

The Book of Enoch the prophet

Title: The book of Enoch the prophet

Authors: Laurence, Richard, 1760-1838

Formats: EPUB

Path: Click to open

Publisher: London : Kegan Paul, Trench

Author sort: Laurence, Richard, 1760-1838

Title sort: book of Enoch the prophet, The

Date: 25 Feb 2018

uuid: 80bfe833-028d-4e78-a445-c94bb9f14b28

Notes:

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Everting to the second century of Christianity, we find Ireneus and Clement of Alexandria citing the Book of Enoch without questioning its sacred character. Thus, Ireneus, assigning to the Book of Enoch an authenticity analogous to that of Mosaic literature, affirms that Enoch, although a man, filled the office of God's messenger to the angels.'-^ TertuUian, who flourished at the close of the first and at the beginning of the second century, whilst admitting that the " Scripture of Enoch" is not received by some because it is not included in the Hebrew Canon, speaks of the author as " the most ancient prophet, Enoch," and of the book as the divinely inspired autograph of that immortal patriarch, preserved by Noah in the ark, or miraculously reproduced by him through the inspiration of the Holy Spirit. TertuUian adds, " But as Enoch has spoken in the same scripture of the Lord, and ' every scripture suitable for edification is divinely

Page 56.7/281:

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

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

(Enoch 1:4-5)

Page 60.9 – 62.6/281:

CHAP. VII. [SECT. II.2] 1. ^ It happened after the sons of men had multi-

^ the days of their life.

2 Section II. Paris MS. transcribed by Woide. ' The first two extracts made by Syncellus from the Greek commence here, and end with the 15th verse of chap. x.

plied in those days, that daughters were born to them, elegant and beautiful.

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

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

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

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

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

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

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

9. These are the names of their chiefs : Samyaza, who was their leader, Urakabameel, Akibeel, Tamiel, Eamuel, Danel, Azkeel, Saraknyal, Asael,
^ they called.

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

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

11. ^And the women ^ conceiving brought forth giants,

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

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

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

15. Then the earth reproved the unrighteous.

(Enoch 7:1-15)

Page 62.6-64.3 /281:

CHAP. VIII.

1. Moreover Azazyel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors/ and the workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, the use of stones of every valuable and select kind, and of all sorts of dyes, so that the world became altered.
^ This and the following verses of this chapter, viz. 11, 12, 13, 14, 15, seem to belong to the next chapter, and should perhaps be inserted between the 8th and 9th verses of that chapter. Such appears to be their situation in the Greek fragment, quoted by Syncellus. ^ They.

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

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

4. Armors taught the solution of sorcery ;

5. Barkayal taught the observers of the stars ;

6. Akibeel taught signs;

7. Tamiel taught astronomy ;

8. And Asaradel taught the motion of the moon.

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

(Enoch 8:1-9)

Page 64.3 / 281:

CHAP. IX.

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

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

1 made them see that which was behind them.

vv-e ^^

(Enoch 9:1-2)

Page 66.1 – 67.8 /281:

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

5. Thou hast seen what Azazyel has done, how he as taught every species of iniquity upon earth, and has disclosed to the world all the secret things which are done in the heavens.
6. Samyaza also has taught sorcery, to whom thou hast given authority over those who are associated with him. They have gone together to the daughters of men; have lain with them ; have become polluted;
7. And have discovered crimes to them.
8. The women likewise have brought forth giants.
9. Thus has the whole earth been filled with blood and with iniquity.
10. And now behold the souls of those who are dead, cry out.
^ *Bring judgment to us from.*
11. And complain even to the gate of heaven.
12. Their groaning ascends; nor can they escape from the unrighteousness which is committed on earth. Thou knowest all things, before they exist.
13. Thou knowest these things, and what has been done by them ; yet thou dost not speak to us.
14. What on account of these things ought we to do to them ?
(Enoch 9:4-14)

Page 67.8 - 69.5 / 281:

11. All the sons of men shall not perish in consequence of every secret, by which the Watchers have destroyed, and wMeh they have taught, their offspring.
12. All the earth has been corrupted by the effects of the teaching^ of Azazyel. To him therefore ascribe the whole crime.
13. To Gabriel also the Lord said. Go to the biters, to the reprobates, to the children of fornication ; and destroy the children of fornication, the offspring of the Watchers, from among men ; bring them forth, and excite ^ them one against another. Let them perish by mutual slaughter; for length of days shall not be theirs.
14. They shall all entreat thee, but their fathers shall not obtain their wishes respecting them; for they shall hope for eternal life, and that they may live, each of them, five hundred years.
15. To Michael likewise the Lord said, Go and announce his crime to Samyaza, and to the others
(Enoch 10:11-15)

Page 74.7 / 281:

9. And behold a dream came to me, and visions appeared above me. I fell down and saw a vision of punishment, that I might relate it to the sons of heaven, and reprove them. When I awoke I went to them. All being collected together stood weeping in Oubelseyael, which is situated between Liba-nos and Seneser, with their faces veiled.
10. I related in their presence all the visions which I had seen, and my dream;
11. And began to utter these words of righteousness, reprovng the Watchers of heaven.
(Enoch 13:9-11)

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4. From this time forward, never shall you ascend into heaven ; He has said, that on the earth He will bind you, as long as the world endures.
(Enoch 14:4)

Page 76.5 – 79.9 / 281:

9. Behold, in that vision clouds and a mist invited me; ^ agitated stars ^ and flashes of lightning impelled and pressed me forwards, while winds in the vision assisted my flight, accelerating my progress.^

10. They elevated me aloft to heaven. I proceeded, until I arrived at a wall built with stones of
^ *in all the days of the world.*

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

' *the running of the stars.*

* *hastening me,*

G

crystal. ^ *A vibrating flame* ^ *surrounded it,* which began to strike me with terror.

11. Into this vibrating flame I entered;

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

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

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

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

16. Its floor was on fire; above were lightnings

^ *hail, crystal.* ^ *a tongue of fire.* ^ *the course of the.* * *and their heaven (i.e. whose heaven) was water.* and agitated stars, while its roof exhibited a blazing fire.

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

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

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

20. To look upon it was impossible.

21. One great in glory sat upon it:

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

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

24. A fire also of great extent continued to rise up before Him; so that not one of those who surrounded Him was capable of approaching Him, among the myriads of myriads who were before Him. To Him holy consultation was needless.^ Yet did not the sanctified, who were near Him, depart far from Him either by night or by day; nor were they removed from Him. I also was so far advanced, with a veil on my face, and trembling.

* *A Jire of flaming fire. - And he required not holy counsel.*

Then the Lord with his oivn mouth called me, saying, Approach hither, Enoch, at my holy word.

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

(Enoch 24:9-25)

Page 81.7 – 83.4 /281:

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

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

10. They shall cause lamentation. No food shall they eat; and they shall be thirsty; they shall be * *in all the generations of the world.*

2 The third extract made by Syncellus begins here, and ends with the first verse of the next chapter. concealed, and shall not[^] rise up against the sons of men, and against women; for they come forth during the days of slaughter and destruction.

(Enoch 25:8-10)

Page 85.1 - 88.6 / 281:

CHAP. XVIII.

1. I then surveyed the receptacles of all the winds, perceiving that they contributed to adorn [^] the whole creation, and to preserve the foundation of the earth.

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

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

4. And I beheld the winds occupying the exalted

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

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

7. I saw the path of the angels.

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

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

10. Those which were towards the east were of a variegated stone; one of which was of margarite, * that in them were the ornaments of. * the height of heaven.

and another of antimony. Those towards the south were of a red stone. The middle one reached to heaven like the throne of God; a throne composed of alabaster, the top of which was of sapphire. I saw, too, a blazing fire hanging over [^] all the mountains.

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

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

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

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

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

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

* which was over.

(Enoch 28:1-16)

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

(Enoch 29:3)

Page 88.6 – 90.3 / 281:

CHAR XX.

1. These are the names of the angels who watch.
2. Uriel, one of the holy angels, who presides over[^] clamour and terror.
3. Kaphael, one of the holy angels, who 2:)resides over the spirits of men.
4. Kaguel, one of the holy angels, who inflicts punishment on the world and the luminaries.
- ;; 5. Michael, one of the holy angels, who, presiding over human virtue, comrq[^]ands the nations.
6. Sarakiel, one of the holy angels, who presides over the spirits of the children of men .that transgress.
[^] for lie it is iclio is over.
7. Gabriel, one of the holy angels, who presides over IkisaV over paradise, and over the cherubim.
(Enoch 20:1-7)

Page 90.3 – 92.0 / 281:

CHAR XXI.

1. Then I made a circuit to a place in which nothing was completed.
2. And there I beheld neither the tremendous workmanship of an exalted heaven, nor of an established earth, but a desolate spot, prepared, and terrific.
3. There, too, I beheld seven stars of heaven bound in it together, like great mountains, and like a blazing fire. I exclaimed. For what species of crime have they been bound, and why have they been removed to this place ? Then Uriel, one of the holy angels who was with me, and who conducted me, answered: Enoch, wherefore dost thou ask; wherefore reason with thyself, and anxiously inquire ? These are those of the stars which have transgressed the commandment of the most high God; and are here bound, until the infinite number of the days of their crimes be completed.
4. From thence I afterwards passed on to another terrific place;
5. Where I beheld the operation of a great fire blazing and glittering, in the midst of which there
[^] Ilcisat. This appears to be a proper name.
was a division. Columns of fire struggled together to the end of the abyss, and deep was their descent. But neither its measurement nor magnitude was I able to discover; neither could I perceive its origin. Then I exclaimed, How terrible is this place, and how difficult to explore!
6. Uriel, one of the holy angels who was with me, answered and said: Enoch, why art thou alarmed and amazed at this terrific place, at the sight of this place of suffering ? This, he said, is the prison of the angels ; and here they are kept for ever.
(Enoch 21:1-6)

Page 92.0 - 93.8 / 281:

CHAP. XXII. [SECT, y.i]

1. From thence I proceeded to another spot, where I saw on the west a great and lofty mountain, a strong rock, and four delightful places.
2. Internally it was deep, capacious, and very smooth; as smooth as if it hadJbeen rolled over : it was both deep and dark to behold.
3. Then Kaphael, one of the holy angels who were with me, answered and said. These are the delightful places where the spirits, the souls of the dead, will be collected; for them were they formed ; and here will be collected all the souls of the sons of men.
4. These places, in which they dwell, shall they
1 Paris MS.
occupy until the day of judgment, and until their appointed period.
5. Their appointed period will be long, even until the great judgment. And I saw the spirits of the sons of men who were dead; and their voices reached to heaven, while they were accusing.[^]

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

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

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

(Enoch 22:1-8)

Page 95.8 / 281:

CHAP. XXIII.

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

2. Where I beheld a fire blazing and running along without cessation, which intermitted its course

^ Thus has it been made.

neither by day nor by night; but continued always the same.

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

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

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

(Enoch 23:1-5)

Page 99.0 - 100.7 / 281:

CHAP. XXV.

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

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

3. There was a valley, but not a wide one, below it; and in the midst of them were other deep and

D
dry valleys towards the extremity of the three. All these valleys, which were deep, but not wide, consisted of a strong rock, with a tree which was . planted in them. And I wondered at the rock and at the valleys, being extremely surprised.

CHAP. XXVI.

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

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

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

4. And at the period of judgment shall they bless Him for his mercy, as He has distributed it to them.

Then I blessed God, addressing myself to Him, and making mention, as was meet, of His greatness.

(Enoch 25:1-26:4)

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CHAP. XXVII.

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

2. It was full of trees of the seed alluded to ; and water leaped down upon it.
3. There appeared a cataract composed as of many cataracts both towards the west and towards the east. Upon one side were trees ; upon the other water and dew.

CHAP. XXVIII.

1. Then I went to another place from the desert, towards the east of that mountain which I had approached.
2. There I beheld choice trees, particularly those ivMch produce the sweet-smelling drugs, frankincense and myrrh; ^ and trees unlike to each other.
(Enoch 27:1-28:2)

Page 102.4 – 104.2 / 281:

5. Then holy Eaphael, an angel who was with me, answered and said. This is the tree of knowledge, of which thy ancient father and thy aged mother ate, who were before thee ; and who, obtaining knowledge, their eyes being opened, and knowing themselves to be naked, were expelled from the garden.
(Enoch 31:5)

Page 104.2 / 281:

CHAP. XXXII.

1. From thence I went on towards the extremities of the earth; where I saw large beasts different from each other, and birds various in their countenances and forms, as well as with notes of different sounds
2. To the east of these beasts I perceived the
^ good and great.
J?8 ENOCH.

- extremities of the earth, where heaven ceased. The gates of heaven stood open, and I beheld the celestial stars come forth. I numbered them as they proceeded out of the gate, and wrote them all down, as they came out one by one according to their number. I wrote down their names altogether, their times and their seasons, as the angel Uriel, who was with me, pointed them out to me.
3. He showed them all to me, and wrote down an account of them.
 4. He also wrote down for me their names, their regulations, and their operations.
(Enoch 32:1-4)

Page 104.2 – 105.9 / 281:

CHAP. XXXIII.

1. From thence I advanced on towards the north, to the extremities of the earth.
2. And there I saw a great and glorious wonder at the extremities of the whole earth.
3. I saw there heavenly gates opening into heaven; three of them distinctly separated. The northern winds proceeded from them, blowing cold, hail, frost, snow, dew, and rain.
4. From one of the gates they blew mildly; but when they blew from the two otJier gates, it was with violence and force. They blew over the earth strongly.

CHAP. XXXIV.

1. From thence I went to the extremities of the world westwards;
2. Where I perceived three gates open, as I had seen in the north; the gates and passages through them being of equal magnitude.

CHAP. XXXV.

1. Then I proceeded to the extremities of the earth southwards; where I saw three gates open to the south, from which issued dew, rain, and wind.
2. From thence I went to the extremities of heaven eastwards; where I saw three heavenly gates open to the east, which had smaller gates within them. Through each of these small gates the stars of heaven passed on, and proceeded towards the west by a path which was seen by them, and that at every period of their appearance.
3. When I beheld them, I blessed; every time in which they appeared, I blessed the Lord of glory, who had made those great and splendid signs, that they might display the magnificence of his works to angels and to the souls of men; and that these might glorify all his works and operations; might see the effect of his power; might glorify the great labour of his hands; and bless him for ever.
(Enoch 33:1-34:3)

Page 114.6 / 281:

CHAP. XLL

1. After this I beheld the secrets of the heavens and of paradise,^ according to its divisions; and of human action,^ as they weigh it there in balances.
^ the Satans. ^ wound.
' the hingdom or 'paradise. ^ the work or labour of man.
I saw the habitations of the elect, and the habitations of the holy. And there my eyes beheld all the sinners, who denied the Lord of glory, and whom they were expelling from thence, and dragging away, as they stood there ; no punishment proceeding against them from the Lord of spirits.
2. There, too, my eyes beheld the secrets of the lightning and the thunder; and the secrets of the winds, how they are distributed as they blow over the earth : the secrets of the winds, of the dew, and of the clouds. There I perceived the j)lace from which they issued forth, and became saturated with the dust of the earth.
3. There I saw the wooden ^ receptacles out of which the winds became separated, the receptacle of hail, the receptacle of snow, the receptacle of the clouds, and the'cloud itself, luhieh continued over the earth before the creation of the world.
4. I beheld also the receptacles of the moon, whence the moons ^ came, whither they proceeded, their glorious return, and how one became more splendid than another. I marJced their .rich progress, their unchangeable progress, their disunited and undiminished progress; their observance of a mutual fidelity by a stable oath ^; their proceeding forth before the sun, and their adherence to the
(Enoch 41:1-4)

Page 123.2 -125 / 281:

CHAP. XLVIII.

1. In that place I beheld a fountain of righteousness, which never failed, encircled by many springs of wisdom. Of these all the thirsty drank, and were rilled with wisdom, having their habitation with the righteous, the elect, and the holy.
2. In that hour was this Son of man invoked before the Lord of spirits, and his name in the presence of the Ancient of days.
3. Before the sun and the signs were created, before the stars of heaven were formed, his name was invoked in the presence of the Lord of spirits. A support shall he be for the righteous and the holy to lean upon, without falling ; and he shall be the light of nations.
4. He shall be the hope of those whose hearts are troubled. All, who dwell on earth, shall fall down and worship before him; shall bless and glorify him, and sing praises to the name of the Lord of spirits.
5. Therefore the Elect and the Concealed One existed in his presence, before the world was created, and for ever.

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

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

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

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

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

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

* by the ivork of their own hands. ^ in the hand of.

^ rest shall be on earth.

(Enoch 48:1-11)

Page 125 / 281:

CHAP. XLVIII. 1

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

(Enoch 48:1)

Page 131.9 – 133.6 / 281:

CHAP. LIII.

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

2. To this valley they brought monarchs and the mighty.

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

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

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

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

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

^ in u'ldch there teas not iceight.

the fountains likewise, which are under the heavens and under the earth.

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

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

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

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

(Enoch 53:1-11)

Page 138.8 – 142.3 / 281:

CHAP. LVIL

1. In those days my eyes beheld the secrets of the lightnings and the splendours, and the judgment belonging to them.
 2. They lighten for a blessing and for a curse, according to the will of the Lord of spirits.
 3. And there I saw the secrets of the thunder, when it rattles ^ above in heaven, and its sound is heard.
 4. The habitations also of the earth were shown to me. The sound of the thunder is for peace and for blessing, as well as for a curse, according to the word of the Lord of spirits.
 5. Afterwards every secret of the splendours and of the lightnings was seen by me. For blessing and for fertility they lighten.
- ^ which cannot be numbered. ^ it is grinding, as in a mortar.

CHAP. LYIU.i [SECT. X.^]

1. In the five hundredth year, and in the seventh month, on the fourteenth day of the month, of the lifetime of Enoch, in that parable, I saw that the heaven of heavens shook ;' that it shook violently ; and that the powers of the Most High, and the angels, thousands of thousands, and myriads of myriads, were agitated with great agitation. And when I looked, the Ancient of days was sitting on the throne of his glory, while the angels and saints were standing around him. A great trembling came upon me, and terror seized me. My loins were bowed down and loosened ; my reins were dissolved; and I fell upon my face. The holy Michael;another holy angel, one of the holy ones, was sent, who raised me up.
2. And when he raised me, my spirit returned ; for I was incapable of enduring this vision of violence, its agitation, and the concussion of heaven.
3. Then holy Michael said to me. Wherefore art thou disturbed at this vision ?
4. Hitherto has existed the day of mercy ; and he has been merciful and long suffering towards all w^ho dwell upon the earth.
5. But when the time shall come, then shall the
^ There is no chap. Iviii. in the MS. I have therefore divided chap. lix. into two parts, denominating this first part chap. Iviii. 2 Paris MS.
power, the punishment, and the judgment take place, which the Lord of spirits has prepared for those who prostrate themselves to the judgment of righteousness, for those who abjure that judgment, and for those who take His name in vain.
6. That day has been prepared for the elect as a day of covenant; and for sinners as a day of inquisition.
7. In that day shall be distributed for food two monsters; a female monster, whose name is Leviathan, dwelling in the depths of the sea, above the springs of waters ;
8. And a male monster, whose name is Behemoth ; which possesses, moving on his breast, the invisible wilderness.
9. His name was Dendayen in the east of the garden, where the elect and the righteous will dwell; where he received it from my ancestor, who was man, from Adam the first of men, whom the Lord of spirits made.
10. Then I asked of another angel to show me the power of those monsters, how they became separated on the same day, one being in the depths of the sea, and one in the dry desert.
11. And he said, Thou, son of man, art here desirous of understanding secret things.
- 12.^ And the angel of peace, who was with me,
* These last three verses, viz. 12,13, 14, are placed in both MSS.
said, These two monsters are by the power of God prepared to become food, that the punishment of God may not be in vain.
13. Then shall children be slain with their mothers, and sons with their fathers.

14. And when the punishment of the Lord of spirits shall continue, upon them shall it continue, that the punishment of the Lord of spirits may not take place in vain. After that, judgment shall exist with mercy and longsuffering.
(Enoch 58:1-14)

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GEAR LIX.

1. Then another angel, who proceeded with me, spoke to me;
2. And showed me the first and last secrets in heaven above, and in the depths of the earth:
3. In the extremities of heaven, and in the foundations of it, and in the receptacle of the winds.
4. He showed me how their spirits were divided; how they were balanced; and how both the springs and the winds were numbered according to the force of their spirit.
5. He showed me the power of the moon's light, that its power is a just one; as well as the divisions of the stars, according to their respective names ;
at the end of chap. lix.; but they so evidently belong to this account of the Leviathan and Behemoth, that I have ventured to insert them here.
6. That every division is divided ; that the lightning flashes;
7. That its troops ^ immediately obey; and that a cessation takes place during thunder in continuance of its sound. Nor are the thunder and the lightning separated; neither do both of them move with one spirit; yet are they not separated.
8. For when the lightning lightens, the thunder sounds, and the spirit at a proper period pauses, making an equal division between them ; for the receptacle, upon which their periods depend, is loose as sand.^ Each of them at a proper season is restrained with a bridle ; and turned by the power of the spirit, which thus propels them according to the spacious extent of the earth.
9. The spirit likewise of the sea is potent and strong ; and as a strong power causes it to ebb,^ so is it driven forwards, and scattered against the mountains of the earth. The spirit of the frost has its angel; in the spirit of hail there is a good angel; the spirit of snow ceases in its strength, and a solitary spirit is in it, which ascends from it like vapour, and is called refrigeration.
10. The spirit also of mist dwells with them in their receptacle; but it has a receptacle to itself; for its progress is in splendour,
(Enoch 59:1-10)

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CHAP. LXIV. [SECT. XI.^]

1. In those days Noah saw that the earth became inclined, and that destruction approached.
2. Then he lifted up his feet, and went to the ends of the earth, to the dwelling of his greatgrandfather Enoch.
3. And Noah cried with a bitter voice. Hear me ; hear me; hear me : three times. And he said, Tell me what is transacting upon earth; for the earth labours, and is violently shaken. Surely I shall perish with it.
4. After this there was a great perturbation on earth, and a voice was heard from heaven. I fell down on my face, when my great-grandfather Enoch came and stood by me.
5. He said to me. Why hast thou cried out to me with a bitter cry and lamentation ?

6. A commandment has gone forth from the Lord against those who dwell on the earth, that they may be destroyed; ^ for they know every secret of the angels, every oppressive and secret power of the devils,^ and every power of those who commit sorcery, as well as of those who make molten images in the whole earth.

(Enoch 64:1-6)

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CHAP. LXXI. [SECT. XIII.^]

1. The book of the revolutions of the luminaries of heaven, according to their respective classes, their respective powers, their respective periods, their respective names, the places where they commence their progress,^ and their respective months, which Uriel, the holy angel who was with me, explained to me ; he who conducts them. The whole account of them, according to every year of the world for ever, until a new work shall be effected, which will be eternal.

" his upright path shall be to the righteous. * Paris MS. , ^ the places of their nativity.

2. This is the first law of the luminaries. The sun and the light arrive at the gates of heaven, which are on the east, and on the west of it at the western gates of heaven.

3. I beheld the gates whence the sun goes forth; and the gates where the sun sets ;

4. In which gates also the moon rises and sets ; and I beheld the conductors of the stars, among those who precede them ; six gates were at the rising, and six at the setting of the sun.

5. All these respectively, one after another, are on a level; and numerous windows are on the right and on the left sides of those gates.

6. First proceeds forth that great luminary, which is called the sun; the orb of which is as the orb of heaven, the whole of it being replete with splendid and flaming fire.

7. Its chariot, where it ascends, the wind blows.

8. The sun sets in heaven, and, returning by the north, to proceed towards the east, is conducted so as to enter by that gate, and illuminate the face of heaven.

9. In the same manner it goes forth in the first month by a great gate.

10. It goes forth through the fourth of those six gates, which are at the rising of the sun.

11. And in the fourth gate, through which the sun with the moon proceeds, in the first part of it. there are twelve open windows; from which issues out a flame, when they are opened at their proper periods.

12. When the sun rises in heaven, it goes forth through this fourth gate thirty days, and by the fourth gate in the west of heaven on a level with it descends.

13. During that period the day is lengthened from the day, and the night curtailed from the night for thirty days. And then the day is longer by two parts than the night.

14. The day is precisely ten parts, and the night is eight.

15. The sun^ goes forth through this fourth gate, and sets in it, and turns to the fifth gate during thirty days; after which it proceeds from, and sets in, the fifth gate.

16. Then the day becomes lengthened by a second portion, so that it is eleven parts : while the night becomes shortened, and is only seven parts.

17. The sun now returns to the east, entering into the sixth gate, and rising and setting in the sixth gate thirty-one days, on account of its signs.

18. At that period the day is longer than the night, being twice as long as the night; and becomes twelve parts;

19. But the night is shortened, and becomes six

^ And he.

parts. Then the sun rises up, that the day may be shortened, and the night lengthened.

20. And the sun returns towards the east, entering into the sixth gate, where it rises and sets for thirty days.

21. When that period is completed, the day becomes shortened precisely one part, so that it is eleven parts, while the night is seven parts.

22. Then the sun goes from the west, from that sixth gate, and proceeds eastwards, rising in the fifth gate for thirty days, and setting again westwards in the fifth gate of the west.

23. At that period the day becomes shortened two parts; and is ten parts, while the night is eight parts.

24. Then the sun goes from the fifth gate, as it sets in the fifth gate of the west; and rises in the fourth gate for thirty-one days, on account of its signs, setting in the west.

25. At that period the day is made equal with the night; and, being equal with it, the night becomes nine parts, and the day nine parts.

26. Then the sun goes from that gate, as it sets in the west; and returning to the east proceeds by the third gate for thirty days, setting in the west at the third gate.

27. At that period the night is lengthened from the day during thirty mornings, and the day is curtailed from the day during thirty days; the night being ten parts precisely, and the day eight parts.

28. The sun now goes from the third gate, as it sets in the third gate in the west; but returning to the east, it proceeds by the second gate of the east for thirty days.

29. In like manner also it sets in the second gate in the west of heaven.

30. At that period the night is eleven parts, and the day seven parts.

31. Then the sun goes at that time from the second gate, as it sets in the second gate in the west; but returns to the east, proceeding by the first gate, for thirty-one days.

32. And sets in the west in the first gate.

33. At that period the night is lengthened as much again as the day.

34. It is twelve parts precisely, while the day is six parts.

35. The sun has thus completed its beginnings, and a second time goes round from these beginnings.

36. Into that gate it enters for thirty days, and sets in the west, in the opposite part of heaven.

37. At that period the night is contracted in its
 * second. A manifest error. The Paris MS. is correct. 2 eleven. A mistake of the transcriber. In the Paris MS. it is twelve.

length a fourth part, that is, one portion, and becomes eleven parts.

38. The day is seven parts.

39. Then the sun returns, and enters into the second gate of the east.

40. It returns by these beginnings thirty days, rising and setting.

41. At that period the night is contracted in its length. It becomes ten parts, and the day eight parts. Then the sun goes from that second gate, and sets in the west; but returns to the east, and rises in the east, in the third gate, thirty-one days, setting in the west of heaven.

42. At that period the night becomes shortened. It is nine parts. And the night is equal with the day. The year is precisely three hundred and sixty-four days.

43. The lengthening of the day and night, and the contraction of the day and night, are made to differ from each other by the progress of the sun.

44. By means of this progress the day is daily lengthened, and the night greatly shortened.[^]

45. This is the law and progress of the sun, and its turning when it turns back, turning during sixty days,[^] and going forth. This is the great everlasting
[^] seven. Another error. [^] approaches.
[^] That is, it is sixty days in the same gates, viz. thirty days twice every year.

ing luminary, that which he names the sun for ever and ever.

46. This also is that which goes forth a great luminary, and which is named after its peculiar kind, as God commanded.

47. And thus it goes in and out, neither slackening nor resting ; but running on in its chariot by day and by night. It shines with a seventh portion of light from the moon; but the dimensions of both are equal. (Enoch 71:1-47)