Introduction

Contents of 1 Enoch

1 Enoch divides into five major sections, which are followed by two short appendices: The Book of the Watchers (chaps. 1–36); The Book of Parables (chaps. 37–71); The Book of the Luminaries (chaps. 72–82); The Dream Visions (chaps. 83–90); The Epistle of Enoch (chaps. 91–105); The Birth of Noah (chaps. 106–107); Another Book by Enoch (chap. 108). The sections represent developing stages of the Enochic tradition, each one building on the earlier ones—though not in the order in which they presently stand in the collection. Overall they express a common worldview that characterizes this present world and age as evil and unjust and in need of divine adjudication and renewal. With the possible exception of the Book of the Luminaries, they focus on the common concern and expectation that a coming divine judgment will eradicate evil and injustice from the earth and will return the world to God's created intention. Their authority lies in their claim that they transmit divine revelation, which the patriarch Enoch received in primordial times (Gen 5:21-24) and which is made public in the last times to constitute the eschatological community of the chosen.

The Book of the Watchers (Chaps. 1–36)

Chapters 1–5 were composed as an introduction to chapters 1–36, but now set the keynote for the entire work. They constitute a tri-partite prophetic oracle, in which "Enoch" announces the coming theophany, when God and the heavenly entourage will render judgment against the rebel angels who introduced evil into the world and against sinful humans, who perpetrate it. The first section (1:1-9) paraphrases part of Moses' final blessing on Israel (Deuteronomy 33) and an oracle of Balaam (Numbers 24) and bases Enoch's authority

on visions received in heaven and interpreted by angels. The second section (2:1—5:4), cast in the language of Israelite wisdom traditions, expands the indictment of "all flesh" (1:9) by contrasting the obedience of the heavenly bodies and the earthly seasons with humanity's disobedience. The final section (5:5-9) employs language from Isaiah 56–66 to describe the blessings and curses that await the righteous chosen and the sinners.

Chapters 6–11 are an interpretation of Genesis 6–9 that identifies events of the primordial past with those of the author's time. "The sons of God" (Gen 6:2), identified as angels ("watchers"), led by their chieftain Shemihazah, rebel against God by mating with mortal women and begetting giants, who devastate the earth. The giants can be interpreted as stand-ins for the warriors of the author's own time (the Hellenistic kings). The Genesis description of the Flood flows into a scenario that is appropriate for God's eschatological judgment and the inception of the new age. Interwoven with the myth of the watchers and the women is a second pair of myths, which identify the sin of the watchers as the revelation of forbidden secrets (metallurgy and mining, magic and the mantic arts) that promote violence and promiscuity. Here the rebel chieftain is Asael, a figure who resembles Prometheus, the rebellious divine figure of Greek myth. Humanity's plea, heard by the four high angels, triggers the judgment. With the sinful principals annihilated, a new age ensues with blessings for the chosen and those of humanity who have converted to the worship of God.

Chapters 12–16 interpret chapters 6–11, employing the form of a prophetic commissioning account. Enoch ascends to heaven, where God commands him to announce judgment on the fallen watchers. Here the watchers' sin is described as the forbidden intermixture of flesh and spirit. Different from chapters 6–11, the death of the watchers does not annihilate them, but releases their spirits to constitute a realm of evil spirits who plague humanity until the final judgment.

Chapters 17–32 enhance the account of Enoch's commissioning by providing a spatial reference to the previous temporal prediction of a future judgment. Enoch sees *the places* where the apparatus of judgment has been prepared and where it will be executed. Chapters 17–19 recount Enoch's journey to the far northwest, where in the company of interpreting angels, he views the places of final punishment for the watchers and certain rebellious stars. Chapters 20–32

describe a second journey, which begins where the first one left off and carries Enoch across the face of the earth to its eastern reaches. Here, in addition to the places described in the previous journey, Enoch recounts his visions of the places of eschatological significance *for humanity*—both the righteous chosen and the sinners (the place of the dead, the mountain of God, and Jerusalem), as well as primordial Eden. As in the previous journey, the literary form of the segments of this journey includes these elements: Enoch's progress to a new place; his vision; his question; an interpretation by the accompanying angel. The account of Enoch's journey to the places of the luminaries (chaps. 33–36) briefly summarizes material in chapters 72–82. The Book of the Watchers probably took its present form by the mid- or late third century B.C.E.

The Book of Parables (Chaps. 37–71)

These chapters of 1 Enoch were originally a separate Enochic writing that announced the coming of the great judgment, in which God would vindicate the "chosen and righteous" and punish their oppressors, "the kings and the mighty." The book divides into three major sections called "parables" or "similitudes" (chaps. 38–44; 45–57; 58–69). The term here reflects the usage of biblical prophetic literature and denotes a revelatory discourse. Since the expression occurs also in 1 Enoch 1:2-3 and 93:1, 3 (Aramaic), it is less distinctive of chapters 37–71 than the universal scholarly designation "the Book of Parables" might indicate. In fact, the author's introduction entitles the work Enoch's "vision of wisdom" (37:1).

Running through the parables are four major types of material, three of which parallel other parts of 1 Enoch. The book as a whole depicts a series of journeys. The seer ascends to the heavenly throne room (39:3—41:2). Then he visits the astronomical and other celestial phenomena (chaps. 41–44; 59–60) and the places of punishment (especially 52:1—56:4). The second set of materials includes narratives about Noah and the Flood (especially chaps. 65–68). As in chapters 6–11 and 106–107 the Flood is a type of the final judgment. The third group of materials consists of a series of heavenly tableaux, scenes in a developing drama that depicts events leading up to the final judgment.

Intermingled with these tableaux is a series of anticipatory allusions to the judgment, often introduced with the words "in those days."

The drama depicted in the Parables includes a diverse cast of characters. On the one side are God, God's heavenly entourage, the agents of divine judgment (primarily "the Chosen One," but also certain of God's angels), and God's people ("the chosen," "the righteous," and "the holy"). On the other side are the chief demon Azazel, his angels, and the kings and the mighty. God is usually called "the Lord of Spirits," a paraphrase of the biblical title "Lord of Hosts," or "the Head of Days" (cf. Dan 7:9). The Chosen One combines the titles, attributes, and functions of the one like a son of man in Daniel 7:13-14, the Servant of the Lord in Second Isaiah, the Davidic Messiah, and pre-existent heavenly Wisdom (Proverbs 8). Although "son of man" is a Semitic way of saying "human being," the usage in Daniel 8:15; 9:21; 10:5; 12:6 indicates that an angel can be called "a/the man" or described as having "the appearance of a man." The Chosen One is the agent of God's judgment and as such is depicted with imagery that the early chapters of 1 Enoch ascribe to God. Related to his judicial function is his role as the champion of God's people, and his titles "the Chosen One" and "the Righteous One" correspond to the titles "the chosen" and "the righteous ones." The salient features of God's people are their status as God's chosen ones, their righteousness, their suffering, and their faith in God's vindication. Azazel and his hosts are the counterparts of Asael and of Shemihazah and his hosts (chaps. 6–11), and their major sin here is the revelation of secrets. "The kings and the mighty," the real villains of the piece, deny the name of the Lord of Spirits and the heavenly world, worship idols, and oppress and persecute the righteous.

The first parable introduces most of the dramatis personae, as well as the theme of judgment. Together with the introduction to the book (chap. 37), it follows roughly the structure of the first chapters of 1 Enoch. (Compare chap. 37 with 1:1-3; chap. 38 with 1:3-9; 39:1 with chaps. 6–11; and 39:2-14; 40 with chap. 14.) The Wisdom poem in chapter 42 suggests a parody on Sirach 24 and Baruch 3:9—4:4. Wisdom does not dwell in Israel; unrighteousness drove her back to heaven—a pithy summary of the apocalyptic worldview (cf. 94:5).

In the second parable, chapters 46–47 present the first tableau in the developing drama about the Chosen One and the judgment. In 46:1-3 the author draws on Daniel 7:9, 13, identifying his protagonist with

the one like a son of man in Daniel 7. The tableau in chapters 48–49 depicts the naming of "that son of man" through an interpretation of the call of the Servant in Isaiah 49. Language about the preexistence of that son of man and his name (vv 3, 6) suggests that this figure is related to preexistent Wisdom. The unique expression "kings of the earth" and the reference to "the Lord of Spirits and his Anointed" (48:8, 10) are drawn from Psalm 2:2 and reflect biblical language about the Davidic Messiah, as does the paraphrase of the royal oracle in Isaiah 11:2 at 49:3. Verse 4 paraphrases Isaiah 42:1, the source of the Servant title "the Chosen One." Chapters 50–51 anticipate future events connected with the judgment, and 51:4-5 designates earth as the locus of salvation and eternal life (cf. 45:4-6). The journey and visions described in chapters 52:1—56:4 are related to the myth of the angels and to the journey traditions in 1 Enoch 6–11 and 17–21.

The third parable focuses on the great judgment itself. The climactic tableau in chapters 62–63 employs a traditional judgment scene, attested also in Wisdom of Solomon 4–5. The present text begins with the exaltation of the Chosen One (a Servant title). The kings and the mighty who stand before him are the counterpart of the audience in Isaiah 52–53. Verse 2 draws on the language of Isaiah 11:2, 4, the messianic strand of the Chosen One tradition (cf. 49:3). The kings and the mighty petition for mercy without success and are driven from the presence of the Lord and delivered to the angels of punishment (62:9-12; cf. 53:3-5). The author then shifts the focus to the righteous and chosen and to their coming deliverance and fellowship with their helper and champion, the son of man (62:13-16; cf. Isa 52:1). Chapter 63 is the counterpart of the confession in Isaiah 53:1-6.

Chapters 65–68 are a collection of Noachic traditions. The story in chapter 65 is closely related to 1 Enoch 83–84 and 106–107 and presumes a typology between the Flood and the last judgment. The scene in 69:26-29 belongs with the judgment scene in chapters 62–63.

The Book of Parables in its present form has two conclusions. The first briefly recounts Enoch's final removal from earth (70:1-2). The second (70:3—71:17) is Enoch's own summarizing account of his removal to Paradise and his ascent to heaven, where instead of being commissioned to be a prophet of judgment (chaps. 14–16) he is presented as "the son of man who was born for righteousness" (71:14; cf. 46:1-3).

The Parables can be dated sometime around the turn of the era.

The reference to the Parthians and the Medes in 56:5 may refer to the invasion in 40 B.C.E., just before the beginning of the reign of Herod the Great. At the very least, the description of the Chosen One/son of man (if not the entire book) is presumed in the gospel traditions about Jesus, the Son of Man.

The Book of the Luminaries (Chaps. 72–82)

Enoch, whose biblical age at his final removal by God was 365 years, naturally became associated with the annual calendar. The Book of the Luminaries is the place where these traditions are recorded. It contains the revelations that the angel Uriel (his name means "God is my light") showed to Enoch about these subjects when the two of them were together. Like the other early Enoch texts, it was written in the Aramaic language, four copies of which have been found at Qumran (see below, pp. 96–115). The evidence of the Aramaic manuscripts indicates that the original work was much longer than the form that has survived in the Ethiopic translation. In its Aramaic form, the book seems to have begun, after an introduction setting the scene, with a long section in which the movements of the sun and moon were synchronized for perhaps a one-year period, with the lunar data receiving the larger amount of attention. It then continued with material about winds and the gates through which they emerge, various geographical subjects, and the return of Enoch to earth. The Aramaic copies also show that the original form of the book contained a description of the four leaders of the luminaries. Since the earliest copy of the Book of the Luminaries dates from about 200–150 B.C.E., the work may have been composed in the third century B.C.E., possibly earlier. It may therefore be the oldest Enochic composition.

The long Aramaic form of the book was translated into Greek, though only a few fragments of the version are available. The most complete surviving text is the Ethiopic translation of the Greek; in it the original length of the astronomical work is significantly abbreviated. It begins by saying that Uriel revealed these matters to Enoch (72:1) and then immediately gives the law of the great light, the sun; included is the amount of time each day that it is light and dark (understanding a day to be divided into 18 units) over a one-year period of 364 days. There are 12 months of 30 days each, with one extra day in the third, sixth, ninth,

and twelfth months. The sun rises through six gates in the east and sets through six gates in the west; it moves from gate to gate, switching each month in its annual progression (72:2-37). The moon, which also moves through these gates, is the subject of 73:1—74:9, while 74:10-17 compare a solar year of 364 days and a lunar one of 354 days. The subject of gates in the heavens is very important in 75:1—76:14; the winds emerge from sets of three gates situated in each of the cardinal points of the compass. This geographical notice precedes a section in which other statements about the earth appear (the four quarters, seven mountains, seven rivers, seven islands [77:1-8]). Chapter 78 reverts to the sun and moon. It seems that chapter 79 sets the stage for the completion of the book, since in it Enoch addresses his son Methuselah and tells him that the revelation about the law of the stars is complete. Related contents may be found in 81:1—82:9. Here he is told to pass along the information to his son Methuselah with whom he is to stay for one year before his final removal. The last part of the book (82:10-20) claims it will speak of the four leaders who divide the four seasons, but after two are treated (vv 15-17, 18-20) the text breaks off.

One section that stands out from the others and could be an addition is 80:2-8 which speaks of the days of the sinners when the years will be shorter, crops and the moon will not appear at the right times, stars will go astray, and sinners will deify them. This section stands in tension with the rest of the book which presupposes unchanging patterns for the luminaries and speaks of sinners only in connection with those who fail to reckon the four extra days in a solar year. This is the only part of the Book of the Luminaries that has an eschatological focus (although see the end of 72:1), while the remainder of the book is mainly descriptive of what the writer understands to be the workings of the luminaries and the arrangement of the world that God had created. It is possible that chapter 81 is also an editorial insertion that aligns the Book of the Luminaries with other parts of 1 Enoch.

In these revelations to Enoch there are two calendars: a solar year of 364 days and a lunar year of 354 days. This information also appears in calendrical texts from Qumran, but, unlike those texts, the Book of the Luminaries never mentions the Jewish festivals or the sabbath and thus does not date them according to either of these calendars. The combination of calendrical and geographical contents in the book may be a reflection of astrological traditions in which heavenly signs or omens were thought to predict happenings in certain parts of the earth.

The Dream Visions (Chaps. 83–90)

Enoch recounts two dream visions about future events. In the first he foresees the world's destruction in the Flood (chaps. 83–84). In its literary line and its typology of Flood and final judgment, the narrative in chapter 83 parallels stories about Noah in chapters 65 and 106–107, and the prayer in chapter 84 is probably dependent on the angelic prayer in chapter 9.

In his second dream vision (chaps. 85–90), Enoch sees the history of the world played out in allegorical form. Human beings are depicted as animals, the sinful angels as fallen stars, and the seven archangels as human beings.

The first of three major eras runs from creation to the first judgment in the Flood (85:3—89:58). All the human dramatis personae are cattle. For his account of the events described in Genesis 6:1-4 (chaps. 86–88), the author has drawn heavily on the traditions in chapters 6–11. The first star to fall is Asael (86:1-3; 88:1; cf. 1 Enoch 10:4). Other stars descend from heaven, become bulls, and mate with the heifers (i.e., women), thus producing camels, elephants, and asses (i.e., the giants, 86:3-6). The era ends with God's judgment in the Flood.

The second era begins with the renewal of creation after the Flood. Noah, a white bull, and his three sons, a white, a red, and a black bull (89:9), correspond to Adam and his three sons, who were depicted in the same way (85:3, 8). After Noah's death, the menagerie begins to diversify, signifying a differentiation between the patriarchs of Israel and the Gentiles. From the red and black bulls (Ham and Japheth), many species of animals and fowl arise, all of them unclean by Jewish standards and many of them predators. From Shem's line come Abraham and Isaac, white bulls like himself. Isaac begets a black wild boar (Esau, the patriarch of the hated Edomites) and a white sheep (Jacob, the patriarch of the tribes of Israel, 89:10-12).

The image of Israel as sheep has two biblical nuances. (1) The sheep are often blinded and go astray; that is, that nation is guilty of unbelief and apostasy (89:32-33, 41, 51-54, 74; 90:7). (2) The Israelite sheep are the victims of the wild beasts that represent the Gentiles, often as divine punishment for their apostasy (89:13-21, 42, 55-57; 90:2-4, 11-13, 16).

Israel's mounting apostasy leads to a new turn in the nation's history.

Around the time of Manasseh (89:54-58), the Lord of the sheep appoints seventy angelic shepherds to pasture the sheep until the end-time (89:59-64), each on duty for a specified period of time (89:64; 90:5).

The return from Exile does not improve matters. Although the temple is rebuilt, all its sacrifices are polluted, and the sheep are blinded (89:73-74). During the Seleucid rule (after 198 B.C.E.), a time of unmitigated violence, some of the younger generation (the pious Jews) open their eyes and appeal to the older ones (in part, the Hellenizers) to return from their wickedness, but to no avail (90:6-8). The parallels between vv 9b-10, 12-16 and 6-9a, 11, 17-19 indicate either duplicate versions of the same block of text or an updating of the original text of the vision. In the present form of the vision, the action centers around the ram with a great horn, namely, Judas Maccabeus.

The historical section of the vision concludes with a theophany (90:18), and a threefold judgment against the rebel angels (v 24; cf. 10:4-6, 11-13), the disobedient shepherds (v 25), and the apostate Jews (vv 26-27; cf. 10:14).

With the judgment complete, the third and final era of human history begins. God constructs a new Jerusalem (90:28-29). The Gentiles come to pay homage to the Jews (v 30). The dispersed people of God return, and the dead are raised (v 33). Then a great white bull is born and all the beasts and birds are transformed into his likeness. Thus the end-time reverts to the primordial time of creation. The distinction between Jew and Gentile is obliterated (cf. 10:21). Israel's victimization at the hands of the Gentiles has ceased. With no red and black cattle in the wings, the situation is permanent.

In its present form, the vision dates from the time of Judas Maccabeus (between 164 and 160 B.C.E.), although the parallel passages in 90:6-19 may indicate an earlier date around 200 B.C.E. It was composed among people who considered the Second Temple to be polluted and who understood themselves to be the eschatological community of the righteous constituted by a claim to revelation (90:6).

The Epistle of Enoch with an Introduction (Chaps. 91–105)

Chapter 91 is a piece of testamentary instruction, in which Enoch, on the eve of his final departure from the earth, summons his sons and

admonishes them to lead the right life. His idiom is that of the two ways, typical of biblical and post-biblical wisdom literature. Verses 5-9 are a schematic summary of human history that emphasizes how God executes judgment (both at the Flood and at the end-time) against those who have followed the path of wrong conduct. The chapter as a whole, which begins with an admonition to Methuselah, recalls the testamentary instruction in 81:1—82:3, an alien body that is now embedded in the Book of the Luminaries.

This testamentary setting provides the context for the Epistle itself (chaps. 92–105), which, as a whole, constitutes ethical instruction and threats and promises that are based on Enoch's visions, which have been recorded in the earlier parts of the corpus. Although the Epistle is ostensibly addressed to Enoch's children, mentioned in chapter 91, it is in fact directed to the author's own contemporaries, "the future generations that will practice righteousness and peace" (92:1; cf. 1:1-2; 37:2). On the basis of his revealed knowledge of the heavenly realm, Enoch assures his readers that God's imminent judgment will bring vindication and everlasting blessing to the righteous and swift punishment to their powerful oppressors. Thus, although the times are troubled, he can exhort the righteous to faith, steadfastness, and joy.

Following the introduction (chap. 92), Enoch recites the Apocalypse of Weeks (93:1-10 + 91:11-17) on the basis of a threefold appeal to revelation (93:2). The ancient sage summarizes world history from his time to the eschaton, employing a scheme of ten periods of uneven length called "weeks." The historical survey focuses on "the chosen of eternity" and "the plant of righteousness" (93:2). Initially this metaphor refers to Israel, sprung from Abraham (93:5). Running through the apocalypse is the counter-motif of wickedness, often construed as violence, deceit, and apostasy (93:4, 8, 9; 91:11 [Aramaic]). These are met by God's judgment in the Flood and the Exile. History climaxes in the seventh week, the author's own time. The plant of righteousness has been pruned to an elect remnant, the author's community, which is endowed with revealed, sevenfold (complete) wisdom, that is, the contents of the author's message and probably the rest of the Enochic corpus. They will function as "witnesses of righteousness" and will uproot the counter-structure of deceit (93:10 Aramaic). In the eighth, ninth, and tenth weeks, judgment will be executed against their oppressors, all the grossly wicked, and the fallen angels (91:12-

15). Remaining humanity will convert to righteousness (91:14; cf. 10:21). God will purge the earth of evil and renew the heavens and its luminaries (91:16-17). A prose section following the apocalypse meditates on the uniqueness of the revelation granted Enoch and now shared by the author's community (93:11-14). A few verses of two-ways instruction (94:1-5) serve as a bridge to the main section of the epistle, which spells out (by condemnation) the way of wickedness followed by "the sinners" and encourages "the righteous" to be steadfast in the hope of vindication. This central part of the epistle is composed almost entirely of three literary forms well known from the biblical tradition, especially from the prophets. All three carry the theme of the coming judgment.

The woes juxtapose in their two major components the paradox of historical injustice and belief in divine judgment. Collectively the indictments in these woes provide a description of the author's world. The charges are of two types. The first are religious, strictly speaking: idolatry (99:7), consuming blood (98:11), blasphemy (94:9; 96:7), cursing (95:4), disregarding and perverting divine law as the righteous ("the wise") understand it (99:2; 98:9; 99:14), thus leading many astray (98:15). The second type of woe attributes social misdeeds to the sinners. The rich and powerful abuse the righteous, build sumptuous houses at the expense of others (94:6-7; 99:13), banquet in luxury while the poor suffer (96:5-6), hoard wealth and food (97:8-9), parade about in fine clothes and jewelry (98:1-3), and perjure themselves (95:6).

The exhortations embody the same paradox as the woes. In their first part some of them call the righteous to courage, faith, and hope in view of the sinners' coming judgment described in the second part. Other exhortations appeal for courage in the face of present calamity (first part) on the basis of a promise of vindication and everlasting life for the righteous (second part):

Descriptions of the judgment or events leading up to it constitute the third major form in these chapters. The adverbial introductions ("then" or "in those days") recall parallel passages in the prophetic books.

The author's use of prophetic forms suggests that he is presenting his message as revelation, an impression strengthened by his use of formulas that elsewhere introduce revelations and especially forecasts: "Know!" "Be it known!" "I say to you." Stronger yet is the oath

formula "I swear to you." References to happenings in the heavenly realm also presume Enoch's claim to revelation (97:6; 98:6-8; 103:1-4; 104:1, 7-8).

The main section of the epistle reaches its climax in 102:4—104:8, which takes the form of a dispute about the existence or nonexistence of retribution, that is, the judgment that has been the epistle's main subject. In each of the four parts of this dispute the author addresses a particular group, quotes certain words about or by them, and then refutes these words with an appeal to revelation.

The epistle closes with explicit reference to the transmission of Enoch's teaching. In the end-time his books will be given to the righteous (cf. 93:10) and will be a source of wisdom, faith, and joy (104:12-13), and they will serve as a testimony to the children of earth (105:1-2). With this reference to the future generation, the paths of righteousness, and the peace that belongs to the righteous, the author returns to the themes of his superscription (92:1).

The Epistle dates from the second century B.C.E. and was added as a conclusion to the corpus before both the Book of Parables and the Book of the Luminaries were incorporated into the collection.

The Birth of Noah (Chaps. 106–107)

According to this narrative, Noah's miraculous birth foreshadowed his role as the preserver of the human race. Placed at the end of the corpus, the story promises salvation for the righteous, who will survive the great judgment that was prefigured in the Flood. As a literary type, the story parallels accounts of special births in the Hebrew Bible (e.g., Isaac, Samson, and Samuel) as well as the stories of the conceptions of Jesus and John the Baptist in Matthew 1 and Luke 1. Its structure also parallels 1 Enoch 65 and 83.

A Final Book of Enoch (Chap. 108)

This "other book that Enoch wrote" is actually a summarizing and interpretive conclusion to the corpus, which exhorts the righteous who live "in the end of days" to endure in their expectation because the judgment will soon vindicate them and eradicate sin and the sin-

ners who have troubled and oppressed them. The author draws on ideas, expressions, and traditions that will resonate with the reader of the earlier chapters and creates a conclusion that interprets the corpus as a revelation of eschatological import that is intended to console and exhort.

Translation

The components of 1 Enoch were composed in Aramaic and then translated into Greek, and from Greek into ancient Ethiopic (*Geʿez*). The entire collection is extant only in manuscripts of the Ethiopic Bible, of which this text is a part. Approximately ninety such manuscripts from the fifteenth to the twentieth centuries are available to scholars in the West. We have consulted nearly fifty of these. Roughly twenty-five percent of 1 Enoch has survived in two Greek manuscripts from the fourth and fifth/sixth centuries (chaps 1:1—32:6; 97:6—107:3) and a few fragments of other parts. Eleven manuscripts from Qumran contain substantial as well as tiny fragments of the Aramaic of parts of chapters 1–36, 72–82, 85–90, and 91–107. A fragment of a sixth/seventh-century Coptic manuscript (93:3-8), an extract in a ninth-century Latin manuscript (106:1-18), and a twelfth-century Syriac excerpt (6:1-6) have also survived.[1]

Of necessity, the Ethiopic version is our base text, although we have used the Greek where it is available and provides better readings and gives a better sense of the original Aramaic. We have systematically consulted the Aramaic; however, the fragmentary state of these manuscripts, which contain few whole sentences, makes it difficult to employ them in a sustained way. We have also referred to the fragmentary Coptic, Latin, and Syriac evidence.

The textual evidence that supports our translation has been presented in the apparatuses in Nickelsburg, *1 Enoch 1,* and Nickelsburg and VanderKam, *1 Enoch 2.* In addition, for comparative purposes VanderKam translates here the relevant parts of the Qumran Aramaic texts of the Book of the Luminaries.

1. For details on all the textual evidence, see Nickelsburg, *1 Enoch 1,* 9–20.

In a few places, where literary considerations seem to warrant it, George Nickelsburg has transposed some lines or verses (18:12-16; 41:3-8; 47:2c; 51:5a; 54:2; 60:11-23; 65:4, 9; 89:49; 91:11-17; 100:2e). Where a textual emendation seemed warranted, we have given a brief explanation in a note.

The translation seeks to balance a literal rendering of the original with readable English style. To this end, with a broader audience in view, George Nickelsburg has made some revisions of the translation in his commentary.[2] Large parts of chapters 1–36, 83–84, and 91–108 have been set in the parallelistic poetic format that is evident in the text, although the details of such formatting are open to discussion.[3]

Bibliography

Bautch, Kelley Coblentz. *A Study of the Geography of 1 Enoch 17–19: "No One Has Seen What I Have Seen."* Journal for the Study of Judaism Supplements 81. Leiden: Brill, 2003.

Translation, text-critical notes, and discussion.

Beyer, Klaus. *Die aramäischen Texte vom Toten Meer*. Göttingen: Vandenhoeck & Ruprecht, 1984.

Transcription of Qumran Aramaic Fragments.

Black, Matthew. *The Book of Enoch or 1 Enoch: A New English Edition with Commentary and Notes, in Consultation with James C. VanderKam, with an Appendix on the 'Astronomical' Chapters (72–82) by Otto Neugebauer.* Studia in Veteris Testamenti Pseudepigrapha 7. Leiden: Brill, 1985.

Bonner, Campbell, ed. *The Last Chapters of Enoch in Greek.* London: Christophers, 1937. Stuttgart: Wissenschaftliche Buchgesellschaft, 1968 reprint.

Edition of Greek papyrus of 1 Enoch 97–107.

2. On the principles of that translation, see ibid., 19.
3. Ibid., 35–36.

Charles, R. H. *The Book of Enoch or 1 Enoch.* Oxford: Clarendon, 1912.
Introduction, translation, and commentary. Second edition of groundbreaking English-language work. Translation and abbreviated annotation appeared in his edition of *The Apocrypha and Pseudepigrapha of the Old Testament,* 2:163–281. 2 vols. Oxford: Clarendon, 1913.

Charles, R. H. *The Ethiopic Version of the Book of Enoch: Edited from Twenty-Three MSS. Together with the Fragmentary Greek and Latin Versions.* Anecdota Oxoniensia, Semitic Series 11. Oxford: Clarendon, 1906.
Critical edition of Ethiopic version and text of Greek version of 1 Enoch 1–32.

Chesnutt, Randall. "*Oxyrhynchus Papyrus* 2069 and the Compositional History of *1 Enoch,*" *JBL* 129 (2010) 485–505.

Chialà, Sabino. *Libro delle parabole di Enoc.* Studi Biblici 117. Brescia: Paideia, 1997.
Introduction, translation, and commentary on the Book of Parables.

Drawnel, Henryk. *The* Aramaic Astronomical Book (Oxford and New York: Oxford University Press, 2011).

Isaac, Ephraim. "1 (Ethiopic Apocalypse of) Enoch." In James H. Charlesworth, ed., *The Old Testament Pseudepigrapha,* 1:5–89. 2 vols. Garden City: Doubleday, 1983–85.
Translation of one Ethiopic manuscript with textual apparatus.

Knibb, Michael A. *The Ethiopic Book of Enoch: A New Edition in the Light of the Aramaic Dead Sea Fragments: In Consultation with Edward Ullendorff.* 2 vols. Oxford: Clarendon, 1978.
Text and translation of one Ethiopic manuscript, with full critical apparatus of Ethiopic manuscripts and reference to Aramaic fragments and Greek texts.

Larson, Erik. "The Translation of Enoch: From Aramaic into Greek." Dissertation. New York University, 1995.
Detailed comparative analysis of the Qumran Aramaic fragments and the corresponding parts of the Greek translation.

Milik, J. T. *The Books of Enoch: Aramaic Fragments of Qumrân Cave 4.* Oxford: Clarendon, 1976.
Edition and translation of Qumran Aramaic fragments and detailed introduction and comments.

Nickelsburg, George W. E. *1 Enoch 1: A Commentary on the Book of 1 Enoch, Chapters 1–36; 81–108.* Hermeneia. Minneapolis: Fortress Press, 2001.

Extended introduction, translation and critical apparatus, and detailed critical commentary on all of 1 Enoch except the Book of Parables and Book of the Luminaries.

Nickelsburg, George W. E. *Jewish Literature Between the Bible and the Mishnah: A Historical and Literary Introduction.* Second edition. Minneapolis: Fortress Press, 2005.

Introduction to the various parts of 1 Enoch.

Nickelsburg, George W. E. "Son of Man." In *Anchor Bible Dictionary,* 6:137–50. Edited by D. N. Freedman. New York: Doubleday, 1992.

Son of man in the Hebrew Bible, 1 Enoch, and the New Testament.

Nickelsburg, George W. E., and James C. VanderKam. *1 Enoch 2: A Commentary on the Book of 1 Enoch, Chapters 37–82.* Hermeneia: Minneapolis: Fortress Press, 2011.

Olson, Daniel C. *Enoch: A New Translation. The Ethiopic Book of Enoch, or 1 Enoch Translated with Annotations and Cross References in Consultation with Archbishop Melkesedek Workeneh*. North Richmond Hills, Tex.: Bibal, 2004.

Stuckenbruck, Loren T. *1 Enoch 91–108.* CEJL. Berlin and New York: de Gruyter, 2007.

Tigchelaar, E. J. C. and F. Garcia Martinez. "4QAstronomical Enoch^{a-b}." In *Qumran Cave 4* vol. 26, 95–172. Discoveries in the Judaean Desert 36. Oxford: Clarendon, 2000.

Fragments of two Aramaic manuscripts related to 1 Enoch 72–82.

Tiller, Patrick A. *A Commentary on the Animal Apocalypse of* I Enoch. Society of Biblical Literature Early Judaism and its Literature Series 4. Atlanta: Scholars, 1993.

Commentary on 1 Enoch 85–90.

Uhlig, Siegbert. *Das Äthiopische Henochbuch.* Jüdische Schriften aus hellenistisch-römischer Zeit 5/6. Gütersloh: Mohn, 1984.

Introduction, translation, and notes.

VanderKam, James C. "1 Enoch, Enochic Motifs, and Enoch in Early Christian Literature." In James C. VanderKam and William Adler, eds., *The Jewish Apocalyptic Heritage in Early Christianity,* 33–101.

Compendia Rerum Iudaicarum ad Novum Testamentum 3.4. Minneapolis: Fortress Press, 1996.

VanderKam, James C. *Calendars in the Dead Sea Scrolls: Measuring Time.* New York: Routledge, 1998.

Study of Qumran calendars related to the Book of the Luminaries.

VanderKam, James C. *Enoch: A Man for All Generations.* Studies on Personalities of the Old Testament. Columbia, S.C.: University of South Carolina Press, 1995.

The figure of Enoch in Jewish and Christian literature.

VanderKam, James C. *Enoch and the Growth of an Apocalyptic Tradition.* Catholic Biblical Quarterly Monograph Series 16. Washington, D.C.: Catholic Biblical Association of America, 1984.

The Enochic corpus and its background especially in Mesopotamian texts.

VanderKam, James C. *An Introduction to Early Judaism.* Grand Rapids: Eerdmans, 2001.