

THE BOOK OF ENOCH

Or

1 ENOCH

**TRANSLATED FROM THE EDITOR'S
ETHIOPIC TEXT**

BY R. H. CHARLES, D.LITT., D.D.

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TRANSLATED FROM THE EDITOR'S
ETHIOPIC TEXT

AND EDITED WITH THE INTRODUCTION NOTES AND
INDEXES OF THE FIRST EDITION WHOLLY
RECAST ENLARGED AND REWRITTEN

TOGETHER WITH A REPRINT FROM THE EDITOR'S TEXT OF
THE GREEK FRAGMENTS

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

a, b, c, d, &c., denote the Ethiopic MSS.

a denotes the earlier Ethiopic MSS., i.e. *g, g m q t u*.

β denotes the later Ethiopic MSS., i.e. *a b c d, &c.* (i.e. from *a* to *z a b*, with the exception of the earlier MSS.).

a-g denotes all the MSS. of the *a* class but *g*, and so on.

β-abc denotes all the MSS. of the *β* class but *a, b*, and *c*, and so on.

E denotes the Ethiopic Version.

G^s denotes the fragments of the Greek Version preserved in Syncellus: in the case of 8^b-9^b there are two forms of the text, *G^{s1}* *G^{s2}*.

G^g denotes the large fragment of the Greek Version discovered at Akhmin, and deposited in the Gizeh Museum, Cairo.

The following brackets are used in the translation of 1 Enoch :

⌈ ⌋. The use of these brackets means that the words so enclosed are found in *G^g* but not in *E*.

⌈ ¶. The use of these brackets means that the words so enclosed are found in *E* but not in *G^g* or *G^s*.

< >. The use of these brackets means that the words so enclosed are restored.

[]. The use of these brackets means that the words so enclosed are interpolations.

(). The use of these brackets means that the words so enclosed are supplied by the editor.

The use of thick type denotes that the words so printed are emended.

accompanying the Head of Days, and Enoch asked one of the angels (as in 46³) concerning the Son of Man as to who he was.]

14. And he (i.e. the angel) came to me and greeted me with His voice, and said unto me :

**‘This is the Son of Man who is born unto righteousness,
And righteousness abides over him,
And the righteousness of the Head of Days forsakes
him not.’**

15. And he said unto me :

‘He proclaims unto thee peace in the name of the world to come ;
For from hence has proceeded peace since the creation of the world,
And so shall it be unto thee for ever and for ever and ever.

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

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

that Son of Man.’ 14. Cf. 46³. He (*gmt*). > *u. q, β* ‘that angel’. **This is . . . is.** Emended as explained in note on ver. 13. Text reads ‘Thou art . . . art’. Who is born unto righteousness. For ‘unto’ (*gtu, abcfklx*) *mj, dehioury* *1a₁b* read ‘in’. On this and the next line, wherein the righteousness of the Son of Man is dwelt on, see 46³(note). **Forsakes him not.** Text ‘forsakes thee not’. See note on ver. 13. 15. This verse rightly applies to Enoch. **Proclaims unto thee peace.** For the phrase cf. Mic. 3⁵

Zech. 9¹⁰ Is. 57⁷. **The world to come.** This is apparently the earliest use of this expression = העולם הבא. See Dalman, *Worte Jesu*, 120 sqq. ; Stave, *Ueber den Einfluss des Parsismus auf das Judentum*, 201 ; Mt. 12³² Mk. 10³⁰ Lk. 18³⁰ 20³⁵ Eph. 1²¹ Heb. 6⁵. 16. **All.** + ‘shall be and’ (*β-al₁b*). Throughout the verse I have changed the second person into the third and so restored the verse that it refers, as it did originally, to the Son of Man and not to Enoch. **With him . . . their dwelling-places.** Cf. 39^{4, 7}