

The Ancient Prophecy of Enoch

1 Enoch 1 – 11

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Preface

The oldest text of the book of the prophecy of Enoch which survives is written in Aramaic, of which only fragments are extant. A significant portion of the prophecy has survived in a Greek translation known as 'G' (the 'Gizeh' text) and the 'whole' prophecy survives in a somewhat corrupt Ethiopic translation, which appears to have been based on this Greek translation. In addition, several early church fathers (particularly George Syncellus) quote from a different Greek translation of Enoch. The book appears to have grown through time, the oldest section being that presented here in the Greek translation 'G'.¹

Although Jude quotes from 1 Enoch 1:9, such a quotation does not necessarily mean that Jude implies we should put our trust in the whole document as a reliable prophecy. It *does*, however, imply that the tradition that Enoch prophesied should be considered reliable and that we may consider the prophecy which has come down to us to present at least a core of truth. In fact, scholars of the stature of Milik and Black² both argue that some prior document upon which 1 Enoch is based must *predate* the book of Genesis, whose account of the story of the fall of the angels is an all too brief summary.



Sumerian kinglist (Ashmolean Museum)

In fact, the Sumerian kinglist, a list of kings who reigned before the flood, quite probably mentions Enoch. There are several variants of this list, the oldest of which (WB 62) dates to ca. 2000 BC. R. J. Fischer has tabulated the names from the two oldest sources and provided a corrected or revised list as follows:³

Table 16.1. Revised King List

W-B 444	W-B 62	Revised King List	City
1 Alulim	1 Alulim	1 Alulim	Eridu
2 Alalgar	2 Alalgar	2 Alalgar	"
3 Enmenluanna	3 -kidunnu	3 Enmenluanna	Badtabira
4 Enmengalanna	4 -alimma	4 Enmengalanna	"
5 Dumuzi	5 Dumuzi	5 Dumuzi	"
6 Ensibzianna	6 Ensipazianna	6 Ensipazianna	Larak
—	7 Enmenluanna	—	—
7 Enmenduranna	8 Enmenduranna	7 Enmenduranna	Sippar
8 Ubardudu	9 Ubartutu	8 Ubartutu	Shuruppak
—	9a Su-Kur-Lam	9 Su-Kur-Lam	"
—	10 Ziusudra	10 Ziusudra*	"

*The flood occurred after Ziusudra was king.

Step 1. Misplacing names was a common scribal error. With the other lists as guides, Enmenluanna replaces the fragmented–kidunnu, moving him from seventh to third. This moves the eighth and ninth kings up to positions 7 and 8.

Step 2. Enmengalanna from W-B 444 replaces the fragmented–alimma.

Step 3. Suruppak (Su-Kur-Lam in some translations) is inserted at position 9 as an intermediate generation. Ziusudra's grandfather, Ubartutu, apparently reigned immediately before Ziusudra, but Suruppak was Ziusudra's father.³ One king list even names Suruppak and omits Ubartutu.

We now have a revised king list for comparison purposes.

We may note that the 10th person on this list, Ziusudra, is the person who was delivered from the flood by

- 1 The text is, unless otherwise noted, taken from the 'G' text as published in M. Black, *Apocalypsis Henochi Graece* (Leiden: E. J. Brill, 1970). Editorial additions are placed between square brackets: [].
- 2 J. T. Milik, *The Books of Enoch: Aramaic Fragments of Qumran Cave 4* (Oxford: University Press, 1976); M. Black, *The Book of Enoch or 1 Enoch: A New English Edition with commentary and textual notes* (Leiden: E. J. Brill, 1985) pp.124-25.
- 3 *Historical Genesis: From Adam to Abraham* (Lanham, Md.: University Press of America, 2008) p.128 Fischer attempts to read Genesis as Scripture in the light of the archaeological finds. However, his attempt is badly marred by his desire to make the data fit what science tells us in terms of evolution and the spread of mankind on earth.

means of the ark, just as Genesis 5 records that Noah was the 10th generation. The 7th person, En-men-durannah, is – just as En-och – said to have been ‘taken’ by God to heaven and even to have been shown mysteries in heaven. The prefix ‘En’ to the name, indicates that he was a ‘lord’ or ‘king’ of a city, in this case the city of Sippar. There are, of course, several significant differences between the king-list and Genesis 5. Genesis 5 is a genealogy, while the king-list is a list of those who ruled the peoples and is not specifically said to be a genealogy. The king-list does not tell us the ages of the ‘kings’, but how long they reigned, and the reigns are given in tens of thousands of years! Nevertheless, there are sufficient parallels to suggest that the king-list is a bastardisation of the genealogy tablet which was later translated into Hebrew, becoming our Genesis 5. The Sumerian tradition thus supports the existence of Enoch who had a special relationship with God and passed on heavenly visions which he was privileged to see.

Various notes on the grammar and vocabulary of the Greek text have been provided. All the vocabulary, except for that shaded in grey, should be committed to memory.

Contents

Notes on Grammar & Vocabulary

Helpful principal parts.....	5
A note on ζάω.....	8
A note on the double negative οὐ μή.....	9
A note on temporal adverbial clauses.....	10

Notes on Jewish Greek

A note on stars.....	7
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Readings

Ch. 1a.....	5
Ch. 1b.....	6
Ch. 2 – 4.....	7
Ch. 5a.....	8
Ch. 5b.....	9
Ch. 6a.....	10
Ch. 6b – 7.....	11
Ch. 8.....	12
Ch. 9.....	13
Ch. 10a.....	14
Ch. 10b.....	15
Ch. 10c – 11.....	16

1 Enoch, chapter 1a

1a

ΛΟΓΟΣ εὐλογίας Ἐνώχ, καθὼς εὐλόγησεν⁴ ἐκλεκτοὺς δικαίους οἵτινες ἔσονται⁵ εἰς ἡμέραν ἀνάγκης ἐξᾶραι πάντας τοὺς ἐχθρούς, καὶ σωθήσονται δίκαιοι.

Καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Ἐνώχ· (ἄνθρωπος δίκαιός ἐστιν, [ὦ] ὄρασις ἐκ θεοῦ αὐτῷ⁶ ἀνεωγμένη ἦν⁷, ἔχων τὴν ὄρασιν τοῦ ἁγίου⁸ τοῦ οὐρανοῦ) Ἔδειξέν μοι, καὶ ἀπὸ⁹ λόγων ἁγίων ἤκουσα ἐγὼ, καὶ ὡς ἤκουσα παρ' αὐτῶν πάντα καὶ ἔγνων ἐγὼ θεωρῶν· καὶ οὐκ εἰς τὴν νῦν γενεὰν διενουόμην, ἀλλὰ ἐπὶ πόρρω οὗσαν ἐγὼ λαλῶ. Καὶ περὶ τῶν ἐκλεκτῶν νῦν λέγω καὶ περὶ αὐτῶν ἀνέλαβον τὴν παραβολὴν μου. καὶ ἐξελεύσεται ὁ ἅγιός¹⁰ ὁ μέγας ἐκ τῆς κατοικήσεως αὐτοῦ, καὶ ὁ θεὸς τοῦ αἰῶνος¹¹ ἐπὶ γῆν πατήσκει ἐπὶ τὸ Σεινὰ ὄρος καὶ φανήσεται ἐκ τῆς παρεμβολῆς αὐτοῦ, καὶ φανήσεται ἐν τῇ δυνάμει τῆς ἰσχύος αὐτοῦ ἀπὸ τοῦ οὐρανοῦ τῶν οὐρανῶν. καὶ φοβηθήσονται πάντες καὶ ἐπισεισθήσονται οἱ ἐγρήγοροι,¹² καὶ ζητήσουσιν¹³ ἀπόκρυφα ἐν πᾶσιν τοῖς ἄκροις τῆς [γῆς]· καὶ σεισθήσονται πάντα τὰ ἄκρα τῆς γῆς, καὶ λήμψεται αὐτοὺς τρόμος καὶ φόβος μέγας μέχρι τῶν περάτων τῆς γῆς.

<p>ὄστις, <i>lit.</i> whosoever, whatsoever, <i>but often in Hellenistic Greek</i> = ὅς (but only in the nominative cases of the masc. and fem.)</p> <p>ἀνάγκη, ἡ, necessity, constraint; anguish, distress</p> <p>δείκνυμι, to show</p> <p>διανοέομαι, to have in mind, > I. to intend, purpose, II. to think, suppose (cf. τὸ διάνοημα, 'thought')</p> <p>πόρρω, far off</p>	<p>παρεμβολή, ἡ, encampment (<i>lit.</i> something thrown in alongside)</p> <p>ἐγρηγορός, ον, wakeful (cf. ἐγείρω)</p> <p>ἀπόκρυφος, ον, hidden, concealed</p> <p>ἄκρος, α, ον, highest, outermost, extremity</p> <p>ἐπσειώ, shake</p> <p>τρόμος, ὁ, trembling</p> <p>μέχρι, + gen., as far as</p> <p>πέρας, -ατος, τό, end, limit, boundary</p>
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Helpful Principal Parts

<i>Present act.</i>	<i>Future act.</i>	<i>Aorist act.</i>
φαίνω	φανέω	ἔφανα (or ἔφηνα)
λαμβάνω	λήμψομαι	ἔλαβον
πίπτω	πεσέομαι	ἔπεσον
ἔρχομαι	ἐλεύσομαι	ἦλθον

4 Verbs beginning with the diphthong εὐ- sometimes take the augment, becoming ηὐ-, but often have no augment at all.

5 The verb εἰμί can also take the meaning 'to exist' when referring to persons. However, M. Black (*The Book of Enoch* [Leiden: E.J. Brill, 1985], 103) suggests: "Translators render ἔσονται as *πάρεσονται* 'will be present', a sense which puts an even greater strain on Aram. ܩܦܠ. An alternative is to construe ἔσονται with ἐξᾶραι in the idiomatic semitic construction ܩܦܠܢ ܩܦܠܢ, 'will be (destined) to destroy'."

6 This word is redundant. It is a literal translation of Aramaic which, like Hebrew, has a relative pronoun which does not specify number, gender or case. The specification usually occurs with a separate (pro)noun at the end of the clause. This Semitic construction also occurs in the New Testament, e.g. John 13:26; Rev. 7:2.

7 The periphrastic construction usually only occurs for the perfect or pluperfect middle/pass. indicative 3rd person *plural* of stems ending in a consonant. In those cases the perfect uses the midd./pass. participle + present tense εἰσί while the pluperfect uses the past tense ἦσαν. We would have expected the pluperfect indicative midd./pass. form ἀνέφακτο.

8 The editor has excised the word: «καὶ».

9 For this text see J. T. Milik, *The Books of Enoch* (Oxford: University Press, 1976). ἁγίων should be treated as a noun dependant upon λόγων.

10 The text actually reads ὁ ἅγιός μου, which is clearly a scribal error, see Black, *Op.cit.*, 104).

11 While Jews can use αἰὼν in the sense of Aramaic ܩܦܠ 'world' (cf. Heb. 1:2), the sense is probably 'God of eternity' here.

12 The term 'watcher' (*lit.* 'wakeful one') for a kind of angel is also found in Daniel 4:13.

13 Conjecture based on the Ethiopic. G has ἔσουσιν.

1 Enoch, chapter 1b

1b

καὶ σεισθήσονται καὶ πεσοῦνται καὶ διαλυθήσονται ὄρη ὑψηλά, καὶ ταπεινωθήσονται βουνοὶ ὑψηλοὶ τοῦ¹⁴ διαρυῆναι ὄρη, καὶ τακῆσονται ὡς κηρὸς ἀπὸ προσώπου¹⁵ πυρὸς ἐν φλογί. καὶ διασχισθήσεται ἡ γῆ σχίσμα ῥαγάδι, καὶ πάντα ὅσα ἐστὶν ἐπὶ τῆς γῆς ἀπολεῖται¹⁶, καὶ κρίσις ἔσται κατὰ πάντων. καὶ μετὰ τῶν δικαίων τὴν εἰρήνην ποιήσει, καὶ ἐπὶ τοὺς ἐκλεκτοὺς ἔσται συντήρησις καὶ εἰρήνη, καὶ ἐπ' αὐτοὺς γενήσεται ἔλεος, καὶ ἔσονται πάντες τοῦ θεοῦ, καὶ τὴν εὐδοκίαν δώσει αὐτοῖς καὶ πάντας εὐλογήσει καὶ πάντων ἀντιλήμψεται καὶ βοηθήσει ἡμῖν, καὶ φανήσεται αὐτοῖς φῶς καὶ ποιήσει ἐπ' αὐτοὺς εἰρήνην. ὅτι ἔρχεται σὺν ταῖς μυριάσιν αὐτοῦ καὶ τοῖς ἀγίοις αὐτοῦ, ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἀπολέσει πάντας τοὺς ἀσεβεῖς, καὶ ἐλέγξει πᾶσαν σάρκα περὶ πάντων ἔργων τῆς ἀσεβείας αὐτῶν ὧν¹⁷ ἠσέβησαν καὶ σκληρῶν ὧν ἐλάλησαν λόγων¹⁸, ¹⁹κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

<p>ὑψηλός, ἡ, ὄν, high, lofty ταπεινώω, cause to be humble βουνός, ὁ, hill διαρρέω, flow through (fut. & aor. are pass. in form) τήκω (fut. pass. τακῆσομαι), to melt κηρός, ὁ, wax διασχίζω, to tear apart σχίσμα, τό, cleft, tear (cf. 'schism') ῥαγάς, ἄδος, ἡ, fissure, crack ἀπόλλυμι, destroy utterly (Mid. perish) κρίσις, ἡ, judgment</p>	<p>συντήρησις, ἡ, preservation εὐδοκία, ἡ, good pleasure ἀντιλαμβάνομαι, lay hold of, give a helping hand to + gen. μυριάς, ἄδος, ἡ, 10,000, myriad ἀσεβής, -ες, ungodly, irreverent ἀσεβεία, ἡ, ungodliness ἀσεβέω, to act in an ungodly manner ἐλέγγω, cross-examine; refute σκληρός -α -ον, hard καταλαλέω, talk down at, rail at</p>
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1 Enoch and Jude

Jude 14-15 quotes the last verse of 1 Enoch 1 as follows:

Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ λέγων· ἰδοὺ ἦλθεν²⁰ κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει πᾶσαν ψυχήν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

It is clear that Jude is not quoting from the Greek translation. In this chapter Enoch is clearly related to Deuteronomy 33:2:

The LORD came from Sinai and dawned from Seir upon us; he shone forth from Mount Paran; he came from the ten thousands of holy ones, with flaming fire at his right hand.

14 The genitive singular neuter article coupled with the infinitive can be used as a purpose clause: *in order to ...*

15 ἀπὸ προσώπου is a Semitism for 'from in front'. For the imagery of this section, cf. Mic. 1:4.

16 The verb ἀπόλλυμι has as its regular future ἀπολέσω (as, for example, several lines further down). Here, however, we have the contracted Attic future of this verb ἀπολέω.

17 "A relative pronoun is often attracted from its proper case into the case of its antecedent, especially from the accusative into the genitive or dative." Smyth § 2522. See further 'A note on the attraction of the relative' following *Animal Story* 16.

18 σκληρῶν ὧν ἐλάλησαν λόγων is an example of hyperbaton (= word displacement). Read as σκληρῶν λόγων ὧν ἐλάλησαν.

19 The editor has excised the words: «καὶ περὶ πάντων ὧν κατελάλησαν».

20 A prophetic aorist. See my discussion of this quotation in relation to the interpretation of the word 'maranatha' in my commentary on 1 Corinthians 16:22 (*1 Corinthians: Creating Order in a New Urban Church* [Pro Ecclesia Publishers, Western Australia, 2016]).

1 Enoch, chapters 2-4

2

Κατανοήσατε πάντα τὰ ἔργα ἐν τῷ οὐρανῷ, πῶς οὐκ ἠλλοιώσαν τὰς ὁδοὺς αὐτῶν, καὶ τοὺς φωστῆρας τοὺς ἐν τῷ οὐρανῷ, ὡς τὰ πάντα²¹ ἀνατέλλει καὶ δύνει, τεταγμένος ἕκαστος²² ἐν τῷ τεταγμένῳ καιρῷ, καὶ ταῖς ἐορταῖς αὐτῶν φαίνονται²³, καὶ οὐ παραβαίνουσιν²⁴ τὴν ἰδίαν τάξιν. ἴδετε τὴν γῆν καὶ διανοήθητε²⁵ περὶ τῶν ἔργων τῶν ἐν αὐτῇ γενομένων ἀπ' ἀρχῆς μέχρι τελειώσεως ὡς εἰσιν²⁶ φθαρτά, ὡς οὐκ ἀλλοιοῦνται, οὐδὲν τῶν ἐπὶ γῆς, ἀλλὰ πάντα ἔργα θεοῦ ὑμῖν φαίνεται. ἴδετε τὴν θερείαν καὶ τὸν χειμῶνα ***** *how the whole earth is filled with water and clouds and dew; and he causes rain to rest upon her.*

3

καταμάθετε καὶ ἴδετε πάντα τὰ δένδρα ***** *how all their leaves appear as if they wither and had fallen, except fourteen trees whose (leaves) do not fall but the old (foliage) remains for about two to three years until the new (leaves) come.*

4

And again, examine the day of the summer, how (the heat of) the sun is upon (the earth) and dominates her And as for you, you will crave shade and shelter on account of the heat of the sun; and the earth shall burn with scorching heat, and you are not able to walk on the earth or on the rock on account of the heat.

κατανοέω , observe well, understand, apprehend ἀλλοιόω , change, alter φωστήρ, ἦρος, ὁ , that which gives light, οἱ φ. the lights of heaven, stars [Jewish Greek] τάσσω (pf.pass. τέταγμα) , to draw up in order ἐορτή, ἡ , feast, festival, holiday τάξις, ἡ , arrangement, order	τελείωσις, εως, ἡ , development, completion φθαρτός, ἡ, ὄν , destructible, perishable θερεία, ἡ , summer (cf. θερμός, ἡ, ὄν 'hot') χειμῶν, ὄνος, ὁ , winter μανθάνω (stem μαθ-) , learn καταμανθάνω , learn thoroughly
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A note on stars

The regular Greek word for a star is τὸ ἄστρον (stars = τὰ ἄστρα) from where we get the English *astronomy*. This term is used by the better Greek writers in the New Testament, Luke and the letter to the Hebrews. Late Greek tended also to use ὁ ἀστήρ, a word originally more at home in poetry. We see its use predominantly in Matthew and Revelation. Jewish Greek tended to use a word which seems to have been coined by the translators of the Septuagint, ὁ φωστήρ, which means 'light-bearer' (from τὸ φῶς, 'light') and is used in Genesis 1 as a literal translation of the Hebrew כִּי־לְוָי (‘light-bearer’) to refer to the sun, moon and stars. It is also used once each by Paul and Revelation.

21 I.e. ἔργα. See Gen. 1:14-19. The stars provided both navigational aids and by their risings and settings indications as to the times of the year, and especially the agricultural cycle.

22 I.e. φωστήρ.

23 This verb and the next suddenly become plural suggesting that the subject is οἱ φωστῆρες.

24 The movable v should not occur before a consonant.

25 Late Greek often uses aorist passive forms instead of the aorist middle in deponent verbs. This is common in the New Testament.

26 The verb should be singular.

1 Enoch, chapter 5a

5a

[καταμάθετε καὶ ἴδετε πάντα τὰ δένδρα]²⁷ πῶς τὰ φύλλα χλωρὰ ἐν αὐτοῖς σκέποντα τὰ δένδρα, καὶ πᾶς ὁ καρπὸς αὐτῶν εἰς τιμὴν καὶ δόξαν. διανοήθητε καὶ γινώτε περὶ πάντων τῶν ἔργων αὐτοῦ, καὶ νοήσατε ὅτι θεὸς ζῶν ἐποίησεν αὐτὰ οὕτως, καὶ ζῆ εἰς πάντας τοὺς αἰῶνας· καὶ τὰ ἔργα αὐτοῦ πάντα ὅσα ἐποίησεν εἰς τοὺς αἰῶνας ἀπὸ ἐνιαυτοῦ εἰς ἐνιαυτὸν γινόμενα πάντα οὕτως, καὶ πάντα ὅσα ἀποτελοῦσιν²⁸ αὐτῶ τὰ ἔργα, καὶ οὐκ ἀλλοιοῦνται αὐτῶν τὰ ἔργα, ἀλλ' ὡσπερὶ κατὰ ἐπιταγὴν τὰ πάντα γίνεται. ἴδετε πῶς ἡ θάλασσα καὶ οἱ ποταμοὶ ὡς ὁμοίως ἀποτελοῦσιν καὶ οὐκ ἀλλοιοῦσιν αὐτῶν τὰ ἔργα ἀπὸ τῶν λόγων αὐτοῦ. ὑμεῖς δὲ οὐκ ἐνεμείνατε οὐδὲ ἐποιήσατε κατὰ τὰς ἐντολὰς αὐτοῦ, ἀλλὰ ἀπέστητε καὶ κατελαλήσατε μεγάλους καὶ σκληροὺς λόγους ἐν στόματι ἀκαθαρσίας ὑμῶν κατὰ τῆς μεγαλωσύνης αὐτοῦ. ὅτι κατελαλήσατε ἐν τοῖς ψεύμασιν ὑμῶν, σκληροκάριοι, οὐκ ἔστιν εἰρήνη ὑμῖν. τοιγὰρ τὰς ἡμέρας ὑμῶν ὑμεῖς καταράσεσθε καὶ τὰ ἔτη τῆς ζωῆς ὑμῶν ἀπολεῖται, καὶ τὰ ἔτη τῆς ἀπωλείας ὑμῶν πληθυνθήσεται ἐν κατάρα αἰῶνων, καὶ οὐκ ἔσται ὑμῖν ἔλεος καὶ εἰρήνη.

<p>φύλλον, τό, leaf σκέπω, to cover τιμή, ἡ, honour νοέω, think, consider ἐνιαυτός, ὁ, year ἀποτελέω (trans.) bring to an end, complete, accomplish ὡσπερὶ, as if (ὡς περ εἰ) ἐπιταγή, ἡ, command ποταμός, ὁ, river ὁμοίως, likewise ἐμμένω, remain in (ἐν + μένω)</p>	<p>ἀκαθαρσία, ἡ, uncleanness, impurity μεγαλωσύνη, ἡ, greatness (Jewish Greek) ψεῦσμα, τό (also ψεῦμα), lie, falsehood τοιγὰρ, therefore καταράομαι, to curse + dat. (in Hell. Gk + acc.) ἀπωλεία, ἡ, destruction πληθύνω, (intransitive) to increase / multiply πληθύνω, (Jewish Egyptian Gk, transitive) to increase / multiply x; in later writers sometimes intransitive κατάρα, ἡ, curse</p>
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A note on ζάω

ζάω is one of 10 verbs in -άω which show η where we would expect α.²⁹ Note that Attic Greek normally used the aorist (and perfect) tense of the verb βιώω instead of that of ζάω, restricting the use of ζάω to the present, future and imperfect. Later Greek used all tenses.

<i>present</i>	<i>imperfect</i>	<i>For comparison:</i>	<i>present</i>	<i>imperfect</i>
ζῶ	ἔζων		τιμῶ	ἐτίμων
ζῆς	ἔζης		τιμᾶς	ἐτίμας
ζῆ	ἔζη		τιμᾶ	ἐτίμα
ζῶμεν	ἔζῶμεν		τιμῶμεν	ἐτιμῶμεν
ζῆτε	ἔζῆτε		τιμᾶτε	ἐτιμᾶτε
ζῶσι	ἔζων		τιμῶσι	ἐτίμων

infin.	ζῆν	fut.	ζήσω
participle	ζῶν	1 st aor.	ἔζησα (Attic: ἐβίωσα)

²⁷ Chapters 3 and 4 were omitted by homoeoteleuton.

²⁸ The subject would appear to be τὰ δένδρα. Black (*The Book of Enoch* [Leiden: E.J. Brill, 1985], 112-13), based somewhat on the Ethiopian text, attempts a speculative rewriting of the text here. Obviously there is some corruption in the text.

²⁹ Only 4 of these verbs are important to you: ζάω, χράομαι (see *Animal Story* 21), διψάω (to thirst), πεινάω (to be hungry).

1 Enoch, chapter 5b

5b

τότε ἔσται τὰ ὀνόματα ὑμῶν εἰς κατάραν αἰώνιον πᾶσιν τοῖς δικαίοις, καὶ ἐν ὑμῖν καταράσσονται πάντες οἱ καταρώμενοι, καὶ πάντες οἱ ἁμαρτωλοὶ καὶ ἀσεβεῖς ἐν ὑμῖν ὁμοῦνται, καὶ πάντες οἱ ἀναμάρτητοι χαρήσονται³⁰, καὶ ἔσται αὐτοῖς λύσις ἁμαρτιῶν καὶ πᾶν ἔλεος καὶ εἰρήνη καὶ ἐπιείκεια, ἔσται αὐτοῖς σωτηρία, φῶς ἀγαθόν, καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν καὶ πᾶσιν ὑμῖν τοῖς ἁμαρτωλοῖς οὐχ ὑπάρξει σωτηρία, ἀλλὰ ἐπὶ πάντας ὑμᾶς κατάλυσις, κατάρα. καὶ τοῖς ἐκλεκτοῖς φῶς καὶ χάρις καὶ εἰρήνη, καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν, ὑμῖν δὲ τοῖς ἀσεβέσιν ἔσται κατάρα. τότε δοθήσεται τοῖς ἐκλεκτοῖς φῶς καὶ χάρις, καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν. τότε δοθήσεται πᾶσιν τοῖς ἐκλεκτοῖς σοφία, καὶ πάντες οὗτοι ζήσονται³¹, καὶ οὐ μὴ ἁμαρτήσονται ἔτι οὐ κατὰ λήθην³² οὔτε κατὰ³³ ὑπερηφανίαν, καὶ ἔσται ἐν ἀνθρώπῳ πεφωτισμένῳ φῶς καὶ ³⁴ἀνθρώπῳ ἐπιστήμονι νόημα, καὶ οὐ μὴ πλημμελήσουσιν οὐδὲ μὴ ἁμαρτώσιν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν, καὶ οὐ μὴ ἀποθάνωσιν ἐν ὀργῇ θυμοῦ, ἀλλὰ τὸν ἀριθμὸν αὐτῶν ζωῆς ἡμερῶν πληρώσουσιν, καὶ ἡ ζωὴ αὐτῶν αὐξηθήσεται ἐν εἰρήνῃ, καὶ τὰ ἔτη τῆς χαρᾶς αὐτῶν πληθυνθήσεται ἐν ἀγαλλιάσει καὶ εἰρήνῃ αἰῶνος ἐν πάσαις ταῖς ἡμέραις τῆς ζωῆς αὐτῶν.

<p>ὄμνυμι / ὀμνύω (both forms are possible in the present, fut. ὀμέομαι), to swear by oath ἀναμάρτητος, ον, without sin, blameless λύσις, ἦ, loosing, releasing ἐπιείκεια, ἦ, reasonableness, fairness κληρονομέω, to inherit ἁμαρτωλός -ον, erroneous, sinful κατάλυσις, ἦ, dissolution, ἁμαρτάνω (fut. ἁμαρτήσομαι, aor. ἤμαρτον), to sin λήθη, ἦ, forgetfulness ὑπερηφανία, ἦ, arrogance φωτίζω, illuminate, enlighten</p>	<p>ἐπιστήμων -ον, knowing, wise, prudent νόημα, τό, thought, perception πλημμελέω, to offend, err (lit. to make a false note in music) θυμός, ό, spirit (in the sense of passion, anger, emotions) ἀριθμός, ό, number αὐξάνω / αὐξω (both forms are possible in the present, fut. αὐξήσω, aor. ἠύξησα), cause to grow ἔτος, -εος, τό, year ἀγαλλίασις, ἦ, great joy, exultation (Jewish Greek)</p>
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A note on the double negative οὐ μὴ

The double negative οὐ μὴ reinforces the sense of a single negative: ‘certainly not’. It can be used either with the future indicative or with the aorist subjunctive (rarely the present subjunctive). The two constructions are used indiscriminately in this chapter with no difference in meaning.

30 *χαίρω* (fut. *χαρήσω*) is often also used as a deponent (same meaning): *χαίρομαι* (fut. *χαρήσομαι*).

31 *ζάω* can take either an active or a deponent future.

32 Conjecture of Dillman, supported by M. Black (*The Book of Enoch* [Leiden: E.J. Brill, 1985], 115). The text reads *κατ’ ἀλήθειαν*.

33 Given that the previous *κατά* is abbreviated we would expect *καθ’ ὑπερηφανίαν*.

34 Understand a repetition of *ἐν*.

1 Enoch, chapter 6a

6

Καὶ ἐγένετο οὗ ἄν³⁵ ἐπληθύνθησαν οἱ υἱοὶ τῶν ἀνθρώπων, ἐν ἐκείναις ταῖς ἡμέραις ἐγεννήθησαν θυγατέρες ὠραῖαι καὶ καλαί. καὶ ἐθέασαντο αὐτὰς οἱ ἄγγελοι υἱοὶ οὐρανοῦ³⁶ καὶ ἐπεθύμησαν αὐτάς, καὶ εἶπαν³⁷ πρὸς ἀλλήλους· Δεῦτε ἐκλεξώμεθα ἑαυτοῖς γυναῖκας ἀπὸ τῶν ἀνθρώπων, καὶ γεννήσωμεν ἑαυτοῖς τέκνα. καὶ εἶπεν Σεμιαζᾶς πρὸς αὐτούς, ὅς ἦν ἄρχων αὐτῶν Φοβοῦμαι μὴ³⁸ οὐ θελήσετε³⁹ ποιῆσαι τὸ πρᾶγμα τοῦτο, καὶ ἔσομαι ἐγὼ μόνος ὀφειλέτης ἁμαρτίας μεγάλης. ἀπεκρίθησαν οὖν αὐτῶ πάντες Ὁμόσωμεν ὄρκῳ πάντες καὶ ἀναθεματίσωμεν πάντες ἀλλήλους μὴ ἀποστρέψαι τὴν γνώμην ταύτην, μέχρις οὗ⁴⁰ ἂν τελέσωμεν αὐτήν καὶ ποιήσωμεν τὸ πρᾶγμα τοῦτο. τότε [ὄμοσαν⁴¹ πάντες ὁμοῦ καὶ ἀνεθεμάτισαν ἀλλήλους].

<p>οὗ, = ὅπου where θυγάτηρ, ἡ, daughter ὠραῖος -α -ον, seasonable, ripe θεάομαι, gaze at, behold ἐπιθυμέω, covet, desire τέκνον, τό, child ἀναθεματίζω, to declare x to be ἀνάθεμα, i.e. under the ban (Jewish Greek)</p>	<p>ἀποστρέφω, to turn back, to turn aside (trans.) γνώμη, ἡ, thought, opinion τελέω, fulfil, accomplish, execute, perform (cf. τέλος, ἀποτελέω, διατελέω)</p>
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A note on temporal adverbial clauses

Temporal adverbial clauses are introduced by conjunctions such as: ὅτε, ὡς, ἡνίκα (when); ὡσάκις (as often as); μέχρις (as long as; until), μέχρις οὗ, ἄχρις (as long as; until), ἄχρις οὗ, πρὶν, πρὶν ἢ, ἕως, ἕως οὗ, ἕως ὅτου⁴² (until); ἐπεὶ, ἐπειδὴ (after).

These conjunctions are followed by the indicative when an actual happening or fact is referred to. They are followed by ἂν + subjunctive when the referent is either indefinite or a definite thing in the future.⁴³

35 The ἂν goes with the following verb in the indicative, see the note on ‘Contingency in Greek’ following *Animal Story* 10.

36 “Heaven” is a common Jewish substitute for “God”, also well used in the New Testament.

37 A common late Greek spelling (reflecting Ionic dialect), providing 1st aorist endings to a 2nd aorist stem, also found in the New Testament especially with this verb. See John 18:30-31 where both εἶπαν and εἶπον are used within the space of two verses! See also εὔραμεν for εὔρομεν in Luke 23:2.

38 Remember that verbs of fearing take μὴ meaning ‘lest’. Normally they would be followed by the subjunctive.

39 See the note on ‘Οὐ adherescent’ following *Animal Story* 12. This use of οὐ connected to the following verb requires the indicative, even though the previous μὴ would theoretically require the subjunctive.

40 See the note on temporal adverbial clauses.

41 For this verb, the aorist can be used both with and without augment, i.e. both ὄμοσαν and ὅμοσαν are acceptable.

42 ἕως ὅτου is a late Hellenistic form. Jews (under the influence of Hebrew/Aramaic 𐤇𐤃) tended to use it to mean both ‘until’ and ‘during’.

43 ἄχρις (as long as; until), ἄχρις οὗ is sometimes followed by the subjunctive without ἂν. ὡς + ἂν (whenever) is late Hellenistic (papyri and NT), replacing ὡς + optative.

1 Enoch, chapter 6b – 7

6b

And they were two hundred who descended in the days of Jared⁴⁴ on the summit of Mount Hermon; and they called the mount Hermon,⁴⁵ because ὁμοσαν πάντες ὁμοῦ καὶ ἀνεθεμάτισαν ἀλλήλους ἐν αὐτῷ. Καὶ ταῦτα τὰ ὀνόματα τῶν ἀρχόντων αὐτῶν· Σεμαζά, οὗτος ἦν ἄρχων αὐτῶν· Ἀραθάκ, Κιμβρά, Σαμμανή, Δανειήλ, Ἀρεαρώς, Σεμιήλ, Ἰωμειήλ, Χωχαριήλ, Ἐζεκιήλ, Βατριήλ, Σαθιήλ, Ἀτριήλ, Ταμιήλ, Βαρακιήλ, Ἀνανθνά, Θωνιήλ, Ῥαμιήλ, Ἀσέαλ, Ῥακειήλ, Τουριήλ. οὗτοί εἰσιν ἀρχαὶ αὐτῶν οἱ δεκαδάρχει.

7

Καὶ ἔλαβον⁴⁶ ἑαυτοῖς γυναῖκας· ἕκαστος αὐτῶν ἐξελέξαντο ἑαυτοῖς γυναῖκας,⁴⁷ καὶ ἤρξαντο εἰσπορεύεσθαι πρὸς αὐτάς καὶ μαιίνεσθαι ἐν αὐταῖς· καὶ ἐδίδαξαν αὐτάς φαρμακείας καὶ ἐπαιιδὰς καὶ ρίζοτομίας, καὶ τὰς βοτάνας ἐδήλωσαν αὐταῖς. αἱ δὲ ἐν γαστρὶ λαβοῦσαι ἐτέκοσαν⁴⁸ γίγαντας μεγάλους ἐκ πηγῶν τρισχιλίων, οἵτινες κατησθίωσαν⁴⁹ τοὺς κόπους τῶν ἀνθρώπων. ὡς δὲ οὐκ ἐδυνήθησαν αὐτοῖς οἱ ἄνθρωποι ἐπιχορηγεῖν, οἱ γίγαντες ἐτόλμησαν ἐπ' αὐτούς, καὶ κατησθίωσαν⁵⁰ τοὺς ἀνθρώπους. καὶ ἤρξαντο ἁμαρτάνειν ἐν τοῖς πετεινοῖς καὶ τοῖς [θ]ηρίοις καὶ ἐρπετοῖς καὶ τοῖς [ι]χθύσιν, καὶ ἀλλήλων τὰς σάρκας κατεσθίειν, καὶ τὸ αἷμα ἔπινον. τότε ἡ γῆ ἐνέτευχεν⁵¹ κατὰ τῶν ἀνόμων.

δέκα (indecl.), 10 δεκαδάρχεις, ου, ὁ, ruler of 10 μιαίνω, to stain, pollute φαρμακεία, ἡ, use of drugs ἐπωδός -ον (= ἐπαιιδός), using songs or charms to heal wounds ρίζοτομία, ἡ, cutting and gathering of roots βοτάνη, ἡ, plant, herb δηλόω, to show γαστήρ (γαστρός), ἡ, belly; womb τίκτω (aor. ἔτεκον), (of birth) bring forth γίγας (-αντος), ὁ, giant	πῆχυς (-εος), ὁ, forearm (from wrist to elbow) τρισχιλίοι -αι -α, 3,000 κόπος, ὁ, toil, labour ἐπιχορηγέω, to supply, furnish (trans.) τολμάω, to dare πετεινόν, τό, <i>lit.</i> 'the winged thing', i.e. any creature able to fly ἐρπετόν, τό, creeping thing, reptile (<i>lit.</i> thing moving along on the ground) ἰχθύς -ύος, ὁ, fish αἷμα, τό, blood
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44 “Jared” is a wordplay with the Hebrew/Aramaic verb for “descend” (רָד).
 45 The omission is due to homoeoteleuton. The Hebrew/Aramaic מִן־הַר is here etymologically related to מָרַח ‘to put under the ban’.

46 Other sources make it more clear that the subject is the total of 200 angels who descended (we were just told in chapter 6 that there were 20 leaders of 10 angels, = 200).

47 This phrase is identical to the Hebrew of Genesis 6:2 showing literary interdependence. Scholars generally presuppose that both Enoch and Genesis are dependent on some kind of proto-Enoch document. See the preface.

48 The ending -σαν is incorrect and formed by analogy to the 2nd aorist ending of δίδωμι. The same phenomenon also occurs in the New Testament, cf. John 14:22-23; 2 Thess. 3:6.

49 The aorist of κατεσθίω should be κατέφαγον. See also the previous note.

50 The Aramaic text has the giants ‘slaying’ not ‘eating’ men.

51 The verb would normally mean ‘meet with’ + dative of person. Without the dative, however, it can mean ‘obtain an audience’. Κατά with the genitive means ‘against’. So the meaning here is: “At that time the earth obtained an audience against the lawless ones”, in other words, the earth / land brought an accusation against them to the implied judge of all, presumably God. It is, of course, metaphorical language.

1 Enoch, chapter 8

8

Ἐδίδαξεν τοὺς ἀνθρώπους Ἀζαήλ μαχαίρας ποιεῖν καὶ ὄπλα καὶ ἀσπίδας καὶ θώρακας, διδάγματα ἀγγέλων, καὶ ὑπέδειξεν αὐτοῖς τὰ μέταλλα καὶ τὴν ἐργασίαν αὐτῶν, καὶ ψέλια καὶ κόσμους καὶ στίβεις καὶ τὸ καλλιβλέφαρον καὶ παντοίους λίθους ἐκλεκτοὺς καὶ τὰ βαφικά. καὶ ἐγένετο ἀσέβεια πολλή, καὶ ἐπόρνευσαν καὶ ἀπεπλανήθησαν καὶ ἠφανίσθησαν ἐν πάσαις ταῖς ὁδοῖς αὐτῶν. Σεμιαζᾶς ἐδίδαξεν ἐπα[ο]ιδᾶς καὶ ῥιζοτομίας· Ἄρμαρως ἐπαιδῶν λυτήριον· Βαρακιήλ ἀστρολογίας· Χωχιήλ τὰ σημειωτικά· Σαθιήλ ἀστεροσκοπίαν· Σεριήλ σεληναγωγίας. τῶν οὖν ἀνθρώπων ἀπολλυμένων ἢ βο[ῆ] εἰς οὐρανούς ἀνέβη.

μάχαιρα, ἡ, short sword, dagger	παντοῖος, α, ον, of all sorts or kinds, manifold
ὄπλα, τά, implements of war, weapons	βάφικός, ἡ, ὄν, fit for dyeing
ἀσπίς, ἴδος, ἡ, shield	ἀσέβεια, ἡ, ungodliness, impiety
θώραξ, ἄκος, ὁ, breastplate	πορνεύω, commit sexual immorality (in classical Greek it referred more specifically to ‘prostitution’)
δίδαγμα, ατος, τό, lesson, instruction	ἀποπλανᾶω, lead astray
ὑποδείκνυμι, show, indicate	ἀφανίζω, to make unseen, hide; destroy; make obscure
μέταλλον, τό, mine; metal	ἐπωδή, ορ ἐπῳιδή, ἡ, song sung to or over: <i>hence,</i> enchantment, spell
ἐργασία, ἡ, working, making, manufacture	λυτήριος, ον, loosing, delivering
ψέλιον, τό, anklet	σημειωτικός, ἡ, ὄν, observance of signs
κόσμος, ὁ, I. order, II. decoration, ornament, III. world order / universe	σκοπέω, examine, inspect
στίμμι ορ στίβι, ιος ορ εως, ορ ιδος, τό, powdered antimony, used for eye-paint	σελήνη, ἡ, moon
καλλιβλέφαρον, τό, paint for the eyelids and eyelashes	στίλβω, shine, be radiant
	καλλωπίζω, to beautify the face

A different Greek translation preserved by Syncellus is probably more faithful in its list of the angels and what they taught. Chapter 8 in this translation is reproduced below:

Πρῶτος Ἀζαήλ ὁ δέκατος τῶν ἀρχόντων ἐδίδαξε ποιεῖν μαχαίρας καὶ θώρακας καὶ πᾶν σκεῦος πολεμικόν, καὶ τὰ μέταλλα τῆς γῆς καὶ τὸ χρυσίον, πῶς ἐργάσονται καὶ ποιήσωσιν αὐτὰ κόσμια ταῖς γυναίξιν, καὶ τὸν ἄργυρον. ἔδειξε δὲ αὐτοῖς καὶ τὸ στίλβειν καὶ τὸ καλλωπίζειν καὶ τοὺς ἐκλεκτοὺς λίθους καὶ τὰ βαφικά· καὶ ἐποίησαν ἑαυτοῖς οἱ υἱοὶ τῶν ἀνθρώπων καὶ ταῖς θυγατράσιν αὐτῶν, καὶ παρέβησαν καὶ ἐπλάνησαν τοὺς ἀγίους. καὶ ἐγένετο ἀσέβεια πολλή ἐπὶ τῆς γῆς, καὶ ἠφάνισαν τὰς ὁδοὺς αὐτῶν. ἔτι δὲ καὶ ὁ πρόταρχος αὐτῶν Σεμιαζᾶς ἐδίδαξεν εἶναι ὄργας κατὰ τοῦ νοός⁵², καὶ ῥίζας βοτανῶν τῆς γῆς. ὁ δὲ ἐνδέκατος Φαρμαρὸς ἐδίδαξε φαρμακείας, ἐπαιδίας, σοφίας καὶ ἐπαιδῶν λυτήρια· ὁ ἕνατος ἐδίδαξεν ἀστεροσκοπίαν· ὁ δὲ τέταρτος ἐδίδαξεν ἀστρολογίαν· ὁ δὲ ὄγδοος ἐδίδαξεν ἀεροσκοπίαν· ὁ δὲ τρίτος ἐδίδαξε τὰ σημεῖα τῆς γῆς· ὁ δὲ ἕβδομος ἐδίδαξε τὰ σημεῖα τοῦ ἡλίου· ὁ δὲ εἰκοστὸς ἐδίδαξε τὰ σημεῖα τῆς σελήνης· πάντες οὗτοι ἤρξαντο ἀνακαλύπτειν τὰ μυστήρια ταῖς γυναίξιν αὐτῶν καὶ τοῖς τέκνοις αὐτῶν. μετὰ δὲ ταῦτα ἤρξαντο οἱ γίγαντες κατεσθίειν τὰς σάρκας τῶν ἀνθρώπων καὶ ἤρξαντο οἱ ἄνθρωποι ἐλαττοῦσθαι ἐπὶ τῆς γῆς. οἱ δὲ λοιποὶ ἐβόησαν εἰς τὸν οὐρανὸν περὶ τῆς κακώσεως αὐτῶν λέγοντες εἰσενεχθῆναι τὸ μνημόσυνον αὐτῶν ἐνώπιον κυρίου. Τότε ἐβόησαν οἱ ἄνθρωποι εἰς τὸν οὐρανὸν λέγοντες Εἰσαγάγετε τὴν κρίσιν ἡμῶν πρὸς τὸν ὕψιστον, καὶ τὴν ἀπόλειαν ἡμῶν ἐνώπιον τῆς δόξης τῆς μεγάλης, ἐνώπιον τοῦ κυρίου τῶν κυρίων πάντων τῆ μεγαλωσύνη.

⁵² ὄργῃ in the sense of mood / disposition: ‘moods of the mind’.

1 Enoch, chapter 9

9

Τότε παρ[α]κύψαντες Μιχαήλ καὶ Οὐ[ρι]ήλ καὶ Ῥαφαήλ καὶ Γαβριή[λ], οὗτοι ἐκ τοῦ οὐρανοῦ ἐθεάσ[αν]το αἷμα πολὺ ἐκχυννόμεν[ον] ἐπὶ τῆς γῆς· καὶ εἶπαν πρὸς] ἀλλήλους Φωνὴ βοώντων[ν] ἐπὶ τῆς γῆς μέχρι πυλῶν τοῦ οὐρανοῦ. ἐντυγχάνουσιν αἱ ψυχαὶ τῶν ἀνθρώπων λεγόντων Εἰσαγάγετε τὴν κρίσιν⁵³ ἡμῶν πρὸς τὸν ὕψιστ[ον]. Καὶ εἶπα[ν] τῷ κυρίῳ Σὺ εἶ κύριος τῶν κυρίων καὶ ὁ θεὸς τῶν θεῶν καὶ βασιλεὺς τῶν αἰώνων· ὁ θρόνος τῆς δόξης σου εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος, καὶ τὸ ὄνομά σου τὸ ἅγιον καὶ μέγα καὶ εὐλογητὸν εἰς πάντας τοὺς αἰῶνας. σὺ γὰρ ἐποίησας τὰ πάντα, καὶ πᾶσαν τὴν ἐξουσίαν ἔχων, καὶ πάντα ἐνώπιόν σου φανερὰ καὶ ἀκάλυπτα. καὶ πάντα σὺ ὄρᾳς ἃ ἐποίησεν Ἀζαήλ, ὃς ἐδίδαξεν πάσας τὰς ἀδικίας ἐπὶ τῆς γῆς καὶ ἐδήλωσεν τὰ μυστήρια τοῦ αἰῶνος τὰ ἐν τῷ οὐρανῷ ἃ ἐπιτηδεύουσιν [καὶ] ἐγνώρισεν ἀνθρώποις⁵⁴, καὶ Σεμαζᾶς, ὃ τὴν ἐξουσίαν ἔδωκας ἄρχειν τῶν σὺν αὐτῷ ἅμα ὄντων⁵⁵. καὶ ἐπορεύθησαν πρὸς τὰς θυγατέρας τῶν ἀνθρώπων τῆς γῆς καὶ συνεκοιμήθησαν αὐταῖς καὶ ἐμίανθησαν, καὶ ἐδήλωσαν αὐταῖς πάσας τὰς ἀμαρτίας. καὶ αἱ γυναῖκες ἐγέννησαν τιτᾶνας, ὅφ' ὧν ὅλη ἡ γῆ ἐπλήσθη αἵματος καὶ ἀδικίας. καὶ νῦν ἰδοὺ βοῶσιν αἱ ψυχαὶ τῶν τετελευτηκότων καὶ ἐντυγχάνουσιν μέχρι τῶν πυλῶν τοῦ οὐρανοῦ, καὶ ἀνέβη ὁ στεναγμὸς αὐτῶν καὶ οὐ δύναται ἐξελθεῖν ἀπὸ προσώπου τῶν ἐπὶ τῆς γῆς γινομένων ἀνομημάτων. καὶ σὺ πάντα οἶδας πρὸ τοῦ αὐτὰ γενέσθαι, καὶ σὺ ὄρᾳς ταῦτα καὶ ἔἰς αὐτούς, καὶ οὐδὲ ἡμῖν λέγεις τί δεῖ ποιεῖν αὐτοὺς περὶ τούτων.

παρακύπτω, stoop for the purpose of looking
ἐκχέω (later **ἐκχύνω** / **ἐκχύνω**), pour out
γενεά, ἡ, race, family; generation
ἀκάλυπτος, ον, uncovered, unveiled
ἀδικία, ἡ, unrighteousness
μυστήριον, τό, mystery
ἐπιτηδεύω, pursue or practice *something*

συκοιμάομαι, sleep with, lie with
πίμπλημι (aor. **ἔπλησα**), to fill
τελευτάω, to finish, come to an end, die
στεναγμός, ὁ, groaning
ἀνόμημα, ατος, τό, transgression of the law
ἔάω, to allow, permit

53 The non-Greek sense of 'case' / 'lawsuit' (which should be δική) is a Hebraism given that עֲשֵׂה can mean both 'judgment' as well as 'legal case'.

54 These last two words are Black's conjecture (*Op.cit.* 131), replacing the evidently corrupt ἐγνώσαν ἄνθρωποι.

55 The words τῶν σὺν αὐτῷ ἅμα ὄντων are a mistranslation. חַבְרִין ('companions') was read instead of חַבְרִינָה ('spell-binders'), see Black (*Op.cit.* 131).

1 Enoch, chapter 10a

10a

Τότε Ὑψιστος εἶπεν περὶ τούτων, ὁ μέγας Ἅγιος, καὶ ἐλάλησεν καὶ εἶπεν καὶ ἔπεμψεν Ἰσραὴλ πρὸς τὸν υἱὸν Λέμεχ⁵⁶ Εἶπον⁵⁷ αὐτῷ ἐπὶ τῷ ἐμῷ ὀνόματι Κρύψον σεαυτόν, καὶ δῆλωσον αὐτῷ τέλος ἐπερχόμενον, ὅτι ἡ γῆ ἀπόλλυται πᾶσα, καὶ κατακλυσμός μέλλει γίνεσθαι πάσης τῆς γῆς καὶ ἀπολέσει πάντα ὅσα ἐστὶν [ἐν] αὐτῇ. καὶ δίδαξον αὐτὸν ὅπως ἐκφύγη, καὶ μενεῖ τὸ σπέρμα αὐτοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος. Καὶ τῷ Ῥαφαὴλ εἶπεν Δῆσον τὸν Ἀζαὴλ ποσὶν καὶ χερσίν, καὶ βάλε αὐτὸν εἰς τὸ σκότος, καὶ ἄνοιξον τὴν ἔρημον τὴν οὖσαν ἐν τῷ Δαδοῦήλ⁵⁸ κάκει βάλε αὐτόν, καὶ ὑπόθεσ⁵⁹ αὐτῷ λίθους τραχεῖς καὶ ὀξεῖς καὶ ἐπικάλυψον⁶⁰ αὐτῷ τὸ σκότος. καὶ οἰκησάτω ἐκεῖ εἰς τοὺς αἰῶνας, καὶ τὴν ὄψιν αὐτοῦ πώμασον καὶ φῶς μὴ θεωρεῖτω· καὶ ἐν τῇ ἡμέρᾳ τῆς μεγάλης τῆς κρίσεως⁶¹ ἀπαχθήσεται εἰς τὸν ἐνπυρισμόν. καὶ ἰαθήσεται ἡ γῆ, ἣν ἠφάνισαν οἱ ἄγγελοι, καὶ τὴν ἴασιν τῆς γῆς δῆλωσον, ἵνα ἰάσωνται τὴν πληγὴν, ἵνα μὴ ἀπόλωνται πάντες οἱ υἱοὶ τῶν ἀνθρώπων ἐν τῷ μυστηρίῳ ὄλω ᾧ⁶² ἐπέταξαν⁶³ οἱ ἐγγήγοροι καὶ ἐδίδαξαν τοὺς υἱοὺς αὐτῶν, καὶ ἠρημώθη πᾶσα ἡ γῆ ἀφανισθεῖσα ἐν τοῖς ἔργοις τῆς διδασκαλίας Ἀζαήλ· καὶ ἐπ' αὐτῷ γράψον τὰς ἀμαρτίας πάσας. Καὶ τῷ Γαβριὴλ εἶπεν ὁ κύριος Πορεύου ἐπὶ τοὺς μαζηρέους, ἐπὶ τοὺς κιβδήλους καὶ τοὺς υἱοὺς τῆς πορνείας, καὶ ἀπόλεσον τοὺς υἱοὺς τῶν ἐγγηγῶρων ἀπὸ τῶν ἀνθρώπων· πέμψον αὐτοὺς ἐν πολέμῳ ἀπωλείας.⁶⁴ μακρότης γὰρ ἡμερῶν οὐκ ἔστιν αὐτῶν καὶ πᾶσα ἐρώτησις [οὐκ] ἔσται τοῖς πατράσιν αὐτῶν καὶ περὶ αὐτῶν, ὅτι ἐλπίζουσιν ζῆσαι ζωὴν αἰώνιον, καὶ ὅτι ζήσεται ἕκαστος αὐτῶν ἔτη πεντακόσια.

<p>κατακλυσμός, ὁ, flood σπέρμα, ατος, τό, seed σκότος, ὁ, more rarely σκότος, -εος, τό, darkness, gloom ὑποτίθημι, place under τραχὺς, εἶα, ὄ, jagged, harsh ὀξὺς, εἶα, ὄ, sharp ἐπικάλυπτο, cover over (+ acc. either of what is covered or of what is used to cover) ὄψις, ἡ, appearance; face πωμάζω, furnish with a lid or cover ἐμπυρισμός, ὁ, burning ἰάομαι, heal</p>	<p>ἰᾶσις, εως, ἡ, healing πληγὴ, ἡ, blow, stroke ἐπιτάσσω, to command τι τι ἐρημώω, strip bare, desolate, lay waste διδασκαλία, ἡ, teaching, instruction μαζήρειοι, οἱ, bastards, (a Hebrew word, <i>mamzēr</i>) κίβδηλος, ον, adulterated, base πορνεία, sexual immorality (Attic: prostitution) μακρότης, ητος, ἡ, length ἐρώτησις, εως, ἡ, questioning, interrogation; <i>but here it must mean petition</i> πεντᾶκόσιοι, αἱ, α, 500</p>
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56 That is, Noah.

57 A 1st aorist imperative ending is incorrectly used here.

58 Perhaps derived from לֵא יִרְיֵה 'the jagged mountains of God' (see Black, *Op.cit.* 134).

59 Black suggests emending to ἐπίθεσ so that Asael is placed under jagged rocks and his face is covered so that he sees nothing but darkness.

60 It would appear that the verb ἐπικάλυπτο has been (incorrectly) given the same construction as ὑποτίθημι, which means to place something (acc.) under someone (dat.). ἐπικάλυπτο should take an accusative of the person covered and a dative or prepositional phrase for the thing doing the covering.

61 An odd word-order. We would expect either τῆς μεγάλης κρίσεως or τῆς κρίσεως τῆς μεγάλης.

62 Dative by attraction to the preceding. Grammatically we should expect ὁ. The indirect object (τοῖς υἱοῖς αὐτῶν) is understood. See 'A note on the attraction of the relative' following *Animal Story* 16.

63 This is an editorial correction from ἐπάταξαν 'they smote', which makes no sense. While ἐπιτάσσω makes sense, Black (*Op.cit.* 135) explains the text from a misreading of the Aramaic. The Aramaic is presumed to have meant 'to show/indicate'.

64 This apparently refers to a civil war among the giants spoken about in more detail elsewhere in Enoch. Compare the Greek myth of the clash of the Titans, which may possibly be derived from this.

1 Enoch, chapter 10b

10b

Καὶ εἶπεν Μιχαήλ Πορεύου καὶ δήλωσον Σεμιαζᾶ καὶ τοῖς λοιποῖς τοῖς σὺν αὐτῷ ταῖς γυναῖξιν μιγεῖσιν, μιανθῆναι ἐν αὐταῖς ἐν ἀκαθαρσίᾳ αὐτῶν· καὶ ὅταν κατασφαγῶσιν οἱ υἱοὶ αὐτῶν καὶ ἴδωσιν τὴν ἀπώλειαν τῶν ἀγαπητῶν, καὶ δῆσον αὐτοὺς ἐβδομήκοντα γενεᾶς εἰς τὰς νάπας τῆς γῆς μέχρι ἡμέρας κρίσεως αὐτῶν καὶ συντελεσμοῦ, ἕως τελεσθῆ τὸ κρίμα τοῦ αἰῶνος τῶν αἰώνων. τότε ἀπαχθήσονται εἰς τὸ χάος τοῦ πυρὸς καὶ εἰς τὴν βάσανον καὶ εἰς τὸ δεσμωτήριον συνκλείσεως αἰῶνος. καὶ ὃς ἂν κατακαυθῆ καὶ ἀφανισθῆ⁶⁵ ἀπὸ τοῦ νῦν, μετ' αὐτῶν ὁμοῦ δεθήσονται μέχρι τελειώσεως γενεᾶς. ἀπόλεσον πάντα τὰ πνεύματα τῶν κιβδήλων καὶ τοὺς υἱοὺς τῶν ἐγρηγόρων διὰ τὸ ἀδικῆσαι τοὺς ἀνθρώπους. καὶ ἀπόλεσον τὴν ἀδικίαν πᾶσαν ἀπὸ τῆς γῆς, καὶ πᾶν ἔργον πονηρίας ἐκλειπέτω⁶⁶, καὶ ἀναφανήτω τὸ φυτὸν τῆς δικαιοσύνης καὶ *it shall be a blessing, and deeds*⁶⁷ τῆς ἀληθείας εἰς τοὺς αἰῶνας· μετὰ χαρᾶς φυτευθήσεται.

<p>μίγνυμι (1st aor. act. ἔμιξα, 2nd aor. pass. ἐμίγην), mix; commingle ὅταν, whenever + subj. (= ὅτε + ἄν) κατασφάζω, to slaughter ἐβδομήκοντα, οἱ, αἱ, τά, indecl., seventy νάπη, ἡ, woodland vale συντελεσμός, ὁ, completion (<i>hapax legomenon</i>) χάος, εος, τό, chaos βάσανος, ἡ, inquiry by torture</p>	<p>δεσμωτήριον, τό, prison σύγκλεισις, εως, ἡ, shutting up, closing up κατακαίω (aor. ἔκαυσα), burn completely πονηρία, ἡ, wickedness ἐκλείπω, <i>trans.</i> 1. to leave / forsake, abandon; <i>intrans.</i> to be missing / lacking ἀναφαίνω, <i>trans.</i> to bring to light, show forth; <i>intrans.</i> (late Gk) to reappear φῦτόν, τό, plant (opp. ζῶον), esp. garden plant or tree φυτεύω, to plant + acc.</p>
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65 Black (*Op.cit.* 138) suggests 'whoever is burned (by lust) and corrupted'.

66 This verb and the next can probably best be taken as intransitive. The alternative is to imagine 'man' or, better, 'God' as the subject.

67 This lacuna is noted by Black in his commentary.

1 Enoch, chapter 10c-11

10c

Καὶ νῦν πάντες οἱ δίκαιοι ἐκφεύξονται, καὶ ἔσονται ζῶντες ἕως γεννήσωσιν⁶⁸ χιλιάδας, καὶ πᾶσαι αἱ ἡμέραι νεότητος αὐτῶν, καὶ τὰ σάββατα⁶⁹ αὐτῶν μετὰ εἰρήνης πληρώσουσιν. τότε ἐργασθήσεται πᾶσα ἡ γῆ ἐν δικαιοσύνῃ καὶ φυτευθήσεται δένδρον ἐν αὐτῇ, καὶ πλησθήσεται εὐλογίας. καὶ πάντα τὰ δένδρα τῆς ἀγαλλιᾶσεως φυτευθήσεται,⁷⁰ καὶ ἔσονται φυτεύοντες ἀμπέλους, καὶ ἡ ἄμπελος ἦν ἂν φυτεύσωσιν, ποιήσουσιν πρόχους οἴνου χιλιάδας καὶ σπόρου ποιήσει καθ' ἕκαστον μέτρον, ἐλαίας ποιήσει ἀνὰ βάτους δέκα. καὶ σὺ καθάρισον τὴν γῆν ἀπὸ πάσης ἀκαθαρσίας καὶ ἀπὸ πάσης ἀδικίας καὶ ἀπὸ πάσης ἀμαρτίας καὶ ἀσεβείας, καὶ πάσας τὰς ἀκαθαρσίας τὰς γινομένας ἐπὶ τῆς γῆς ἐξάλειψον. καὶ ἔσονται πάντες λατρεύοντες οἱ λαοὶ καὶ εὐλογοῦντες πάντες ἐμοὶ καὶ προσκυνοῦντες. καὶ καθαρισθήσεται πᾶσα ἡ γῆ ἀπὸ παντὸς μιάσματος καὶ ἀπὸ πάσης ἀκαθαρσίας καὶ ὀργῆς καὶ μάστιγος, καὶ οὐκέτι πέμψω [κατακλυσμὸν]⁷¹ ἐπ' αὐτοὺς εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος.

11

καὶ τότε ἀνοίξω τὰ ταμεῖα τῆς εὐλογίας τὰ ὄντα ἐν τῷ οὐρανῷ, καὶ κατενεγκεῖν⁷² αὐτὰ ἐπὶ τὴν γῆν⁷³ ἐπὶ τὰ ἔργα, ἐπὶ τὸν κόπον τῶν υἰῶν τῶν ἀνθρώπων. καὶ τότε ἀλήθεια καὶ εἰρήνη κοινωνήσουσιν ὁμοῦ εἰς πάσας τὰς ἡμέρας τοῦ αἰῶνος καὶ εἰς πάσας τὰς γενεὰς τῶν ἀνθρώπων.

ἐκφεύγω fut. -ξομαι, to flee out, escape	μέτρον, τό, measure
χιλιάς, ἄδος, ἡ, 1,000	ἐλαία, ἡ, 1. olive tree, 2. olive
νεότης, -ητος, ἡ, youth	βάτος, ὁ, the Hebrew liquid measure bath
ἀγαλλιᾶω, rejoice exceedingly (Jewish Greek for ἀγάλλομαι)	καθαρίζω, cleanse (Jewish Greek)
ἄμπελος, ἡ, any climbing plant with tendrils, esp. grapevine	ἐξάλειψω, 1. plaster or wash over, 2. wipe out
προχους, ἡ, jug	μίασμα, ατος, τό, stain, defilement
σπόρος, ὁ, 1. sowing, 2. seed	μάστιξ, ἴγος, ἡ, whip, scourge
	τάμεϊον, τό, treasury; storehouse
	κοινωνέω, share something (gen.) with someone (dat.)

68 See the note on temporal adverbial clauses at chapter 6. Conjunctions meaning 'until' (e.g. ἕως) when used with the subjunctive (with or without ἂν) can take on the nuance of a purpose clause. Compare the English: "Hurry up until (= in order that) you reach the market".

69 This is a mistranslation of the Aramaic and should read not 'sabbaths' but 'old age'.

70 Corrected text based on the Ethiopic (Black, *Op.cit.* 140). G reads καὶ πάντα τὰ δένδρα τῆς γῆς ἀγαλλιᾶσονται· φυτευθήσεται.

71 The object of the verb is missing in the Greek, but preserved in the Ethiopic, namely, a flood.

72 Infinitive of purpose (which usually occurs after a transitive verb), cf. Smyth § 2008.

73 The phrase ἐπὶ τὴν γῆν is only found in the Ethiopic.