authority over the gates of hell at nearby Caesarea Philippi.

Dudael (*doo-DAY-el*)

The desert wilderness where Azazel was bound by Raphael and buried under jagged rocks, face covered, until the day of judgment. Scholars have connected this location to the Judean wilderness east of Jerusalem.

Paradise

In 2 Enoch, located in the third heaven on the right side. A place of unfailing fragrance, rivers of honey and milk and wine, the Tree of Life, and three hundred luminous angels who tend it. Described as the inheritance of the righteous. Paul's reference to 'the third heaven' and 'paradise' in 2 Corinthians 12 maps directly onto this geography.

T E R M S A N D C O N C E P T S

Hekhalot (*heb-kehab-LOHT*) · also: Hebrew: palaces or temples

The heavenly palaces or temples that Rabbi Ishmael moves through in 3 Enoch. Also the name of the broader genre of Jewish mystical literature of which 3 Enoch is a part — Hekhalot literature describes heavenly ascents, the divine throne, and the angelic court.

Merkabah (*meh-rah-VAH*) · also: Hebrew: chariot

The divine chariot-throne first described in Ezekiel 1. The tradition of Merkabah mysticism sought direct encounter with the divine chariot through heavenly ascent. Third Enoch is the foundational text of this tradition.

The Shekhinah (*sheh-KHEE-nah*)

The divine presence — the tangible manifestation of God's dwelling among humanity. In 3 Enoch, the Shekhinah is described as withdrawing from the earth stage by stage in response to human sin, ascending heaven by heaven, and then descending again in response to the righteousness of the patriarchs and Moses.

The Son of Man

See: The Elect One. A messianic title with deep roots in Daniel 7 and the Book of Parables of 1 Enoch. Not a title of humility. A cosmic claim of the highest order.

Second Temple Period

The era of Jewish history from the construction of the Second Temple (516 BC) to its destruction by Rome (70 AD). The period during which most of the texts in this collection were composed or compiled. Also the period in which Jesus lived and the early church was formed.

The Dead Sea Scrolls

A collection of ancient Jewish manuscripts discovered beginning in 1947 in caves near Qumran, on the northwestern shore of the Dead Sea. Among the scrolls were multiple Aramaic fragments of 1 Enoch, confirming its ancient origin and settling debates about its authenticity. The Qumran community also preserved fragments of the Book of Giants.



Scripture Cross-Reference Index

Every Scripture connection made in this collection, organized by biblical book. Use this index to move between your Bible and the texts you have read.

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5:21–24 *Enoch walks with God and is taken — the verse that launched the entire tradition*

6:1–4 *Sons of God, daughters of men, the Nephilim — answered in full by 1 Enoch's Book of the Watchers*

6:5–8 *God's grief over human corruption — the prelude to the flood, explained by 1 Enoch*

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1:6 *Angels who abandoned their positions — 1 Enoch's Watchers described in canonical Scripture*

1:14–15 *Direct quotation from 1 Enoch 1:9 — the only Enoch passage cited by name in the New Testament*

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1:13 *One like a son of man — the figure described in 1 Enoch's Book of Parables*

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T i m e l i n e o f E n o c h E v e n t s

From Adam to the discovery of the Dead Sea Scrolls — the full arc of the Enoch tradition in historical sequence.

Creation Adam and Eve — *The first human beings — their story continued in the Life of Adam and Eve*

↓
~3000 BC Enoch born — *Seventh from Adam — positioned at the hinge point of the pre-flood world*

↓
~3000 BC Watchers descend on Mount Hermon — *Two hundred angels swear a collective oath and descend — 1 Enoch begins here*

↓
~3000 BC Nephilim rise — *Hybrid offspring born — violence fills the earth*

↓
~3000 BC Enoch's heavenly visions — *The journeys described in 1 Enoch, 2 Enoch — the four archangels receive their assignments*

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~2100 BC Abraham — *Apocalypse of Abraham, Testament of Abraham — the father of faith encounters the heavenly world*

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~1400 BC Moses and the Tabernacle — *The Shekinah returns to earth — the withdrawal described in 3 Enoch reverses*

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~1000 BC David and Goliath — *The last documented Nephilim lineage — the giant clans systematically eliminated*

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~600 BC Jerusalem destroyed — Babylon — *Baruch weeps by the ruins — 3 Baruch begins here*

↓
~500 BC Zephaniah — *Apocalypse of Zephaniah — the prophet carried through heaven and Hades*

↓
~300–200 BC 1 Enoch compiled — *The Book of the Watchers and other sections written and assembled in this period*

↓
~100 BC Book of Parables written — *The most prophetically concentrated section of 1 Enoch — the Elect One described*

↓

~4 BC–AD 30 **Jesus of Nazareth** — *Calls Himself Son of Man more than eighty times*
— *invoking the Elect One of 1 Enoch*



~AD 66 **Jude writes his epistle** — *Quotes 1 Enoch 1:9 directly* — *the only canonical citation of Enoch by name*



AD 96 **Revelation written** — *John receives visions on Patmos* — *the Enoch tradition woven throughout*



AD 364 **Council of Laodicea** — *Enoch excluded from the Western canon* — *not destroyed, set aside*



~AD 400–600 **3 Enoch compiled** — *The Hebrew Book of the Palaces* — *the Merkabah tradition codified*



~AD 400 **Ethiopian Orthodox Canon** — *1 Enoch retained as Scripture* — *preserved continuously for fifteen centuries*



AD 1773 **James Bruce returns to Europe** — *Brings three complete Ethiopic copies of 1 Enoch* — *Western scholars stunned*



AD 1896 **Morfill translates 2 Enoch** — *The Slavonic Book of Secrets available in English for the first time*



AD 1917 **R.H. Charles translates 1 Enoch** — *The definitive English scholarly translation* — *used in this collection*



AD 1928 **Odeberg translates 3 Enoch** — *The Hebrew Book of the Palaces available in English for the first time*



AD 1947 **Dead Sea Scrolls discovered** — *Aramaic fragments of 1 Enoch found at Qumran* — *ancient origin confirmed*



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S O U R C E T E X T S

1 Enoch translated by R.H. Charles (1912)

2 Enoch translated by W.R. Morfill (1896)

3 Enoch translated by Hugo Odeberg (1928)

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