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Libro de enoc

Introducci□n El Libro de Enoc ha sido traducido al castellano desde dos versiones inglesas, editadas por Robert H. Charles y Hedley F. Sparks, y desde la versi□n francesa de Fran□ois Martin; las tres a su vez traducidas de los manuscritos et□opes, cotejados con manuscritos griegos; corregidas adem□s estas versiones de acuerdo con los manuscritos arameos de Qumr□n (4QEn - 4QEnastr), editados por Josef T. Milik, traducidos al castellano por Florentino Garc□a M. Los vers□culos y apartes incluidos [entre par□ntesis] muy probablemente no forman parte del libro, especialmente el "Cap□tulo 108", que expresamente declara ser el comienzo de otro libro. Sin embargo, se encuentran en varios manuscritos et□opes o griegos, por lo que han sido incluidos en esta traducci□n para que los lectores formen su propio criterio al respecto. En el respectivo vers□culo, se citan adicionalmente (referencias a) otros libros. Los primeros cristianos tuvieron gran aprecio por el Libro de Enoc, como lo atestiguan las ep□stolas can□nicas de Judas (6 y 14-16) y 2 Pedro (2:4), as□ como la no can□nica de Bernab□ y los escritos de Justino M□rtir (100-165), Aten□goras (170); Tatiano (110-172); Irineo, Obispo de Lyon (115-185); Clemente de Alejandr□a (150-220); Tertuliano (160-230); Lactantio (260-325) y adem□s los de Metodio de Filipo, Minucius Felix, Comodiano y Prisciliano (m. 385). Regresar Cap□tulo 1 1 Palabras de bendici□n con las que bendijo Enoc a los elegidos justos que vivir□n en el d□a de la tribulaci□n, cuando ser□n rechazados todos los malvados e imp□os, mientras los justos ser□n salvados. 2 Enoc, hombre justo a quien le fue revelada una visi□n del Santo y del cielo pronunci□ su or□culo y dijo: la visi□n del Santo de los cielos me fue revelada y o□ todas las palabras de los Vigilantes y de los Santos y porque las escuch□ he aprendido todo de ellos y he comprendido que no hablar□ para esta generaci□n sino para una lejana que est□ por venir. 3 Es acerca de los elegidos que hablo y a causa de ellos que pronuncio mi or□culo: el □nico Gran Santo vendr□ desde su morada 4 El Dios eterno andar□ sobre la tierra, sobre el monte Sina□ aparecer□ con su gran ej□rcito y surgir□ en la fuerza de su poder desde los alto de los cielos. 5 Y todos los Vigilantes temblar□n y ser□n castigados en lugares secretos y todas las extremidades de la tierra se resquebrajar□n y el temor y un gran temblor se apoderar□n de ellos hasta los confines de la tierra. (St 2:19) 6 La altas monta□as se resquebrajar□n y derrumbar□n y las colinas se rebajar□n y fundir□n, como la cera ante la llama. 7 Y la tierra se dividir□ y todo lo que est□ sobre la tierra perecer□ y habr□ un juicio sobre todos. 8 Pero con los justos □l har□ la paz y proteger□ a los elegidos y sobre ellos recaer□ la clemencia y todos ellos pertenecer□n a Dios, ser□n dichosos y benditos, los ayudar□ a todos y para ellos brillar□ la luz de Dios. (4Es 2:35) 9 Mirad que □l viene con una multitud de sus santos, para ejecutar el juicio sobre todos y aniquilar□ a los imp□os y castigar□ a toda carne por todas sus obras imp□as, las cuales ellos han perversamente cometido y de todas las palabras altaneras y duras que los malvados pecadores han hablado contra □l. (Dt 33:2; Judas 14-15) Regresar Cap□tulo 2 1 Observad todas las cosas que ocurren en el cielo, c□mo las luminarias del cielo no cambian su ruta en las posiciones de sus luces y c□mo todas nacen y se ponen , ordenadas cada una seg□n su estaci□n y no desobedecen su orden.(Ac 17:26,25) 2 Mirad la tierra y presta atenci□n a sus obras, desde el principio hasta el fin, c□mo ninguna obra de Dios sobre la tierra cambia, y todas son visibles para vosotros. 3 Ved las se□ales del verano y las se□ales del invierno, c□mo la tierra entera se llena de agua y las nubes roc□an la lluvia sobre ella. (Mt 16:3; LC 12:54-57) Regresar Cap□tulo 3 1 Observad y ved c□mo todos los □rboles se secan y cae todo su follaje; excepto catorce □rboles cuyo follaje permanece y esperan con todas sus hojas viejas hasta que vengan nuevas tras dos o tres a□os. Regresar Cap□tulo 4 1 Y otra vez observad las se□ales del verano, c□mo en □l el sol quema y rescalda y entonces sobre la superficie ardiente de la tierra busc□is sombra y refugio del ardor del sol, sin encontrar forma de marchar ni por el suelo y ni por las rocas, a causa del calor. Regresar Cap□tulo 5 1 Observad y ved todos los □rboles, c□mo en todos ellos despuntan las hojas verdes y los cubren y todos sus frutos son para adorno y gloria, Ensalzad y considerad todo estas obras y sabed c□mo el Dios vivo, el que vive eternamente, □l ha hecho todas esas cosas. 2 C□mo todas sus obras prosiguen de a□o en a□o hasta siempre y todas le obedecen sin alteraciones y todo pasa como Dios lo ha estatuido. 3 [Y ved como los mares y los r□os de igual forma cumplen y no cambian sus tareas, seg□n los mandamientos de □l.] 4 Pero, vosotros cambi□is sus tareas y no cumpl□s su palabra y en cambio la hab□is transgredido y hab□is ultrajado su grandeza con palabras altaneras e hirientes de vuestra boca impura. Duros de coraz□n, □no habr□ paz para vosotros! 5 Por ello maldecir□is vuestros d□as y los a□os de vuestra vida se perder□n; pero los a□os de vuestra destrucci□n se multiplicar□n como una maldici□n eterna, y no habr□ misericordia ni paz para vosotros. 6 En esos d□as vuestros nombres significar□n maldici□n eterna para todos los justos y en vosotros ser□n malditos todos los malditos y por vosotros jurar□n todos los pecadores y malvados. 7 Para los elegidos habr□ luz, alegr□a y paz y heredar□n la tierra, pero para vosotros imp□os habr□ maldici□n. (Sal 37:11; Mt 5:4) 8 Y entonces la sabidur□a se dar□ a los elegidos y vivir□n todos, y no pecar□n m□s ni por olvido ni por orgullo, sino que en cambio los que sean sabios ser□n humildes 9 No transgredir□n m□s ni pecar□n el resto de su vida, ni morir□n por el castigo o por la ira divina, sino que completar□n el n□mero de los d□as de su vida. Su vida ser□ aumentada en paz y sus a□os de regocijo ser□n multiplicados en eterna alegr□a y paz por todos los d□as de su vida. Regresar Cap□tulo 6 1 As□ sucedi□, que cuando en aquellos d□as se multiplicaron los hijos de los hombres, les nacieron hijas hermosas y bonitas; 2 y los Vigilantes, hijos del cielo las vieron y las desearon, y se dijeron unos a otros: "Vayamos y escojamos mujeres de entre las hijas de los hombres y engendremos hijos". (Gn 6:1-4) 3 Entonces Shemihaza que era su jefe, les dijo: "Temo que no quer□is cumplir con esta acci□n y sea yo el □nico responsable de un gran pecado". 4 Pero ellos le respondieron: "Hagamos todos un juramento y comprome□monos todos bajo un anatema a no retroceder en este proyecto hasta ejecutarlo realmente". 5 Entonces todos juraron unidos y se comprometieron al respecto los unos con los otros, bajo anatema. 6 Y eran en total doscientos los que descendieron sobre la cima del monte que llamaron "Hermon", porque sobre □l hab□an jurado y se hab□an comprometido mutuamente bajo anatema. 7 Estos son los nombres de sus jefes: Shemihaza, quien era el principal y en orden con relaci□n a □l, Ar'taqof, Rama'el, Kokab'el, -'el, Ra'ma'el, Dani'el, Zeq'el, Baraq'el, 'Asa'el, Harmoni, Matra'el, 'Anan'el, Sato'el, Shamsi'el, Sahari'el, Tumi'el, Turi'el, Yomi'el, y Yehadi'el. 8 Estos son los jefes de decena. Regresar Cap□tulo 7 1 Todos y sus jefes tomaron para s□ mujeres y cada uno escogi□ entre todas y comenzaron a entrar en ellas y a contaminarse con ellas, a ense□arles la brujer□a, la magia y el corte de ra□ces y a ense□arles sobre las plantas. 2 Quedaron embarazadas de ellos y parieron gigantes de unos tres mil codos de altura que nacieron sobre la tierra y conforme a su ni□ez crecieron; 3 y devoraban el trabajo de todos los hijos de los hombres hasta que los humanos ya no lograban abastecerles. 4 Entonces, los gigantes se volvieron contra los humanos para matarlos y devorarlos; (Sal 14:4; Mi 3:3) 5 y empezaron a pecar contra todos los p□jaros del cielo y contra todas las bestias de la tierra, contra los reptiles y contra los peces del mar y se devoraban los unos la carne de los otros y beb□an sangre. (Jr 12:4) 6 Entonces la tierra acus□ a los imp□os por todo lo que se hab□a hecho en ella. (Gn 6:5-11,13; Ap 12:16) Regresar Cap□tulo 8 1 Y 'Asa'el ense□□ a los hombres a fabricar espadas de hierro y corazas de cobre y les mostr□ c□mo se extrae y se trabaja el oro hasta dejarlo listo y en lo que respecta a la plata a repujarla para brazaletes y otros adornos. A las mujeres les ense□□ sobre el antimonio, el maquillaje de los ojos, las piedras preciosas y las tinturas 2 Y entonces creci□ la mucho impiedad y ellos tomaron los caminos equivocados y llegaron a corromperse en todas las formas. 3 Shemihaza ense□□ encantamientos y a cortar ra□ces ; Hermoni a romper hechizos , brujer□a, magia y habilidades afines; Baraq'el los signos de los rayos; Kokab'el los presagios de las estrellas; Zeq'el los de los rel□mpagos; -'el ense□□ los significados; Ar'taqof ense□□ las se□ales de la tierra; Shamsi'el los presagios del sol; y Sahari'el los de la luna, y todos comenzaron a revelar secretos a sus esposas. 4 Como parte de los hombres estaban siendo aniquilados, su grito sub□a hasta el cielo. (Ex 3:7-9) Regresar Cap□tulo 9 1 Entonces Miguel, Sariel, Rafael y Gabriel observaron la tierra desde el santuario de los cielos y vieron mucha sangre derramada sobre la tierra y estaba toda llena de la injusticia y de la violencia que se comet□a sobre ella. 2 Considerando esto, los cuatro fueron y se dijeron: "el grito y el lamento por la destrucci□n de los hijos de la tierra sube hasta las puertas del cielo". 3 Y dijeron a los santos del cielo: "Es ahora a vosotros a quienes las almas de los hijos de los hombres suplican diciendo 'llevad nuestra causa ante el Alt□simo, nuestra destrucci□n ante la gloria majestuosa y ante el Se□or de todos los se□ores' en cuanto a majestad". 4 Y Rafael, Miguel, Sariel y Gabriel dijeron al Se□or del mundo: "T□ eres nuestro gran Se□or, el Se□or del mundo, el Dios de dioses, el Se□or de se□ores y el Rey de reyes; los cielos son el trono de tu gloria por todas las generaciones que existen desde siempre; toda la tierra es el escabel ante ti para siempre, y tu nombre es grande, santo y bendito por toda la eternidad. 5 "Eres t□ quien todo lo ha creado y en ti reside el poder sobre todas las cosas; todo es descubierto en toda su desnudez ante ti; t□ lo ves todo y nada se te puede esconder. (1Cr 29:10-12, Hb4:13) 6 "T□ has visto lo que ha hecho 'Asa'el, como ha ense□ado toda injusticia sobre la tierra y revelado los secretos eternos que se cumplen en los cielos; 7 y lo que ha ense□ado a los humanos Shemihaza, al que t□ hab□as dado la facultad de gobernar sobre sus compa□eros. 8 "Ellos han ido hacia las hijas de los hombres y se han acostado con ellas y se han profanado a s□ mismos descubri□ndoles todo pecado. 9 "Luego, estas mujeres han parido en el mundo gigantes, por lo que la tierra se ha llenado de sangre e injusticia. (Gn 6:4,5,11) 10 "Y ahora mira que las almas de los que han muerto gritan y se lamentan hasta las puertas del cielo y su gemido ha subido y no puede cesar debido a la injusticia que se comete en la tierra. (Ap 6:10) 11 "Pero t□ que conoces todas las cosas antes de que sucedan, t□ que sabes aquello, t□ los toleras y no nos dices qu□ debemos hacerles al observar eso". (Ha 1:2-4) Regresar Cap□tulo 10 1 Entonces el Alt□simo, Grande y Santo habl□ y envi□ a Sariel al hijo de Lamec. 2 Y le dijo: "Ve hacia No□ y dile en mi nombre, 'esc□ndete'; y rev□lale la consumaci□n que viene, pues la tierra entera va a perecer, un diluvio est□ por venir sobre toda la tierra y todo lo que se encuentre sobre ella perecer□. 3 "En seguida ense□a al Justo, al hijo de Lamec, lo que debe hacer para preservar su alma para la vida y escapar definitivamente, pues por □l ser□ sembrada una planta y ser□n establecidas todas las generaciones". 4 Y adem□s, el Se□or le dijo a Rafael: "Encadena a 'Asa'el de pies y manos, arr□jalo en las tinieblas, abre el desierto que est□ en Dudael y arr□jalo en □l; 5 bota sobre □l piedras □speras y cortantes, c□brelo de tinieblas, d□jalo all□ eternamente sin que pueda ver la luz, 6 y en el gran d□a del Juicio que sea arrojado al fuego. 7 "Despu□s, sana la tierra que los Vigilantes han corrompido y anuncia su curaci□n, a fin de que se sanen de la plaga y que todos los hijos de los hombres no se pierdan debido al misterio que los Vigilantes descubrieron y han ense□ado a sus hijos. (Jl 2:22) 8 "Toda la tierra ha sido corrompida por medio de las obras que fueron ense□adas por 'Asa'el, imp□tale entonces todo pecado". 9 Y el Se□or dijo a Gabriel: "Procede contra los bastardos y r□probos hijos de la fornicaci□n y haz desaparecer a los hijos de los Vigilantes de entre los humanos y hazlos entrar en una guerra de destrucci□n, pues no habr□ para ellos muchos d□as. 10 "Ninguna petici□n en su favor ser□ concedida, pues esperan vivir una vida eterna o que cada uno viva quinientos a□os. 11 Y a Miguel le dijo el Se□or: ve y anuncia a Shemihaza y a todos sus c□mplices que se unieron con mujeres y se contaminaron con ellas en su impureza, 12 □que sus hijos perecer□n y ellos ver□n la destrucci□n de sus queridos! Encad□nalos durante setenta generaciones en los valles de la tierra hasta el gran d□a de su juicio. (2P 2:4; Judas 6) 13 "En esos d□as se les llevar□ al abismo de fuego, a los tormentos y al encierro en la prisi□n eterna. (Ap 20:10) 14 "Todo el que sea condenado, estar□ perdido de ah□ en adelante y ser□ encadenado con ellos hasta la destrucci□n de su generaci□n. Y en la □poca del juicio que yo juzgar□, perecer□n por todas las generaciones. 15 "Destruye todos los esp□ritus de los bastardos y de los hijos de los Vigilantes porque han hecho obrar mal a los humanos. 16 "Destruye la opresi□n de la faz de la tierra, haz perecer toda obra de impiedad y haz que aparezca la planta de justicia; ella ser□ una bendici□n y las obras de los justos ser□n plantadas en alegr□a para siempre. 17 "En ese tiempo todos los justos escapar□n y vivir□n hasta que engendren millares. Todos los d□as de vuestra juventud y vuestra vejez se completar□n en paz. 18 "Entonces toda la tierra ser□ cultivada en justicia y toda ella ser□ plantada de □rboles y llena de bendici□n. 19 "Todos los □rboles de la tierra que deseen ser□n plantados en ella y sembrar□n all□ vi□as y cada una de ellas producir□ mil jarras de vino y cada semilla producir□ mil medidas por una, y una medida de aceitunas producir□ diez lagares de aceite. 20 "Y limpia t□ la tierra de toda opresi□n, de toda violencia, de todo pecado, de toda impiedad y de toda maldad que ocurre en ella y hazles desaparecer de la tierra. 21 "Y todos los hijos de los hombres llegar□n a ser justos y todas las naciones me adorar□n, se dirigir□n en oraci□n a m□ y me alabar□n. 22 "Y la tierra estar□ limpia de toda corrupci□n, de todo pecado, de todo castigo y de todo dolor y yo no enviar□ m□s plagas sobre la tierra, hasta las generaciones de las generaciones ni por toda la eternidad. Regresar Cap□tulo 11 1 "Y en esos d□as abrir□ los tesoros de bendici□n que est□n en el cielo, para hacerlos descender sobre la tierra, sobre las obras y el trabajo de los hijos de los hombres 2 "Y la paz y la verdad estar□n unidas todos los d□as del mundo y por todas las generaciones Regresar Cap□tulo 12 1 Ante esos sucesos Enoc hab□a sido ocultado y no hab□a ning□n humano que supiera d□nde fue escondido ni d□nde est□n ni qu□ le sucedi□. (Gn 5:24; Si 44:16; Sb 4:10,11; Hb 11:5) 2 El hac□a todas sus acciones con los Vigilantes y pasaba sus d□as con los santos. 3 As□, yo Enoc estaba comenzando a bendecir al Se□or de majestad, al Rey de los tiempos, y he aqu□ que el Vigilante del gran Santo me llam□ a m□, Enoc el escribiente y me dijo: 4 "Enoc, escriba de justicia, ve a los Vigilantes del cielo que han abandonado las alturas del cielo, el eterno lugar santo y que se han contaminado con las mujeres haciendo como hacen los hijos de los hombres, y han tomado mujeres y han forjado una gran obra de corrupci□n sobre la tierra, y hazles saber 5 que no habr□ para ellos paz ni redenci□n de su pecado. 6 "Y as□ como gozaron a causa de sus hijos ellos ver□n la muerte de sus bienamados y llorar□n por la p□rdida de sus hijos y suplicar□n eternamente, pero no habr□ para ellos misericordia ni paz". Regresar Cap□tulo 13 1 Luego, Enoc se fue y le dijo a 'Asa'el: "No habr□ paz para ti, contra ti ha sido pronunciado un gran juicio para encadenarte. 2 "No habr□ para ti ni tregua ni intercesi□n, porque has ense□ado la injusticia y a causa de todas las obras de impiedad, violencia y pecado que has ense□ado a los humanos. 3 Y avanzando les habl□ a todos ellos y todos temieron y se espantaron y el temblor se apoder□ de ellos. 4 Me suplicaron que elevara una petici□n por ellos para que pudieran encontrar perd□n por sus pecados y que la leyera en presencia del Se□or del cielo. 5 Porque desde entonces ellos no pueden hablar a Dios ni levantar sus ojos al cielo, debido a la verg□enza por los cr□menes por los cuales fueron condenados. 6 Entonces escrib□ su oraci□n con todas sus peticiones por sus almas y por cada una de sus obras y por lo que suplicaban todos, que hubiera para ellos perd□n y larga vida. 7 Fui y me sent□ junto a las aguas de Dan, en la tierra de Dan, al sur del Hermon□n, a su lado occidental y estuve leyendo el libro donde anot□ sus peticiones, hasta que me dorm□. 8 He aqu□ que me vinieron sue□os y cayeron sobre m□ visiones hasta que levant□ mis p□rpados a las puertas del palacio del cielo y vi una visi□n del rigor del castigo. Y vino una voz y me dijo: "Habla a los hijos del cielo para reprenderles". 9 Cuando despert□ fui a ellos. Todos estaban reunidos juntos y sentados llorando, en la Fuente del Llanto que est□ entre el L□bano y Senir, con los rostros cubiertos. 10 Cont□ delante de ellos todas las visiones que hab□a visto en sue□os y me puse a hablar con palabras de justicia y de visi□n y a reprender a los Vigilantes celestiales. Regresar Cap□tulo 14 1 Este es el libro de las palabras de la verdad y de la reprensi□n de los Vigilantes que existen desde siempre seg□n lo orden□ el Gran Santo en el sue□o que tuve. 2 En esta visi□n vi en mi sue□o lo que digo ahora con la lengua de carne, con el aliento de mi boca, que el Grande ha dado a los humanos para que hablen con ella y para que comprendan en el coraz□n. As□ como Dios ha creado y destinado a los hijos de los hombres para que entiendan las palabras de conocimiento, as□ me ha creado, hecho y destinado a m□ para que reprenda a los Vigilantes, a los hijos del cielo. 3 Vigilantes: yo escrib□ vuestra petici□n y en una visi□n se me revel□ que no ser□ concedida nunca y que habr□ juicio por decisi□n y decreto contra vosotros, 4 que a partir de ahora no volver□is al cielo y por todas las □pocas no subir□is, 5 porque ha sido decretada la sentencia para encadenaros en las prisiones de la tierra por toda la eternidad. 6 Pero antes ver□is que todos vuestros seres queridos ir□n a la destrucci□n con todos sus hijos y las riquezas de tus seres queridos y de sus hijos no las disfrutar□is y ellos caer□n en vuestra presencia por la espada de destrucci□n. 7 Pues vuestra petici□n por ellos ni la petici□n por vosotros ser□n concedidas. Continuar□is pidiendo y suplicando y mientras llor□is no pronunci□is ni una palabra del texto que he escrito. 8 Esto me fue revelado en la visi□n: He aqu□ que las nubes me llamaban, la neblina me gritaba y los rel□mpagos y truenos me apremiaban y me desped□an y en la visi□n los vientos me hac□an volar, me levantaban en lo alto, me llevaban y me entraban en los cielos. 9 Entr□ en ellos hasta que llegu□ al muro de un edificio construido con piedras de granizo, rodeado y cercado completamente con lenguas de fuego que comenzaron a asustarme. (Ac 2:3) 10 Entr□ por esas lenguas de fuego hasta que llegu□ a una casa grande construida con piedras de granizo cuyos muros. eran como planchas de piedra; todas ellas eran de nieve y su suelo estaba hecho de nieve 11 Su techo era como rel□mpagos y trueno y entre ellos querubines de fuego y su cielo era de agua. 12 Un fuego ardiente rodeaba todos sus muros cerc□ndolos por completo y las puertas eran de fuego ardiente. 13 Entr□ en esta casa que era caliente como fuego y fr□a como nieve. No hab□a en ella ninguno de los placeres de la vida. Me consumi□ el miedo y el temblor se apoder□ de m□. 14 Tiritando y temblando ca□ sobre mi rostro y se me revel□ una visi□n: 15 He aqu□ que vi una puerta que se abr□a delante de m□ y otra casa que era m□s grande que la anterior, construida toda con lenguas de fuego. 16 Toda ella era superior a la otra en esplendor, gloria y majestad, tanto que no puedo describiros su esplendor y majestad. 17 Su piso era de fuego y su parte superior de truenos y rel□mpagos y su techo de fuego ardiente. 18 Me fue revelada y vi en ella un trono elevado cuyo aspecto era el del cristal y cuyo contorno era como el sol brillante y tuve visi□n de querub□n. 19 Por encima del trono sal□an r□os de fuego ardiente y yo no resist□a mirar hacia all□. 20 La Gran Gloria ten□a sede en el trono y su vestido luc□a m□s brillante que el sol y m□s blanco que cualquier nieve; 21 ning□n □ngel pod□a entrar verle la cara debido a la magn□fica Gloria y ning□n ser de carne pod□a mirarlo. 22 Un fuego ardiente le rodeaba y un gran fuego se levantaba ante □l. Ninguno de los que le rodeaba pod□a acerc□rsele y multitudes y multitudes estaban de pie ante □l y □l no necesitaba consejeros. 23 Y las santidades de los santos que estaban cerca de □l no se alejaban durante la noche ni se separaban de □l. 24 Yo hasta este momento estaba postrado sobre mi rostro, temblando y el Se□or por su propia boca me llam□ y me dijo: "Ven aqu□ Enoc y escucha mi Palabra". 25 Y vino a m□ uno de los santos, me despert□, me hizo levantar y acercarme a la puerta e inclin□ hacia abajo mi cabeza. Regresar Cap□tulo 15 1 Y □l me correspondi□ y me habl□ y yo o□ su voz: "No temas Enoc, hombre de justo, escriba de justicia; ac□rcate y escucha mi voz. 2 "Ve y dile a los Vigilantes del cielo que te han enviado a suplicar por ellos: 'A vosotros corresponde interceder por los humanos y no a los humanos por vosotros'. 3 '□Por qu□ hab□is abandonando el cielo alto, santo y eterno, os hab□is acostado con mujeres y profanado a vosotros mismos con las hijas de los hombres y tomado esposas como los hijos de la tierra y hab□is engendrado hijos gigantes?. 4 'Vosotros que fuisteis santos espirituales viviendo una vida eterna os hab□is manchado con la sangre de las mujeres y hab□is engendrado con la sangre de la carne y como los hijos del hombre hab□is deseado despu□s carne y sangre como aquellos que mueren y perecen' . 5 "Por eso yo les he dado a ellos mujeres para que las fecunden y engendren hijos por ellas y para que as□ no falten ellos sobre la tierra." 6 'En cuanto a vosotros, fuisteis primero espirituales, viviendo una vida eterna, inmortal por todas las generaciones del mundo; 7 por ello no se os han atribuido mujeres, pues la morada de los esp□ritus del cielo es el cielo' . 8 "Y ahora, los gigantes que han nacido de los esp□ritus y de la carne, ser□n llamados en la tierra esp□ritus malignos y sobre la tierra estar□ su morada. 9 "Los esp□ritus malos proceden de sus cuerpos, porque han nacido de humanos y de los santos Vigilantes es su comienzo y origen primordial. Estar□n los esp□ritus malos sobre la tierra y ser□n llamados esp□ritus malos. 10 "Los esp□ritus del cielo tienen su casa en el cielo y los esp□ritus de la tierra que fueron engendrados sobre la tierra tienen su casa en la tierra. 11 "Y los esp□ritus de los gigantes, de los Nefilim, que afligen, oprimen, invaden, combaten y destruyen sobre la tierra y causan penalidades, ellos aunque no comen tienen hambre y sed y causan da□os. 12 "estos esp□ritus se levantar□n contra los hijos de los hombre y contra las mujeres porque de ellos proceden. Regresar Cap□tulo 16 1 "Despu□s de la muerte de los gigantes cuando los esp□ritus han salidos de su cuerpo, su carne ser□ destruida antes del juicio. Ser□n as□ destruidos hasta el d□a de la gran consumaci□n, del gran juicio en el cual el tiempo terminar□ para los Vigilantes e imp□os y ser□is totalmente consumados. 2 "Y ahora, a los Vigilantes, que te han enviado a suplicar por ellos, que en otra □poca habitaban en el cielo, diles: 3 'Vosotros estabais en el cielo pero todos los misterios no se os hab□an revelado. No hab□is conocido sino un misterio indigno y en el endurecimiento de vuestro coraz□n lo hab□is comunicado a las mujeres y por ese misterio ellas y los hombres han multiplicado el mal sobre la tierra' . 4 "Diles pues: 'No tendr□is paz'". Regresar Cap□tulo 17 1 Despu□s me llevaron a un sitio cuyos habitantes son como el fuego ardiente, pero cuando desean aparecen como humanos. 2 Me llevaron a la casa de la tempestad, sobre una monta□a cuya cima tocaba el cielo, 3 y vi las mansiones de las luminarias y los tesoros de las estrellas y del trueno, en los extremos del abismo donde est□n el arco de fuego, sus flechas y carcaj, la espada de fuego y todos los rel□mpagos. 4 Luego me llevaron hasta las aguas de vida y hasta el fuego del occidente, el que recogi□ todas las puestas de sol. 5 Llegu□ hasta un r□o de fuego cuyas llamas corren como agua y desemboca en el gran mar que esta al lado del poniente; 6 vi grandes r□os y llegu□ a una gran oscuridad y hasta donde ning□n ser carnal camina; 7 vi las monta□as de las tinieblas de invierno y el sitio hacia donde fluyen todas las aguas del abismo; 8 y vi la desembocadura de todos los r□os de la tierra y la desembocadura del abismo. Regresar Cap□tulo 18 1 Vi los tesoros de los vientos y vi que con ellos □l ha adornado toda la creaci□n y los cimientos de la tierra; 2 y vi tambi□n la piedra angular de la tierra y los cuatro vientos que sostienen la tierra y el firmamento; 3 vi como los vientos extienden el velo del cielo en lo alto y c□mo tienen su puesto entre el cielo y la tierra: son las columnas del cielo; 4 vi los vientos que hacen girar y que conducen por las □rbitas del sol y de los astros en sus estancias; 5 vi los vientos que sostienen las nubes sobre la tierra; vi los caminos de los □ngeles; vi en los confines de la tierra el firmamento en lo alto. 6 Despu□s fui al sur y vi un sitio que ard□a d□a y noche, en donde se encontraban siete monta□as de piedras preciosas, tres del lado oriental y tres del lado del mediod□a. 7 As□, entre las que estaban en el oriente, una era de piedra multicolor, una de perlas, y la otra de piedras medicinales; y las que estaban en el sur eran de piedra roja. 8 La del medio se elevaba hasta el cielo como el trono del Se□or y la parte alta del trono era de zafiro. 9 Yo vi un fuego ardiente, y m□s all□ de esas monta□as 10 est□ una regi□n donde termina la gran tierra, y ah□ culminan los cielos. 11 Luego me fue mostrado un profundo abismo entre columnas de fuego celeste, y vi en □l columnas de fuego que descend□an al fondo y cuya altura y profundidad eran inconmensurables; 12 y m□s all□ de este abismo vi un sitio sobre el cual no se extend□a el firmamento, bajo el cual no hab□a tampoco cimientos de la tierra; sobre el que no hab□a ni agua ni p□jaros, sino que era un lugar desierto y terrible. 13 All□ vi siete estrellas parecidas a grandes monta□as, que ard□an, y cuando pregunt□ sobre esto, 14 El □ngel me dijo: "Este sitio es el final del cielo y de la tierra; ha llegado a ser la prisi□n de las estrellas y de los poderes del cielo. 15 "Las estrellas que ruedan sobre el fuego son las que han transgredido el mandamiento del Se□or, desde el comienzo de su ascenso, porque no han llegado a su debido tiempo; 16 y □l se irrit□ contra ellas y las ha encadenado hasta el tiempo de la consumaci□n de su culpa para siempre, en el a□o del misterio". Regresar Cap□tulo 19 1 Despu□s Sariel me dijo: " Aqu□ estar□n los Vigilantes que se han conectado por su propia cuenta con mujeres. Sus esp□ritus asumiendo muy diversas apariencias se han corrompido y han descarriado a los humanos para que sacrifiquen a demonios y dioses, hasta el d□a del gran juicio, en que ser□n juzgados y encontrar□n su final. 2 "En cuanto a sus mujeres, las que fueron seducidas por los Vigilantes, se volver□n sosegadas". 3 Yo Enoc, solo, he visto la visi□n, el final de todas las cosas y ning□n humano ha visto lo que yo he visto. Regresar Cap□tulo 20 1 He aqu□ los nombres de los santos □ngeles que vigilan: (Ap 8:2) 2 Uriel, uno de los santos □ngeles, llamado el del trueno y el temblor; 3 Rafael, otro de los santos □ngeles, el de los esp□ritus de los humanos; (Tb 12:15) 4 Ra'u'el, otro de los santos □ngeles, que se venga del mundo de las luminarias; 5 Miguel, otro de los santos □ngeles, encargados de la mejor parte del la humanidad y del pueblo; (Dn 10:13,21, 12:1; Judas 9; Ap 12:7) 6 Sariel, otro de los santos □ngeles, encargado de los esp□ritus de los hijos de los hombres que pecan en esp□ritu; 7 Gabriel; otro de los santos □ngeles, encargado del para□so, las serpientes y los querubines; (Dn 8:16, 9:21; Lc:1:19,26) (Gn 3:24; Ex 25:18-22; Ez 10:4-5) 8 Remeiel, otros de los santos □ngeles, al que Dios ha encargado de los resucitados. (Mt 28:2,5; Mc 16:5) Regresar Cap□tulo 21 1 Despu□s volv□ hasta donde todo era ca□tico; 2 y all□ vi algo horrible: no vi ni cielo en lo alto ni tierra firme fundamentada, sino un sitio informe y terrible. 3 Vi all□ cuatro estrellas del cielo encadenadas que parec□an grandes monta□as ardiendo como fuego. 4 Entonces pregunt□: "□Por qu□ pecado est□n encadenadas y por qu□ motivo han sido arrojadas ac□?". 5 Uriel el Vigilante y el Santo que estaba conmigo y me guiaba, me dijo: "Enoc □por qu□ preguntas y te inquietas por la verdad?. 6 Esta cantidad de estrellas de los cielos son las que han transgredido el mandamiento del Se□or y han sido encadenadas aqu□ hasta que pasen diez mil a□os, el tiempo impuesto seg□n sus pecados. 7 Desde all□ pas□ a otro lugar m□s terrible que el anterior y vi algo horrible: hab□a all□ un gran fuego ardiendo y flameando y el lugar ten□a grietas hasta el abismo, llenas de columnas descendentes de fuego, pero no pude ver ni sus dimensiones ni su magnitud ni har□a conjeturas. 8 Entonces dije: "□Qu□ espantoso y terrible es mirar este lugar!". 9 Contest□ndome, Uriel el Vigilante y el Santo, que estaba conmigo me dijo: "Enoc □por qu□ est□s tan atemorizado y espantado?". Le respond□: "Es por este lugar terrible y por el espect□culo del sufrimiento".. 10 Y □l me dijo: "Este sitio es la prisi□n de los □ngeles y aqu□ estar□n prisioneros por siempre". Regresar Cap□tulo 22 1 Desde all□ fui a otra parte, a una monta□a de roca dura; 2 hab□a ah□ cuatro pozos profundos, anchos y muy lisos. Y dije: "□Qu□ lisos son estos huecos y qu□ profundos y oscuros se ven!". 3 En ese momento, Rafael el Vigilante y el Santo, que estaba conmigo, me respondi□ diciendo:"Estas cavidades han sido creadas con el siguiente prop□sito; que los esp□ritus de las almas de los muertos puedan reunirse y que todas las almas de los hijos de los hombres se re□nan ah□. As□ pues esos son los pozos que les servir□n de c□rcel; 4 "Est□n hechos para tal cosa, hasta el d□a en que sean juzgados hasta momento del gran juicio que se les har□ el □ltimo d□a". (Sal 68:19; Ef 4:9; 1P 3:19,20) 5 Vi all□ al esp□ritu de un hombre muerto acusando, y su lamento sub□a hasta el cielo, gritando y acusando. 6 Entonces pregunt□ a Rafael el Vigilante y el Santo, que estaba conmigo: "□De qui□n es este esp□ritu que est□ acusando que se queja de tal modo que sube hasta el cielo gritando y acusando?". 7 Me respondi□ diciendo: "Este es el esp□ritu que sali□ de Abel, a quien su hermano Ca□n asesin□; □l lo acusa hasta que su semilla sea eliminada de la faz de la tierra y su semilla desaparezca dl linaje de los hombres". 8 Entonces pregunt□ observando todos los pozos: "□Por qu□ est□n separados unos de otros?" 9 Me respondi□ diciendo: "Esos tres han sido hechos para que los esp□ritus de los muertos puedan estar separados. As□ una divisi□n ha sido hecha para los esp□ritus de los justos, en la cual brota una fuente de agua viva. (Jn 4:14, 7:38) 10 "Y as□ ha sido hecha □sta para los pecadores cuando mueren y son sepultados y no se ha ejecutado justicio contra ellos en vida. 11 "Aqu□ sus esp□ritus ser□n colocados aparte, para esta gran pena, hasta el d□a del gran juicio y castigados y atormentados para siempre quienes merecen tal retribuci□n por sus esp□ritus. 12 "Esta divisi□n ha sido separada para quienes presentan su queja y denuncian su destrucci□n cuando fueron asesinados en los d□as de los pecadores. 13 Tambi□n ha sido hecha □sta para los esp□ritus de los hombres que no fueron justos sino pecadores, para todos los transgresores y los c□mplices de la trasgresi□n; que en el d□a del juicio ser□n afligidos fuera de all□, pero no ser□n resucitados desde all□". 14 Entonces bendije al Se□or de Majestad y dije: "Bendito sea el juicio de justicia y bendito sea el Se□or de Majestad y Justicia que es el Se□or del mundo". Regresar Cap□tulo 23 1 Desde all□ fui transportado a otro lugar al occidente, en las extremidades de la tierra; 2 me fue mostrado un fuego que corr□a sin descanso y sin interrumpir su carrera ni de d□a ni de noche, permaneciendo constante, mientras tanto. 3 Yo pregunt□ diciendo: "□Qu□ es esto que no tiene reposo alguno?". 4 Me respondi□ Ra'u'el: "La funci□n de este fuego que corre hacia el occidente es guiar a todas las luminaras del cielo. Regresar Cap□tulo 24 1 Y me mostr□ las monta□as: el suelo entre ellas era de fuego ardiente y llameaba por las noches. 2 Fui hacia all□ y vi siete monta□as magn□ficas, diferentes entre s□ y de piedras preciosas y hermosas y todas eran espl□ndidas, de apariencia gloriosa y bello aspecto: tres por el oriente, apoyadas una contra la otra; y tres por el sur, una bajo la otra; y vi ca□adas profundas y sinuosas, ninguna de las cuales se un□a a las dem□s. 3 La s□ptima monta□a estaba en medio de todas, super□ndolas en altura a la manera de un trono, rodeada por □rboles arom□ticos, 4 entre los cuales hab□a un □rbol cuyo perfume yo no hab□a olido nunca y no hab□a perfume similar entre estos ni entre los dem□s □rboles: exhala una fragancia superior a cualquiera y sus hojas, flores y madera no se secan nunca, su fruto es hermoso y se parece a los d□tiles de las palmas. 5 Entonces dije: "□Qu□ □rbol tan hermoso! Es bello a la vista, su follaje gracioso y su fruto tiene un aspecto muy agradable". 6 Entonces, Miguel el Vigilante y santo, que estaba conmigo y que estaba encargado de esos □rboles, me contest□. Regresar Cap□tulo 25 1 Y □l me dijo: " Enoc, para qu□ me preguntas por el perfume de ese □rbol y para qu□ quieres saber la verdad?". 2

century fragmentary manuscript contains a Coptic version of the Apocalypse of Weeks. How extensive the Coptic text originally was cannot be known. It agrees with the Aramaic text against the Ethiopic, but was probably derived from Greek.[49] Of the Latin translation, only 1:9 and 106:1–18 are known. The first passage occurs in the Pseudo-Cyprianic Ad Novatianum and the Pseudo-Vigilian Contra Varimadum;[50] the second was discovered in 1893 by M. R. James in an 8th-century manuscript in the British Museum and published in the same year.[51] The only surviving example of 1 Enoch in Syriac is found in the 12th century Chronicle of Michael the Great. It is a passage from Book VI and is also known from Syncellus and papyrus. Michael's source appears to have been a Syriac translation of (part of) the chronicle of Annianos.[52] Ephraim Isaac, the editor and translator of 1 Enoch in The Old Testament Pseudepigrapha, writes that "1 Enoch is clearly composite representing numerous periods and writers". And that the dating of the various sections spans from early pre-Maccabean (i.e. c. 200 BCE) to 160 CE.[53] George W. E. Nickelsburg writes that "1 Enoch is a collection of Jewish apocalyptic traditions that date from the last three centuries before the common era".[54] Paleographic analysis of the Enochic fragments found in the Qumran caves dates the oldest fragments of the Book of the Watchers to 200–150 BCE.[42] Since this work shows evidence of multiple stages of composition, it is probable that this work was already extant in the 3rd century BCE.[55] The same can be said about the Astronomical Book.[1] Because of these findings, it was no longer possible to claim that the core of the Book of Enoch was composed in the wake of the Maccabean Revolt as a reaction to Hellenization.[56]:93 Scholars thus had to look for the origins of the Qumranic sections of 1 Enoch in the previous historical period, and the comparison with traditional material of such a time showed that these sections do not draw exclusively on categories and ideas prominent in the Hebrew Bible. David Jackson speaks even of an "Enochic Judaism" from which the writers of Qumran scrolls were descended.[57] Margaret Barker argues, "Enoch is the writing of a very conservative group whose roots go right back to the time of the First Temple".[58] The main peculiar aspects of this Enochic Judaism include: the idea that evil and impurity on Earth originated as a result of angels that had intercourse with human women and were subsequently expelled from Heaven;[56]:90 the absence of references to terms of the Mosaic covenant (such as the observance of Shabbat or the rite of circumcision), as found in the Torah;[59]:50–51 the concept of "End of Days" as the time of final judgment that takes the place of promised earthly rewards;[56]:92 the rejection of the Second Temple's sacrifices considered impure: according to Enoch 89:73, the Jews, when returned from the exile, "reared up that tower (the temple) and they began again to place a table before the tower, but all the bread on it was polluted and not pure";[citation needed] the presentation of heaven in 1 Enoch 1–36, not in terms of the Jerusalem temple and its priests, but modelling God and his angels as a court, with its king and courtiers;[60] a solar calendar in opposition to the lunar calendar used in the Second Temple (an important aspect for the determination of the dates of religious feasts); an interest in the angelic world that involves life after death.[61] Most Qumran fragments are relatively early, with none written from the last period of the Qumranic experience.[62] The relation between 1 Enoch and the Essenes was noted even before the discovery of the Dead Sea Scrolls.[63] While there is consensus to consider the sections of the Book of Enoch found in Qumran as texts used by the Essenes, the same is not so clear for the Enochic texts not found in Qumran (mainly the Book of Parables): it was proposed[64] to consider these parts as expression of the mainstream, but not-Qumranic, essenic movement. The main peculiar aspects of the not-Qumranic units of 1 Enoch are the following: a Messiah called "Son of Man", with divine attributes, generated before the creation, who will act directly in the final judgment and sit on a throne of glory (1 Enoch 46:1–4, 48:2–7, 69:26–29)[17]:562–563 the sinners usually seen as the wealthy ones and the just as the oppressed (a theme we find also in the Psalms of Solomon). Classical rabbinic literature is characterized by near silence concerning Enoch. It is possible that rabbinic polemics against Enochic texts and traditions might have led to the fall from use of these books in Rabbinic Judaism.[65] However, the book of Enoch plays an important role in the history of Jewish mysticism: the scholar Gershom Scholem wrote, "The main subjects of the later Merkabah mysticism already occupy a central position in the older esoteric literature, best represented by the Book of Enoch."[66] Particular attention is paid to the detailed description of the throne of God included in chapter 14 of 1 Enoch.[1] For the quotation from the Book of the Watchers in the New Testament Epistle of Jude: 14 And Enoch also, the seventh from Adam, prophesied of these, saying, "Behold, the Lord cometh with ten thousand of His saints 15 to execute judgment upon all, and to convince all who are ungodly among them of all their godless deeds which they have godlessly committed, and of all the harsh speeches which godless sinners have spoken against Him." There is little doubt that 1 Enoch was influential in molding New Testament doctrines about the Messiah, the Son of Man, the messianic kingdom, demonology, the resurrection, and eschatology.[2][4]:10 The limits of the influence of 1 Enoch are discussed at length by R.H. Charles,[67] Ephraim Isaac,[4] and G.W. Nickelsburg[68] in their respective translations and commentaries. It is possible that the earlier sections of 1 Enoch had direct textual and content influence on multiple Biblical apocrypha, such as Jubilees, 2 Baruch, 2 Esdras, Apocalypse of Abraham and 2 Enoch, though even in these cases, the connection is typically more branches of a common trunk than direct development.[69] The Greek text was known to, and quoted, both positively and negatively, by a number of Church Fathers: references can be found in Justin Martyr, Minucius Felix, Irenaeus, Origen, Cyprian, Hippolytus, Commodianus, Lactantius and Cassian.[70]:430 After Cassian and before the modern "rediscovery", some excerpts are given in the Byzantine Empire by the 8th-century monk George Syncellus in his chronography, and in the 9th century, it is listed as an apocryphon of the New Testament by Patriarch Nicephorus.[71] Sir Walter Raleigh, in his History of the World (written in 1616 while imprisoned in the Tower of London), makes the curious assertion that part of the Book of Enoch "which contained the course of the stars, their names and motions" had been discovered in Saba (Sheba) in the first century and was thus available to Origen and Tertullian. He attributes this information to Origen,[g] although no such statement is found anywhere in extant versions of Origen.[73] Outside of Ethiopia, the text of the Book of Enoch was considered lost until the beginning of the seventeenth century, when it was confidently asserted that the book was found in a Geʿez translation there, and Nicolas-Claude Fabri de Peiresc bought a book that was claimed to be identical to the one quoted by the Epistle of Jude and the Church Fathers. Hiob Ludolf, the great Ethiopic scholar of the 17th and 18th centuries, soon claimed it to be a forgery produced by Abba Bahaila Michael.[74] Better success was achieved by the famous Scottish traveller James Bruce, who, in 1773, returned to Europe from six years in Abyssinia with three copies of a Geʿez version.[75] One is preserved in the Bodleian Library, another was presented to the royal library of France, while the third was kept by Bruce. The copies remained unused until the 19th century; Silvestre de Sacy, in "Notices sur le livre d'Enoch",[76] included extracts of the books with Latin translations (Enoch chapters 1, 2, 5–16, 22, and 32). From this a German translation was made by Rink in 1801.[citation needed] The first English translation of the Bodleian / Ethiopic manuscript was published in 1821 by Richard Laurence.[77] Revised editions appeared in 1833, 1838, and 1842. In 1838, Laurence also released the first Geʿez text of 1 Enoch published in the West, under the title: Libri Enoch Prophetae Versio Aethiopica. The text, divided into 105 chapters, was soon considered unreliable as it was the transcription of a single Geʿez manuscript.[78] In 1833, Professor Andreas Gottlieb Hoffmann of the University of Jena released a German translation, based on Laurence's work, called Das Buch Henoch in vollständiger Uebersetzung, mit fortlaufendem Kommentar, ausführlicher Einleitung und erläuternden Excursen. Two other translations came out around the same time: one in 1836 called Enoch Restitutus, or an Attempt (Rev. Edward Murray) and one in 1840 called Prophetae veteres Pseudepigraphi, partim ex Abyssinico vel Hebraico sermonibus Latine bersi (A. F. Gfrörer). However, both are considered to be poor—the 1836 translation most of all—and is discussed in Hoffmann.[79][full citation needed] The first critical edition, based on five manuscripts, appeared in 1851 as Liber Henoch, Aethiopice, ad quinque codicum fidem editus, cum variis lectionibus, by August Dillmann. It was followed in 1853 by a German translation of the book by the same author with commentary titled Das Buch Henoch, übersetzt und erklärt. It was considered the standard edition of 1 Enoch until the work of Charles.[citation needed] The generation of Enoch scholarship from 1890 to World War I was dominated by Robert Henry Charles. His 1893 translation and commentary of the Geʿez text already represented an important advancement, as it was based on ten additional manuscripts. In 1906 R.H. Charles published a new critical edition of the Geʿez text, using 23 Geʿez manuscripts and all available sources at his time. The English translation of the reconstructed text appeared in 1912, and the same year in his collection of The Apocrypha and Pseudepigrapha of the Old Testament.[2] The publication, in the early 1950s, of the first Aramaic fragments of 1 Enoch among the Dead Sea Scrolls profoundly changed the study of the document, as it provided evidence of its antiquity and original text. The official edition of all Enoch fragments appeared in 1976, by Jozef Milik.[80][2] The renewed interest in 1 Enoch spawned a number of other translations: in Hebrew (A. Kahana, 1956), Danish (Hammershaimb, 1956), Italian (Fusella, 1981), Spanish (1982), French (Caquot, 1984) and other modern languages. In 1978, a new edition of the Geʿez text was edited by Michael Knibb, with an English translation, while a new commentary appeared in 1985 by Matthew Black.[citation needed] In 2001 George W.E. Nickelsburg published the first volume of a comprehensive commentary on 1 Enoch in the Hermeneia series.[59] Since the year 2000, the Enoch seminar has devoted several meetings to the Enoch literature and has become the center of a lively debate concerning the hypothesis that the Enoch literature attests the presence of an autonomous non-Mosaic tradition of dissent in Second Temple Judaism.[citation needed] The first part of the Book of Enoch describes the fall of the Watchers, the angels who fathered the angel-human hybrids called Nephilim.[1] The remainder of the book describes Enoch's revelations and his visits to heaven in the form of travels, visions, and dreams.[2] The book consists of five quite distinct major sections (see each section for details):[1] The Book of the Watchers (1 Enoch 1–36) The Book of Parables of Enoch (1 Enoch 37–71) (also called the Similitudes of Enoch) The Astronomical Book (1 Enoch 72–82) (also called the Book of the Heavenly Luminaries or Book of Luminaries) The Book of Dream Visions (1 Enoch 83–90) (also called the Book of Dreams) The Epistle of Enoch (1 Enoch 91–108) Most scholars believe that these five sections were originally independent works[81] (with different dates of composition), themselves a product of much editorial arrangement, and were only later redacted into what is now called 1 Enoch.[2] This first section of the Book of Enoch describes the fall of the Watchers, the angels who fathered the Nephilim (cf. the bene Elohim, Genesis 6:1–4) and narrates the travels of Enoch in the heavens. This section is said to have been composed in the 4th or 3rd century BCE according to Western scholars.[82] 1–5. Parable of Enoch on the Future Lot of the Wicked and the Righteous. 6–11. The Fall of the Angels: the Demoralization of Mankind: the Intercession of the Angels on behalf of Mankind. The Dooms pronounced by God on the Angels of the Messianic Kingdom. 12–16. Dream-Vision of Enoch: his Intercession for Azazel and the fallen angels: and his Announcement of their first and final Doom. 17–36. Enoch's Journeys through the Earth and Sheol: Enoch also traveled through a portal shaped as a triangle to heaven[citation needed]. 17–19. The First Journey. 20. Names and Functions of the Seven Archangels. 21. Preliminary and final Place of Punishment of the fallen Angels (stars). 22. Sheol or the Underworld. 23. The fire that deals with the Luminaries of Heaven. 24–25. The Seven Mountains in the North-West and the Tree of Life. 26. Jerusalem and the Mountains, Ravines, and Streams. 27. The Purpose of the Accursed Valley. 28–33. Further Journey to the East. 34–35. Enoch's Journey to the North. 36. The Journey to the South. The introduction to the book of Enoch tells us that Enoch is "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"[83] It discusses God coming to Earth on Mount Sinai with His hosts to pass judgment on mankind. It also tells us about the luminaries rising and setting in the order and in their own time and never change:[84] "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."[85] The book also discusses how all things are ordained by God and take place in his own time. The sinners shall perish and the great and the good shall live on in light, joy and peace.[citation needed] 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. The first section of the book depicts the interaction of the fallen angels with mankind; Sêmîazâz compels the other 199 fallen angels to take human wives to "beget us children". 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." And they all answered him 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." Then swore they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred; who descended in the days 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. The names of the leaders are given as "Samyaza (Shemyazaz), their leader, Araqiel, Râmêêl, Kokabiel, Tamiel, Ramiel, Dânêl, Chazaqiel, Baraqiel, Asael, Armaros, Batariel, Bezaliel, Ananiel, Zaqiel, Shamsiel, Satariel, Turiel, Yomiel, Sariel." This results in the creation of the Nephilim (Genesis) or Anakim / Anak (giants) as they are described in the book: And they became pregnant, and they bare great giants, whose height was three hundred ells:[h] Who consumed all the acquisitions of men. And when men could no longer sustain them, the giants turned against them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. It also discusses the teaching of humans by the fallen angels, chiefly Azâzêl: 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. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. Semjâzâ taught enchantments, and root-cuttings, Armârôs the resolving of enchantments, Barâqîjâl, 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. Michael, Uriel, Raphael, and Gabriel appeal to God to judge the inhabitants of the world and the fallen angels.[86] Uriel is then sent by God to tell Noah of the coming cataclysm and what he needs to do.[2] Then said the Most High, the Holy and Great One spoke, and sent Uriel to the son of Lamech, and said to him: 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. And now instruct him that he may escape and his seed may be preserved for all the generations of the world. God commands Raphael to imprison Azâzêl: [T]he 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 (God's kettle / crucible / cauldron), and cast him therein. 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. And on the day of the great judgement he shall be cast into the fire. 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. And the whole earth has been corrupted through the works that were taught by Azâzêl: To him ascribe all sin." God gave Gabriel instructions concerning the Nephilim and the imprisonment of the fallen angels: And to Gabriel said the Lord: "Proceed against the biters 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 ..." The Lord commands Michael to bind the fallen angels. And the Lord said unto Michael: "Go, bind Semjâzâ and his 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. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. ..." See also: Metatron Chapters 37–71 of the Book of Enoch are referred to as the 'Book of Parables'. The scholarly debate centers on these chapters. The Book of Parables appears to be based on the Book of the Watchers, but presents a later development of the idea of final judgment and of eschatology, concerned not only with the destiny of the fallen angels but also that of the evil kings of the earth. The Book of Parables uses the expression "The Son of Man" for the eschatological protagonist, who is also called "Righteous One", "Chosen One", and "Messiah", and sits on the throne of glory in the final judgment.[87] The first known use of "Son of Man" as a definite title in Jewish writings is in 1 Enoch, and its use may have played a role in the early Christian understanding and use of the title.[1][2][88] It has been suggested that the Book of Parables, in its entirety, is a later addition. Pointing to similarities with the Sibylline Oracles and other earlier works, in 1976, J.T. Milik dated the Book of Parables to the third century. He believed that the events in the parables were linked to historic events dating from 260 to 270 CE.[89] According to this theory, these chapters were written in later Christian times by a Jewish Christian, to enhance Christian beliefs with Enoch's authoritative name.[1][2] Knibb[90] followed Milik's[91] reasoning, and suggested that because no fragments of chapters 37–71 were found at Qumran, a later date was likely. Knibb would continue this line of reasoning in later works.[92][93]:417 In addition to being missing from Qumran, Chapters 37–71 are also missing from the Greek translation.[93]:417 Currently no firm consensus has been reached among scholars as to the date of the writing of the Book of Parables. Milik's date of as late as 270 CE, however, has been rejected by most scholars. David W. Suter suggests that there is a tendency to date the Book of Parables to between 50 BCE – 117 CE.[93]:415–416 In 1893, R. Charles judged Chapter 71 to be a later addition. He later changed his opinion[94]:1 and gave an early date for the work between 94 and 64 BCE.[95]:LIV The 1906 article by Emil G. Hirsch in the Jewish Encyclopedia states that Son of Man is found in the Book of Enoch, but never in the original material. It occurs in the "Noachian interpolations" (lx. 10, lxxi. 14), wherein it has clearly no other meaning than 'man'.[96] The author of the work misuses or corrupts the titles of the angels.[95]:16 Charles views the title Son of Man, as found in the Book of Parables, as referring to a supernatural person, a Messiah who is not of human descent.[95]:306–309 In that part of the Book of Enoch known as the Similitudes, it has the technical sense of a supernatural Messiah and judge of the world (xlvi. 2, xlviii. 2, lxx. 27); universal dominion and preexistence are predicated of him (xlviii. 2, lxvii. 6). He sits on God's throne (xlv. 3, li. 3), which is his own throne. Though Charles does not admit it, according to Emil G. Hirsch these passages betray Christian redaction and emendation.[96] A number of scholars[citation needed] have suggested that passages in the Book of Parables are Noachian interpolations. These passages seem to interrupt the flow of the narrative. Darrell D. Hannah suggests that these passages are not, in total, novel interpolations, but rather derived from an earlier Noah apocryphon. He believes that some interpolations refer to Herod the Great and should be dated to around 4 BCE.[93]:472–477 In addition to the theory of Noachian interpolations, which perhaps a majority of scholars support, most scholars currently believe that Chapters 70–71 are a later addition in part or in whole.[93]:76[93]:472–473[97] Chapter 69 ends with, "This is the third parable of Enoch." Like Elijah, Enoch is generally thought to have been brought up to Heaven by God while still alive, but some have suggested that the text refers to Enoch as having died a natural death and ascending to Heaven. The Son of Man is identified with Enoch. The text implies that Enoch had previously been enthroned in heaven.[98] Chapters 70–71 seem to contradict passages earlier in the parable where the Son of Man is a separate entity. The parable also switches from third person singular to first person singular.[97] James H. Charlesworth rejects the theory that chapters 70–71 are later additions. He believes that no additions were made to the Book of Parables.[93]:450–468[94]:1–12 In his earlier work, the implication is that a majority of scholars agreed with him.[99] 37. Superscription and Introduction 38. The Coming Judgment of the Wicked. 39. The Abode of the Righteous and the Elect One: the Praises of the Blessed. 40. The Four Archangels. 41.1–2. Anticipation of Judgment 41.3–9. Astronomical Secrets. 42. The Dwelling-places of Wisdom and of Unrighteousness. 43–44. Astronomical Secrets. 45. The Lot of the Apostates: the New Heaven and the New Earth. 46. The Ancient of Days and the Son of Man. 47. The Prayer of the Righteous for Vengeance and their Joy at its coming. 48. The Fount of Righteousness: the Son of Man - the Stay of the Righteous: Judgment of the Kings and the Mighty. 49. The Power and Wisdom of the Elect One. 50. The Glorification and Victory of the Righteous: the Repentance of the Gentiles. 51. The Resurrection of the Dead, and the Separation by the Judge of the Righteous and the Wicked. 52. The Six Metal Mountains and the Elect One. 53–54.6. The Valley of Judgment: the Angels of Punishment: the Communities of the Elect One. 54.7.–55.2. Noachic Fragment on the first World Judgment. 55.3.–56.4. Final Judgment of Azazel, the Watchers and their children. 56.5–8. Last Struggle of the Heathen Powers against Israel. 57. The Return from the Dispersion. 58. The Blessedness of the Saints. 59. The Lights and the Thunder. 60. Quaking of the Heaven: Behemoth and Leviathan: the Elements. 61. Angels go off to measure Paradise: the Judgment of the Righteous by the Elect One: the Praise of the Elect One and of God. 62. Judgment of the Kings and the Mighty: Blessedness of the Righteous. 63. The unavailing Repentance of the Kings and the Mighty. 64. Vision of the Fallen Angels in the Place of Punishment. 65. Enoch foretells to Noah the Deluge and his own Preservation. 66. The Angels of the Waters bidden to hold them in Check. 67. God's Promise to Noah: Places of Punishment of the Angels and of the Kings. 68. Michael and Raphael astonished at the Severity of the Judgment. 69. The Names and Functions of the (fallen Angels and) Satans: the secret Oath. 70. The Final Translation of Enoch. 71. Two earlier Visions of Enoch. Main article: Enoch calendar Correspondence of weekly day in the Qumran year[100] Months 1, 4, 7, 10 Months 2, 5, 8, 11 Months 3, 6, 9, 12 Wed 1 8 15 22 29 6 13 20 27 4 11 18 25 Thurs 2 9 16 23 30 7 14 21 28 5 12 19 26 Fri 3 10 17 24 1 8 15 22 29 6 13 20 27 Sat (Sabbath) 4 11 18 25 2 9 16 23 30 7 14 21 28 Sun 5 12 19 26 3 10 17 24 1 8 15 22 29 Mon 6 13 20 27 4 11 18 25 2 9 16 23 30 Tues 7 14 21 28 5 12 19 26 3 10 17 24 31 Four fragmentary editions of the Astronomical Book were found at Qumran, 4Q208-211.[101] 4Q208 and 4Q209 have been dated to the beginning of the 2nd century BCE, providing a terminus ante quem for the Astronomical Book of the 3rd century BCE.[102] The fragments found in Qumran also include material not contained in the later versions of the Book of Enoch.[100][102][103] This book contains descriptions of the movement of heavenly bodies and of the firmament, as a knowledge revealed to Enoch in his trips to Heaven guided by Uriel, and it describes a Solar calendar that was later described also in the Book of Jubilees which was used by the Dead Sea sect. The use of this calendar made it impossible to celebrate the festivals simultaneously with the Temple of Jerusalem.[1] The year was composed from 364 days, divided in four equal seasons of ninety-one days each. Each season was composed of three equal months of thirty days, plus an extra day at the end of the third month. The whole year was thus composed of exactly fifty-two weeks, and every calendar day occurred always on the same day of the week. Each year and each season started always on Wednesday, which was the fourth day of the creation narrated in Genesis, the day when the lights in the sky, the seasons, the days and the years were created.[100]:94–95 It is not known how they used to reconcile this calendar with the tropical year of 365.24 days (at least seven suggestions have been made), and it is not even sure if they felt the need to adjust it.[100]:125–140 72. The Sun 73. The Moon and its Phases 74. The Lunar Year 76. The Twelve Winds and their Portals 77. The Four Quarters of the World: the Seven Mountains, the Seven Rivers, Seven Great Islands 78. The Sun and Moon: the Waxing and Waning of the Moon 79–80.1. Recapitulation of several of the Laws 80.2–8. Perversion of Nature and the heavenly Bodies due to the Sin of Men 81. The Heavenly Tablets and the Mission of Enoch 82. Charge given to Enoch: the four Intercalary days: the Stars which lead the Seasons and the Months The Book of Dream Visions, containing a vision of a history of Israel all the way down to what the majority have interpreted as the Maccabean Revolt, is dated by most to Maccabean times (about 163–142 BCE). 83–84. First Dream Vision on the Deluge. 85–90. Second Dream Vision of Enoch: the History of the World to the Founding of the Messianic Kingdom. 86. The Fall of the Angels and the Demoralization of Mankind. 87. The Advent of the Seven Archangels. 88. The Punishment of the Fallen Angels by the Archangels. 89.1–9. The Deluge and the Deliverance of Noah. 89.10–27. From the Death of Noah to The Exodus. 89.28–40. Israel in the Desert, the Giving of the Law, the Entrance into Canaan. 89.41–50. From the Time of the Judges to the Building of the Temple. 89.51–67. The Two Kingdoms of Israel and Judah to the Destruction of Jerusalem. 89.68–71. First Period of the Angelic Rulers – from the Destruction of Jerusalem to the Return from Captivity. 89.72–77. Second Period – from the Time of Cyrus to that of Alexander the Great. 90.1–5. Third Period – from Alexander the Great to the Graeco-Syrian Domination. 90.6–12. Fourth Period Graeco-Syrian Domination to the Maccabean Revolt (debated). 90.13–19. The last Assault of the Gentiles on the Jews (where vv. 13–15 and 16–18 are doublets). 90.20–27. Judgment of the Fallen Angels, the Shepherds, and the Apostates. 90.28–42. The New Jerusalem, the Conversion of the surviving Gentiles, the Resurrection of the Righteous, the Messiah. Enoch awakes and weeps. The second dream vision in this section of the Book of Enoch is an allegorical account of the history of Israel, that uses animals to represent human beings and human beings to represent angels.[1] One of several hypothetical reconstructions of the meanings in the dream is as follows based on the works of R. H. Charles and G. H. Schodde: White color for moral purity; Black color for sin and contamination of the fallen angels; Red color for blood in reference to martyrdom White bull is Adam; Female heifer is Eve; Red calf is Abel; Black calf is Cain; White calf is Seth; White bull / man is Noah; White bull is Shem; Red bull is Ham, son of Noah; Black bull is Japheth; Lord of the sheep is God; Fallen star is either Samyaza or Azazel; Elephants are Giants; Camels are Nephilim; Asses are Elioud; Sheep are the faithful; Rams are leaders; Herds are the tribes of Israel; Wild Asses are Ishmael, and his descendants including the Midianites; Wild Boars are Esau and his descendants, Edom and Amalek; Bears (Hyenas/Wolves in Ethiopic) are the Egyptians; Dogs are Philistines; Lions and Tigers are Assyrians and Babylonians; Hyenas are Assyrians; Ravens (Crows) are Seleucids (Syrians); Kites are Ptolemies; Eagles are possibly Macedonians; Foxes are Ammonites and Moabites. This subsection includes a list of references, related reading, or external links, but its sources remain unclear because it lacks inline citations. Please help improve this subsection by introducing more precise citations. (December 2016) (Learn how and when to remove this message) There are multiple links between the first book and this one, including the outline of the story and the imprisonment of the leaders and destruction of the Nephilim. The dream includes sections relating to the Book of the Watchers: And those seventy shepherds were judged and found guilty, and they were cast into that fiery abyss. 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. (The fall of the evil ones) 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. 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. (The creation of the Nephilim et al.) 86:4, 87:3, 88:2, and 89:6 all describe the types of Nephilim that are created during the times described in The Book of the Watchers, though this doesn't mean that the authors of both books are the same. Similar references exist in Jubilees 7:21–22. The book describes their release from the Ark along with three bulls – white, red, and black, which are Shem, Ham, and Japheth – in 89:9. It also covers the death of Noah, described as the white bull, and the creation of a number of nations: 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 (89:10) It then describes the story of Moses and Aaron (89:13–15), including the miracle of the river splitting in two for them to pass, and the creation of the stone commandments. Eventually they arrived at a "pleasant and glorious land" (89:40) where they were attacked by dogs (Philistines), foxes (Ammonites, Moabites), and wild boars (Esau). 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. 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. (David replacing Saul as leader of Israel) It describes the creation of Solomon's Temple and also the house which may be the tabernacle: "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". This interpretation is accepted by Dillmann (p. 262), Vernes (p. 89), and Schodde (p. 107). It also describes the escape of Elijah the prophet; in 1 Kings 17:2–24, he is fed by "ravens", so if Kings uses a similar analogy, he may have been fed by the Seleucids. "... 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." This describes the various tribes of Israel "inviting" in other nations "betraying his place" (i.e., the land promised to their ancestors by God). This part of the book can be taken to be the kingdom splitting into the northern and southern tribes, that is, Israel and Judah, eventually leading to Israel falling to the Assyrians in 721 BCE and Judah falling to the Babylonians a little over a century later 587 BCE. "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"; God abandons Israel for they have forsaken him. There is also mention of 59 of 70 shepherds with their own seasons; there seems to be some debate on the meaning of this section, some suggesting that it is a reference to the 70 appointed times in 25:11, 9:2, and 1:12. Another interpretation is the 70 weeks in Daniel 9:24. However, the general interpretation is that these are simply angels. This section of the book and another section near the end describe the appointment by God of the 70 angels to protect the Israelites from enduring too much harm from the "beasts and birds". The later section (110:14) describes how the 70 angels are judged for causing more harm to Israel than he desired, found guilty, and "cast into an abyss, full of fire and flaming, and full of pillars of fire." "And the lions and tigers eat and devoured the greater part of those sheep, and the wild boars eat along with them; and they burnt that tower and demolished that house"; this represents the sacking of Solomon's temple and the tabernacle in Jerusalem by the Babylonians as they take Judah in 587–586 BCE, exiling the remaining Jews. "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". "Cyrus allowed Sheshbazzar, a prince from the tribe of Judah, to bring the Jews from Babylon back to Jerusalem. Jews were allowed to return with the Temple vessels that the Babylonians had taken. Construction of the Second Temple began"; this represents the history of ancient Israel and Judah; the temple was completed in 515 BCE. The first part of the next section of the book seems, according to Western scholars, to clearly describe the Maccabean revolt of 167 BCE against the Seleucids. The following two quotes have been altered from their original form to make the hypothetical meanings of the animal names clear. And I saw in the vision how the (Seleucids) flew upon those (faithful) and took one of those lambs, and dashed the sheep in pieces and devoured them. And I saw till horns grew upon those lambs, and the (Seleucids) cast down their horns; and I saw till there sprouted a great horn of one of those (faithful), and their eyes were opened. 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. And notwithstanding all this those (Macedonians) and vultures and (Seleucids) and (Ptolemies) 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. And those (Seleucids) fought and battled with it and sought to lay low its horn, but they had no power over it. (109:8–12) All the (Macedonians) and vultures and (Seleucids) and (Ptolemies) 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. (110:16) According to this theory, the first sentence most likely refers to the death of High Priest Onias III, whose murder is described in 1 Maccabees 3:33–35 (died c. 171 BCE). The "great horn" clearly is not Mattathias, the initiator of the rebellion, as he dies a natural death, described in 1 Maccabees 2:49. It is also not Alexander the Great, as the great horn is interpreted as a warrior who has fought the Macedonians, Seleucids, and Ptolemies. Judas Maccabeus (167 - 160 BCE) fought all three of these, with a large number of victories against the Seleucids over a great period of time; "they had no power over it". He is also described as "one great horn among six others on the head of a lamb", possibly referring to Maccabeus's five brothers and Mattathias. If taken in context of the history from Maccabeus's time, Dillman Chrest Aethiop says the explanation of Verse 13 can be found in 1 Maccabees iii 7; vi. 52; v.; 2 Maccabees vi. 8 sqq., 13, 14; 1 Maccabees vii 41, 42; and 2 Maccabees x v, 8 sqq. Maccabeus was eventually killed by the Seleucids at the Battle of Elasa, where he faced "twenty thousand foot soldiers and two thousand cavalry". At one time, it was believed this passage might refer to John Hyrcanus; the only reason for this was that the time between Alexander the Great and John Maccabeus was too short. However, it has been asserted that evidence shows that this section does indeed discuss Maccabeus. It then describes: "And I saw till a great sword was given to the sheep, and the sheep proceeded against all the beasts of the field to slay them, and all the beasts and the birds of the heaven fled before their face." This might be simply the "power of God": God was with them to avenge the death. It may also be Jonathan Apphus taking over command of the rebels to battle on after the death of Judas. John Hyrcanus (Hyrcanus I, Hasmonean dynasty) may also make an appearance; the passage "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" may describe John's reign as a time of great peace and prosperity. Certain scholars also claim Alexander Jannaeus of Judaea is alluded to in this book. The end of the book describes the new Jerusalem, culminating in the birth of a Messiah: 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. 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. Still another interpretation, which has just as much as credibility, is that the last chapters of this section simply refer to the infamous battle of Armageddon, where all of the nations of the world march against Israel; this interpretation is supported by the War Scroll, which describes what this epic battle may be like, according to the group(s) that existed at Qumran. This section can be seen as being made up of five subsections,[104] mixed by the final redactor: Apocalypse of Weeks (93:1–10, 91:11–17): this subsection, usually dated to the first half of the 2nd century BCE, narrates the history of the world using a structure of ten periods (said "weeks"), of which seven regard the past and three regard future events (the final judgment). The climax is in the seventh part of the tenth week where "new heaven shall appear" and "there will be many weeks without number for ever, and all shall be in goodness and righteousness".[1] Exhortation (91:1–10, 91:18–19): this short list of exhortations to follow righteousness, said by Enoch to his son Methuselah, looks to be a bridge to next subsection. Epistle (92:1–5, 93:11–105:2): the first part of the epistle describes the wisdom of the Lord, the final reward of the just and the punishment of the evil, and the two separate paths of righteousness and unrighteousness. Then there are six oracles against the sinners, the witness of the whole creation against them, and the assurance of the fate after death. According to Boccaccini[64]:131–138 the epistle is composed of two layers: a "proto-epistle", with a theology near the deterministic doctrine of the Qumran group, and a slightly later part (94:4–104:6) that points out the personal responsibility of the individual, often describing the sinners as the wealthy and the just as the oppressed (a theme found also in the Book of Parables). Birth of Noah (106–107): this part appears in Qumran fragments separated from the previous text by a blank line, thus appearing to be an appendix. It tells of the deluge and of Noah, who is born already with the appearance of an angel. This text probably derives, as do other small portions of 1 Enoch, from an originally separate book (see Book of Noah), but was arranged by the redactor as direct speech of Enoch himself. Conclusion (108): this second appendix was not found in Qumran and is considered to be the work of the final redactor. It highlights the "generation of light" in opposition to the sinners destined to the darkness. 92, 91.1–10, 18–19. Enoch's Book of Admonition for his Children. 91.1–10, 18–19. Enoch's Admonition to his Children. 93, 91.12–17. The Apocalypse of Weeks. 91.12–17. The Last Three Weeks. 94.1–5. Admonitions

instructions to the children, Enoch repeatedly encourages them to bring the gifts before the face of God for the remission of sins, a practice which appears to recall well-known sacrificial customs widespread in the Second Temple period. Further, the Old Bulgarian apocalypse also contains a direct command to visit the Temple three times a day, an inconsistency if the sanctuary had been already destroyed. The book can be divided into four sections: In the first section (chapters 1–22), Enoch, at the age of 365, is taken by two angels through the ten heavens, one by one. In the second section (chapters 23–37), Enoch, now guided by Gabriel, speaks with God in the tenth heaven face to face. Afterwards, he is anointed by Michael, and becomes similar in appearance to the angels. God creates orders (ranks/groups) of angels, but one angel among them backed by his order (group), tries to establish his own throne above God's throne. God thus throws him and his order down, so that they remain above the bottomless pit. (This story seems similar to that of the War in Heaven between God and Satan.[21]) The group of angels, identified as the angels of Satanail, later seduce (tempt) Eve in the Garden of Eden. The Lord asks the angel Vereviel to dictate to Enoch 360 books containing all that is knowable. Later, the Lord himself tells Enoch the secrets, unknown even to the angels, of the Creation until the Flood. Enoch is then sent back to Earth for thirty days. The third section (chapters 38–68) is a list of doctrinal and ethical instructions given by Enoch to his sons. The main moral principle is to have love for all living beings (similar to the ethics found in the Testaments of the Twelve Patriarchs). Particularly noticeable is a lack of interest in the sin of fornication, and not once is the Law of Moses referred to. Enoch teaches the uselessness of intercessions. At the end of the thirty days, Enoch is taken into heaven forever. The last section (sometimes referred to as the Exaltation of Melchizedek) outlines the priestly succession of Enoch. Enoch's son, Methuselah, is asked by the people to act as an interim priest. The priesthood of Nir, grandson of Methuselah, is also temporary. Then the miraculous birth of Melchizedek and his priesthood are narrated (see Melchizedek#Hellenistic Judaism for a short summary). In manuscript B and in the long versions, this section ends with a short narrative of the Deluge. The Second Book of Enoch, also known as The Book of the Secrets of Enoch, is most noted for its description of multiple heavens and accounts of battles between angels and devils. This account is thought to have been known by and to have influenced the apostle Paul who described his experience of being taken up to the third heaven (2 Corinthians 12:2-4). Enoch describes the ten heavens this way: The first heaven is just above the firmament (Genesis 1:6-7) where the angels control atmospheric phenomena such as the storehouses of snow and rain and the waters above. In the second heaven, Enoch finds darkness: a prison where rebel angels are tortured. In the third heaven, he sees both paradise represented as the Garden of Eden which is also guarded by angels (similar to 2 Corinthians 12:2) and hell where bad men are tortured. The fourth heaven is the place of the movements of the Sun and of the Moon, which are described in detail. Around the Sun he sees angelic creatures known as phoenixes (which also reside in the sixth heaven) and chalkydri. There is also on this level a heavenly choir comprising soldier angels whose singing is wonderful and marvelous. In the fifth heaven, Enoch finds some Grigori: soldiers of Satan that look like human beings but were giants. They were in a state of limbo, having not yet been condemned, and Enoch convinced them to repent. In the sixth heaven, he sees the angels in charge of governing the cosmos and people. These are the archangels 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 the seventh heaven, Enoch, now guided by Gabriel, is allowed to enter and sees the Lord on his throne face to face but only from a distance. This is where the legions of God's angels live in beautiful light. The eighth heaven is just below the upper firmament in which are stuck the constellations; here resides Muzaloth, changer of the seasons and mover of the constellations. The ninth heaven is the upper firmament in which are fixed the constellations and the changer of the seasons. The tenth and final heaven is where God's throne resides and God's face may be seen up close. Here he holds court. Chapters 69–73 of 2 Enoch (sometimes referred as the Exaltation of Melchizedek or 2EM) outline the priestly succession of Enoch. There is not unanimous consensus whether this section belongs to the main body of the text or it is an early addition. Considering the not-fragmentary main manuscripts, 2EM is not included in P V N, it is included partially in J, while it is fully included in R U B, which anyway represent the best traditions of all versions. So we have both shorter and a longer versions of 2EM. Some early authors, as Charles,[9] have not included this section mainly because they based their edition on manuscripts P and N. The lack of this section in recent manuscripts is explained by others[4] because of the scandalous content (the virgin birth of Melchisedek) for Christian copyists. According to Vaillant, who edited the first critical edition of 2 Enoch,[11] there is no evidence that 2EM ever existed separately. Modern editions usually include also these chapters. The recent discoveries of Melchisedek 11Q13 text at Qumran and of a related text at Nag Hammadi, have made possible to have an idea about the Melchisedek controversy, involving also 2EM and the Letter to the Hebrews, that developed in non-mainstream Jewish communities and in early Christians communities from the 1st century BCE to the 3rd century CE against the traditional Jewish identification of Melchisedek with Shem.[22] A growing number of scholars recognize the antiquity of 2 Enoch, including also 2EM, and support a pre-70 CE dating for its original composition.[23] Sacchi[4] suggests that 2EM is actually an addition to the main body of the text (the style is slightly different), but a very early addition by someone of the same sect that wrote 2 Enoch (it uses the same language and same typical names as Ahuzan for temple), dating 2EM after the 70 CE but before or about the Letter to the Hebrews. The differences between 2EM with the Letter to the Hebrews (in the Letter to the Hebrews, Melchisedek is primarily a heavenly figure, while 2EM depicts him as an earthly one) don't allow to prove the dependence of 2EM from Hebrews.[24] The theological universe of 2 Enoch is deeply rooted in the Enochic mold of the Jewish Apocalyptic literature of the Second Temple period. Yet along with appropriations of ancient traditions about the seventh antediluvian hero, the text attempts to reshape them by adding a new mystical dimension to the familiar apocalyptic imagery. The figure of Enoch portrayed in the various sections of 2 Enoch appears more elaborate than in the early Second Temple Enochic treatise of 1 Enoch. The anointing of Enoch, after he saw face to face the Lord, makes him be similar in appearance to a glorious angel and that allows him to sit above other angels on the left of the Lord. According to Orlov,[17] in this attempt, one may find the origins of another image of Enoch, very different from the early Enochic literature, that was developed much later in rabbinic Merkabah and Hekhalot mysticism: the image of the supreme angel Metatron, "the Prince of the Presence", found in the later 3 Enoch. The titles of the patriarch found in the Old Bulgarian apocalypse appear to be different from those attested in early Enochic writings and demonstrate a close resemblance to the titles of Metatron as they appear in some Hekhalot sources. These developments demonstrate that 2 Enoch represents a bridge between the early apocalyptic Enochic accounts and the later mystical rabbinic and Hekhalot traditions. The Bogomils often used and read the Slavonic book of Enoch.[6] Some have even theorized that the book was made by the Bogomils, but this theory is now rejected.[25] ^ Other manuscripts are A (0:1–72:10); B2 (1:1–67:3) dated 1701; L (0:1–33:8); P2 (28:1–32:2) dated 18th century; Tr (67:1; 70–72); Syn (71;72); Rum (71:1–73:1); G (65:1–4; 65:6–8); Chr (fragments from 11–58); Chr2 (11:1–15:3); K (71:1–72:10); I (70:22–72:9) ^ "Second Book of Enoch | religious literature | Britannica". www.britannica.com. Retrieved 2022-05-09. ^ F.I. Andersen 2 (Old Bulgarian Apocalypse of) Enoch, a new Translation and Introduction in ed. James Charlesworth The Old Testament Pseudepigrapha, Vol 1 ISBN 0-385-09630-5 (1983), page 94 ^ Harry Alan Hahne, Harry Hahne, Corruption and Redemption of Creation: Nature in Romans 8.19-22 and Jewish Apocalyptic Literature ISBN 0-567-03055-5 (2006). p 83 ^ a b c d Paolo Sacchi, William J. Short Jewish Apocalyptic and Its History, ISBN 1-85075-585-X, 1996 ^ Maunder (1918), Milik (1976) ^ a b "The "Other" Lost Scriptures". Aleteia — Catholic Spirituality, Lifestyle, World News, and Culture. 2015-11-03. Retrieved 2021-11-13. ^ a b Popov, Kniga Enocha, Mosckow 1880, (based on m. P) ^ M. I. Sokolov, Slavjanskaja kniga Enocha, Moscow 1899 and 1910 ^ a b Charles, Morfill The Book of the Secrets of Enoch, translated from Old Bulgarian, Oxford 1896 (based on m. P and N) ^ N. Schmidt The two recension of Old Bulgarian Enoch, in Journal of the American Oriental Society, 41(1921) pp 307ss ^ a b A. Vaillant Le livre des secrets d'Henoch, Texte slave et traduction francaise, Paris 1952 (based on m. U) ^ a b A. De Santos Otero Libro de los secretos de Henoc (Henoc eslavo) in ed. A. Diez Macho Apocrifos del Antiguo Testamento IV, Madrid 1984 (based on m. R) ^ MPr, TSS 253, TSS 489, TSS 682. ^ F. I. Andersen, 2 (Slavonic Apocalypse) of ENOCH (Late First Century A.D.). Appendix 2: 2 Enoch in Merilo Pravdenoe. A New Translation and Introduction, in James H. Charlesworth (1985), The Old Testament Pseudoepigrapha, Garden City, NY: Doubleday & Company Inc., Volume 2, ISBN 0-385-09630-5 (Vol. 1), ISBN 0-385-18813-7 (Vol. 2) (here cited vol. 1 p. 92) ^ R (0:1–73:9) dated 16th century; J (0:1–71:4) dated 16th century supposed to be a modification of R; P (0:1–68:7) dated 1679 supposed to be late copy of J ^ U (0:1–72:10) dated 15th century, the longer text of the short recension; B (0:1–72:10) dated 17th century; V (1:1–67:3) dated 17th century; N (0:1–67:3) dated 16th-17th century ^ a b A. Orlov, The Enoch-Metatron Tradition (Tuebingen: Mohr-Siebeck, 2005) 148. ^ Grant Macaskill, The Slavonic Texts of 2 Enoch (Brill, 2013), p. 17. It is published in J. Reinhart, "A Croatian Glagolitic Excerpt of the Slavonic Enoch (2 Enoch)," Fundamenta Europaea VI/VII (2007): 31–46. ^ "2 Enoch in Coptic!". Antiquitopia. 2009-04-10. 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The Book of the Secrets of Enoch – without 2EM William Morfill (1896). 2Enoch or The Book of the Secrets of Enoch. [1] Edited by R. H. Charles with the "Melkizedekian Fragment" as an appendix Jewish Encyclopedia: Enoch, Books of (Ethiopic and Slavonic) Enoch Literature Bibliography on 2 Enoch Secrets of Creation in 2 Enoch Melchizedek Legend of 2 (Slavonic) Enoch Titles of Enoch in 2 Enoch Patriarch Noah in 2 Enoch On the Polemical Nature of 2 Enoch Retrieved from " 3Book of Jewish apocrypha For other writings attributed to Enoch, see Book of Enoch (disambiguation). The Third Book of Enoch (Hebrew: ספר חנוך לר׳ ישמעאל כ׳׳ר), also known as The Book of the Palaces, The Book of Rabbi Ishmael the High Priest and The Elevation of Metatron, and abbreviated as 3 Enoch)[1] is a Jewish apocryphal book. Modern scholars describe this book as pseudepigraphal, as it says it is written by "Rabbi Ishmael" who became a "high priest" after visions of ascension to Heaven.[2] This has been taken as referring to Rabbi Ishmael, a third-generation Tanna and a leading figure of Merkabah mysticism. However, he could not have been a High Priest of Israel, as he was born after the Siege of Jerusalem and associated destruction of the Second Temple in 70 CE. An alternative attribution would be the earlier Tanna Ishmael ben Elisha, who lived through the Siege of Jerusalem.[citation needed] Although 3 Enoch contains several Greek and Latin words, the book appears to have been originally written in Hebrew.[2] Though 3 Enoch purports to have been written in the 2nd century, it was probably composed in or near Babylon,[2] and its final redaction was likely completed in the 5th or 6th century.[3] The oldest printed text of 3 Enoch appears to be the Derus Pirqe Hekalot. It covers 3:1–12:5 and 15:1–2, and it is dated by Arthur Ernest Cowley to around 1650. The name "3 Enoch" was coined by Hugo Odeberg [sv] for his first critical edition of 1928.[1] The name Sefer Hekhalot (Hekhalot meaning palaces or temples), along with its proposed author, places this book as a member of Hekhalot literature, a genre which overlaps with the Merkabah or "Chariot" literature. Although 3 Enoch does not contain Merkabah hymns, it contains many of the concepts found in other Merkabah texts.[4] It also has a unique layout[5] and adjuration.[6] All these facts make 3 Enoch unique not just among Merkabah writings, but also within the genre of Enochian literature.[7] Several indications suggest that the writers of 3 Enoch were familiar with the content of 1 Enoch (an apocalyptic text dating to the Second Temple period). Some points that appear in 1 Enoch and 3 Enoch are: Enoch ascends to Heaven in a “storm chariot” (3 Enoch 6:1; 7:1) Enoch is transformed into an angel (3 Enoch 9:1–5; 15:1–2) Enoch is enthroned in Heaven as the exalted angel Metatron (3 Enoch 10:1–3; 16:1) Enoch receives a revelation of cosmological secrets of creation (3 Enoch 13:1–2) The story about precious metals and how they will not avail their users and those that make idols from them (3 Enoch 5:7–14) Hostile angels named 'Uzza, 'Azza, and 'Azzael challenge Enoch before God (3 Enoch 4:6) and are mentioned again in passing (5:9) The main themes running through 3 Enoch are the ascension of Enoch into Heaven and his transformation into the angel Metatron. This Enoch, whose flesh was turned to flame, his veins to fire, his eye-lashes to flashes of lightning, his eye-balls to flaming torches, and whom God placed on a throne next to the throne of glory, received after this heavenly transformation the name Metatron.—Gershom Scholem (1941), Major Trends in Jewish Mysticism, p. 67. 3 Enoch is not included in the biblical canon of any denomination of Judaism or Christianity. 1 Enoch 2 Enoch Primary texts of Kabbalah ^ a b Charlesworth 1983, p. 224. ^ a b c Evans 1992, p. 24. ^ Charlesworth 1983, p. 229. ^ Charlesworth 1983, pp. 225–227. ^ Dan, Joseph, The Ancient Jewish Mysticism, p. 110. ^ Schäfer, The Hidden and Manifest God, 144. ^ Greenfield, Jonas C.; Stone, Michael E. (1979). "The Books of Enoch and the Traditions of Enoch". Numen. 26 (1): 89–103. doi:10.2307/3269626. JSTOR 3269626. Charlesworth, James H., ed. (1983). "(Hebrew Apocalypse of) Enoch (Fifth to Sixth Century A.D.)". The Old Testament Pseudepigrapha. 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