The Mysteries of Enoch

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Mysteries of Enoch: Overview

❖ Four sessions
❖ Tuesday: Ancient Israelite Era
❖ Wednesday: 1 Enoch; Intertestamental and New Testament Era
❖ Thursday: Early Christians and Rabbinic Judaism
❖ Friday: Modern interpretations of Enoch

Resources

❖ Slide notes and Bibliography are available at:
❖ Mormon Scripture Explorations
  • http://mormonscriptureexplorations.org/
❖ J Bradshaw and D. Larsen, “Ancient Affinities within the LDS Book of Enoch”
❖ Interpreter 4 (2013): 1-74
  • http://www.mormoninterpreter.com/
❖ Bradshaw and Larsen’s new book
Summary of Wednesday’s topics

- 2.1- First Enoch
- 2.2- Enoch in the Apocrypha and Pseudepigrapha
- 2.3- Enoch in the New Testament

The Mysteries of Enoch 3:
Early Christianity
and Rabbinic Judaism

The Mysteries of Enoch 3: Rabbinic Judaism

- 3.1- Enoch and the Early Christians
- 3.2- Second Enoch
- 3.3- Third Enoch
- 3.4- Metatron/Enoch
3.1- Enoch and Early Christians

- **Second Century; Apostolic Fathers** (AD 90-140)
  - knew Jude 14-15 quoted 1 Enoch 1:9
  - = accepted as scripture?
  - *Barnabas* 16.4-5 quotes 1 Enoch 89:56, 66 as authentic “scriptural” prophecy of the destruction of the Temple of Jerusalem by the Romans
  - Similitudes of the *Shepherd of Hermas* similar symbolically to Similitudes of Enoch (1 Enoch 37-71)

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3.1- Enoch and Early Christians

- **Third Century**
  - Not important in the *Nag Hammadi Texts*; mentioned only in passing
  - Tertullian (d. 225) *On the Apparel of Women*, 1.3,
    - argues for authenticity of 1 Enoch
    - disagrees that it couldn’t have survived the flood
    - notes that it is rejected by the Jews
3.1- Enoch and Early Christians

- Third Century: Origen
  - Quotes 1 Enoch
  - Origen (d. 254), *Against Celsus* 5.54
    - “sons of God” are not precursors of Jesus as Son of God
    - 1 Enoch is not scripture
  - Origen, *De Principiis* 4.4.8 (4.35)

3.1- Enoch and Early Christians

- Christian Marginalization of Enochian literature
  - 1- not in Jewish scripture (= Septuagint)
  - 2- disputed authenticity = not really from Enoch
  - 3- pagans use idea of human children from “sons of God” as anti-Christian polemic
  - 4- rise of Christian interpretation that “sons of God” = human sons of Seth

3.1- Enoch and Early Christians

- Christian Marginalization of Enochian literature
  - 5- Jewish usurpation of Enoch as Metatron
    - fulfills role of Great Angel and mediator
  - 6- Ascended Enoch becomes seen as a Jewish rival of Jesus for the honor of the Great Angel
3.1- Enoch and Early Christians

♦ Christian Marginalization of Enochian literature
  ♦ “adulterated by Jews and heretics” Synkellos
  ♦ Intentionally suppressed by both Greek and Latin Imperial Churches from fourth century on
  ♦ 1 Enoch lost and unknown in the West until manuscript discovered in Ethiopia in 1773

3.1- Enoch and Early Christians

♦ Survival of 1 Enoch
  ♦ Nothing survives among the Jews
    ♦ Rejected by Rabbis because Christians use as prophecies of Jesus (Similitudes of Enoch)
  ♦ Aramaic (Judea) → Greek (Jews of Egypt) → Coptic (Egyptian Christians)? → Ethiopian (Christians)
  ♦ Survives only in Ethiopia as part of Bible

3.1- Enoch and Early Christians

♦ Myth of the Fallen Angels/Watchers/Nephilim
  ♦ The “Watchers,” Fallen Angel, and Giants myth survives indirectly among Christians
    ♦ quotations from George Synkellos (d. 810)
    ♦ story is known and told, but not directly quoted from 1 Enoch
3.1- Enoch and Early Christians

◆ Changing Christian Interpretation of Fallen Angels/Watchers/Nephilim Myth among Jews and Christians
◆ Sons of God = humans sons of Seth: “Seth, which was the son of Adam, which was the son of God.” Luke 3:38
◆ Daughters of Men = daughters of Cainites
◆ Giants ≠ pagan demigods
◆ Later Christians discuss biblical Enoch’s ascent as allegory or homily for perfection of soul or mysticism

3.2- Second Enoch (Slavonic Apocalypse of Enoch)

3.2- Second Enoch

◆ Early Rabbis Reject 1 Enoch
◆ Early Christians used 1 Enoch as prophecies of Jesus and destruction of the temple
◆ Knowledge of 1 Enoch does not survive in Rabbinic Judaism
◆ Significance and role of Enoch in Judaism transformed and replaced by 2 Enoch → 3 Enoch
3.2- Second Enoch

Background on Jewish Mysticism
- New forms of Jewish Mysticism
- *Hekhalōt* = temple/palace
- *Merkabah* = chariot = chariot-throne of God
- *Be-re’shīt* = “in the beginning” = creation mysteries

3.2- Second Enoch

Background
- Origin = Hellenistic Jews of Egypt
- Date = before AD 70 (destruction of the Temple)
- Language: (Hebrew/Aramaic?) → Greek → **Old Slavonic**
  - survives only in Old Slavonic manuscripts in east Europe from 14th century AD + Coptic fragments
- Not preserved by Jews, but Slavic Christian monks
  - Unknown among Western Christians

Translation

- Andersen, F., trans. “2 (Slavonic Apocalypse of) Enoch,” OTP 1:91-222
- [http://www.marquette.edu/maqom/2enoch.html](http://www.marquette.edu/maqom/2enoch.html)
3.2- Second Enoch

Contents of Second Enoch

1- Enoch’s heavenly Ascent (2 Enoch 1-38)
   • revelation of the secrets of creation
2- Enoch’s teachings to his children (2 Enoch 39-67)
3- Enoch’s priestly lineage (2 Enoch 68-73)

1- Enoch’s heavenly Ascent (2 Enoch 1-38)
   • Angels come to take Enoch into heaven (1-2)
   • Ascent through the seven heavens (3-22)
     • geocentric: concentric spheres around the earth
     • each heaven with different astronomical bodies,
       different natural phenomenon, different angels
   • Dante’s Divine Comedy: Paradiso

1- Enoch’s heavenly Ascent (2 Enoch 1-38)
   • 3rd Heaven = paradise of righteous (Eden) & Tree (of Life?) (8-10 → 2 Cor. 12:2-4)
   • 4th heaven, gates of the Sun (11-17)
     • solstice and equinox
   • 6th Heaven = hierarchies of angels (18-21)
3.2- Second Enoch

1- Enoch’s heavenly Ascent (2 Enoch 1-38)
- 7th Heaven = Enoch transformed before the Lord (22)
- "The Lord said, ‘Let Enoch come up and stand in front of my face forever!’ ... The Lord said to Michael, ‘Take Enoch, and extract him from the earthly clothing. And anoint him with the delightful oil, and put him into the clothes of glory.’ [Michael does this] ... And I [Enoch] gazed at all of myself, and I had become like one of the glorious ones, and there was no observable difference."

2- Enoch’s teachings to his children (2 Enoch 39-67)
- teaches 30 days (36:2) → 40 days (Acts 1:3)
- Testament Literature = last teachings for children
- Moral and Ethical Teachings, parables, beatitudes
- "Happy is he who speaks peace and possesses peace in his heart; cursed is he who speaks peace, but there is no peace in his heart." (52:15)
3.2- Second Enoch

2- Enoch’s teachings to his children (2 Enoch 39-67)
- No mention of Law of Moses
  - “He who brings a sacrifice of clean beasts it is a healing; he heals his soul” (59:1)
- sacrifice as healing the soul
- Enoch’s ascent into heaven watched by his descendants (67:1-3) → Jesus in Acts 1:3

3.2- Second Enoch

2- Enoch’s teachings to his children (2 Enoch 39-67)
- Enoch is assigned to be the celestial scribe and recording angel
  - “[The LORD] appointed [Enoch] to be the one who makes a written record of all his creation, visible and invisible, and the one who carried away the sin of mankind.” (64:5b)
- “angels above us are silent notes taking”

3.2- Second Enoch

3- Enoch’s priestly family (2 Enoch 68-73)
- Enoch has ascended
  - no communal ascent of city of Enoch in ancient Enoch texts
- Enoch’s son Methuselah constructs altar for Sacrifice (68)
  - People want a priest (69:1-2)
  - God “himself will raise up a priest over his own people” (69:2)
  - God calls Methuselah to priesthood in vision & dream (69)
3.2- Second Enoch

✧ 3- Enoch’s priestly lineage (2 Enoch 68-73)
  ✧ Enoch → Methuselah → Lamech → Nir → Melchizedek
  ✧ Methuselah gives priesthood to his son Lamech (70a)

✧ 3- Enoch’s priestly lineage (2 Enoch 68-73)
  ✧ Methuselah gives priesthood to grandson (non-biblical) Nir, the second son of Lamech (Noah is first) (70b)
  ✧ Nir’s wife is barren (71:1); She conceives while Nir is serving in the temple (71a)
    ✧ = miraculous conception = Zechariah (Lk. 1)
  ✧ Gabriel announces divine miracle of conception (71c)
  ✧ baby is born (71:17) after the death of his mother, with “the sign of priesthood is on his chest” (71:19)

✧ 3- Enoch’s priestly lineage (2 Enoch 68-73)
  ✧ “And Noah said to [his younger brother] Nir, ‘Behold, God is renewing the continuation of the blood of the priesthood after us.’ And Noah and Nir hurried, and they washed the child, and they dressed him in the garments of the priesthood, and them gave him the holy bread [of the temple] and he ate it. And they called his name Melchizedek.” (71:21) = priest from birth
  ✧ “without mother or father” (Heb. 7:3)
3.2- Second Enoch

- 3- Enoch’s priestly lineage (2 Enoch 68-73)
  - “Melchizedek will be my priest to all [other] priests, and I will sanctify him” (71:29) & “Melchizedek will be the head of the priests [high priest] in another generation” (71:33, 37b)
  - Melchizedek ascends to God’s paradise to preserve him from the flood = Melchizedek’s celestial priesthood (72) = Enoch; returns after flood (communal ascent?)
  - “neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.” (Heb. 7:3b)

3.2- Second Enoch

- 3- Enoch’s priestly lineage (2 Enoch 68-73)
  - Nothing about priest or priesthood in JS Enoch
  - “And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.” (DC 76:57 + 84:16)

3.2- Second Enoch

- 3- Enoch’s priestly lineage (2 Enoch 68-73)
  - DC 84:14 Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah; 15 And from Noah till Enoch, through the lineage of their fathers; 16 And from Enoch to Abel, ...
### 3.2- Second Enoch

- **2 Enoch as a temple ascent text**
  - 1- heavenly ascent to the celestial temple
  - 2- metamorphosis/translation/transformation of Enoch into a celestial being
  - 3- initiation into heavenly mysteries
  - 4- Enoch’s priesthood and priestly lineage
  - 5- apocalyptic revelation of future
  - 6- Sees the face of God

### 3.2- Second Enoch

- **Loss of 2 Enoch**
  - Never widely read by Christians
  - Authenticity also rejected by rabbis
  - survives only in Old Slavonic 14th century manuscripts
  - = esoteric secret lore of mystic monks?
  - Note lost 1 Enoch and 2 Enoch survive only on fringes of Imperial Church

### 3.3- Third Enoch

*Sefer Hekhalot = “Book of [Celestial] Temples”*
3.3- Third Enoch

 Shortly after the date set by Enoch’s death, he wrote a book that was preserved for his children and grandchildren. 

Background

- Alternate Titles
  - Hebrew Apocalypse of Enoch
  - Sefer Hekhalot = “Book of [Celestial] Temples”

- Language = Hebrew
- Date = 5th Century AD (based on earlier traditions)
- Location = Babylon or Palestine
- Public study forbidden by Rabbis (b. Hagigah 2.1)
  - Restricted, secret, esoteric, mystical lore only taught to a restricted few

Translation

3.3 Third Enoch

Contents of 3 Enoch

1- The Ascent of Rabbi Ishmael (3 Enoch 1-2)
2- Exaltation of Enoch (3 Enoch 3-16)
3- The Heavenly Order (3 Enoch 17-40)
4- Ishmael’s Cosmic Vision (3 Enoch 41-48)

1- The Ascent of Rabbi Ishmael (3 Enoch 1-2)

Ishmael is the last High Priest, from the time of Bar Kochba rebellion (132-135 AD) and attempt to restore temple. (2)

Ascends to heaven; Metatron serves as guide (1)
- Enoch as visionary (1 & 2 Enoch) vs. Enoch as celestial guide (3 Enoch)

2- Story of the Exaltation of Enoch (3 Enoch 3-16)

Told by Metatron/Enoch to Ishmael (3)
Metatron is Enoch, made ruler over the angels (4)
Fall of Adam and Fall of Angels
- Shekinah is removed from the earth (5)
- Shekinah is “indwelling” = Holy Spirit
- Angels object to Enoch’s exaltation (6)
3.3 Third Enoch

2- Story of the Exaltation of Enoch (3 Enoch 3-16)

- Enoch ascends on wings of the Shekinah (7)
- Gates of Blessings are opened (8)
- God lays hand on Enoch, gives him all Blessings, and transforms him (9)
- Enoch is given a “throne like the throne of glory” (10) (M 7:59b)

3.3 Third Enoch

2- Story of the Exaltation of Enoch (3 Enoch 3-16)

- God reveals all secrets & mysteries to Enoch (11)
- Given a robe, crown (12) and new name “lesser YHWH” (12:5)
- Enoch’s crown inscribed by God’s finger (13) with mysteries
  - “the pattern given by the finger of God” (M 6:46)
- All the angels pay homage to Enoch (15)

3.3 Third Enoch

2- Story of the Exaltation of Enoch (3 Enoch 3-16)

- Transformation of Enoch into a fiery being (15)
  - “fiery ones” = serāfīm, צִבְרָאִים (Isa. 6:2, 6)
- Enoch was wiped 60 lashes when Aḥer [Elisha Ben Abuya] thinks there are two powers in heaven (16) b. Hagigah 15a
3.3 Third Enoch

- 3- The Heavenly Order, Celestial Hierarchies (3 Enoch 17-40)
  - Hierarchies and names of the angels of the seven heavens (17-18)
  - list of princes (sar/sarîm) & hierarchies of angels (19-29)
    - Dan. 8-10 describes angelic princes
  - The Order of the Heavenly Court (30-35)
    - ruled by justice, mercy and truth (31)

- 3- The Heavenly Order, Celestial Hierarchies (3 Enoch 17-40)
  - The Heavenly liturgy (38-40)
    - celestial temple ritual as model for earthly
  - Angels Sing the Qeddušah and prostration
    - “Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!” (Isa. 6:3)
  - Inscribed words fly off the throne and walls (39)
    - Words as spiritual power/beings

3.3 Third Enoch

- 4- Ishmael’s Cosmic Vision (3 Enoch 41-48)
  - Mysteries of the Letters and Divine Name (41-42)
    - creation through letters, words and names
  - Ishmael given vision of the Cosmos (42-44)
    - state of the righteous and wicked
  - The veil of the cosmic temple (45)
    - names of all generations of time written on veil
    - Messiah son of Joseph and son of David (45:5)
3.3 Third Enoch

4- Ishmael’s Cosmic Vision (3 Enoch 41-48)
- Visions of the angels as stars and fallen angels (46-47)
- Enoch reveals the “right hand of the Omnipotent One” (48; quote 48:1); and takes Ishmael by hand (48:2)

3.3 Third Enoch

4- Ishmael’s Cosmic Vision (3 Enoch 41-48)
- heavenly Jerusalem and Temple (48a; 48:3
- restoration of the Temple and Jerusalem (48:10)
  - “At once Israel shall be saved from among the gentiles and the Messiah shall appear to them and bring them up to Jerusalem with great joy. Moreover, the kingdom of Israel, gathered from the four quarters of the world, shall eat with the Messiah, and the gentiles shall eat with them”

3.3 Third Enoch

4- Ishmael’s Cosmic Vision (3 Enoch 41-48)

“gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, ... for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem ... And the Lord said unto Enoch: ‘Then shalt thou and all thy city meet them there’ ” M 7:62b-63
3.3- Third Enoch

- **Impact**
  - From the traditional Rabbic and mystical Jewish perspective, 3 Enoch is the *only* Enoch book.
  - 1 Enoch and 2 Enoch were rejected by rabbinic Jews and knowledge of them was lost by 3rd or 4th century AD.
  - Note the significance of the loss and rediscovery of the Enochian traditions
  - 3 Enoch is foundational to later Jewish Mysticism

3.4- Metatron/Enoch

- Metatron (*mētraω* and *myētraω*) = Greek *meta thronou* = “[he who sits] beside the throne [of God]”
- Enoch ascends and is transfigured into a celestial being who receives the **new name** Metatron
- anointed, clothed in divine garments, crowned, like God, sits enthroned in God’s presence
- Enoch/Metatron becomes major mystical figure in Jewish mysticism
3.4- Metatron/Enoch

- Metatron/Enoch is the **High Priest** in God’s celestial temple (3 En. 10); angels are priests
- **Deification:** Enoch is deified with the title **“Lesser Yahweh (Jehovah)” (YHWH ha-qātōn)** (3 En. 12:5)
- Metatron = “Angel of the Lord” in Ex. 23:21, “my name [YHWH] is in him [Enoch/Metatron]”

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3.4- Metatron/Enoch

- Metatron/Enoch called **naʿar** (“youth”) (3 En. 3:2)
  ✿ = M 6:31, “I am but a lad”
- “prince of the countenance/face” of God (**šar ha-pānîm**)
  ✿ = allowed to go behind veil and **see face of God**
  ✿ = M 7:4, Enoch “saw the Lord; and he stood before my face, and he talked with me ... face to face”

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3.4- Metatron/Enoch

- **Synthronos** = “enthroned together”
  ✿ = (Ps. 110:1 “sit thou at my right hand”)
- Metatron/Enoch **alone** can sit in the presence of God
  ✿ = (b. Hagigah 15a; + b. Sanhedrin 38b; b. Av. Zar. 3b)
  ✿ Revelation 3:21 “the one who conquers, I will grant him to sit with me on my throne, as I [Jesus] also conquered and sat down with my Father on his throne.” +Rev. 4:2-6, 11:16, 20:4
  ✿ Mt. 19:28; Lk. 22:29-30
- God has “given unto [Enoch] a right to thy throne” (M 7:59b)
3.4- Metatron/Enoch

✧ Two Powers in Heaven

✧ Enoch among the Jewish mystics plays a similar mediator and revelatory role as Jesus
✧ humbling of Metatron (3 En. 16 = b. Hagigah 15a)
  • Elisha ben Avuyah (archetypal heretic) sees Metatron and says “there are two powers in heaven” (= Christianity)
  • Metatron is whipped to show he is not God

3.4- Metatron/Enoch

✧ Later Jewish Mysticism (Kabbalah)

✧ Existence, importance, and role of Metatron/Enoch assumed in Zohar and other Kabbalistic texts
✧ Plays significant background role in Jewish mystical writings