

two monsters are prepared for the great dayⁿ² of the Lord (when) they shall turn into food.^{o2} • So that the punishment of the Lord of the Spirits should come down upon them in order that the punishment of the Lord of the Spirits should not be issued in vain but slay the children with their mothers, and the children with their fathers, when the punishment of the Lord of the Spirits comes down upon everyone.ⁿ² After that there shall be the judgment according to his mercy and his patience.”

The measurement of the garden of Eden and the judgment and praise of the Elect One

61 I saw in those days that long ropes were given to those angels; and hoisting up their own (respective) portions^a (of the ropes), they soared^b going in the direction of the northeast. • And I asked the angel, saying unto him, “Why have those (angels) hoisted these ropes and gone off?” And he said unto me, “They have gone in order to make measurements.” • The angel who was going with me also said unto me, “These (angels) are the ones who shall bring the measuring ropes of the righteous ones as well as their binding cords^c in order that they might lean upon the name of the Lord of the Spirits forever and ever. Then the elect ones shall begin to walk^d with the elect ones. • These are the measurements which shall be given to faith and which shall strengthen righteousness. • And these measurements shall reveal all the secrets of the depths of the earth, those who have been destroyed in the desert, those who have been devoured by the wild beasts,^e and those who have been eaten by the fish of the sea. So that they all^f return and find hope in^g the day of the Elect One. For there is no one who perishes before the Lord of the Spirits, and no one who should perish.^h • And those who are in heaven above and all the powers received a command—one voice and one light like fire. • And him, the First Word,ⁱ they shall bless, extol, and glorify with wisdom. They shall be wise in utterance in the spirit of life and in the Lord of the Spirits. • He placed the Elect One on the throne of glory; and he shall judge all the works of the holy ones in heaven above, weighing in the balance their deeds. • And when he shall lift up his countenance in order to judge the secret ways of theirs, by the word^j of the name of the Lord of the Spirits, and their conduct, by the method of the righteous judgment of the Lord of the Spirits, then they shall all speak with one voice, blessing, glorifying, extolling, sanctifying the name of the Lord of the Spirits. • And he will summon all the forces of the heavens, and all the holy ones above, and the forces of the Lord—the cherubim, seraphim, ophanim, all the angels of governance, the Elect One, and the other forces on earth (and) over the water. • On that day, they shall lift up in one voice, blessing, glorifying, and extolling in the spirit of faith, in the spirit of wisdom and patience, in the spirit of mercy, in the spirit of justice and peace, and in the spirit of generosity. They shall all say in one voice, ‘Blessed (is he) and may the name of the Lord of the Spirits be blessed forever and evermore.’ • All the vigilant ones^k in heaven above shall bless him; all the holy ones who are in heaven shall bless him; all the elect ones who dwell in the garden of life (shall bless him); every spirit of light that is capable of blessing,^l glorifying, extolling, and sanctifying your blessed name (shall bless him); and all flesh shall glorify and bless your name

n2. B and C read *la'elat 'ebay*, “upon the greatness,” instead of *la'elat 'abây*.

o2. Or “they shall be eaten,” “be food,” or “become food.”

p2. So A. Because of the problem of dittography, this passage is repeated and made senseless in both B and C, and all other MSS used by Charles.

61 a. B and C read “wings.”

b. Or “hovered,” “flew.” Cf. *kanifa*, “to fly.”

c. Lit. “the binding cords of the righteous ones . . . for the righteous ones.”

d. B C: “to dwell.”

e. So B and C. A reads *mazâgebt*, “storerooms,” “reservoirs,” instead of *'arâwt*.

g. Lit. “lean upon, rely upon, depend on, support oneself by.”

h. Lit. “who is being destroyed.”

i. Or “the First Oracle.” According to A, these are preferable renditions. However, the passage could possibly also be translated “with the first word,” “with the first oracle,” or simply “the fundamental (first) principles of the oracle” or “the elementary principles of the oracle.” Cf. Heb 5:12.

j. So B and C. A: “and the word.”

k. Lit. “All those who do not sleep.”

l. So B and C. A has *zatakala barakat*, grammatically an impossible structure that can be adjusted to mean either “of the plant of blessing” or “that planted a blessing.”

13 with an exceedingly limitless power^m forever and ever. • For the mercy of the Lord of the Spirits is great in quantity, and he is long-suffering. All his works and all the dimensions of his creation, he has revealed to the righteous and the elect ones in the name of the Lord of the Spirits.”

Condemnation of the ruling class and blessedness of the righteous ones

62 Thus the Lord commanded the kings, the governors, the high officials,^a and the landlords^b and said, “Open your eyes and lift up your eyebrows—if you are able to recognize the Elect One!” • The Lord of the Spirits has sat down^c on the throne of his glory, and the spirit of righteousness has been poured out upon him. The word of his mouth will do the sinners^d in; and all the oppressors shall be eliminated^e from before his face. • On the day of judgment,^f all the kings, the governors, the high officials, and the landlords shall see and recognize him—how he sits on the throne of his glory, and righteousness is judged before him, and that no nonsensical talk shall be uttered in his presence. • Then pain shall come upon them as on a woman in travail with birth pangs^g—when she is giving birth (the child) enters the mouth of the womb and she suffers from childbearing. • One half portion of them^h shall glance at the other half; they shall be terrified and dejected;ⁱ and pain shall seize them when they see that Son of Man sitting on the throne of his glory. • (These) kings, governors, and all the landlords shall (try to) bless, glorify, extol him who rules over everything, him who has been concealed. • For the Son of Man^j was concealed from the beginning, and the Most High One preserved him in the presence of his power; then he revealed him to the holy and the elect ones.^k • The congregation of the holy ones^l shall be planted,^m and all the elect ones shall stand before him. • On that day, all the Kings, the governors, the high officials, and those who rule the earth shall fall down before him on their faces, and worship and raise their hopes in that Son of Man; they shall beg and plead for mercy at his feet.ⁿ • But the Lord of the Spirits himself will cause them to be frantic, so that they shall rush and depart from his presence. Their faces shall be filled with shame, and their countenances shall be crowned with darkness. • So he will deliver them^o to the angels for punishments in order that vengeance shall be executed on them—oppressors of his children and his elect ones. • It shall become quite a scene for my^p righteous and elect ones. They shall rejoice over (the kings, the governors, the high officials, and the landlords) because the wrath of the Lord of the Spirits shall

m. Lit. “with that which exceeds power.”

62 a. Lit. “the exalted ones.”

b. Or “landowners,” “administrators [governors] of the land.” Lit. “those who hold [‘possess,’ ‘seize’] the land [the earth].” B and C, *yahadrwâ lameder*, could be adjusted to mean “who dwell on the land.”

c. Dillmann prefers *wa'anbro*, “and he has seated him,” instead of *wanabara*, “and he has sat down,” which is found in all the known MSS.

d. B C: “all the sinners.”

e. Or “destroyed.”

f. Lit. “On that day.”

g. Lit. “she suffers in childbearing.”

h. Lit. “One half of them.”

i. Lit. “they shall cast down their faces.”

j. Here the Eth. expression *walda 'eg'ula-emma-heyyâw* (sic) is used instead of *walda sab'e*, which we have seen above. Though both expressions, *'eg'ula-emma heyyâw* and *sab'e*, designate “man,” “a human being,” “a living person,” “a mortal being,” the latter term has a collective (“people”), more abstract (“humanity”), and more universalistic (“man”) connotation, whereas the former expression emphasizes the individualistic, naturalistic, and pa-

ticularistic aspect of man. It (the former expression) literally means “offspring of the mother of the living.” The first person to be described as “the mother of the living” in the Bible is Eve (cf. Gen 3:20), so Eth. grammarians sometimes interpret the expression as “offspring of Eve.” (This expression should not be confused with *'eg'ula-mahëyyâw*, which, though having the same meaning [“man”] and more likely the same etymological origin, has come to be regarded by Eth. grammarians as of different etymology: “the offspring of the one whom the Living One has brought forth from the earth” or “offspring of the Living One and the earth,” or simply “the Son of God,” i.e. man as God’s offspring.) If one were to be literal, one would translate the two Eth. expressions found in 1En respectively as “Son of the Offspring of the Mother of the Living” (or “Son of Eve’s Offspring,” “Son of Man”) and “Son of People.”

k. B and C omit “to the holy ones.”

l. B and C add “and of the elect ones.”

m. Lit. “sown.”

n. Lit. “at him.”

o. Lit. “he turned them,” “he returned them.”

p. B C: “his.”

See 48¹⁰
+ Messiaic

ind.
coll.