

8 Anan'el, Zaqe'el, Sasomasp^we'el, Kestar'el, Tur'el, Yamayol, and Arazyal.^a • These are their chiefs^o of tens^p and of all the others with them.

1 7 And they^a took wives unto themselves, and everyone (respectively) chose one woman for himself, and they began to go unto them.^b And they taught them magical medicine, incantations, the cutting of roots, and taught them^c (about) plants. • And the women became pregnant and gave birth to great giants whose heights^d were three hundred cubits. • These^e (giants) consumed the produce^f of all the people^g until the people detested feeding them.^h • Soⁱ the giants turned against (the people) in order to eat them. • And they began to sin against birds, wild beasts, reptiles, and fish. And their flesh was devoured the one by the other, and they drank blood.^j • And then the earth brought an accusation against the oppressors.

WisSol 14:6; Tob 6:14; Sir 16:7; 1Bar 3:26; 3Mac 2:4; Jub 7:22f.
Gen 9:4; 1Sam 14:32-34; Acts 15:20; Jub 7:28; 21:6

1 8 And Azaz'el taught the people (the art of) making swords and knives, and shields, and breastplates; and he showed to their chosen ones^a bracelets, decorations, (shad-owing of the eye) with antimony,^b ornamentation, the beautifying of the eyelids, all 2 kinds of precious stones,^c and all coloring tinctures and alchemy.^d • And there were many wicked ones^e and they committed adultery and erred, and all their conduct 3 became corrupt. • Amasras^f taught incantation and the cutting of roots; and Armaros the resolving of incantations; and Baraqiyal^g astrology,^h and Kokarer'elⁱ (the knowledge of) the signs,^j and Tam'el^k taught the seeing of the stars, and Asder'el^l taught the 4 course of the moon as well as the deception^m of man.ⁿ • And (the people) cried and their voice reached unto heaven.

Dan 5:12

1 9 Then Michael, Surafel,^a and Gabriel observed carefully from the sky and they saw much blood being shed upon the earth,^b and all the oppression being wrought upon the earth. • And they said to one another, "The earth, (from) her empty (foundation), 2 has brought the cry of their voice unto the gates of heaven. • And now, [O] holy ones of 3 heaven, the souls of people are putting their case before you pleading, 'Bring our

n. B C: "Sami'azaz [B: Semyaza], who is their leader. Arakibaram'e'el [B: Urakibaram'e'el], Koka-bi'el [B: Akibe'el], Tami'el [B: Tame'el], Rami'el [B: Raw'el], Dan'el, Ezeqe'el, Baraqiyal [B: Lara-qiyal], Asa'el, Armaros [B: Armeses], Batar'el [B: Batra'all], Anan'el, Zaqi'el [B: Zaqebe], Samsape'el, Satar'el [B: Sart'el], Tur'el, Yomya'el, Arazyal." Cf. EC, p. 14.

o. Eth. *abayta*. B C wrongly: *habayta* and *habaytomu* respectively.

p. B adds "of the two hundred angels."

7 a. C: "they and all the others with them."

b. B and C add "and became added unto them."

For variations in the Gk. fragments in this and ch. 8, see EC, pp. 17f.

c. Eth. *maharewon*. B C: *amarewon*.

d. Lit. "and their heights."

e. C: "who." Cf. 4QEn^a, which is closer to A.

f. Lit. "toil," "labor." So 4QEn^a.

g. A should be rendered either "All of these consumed the toil of the people" or "These consumed the toil of all the people" by transposing the correctly nominative Eth. *k'ellu* in the phrase *'ellu bal'u k'ellu samā sabe*. Cf. 4QEn^a. All of Charles's MSS give the accusative *kwellu*. Cf. EC, p. 16, nn. 9, 10.

h. Eth. *sēsryota sab'e*. C: *sab'e sēsryota*.

i. Lit. "And."

j. Possibly "And they devoured one another's flesh, and drank the blood." B adds *'emnehā*, which is a doublet of the following word.

8 a. Eth. *za-'emhrēhomu*. C and B have *za-'em-dhrēhomu*, "those after them," which Charles thinks is a corruption of the G^a *ta metalla* (cf. *ta met'auta*). G^a has *megala*. Cf. EC, p. 16, n. 30. C and B also add "the making of them." Eth. *za-'emdhrehomu* is rendered as "their successors" or "their children" by Ethiopian commentators.

b. Lit. "antimony."

c. Lit. "and of stones all kinds of precious and chosen stones."

d. A adds *tawaleto 'alam*, "transmutation of the world." I render it as "alchemy." Cf. EC, p. 18, n. 5. Ethiopian commentators explain this phrase as "changing a man into a horse or mule or vice versa, or transferring an embryo from one womb to another."

e. B C: "and there was [great and] much wickedness."

f. B: Amazaras. C: Amizaras.

g. B: Baraq'al.

h. Lit. "the seeing of stars."

i. B C: Kokab'el.

j. I.e. miraculous signs.

k. B: Tem'el. C: Tami'el.

l. B: Asrad'el.

m. B and C read "destruction."

n. Concerning variations in the Gk. fragments see EC, p. 18f.

9 a. B: Uryan and Suryan. C: Ur'el and Rufa'el.

b. A also adds *ba-tāhetu*, "under it."

4 judgment before the Most High.''' • And they said to the Lord of the potentates,^a "For he is the Lord of lords, and the God of gods,^b and the King of kings, and the seat of his glory^c (stands) throughout all the generations of the world. Your name is 5 holy, and blessed, and glorious throughout the whole world.^d • You have made everything^e and with you is the authority for everything. Everything^f is naked and open before your sight, and you see everything; and there is nothing which can hide 6 itself from you. • You see what Azaz'el has done; and how he^g has taught all (forms of) oppression upon the earth. And they revealed^h eternal secrets which are performed 7 in heaven (and which) man learned.ⁱ • (Moreover) Semyaz,^o to whom you have given power to rule over his companions, co-operating,^p they went in unto the daughters 8 of the people on earth;^q and they lay together with them—with those women—and 9 defiled themselves, and revealed to them every (kind of) sin. • As for the women, they gave birth to giants to the degree that the whole earth was filled with blood and 10 oppression. • And now behold, the Holy One will cry,^r and those who have died will bring their suit up to the gate of heaven. Their^s groaning has ascended (into heaven), but they could not get out from before the face of the oppression that is being 11 wrought on earth. • And you know everything (even) before it came to existence,^t and you see (this thing)^v (but) you do not tell us what is proper for us that we may do regarding it."

1 10 And then spoke the Most High, the Great and Holy One!^a And he sent Asuryal^b to the son of Lamech, (saying), • "Tell him^c in my name, 'Hide yourself!' and reveal to him the end of what is coming; for the earth and everything^d will be destroyed. And the Deluge is about to come upon all the earth; and all that is in it will be 3 destroyed.^e • And now instruct him in order that he may flee, and his seed will be 4 preserved for all generations."^f • And secondly the Lord said to Raphael,^g "Bind Azaz'el hand^h and footⁱ (and) throw him into the darkness!" And he made a hole in 5 the desert which was in Duda'el and cast him there; • he threw on top of him rugged 6 and sharp rocks. And he covered his face^j in order that he may not see light;^k • and 7 in order that he may be sent into the fire on the great day of judgment. • And give life to the earth which the angels have corrupted. And he will proclaim^l life for the earth: that he is giving life to her.^m And all the children of the people will not perish

c. B C: "the souls of people are making their suit, saying, 'Bring our case [lit. "judgment"] before the Most High.'"
d. Lit. "kings." One of the duplicate versions of the Syncellus Gk. fragment reads "The Lord of the ages," or "of the world," *tōn aiōnōn*.
e. Eth. *esma*, "for," "because." In the Syncellus fragment we have *Su*, "you," instead.
f. Lit. "your God." B C: "their God."
g. Lit. "your king." B C: "their king."
h. C: "your glory."
i. B and C repeat "glorious."
j. A omits "everything," found in the other MSS.
k. A omits "Everything," found in the other MSS.
l. B and C read "who."
m. B C: "and he revealed."
n. B: *wa-'amara sablādi*. C: *wa-'amara sabe'a*. Cf. EC, p. 22, n. 15, and p. 23.
o. B: Semyaza. C: "and of Semyaza."
p. Lit. "together with."
q. B omits "on earth" and wrongly repeats "together with."
r. This phrase is attested neither in other Eth. MSS nor in the Gk. fragments. Instead, we have "the souls of the dead." Cf. EC, pp. 22f.
s. Lit. "and their."
t. Lit. "and."
u. B omits "everything before it came to exist-ence."

v. The Eth. text is corrupt. Cf. EC, p. 24, n. 12, and p. 25.
10 a. C: "Then spoke the Most High, the Great and Holy One said." Cf. EC, p. 24, n. 20.
b. B: Arsayalador. C: 'Asarya Leyur. Cf. also EC, p. 24, n. 23.
c. C, supported by G^a, adds "Go to Noah and tell him . . ." See EC, p. 24, n. 25.
d. So A. B C: "the whole earth."
e. B omits "all." C, following the Gk. fragments, reads "it will destroy all that is in it."
f. So B and C. The text of A, which reads "and his seed will kneel down [worship] for all genera-tions," is obviously corrupt.
g. The name designates "God is a healer."
h. Lit. "by hand." Cf. TarJon Gen 6:3, in which the names Semyaza and Azaz'el appear.
i. Lit. "by foot."
j. B and C add "cover him with darkness and let him abide there forever."
k. The preceding two sentences are given in the imperative form in B and C: "And make a hole in the desert . . ."
l. Lit. "he will make you know."
m. Lit. "to the earth." The Gk. fragments read "that he may heal the plague." Cf. also EC, p. 26, n. 4.

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Sacrifice
presence
Jude 6
4:12-13
1:12-13

8 through all the secrets (of the angels),ⁿ which they taught to their sons. • And the whole earth has been corrupted by Azaz'el's teaching of his (own) actions; and write upon him all sin. • And to Gabriel the Lord said, "Proceed against the bastards and the reprobates and against the children of adultery; and destroy the children of adultery and expel the children of the Watchers from among the people.^o And send them against one another (so that) they may be destroyed in the fight, for length of days have they not. • They^p will beg you everything—for their fathers on behalf of themselves—because they hope to live an eternal life. (They hope) that^q each one of them will live a period of five hundred years." • And to Michael God said, "Make known to Semyaza^r and the others who are with him,^s who fornicated^t with the women,^u that they will die^v together with them in all their defilement. • And when they and^w all their children have battled with each other, and when they have seen the destruction of their beloved ones, bind them for seventy^x generations underneath the rocks of the ground until the day of their judgment and of their consummation, until the eternal judgment is concluded. • In those days they will lead them into the bottom of the fire—and in torment—in the prison (where) they will be locked up forever. • And at the time when^y they will burn and die, those who collaborated with them will be bound together with them from henceforth unto the end of (all) generations.^z • And destroy all the souls of pleasure and the children of the Watchers, for they have done injustice to man. • Destroy^{a2} injustice from the face of the earth. And every iniquitous deed will end, and the plant of righteousness and truth will appear forever and he will plant joy.^{b2} • And then all the righteous ones will escape; and become the living ones until they multiply and become^{c2} tens of hundreds; and all the days of their youth and the years of their retirement^{d2} they will complete in peace. • And in those days the whole earth will be worked in righteousness, all of her^{e2} planted with trees, and will find blessing.^{f2} • And they shall plant pleasant trees^{g2} upon her—vines.^{h2} And he who plants a vine upon her will produce wine for plenitude.ⁱ² And every seed that is sown on her, one measure will yield a thousand (measures) and one measure of olives will yield ten measures^{j2} of presses of oil. And you cleanse the earth from all injustice, and from all defilement, and from all oppression, and from all sin, and from all iniquity^{k2} which is being done on earth; remove them^{l2} from the earth. • And all the children of the people will become righteous, and all nations shall worship and bless me; and they will all prostrate

n. Lit. "through all the secrets which the Watchers killed," which is obviously a corruption. Cf. EC, p. 26, n. 23. The Synellus fragment reads "disclosed" instead of "killed."

o. B C: "and destroy . . . from among the people; and expel them."

p. Lit. "and they."

q. Lit. "and that."

r. Charles, after Radermacher, prefers "Bind Semyaza." See EC, p. 28, n. 15, and p. 29. C (and G) reads "Go, make known to Semyaza."

s. Or "his companions."

t. Lit. *gabru*, "did." 4QEⁿ: "(who) associated."

u. B C: "who united with the women."

v. Or "decay." "corrupt."

w. B and C omit "they and."

x. A and B wrongly have *la-sabe'a*.

y. Charles thinks the reading *hotan*, "when," is a corruption of *hos an*, "everyone who . . ." (EC, p. 28, n. 31). Cf. Milik, *The Books of Enoch*, p. 190.

z. This is a free translation. The text is corrupt. EC, following the Synellus fragment, reads "whoever shall be condemned and destroyed will from henceforth be bound with them . . ." Cf. also EC, p. 29, n. 5.

a2. Lit. "and disappear."

b2. B C: "Destroy all injustice from the face of the earth and let every evil work come to an end; and let the plant of righteousness and truth appear:

and it shall become a blessing; the works of righteousness and truth shall be planted in truth and joy forevermore." A can be rendered ". . . and the plant of righteousness will appear, and plant eternal truth and joy."

c2. Lit. "they become and beget." B and C omit "they become."

d2. Or "rest," "their sabbaths," *sanbatata zi'ahomu*. B C: *sanbata zi'ahomo*, "their sabbath," which is intelligible. Therefore Charles, following Wellhausen, *Skizzen und Vorarbeiten* 6 (Berlin, 1899) pp. 241, 260, suggested substituting *res'anihomu* for *sanbat*, which he considered a corruption from the Heb. *sebuthon*, "their old age." Cf. EC, p. 30, n. 9, and p. 31, n. 1. The Eth. *sanbatat* in plural (so also G) (cf. *sanabet*), found in A, does convey a sense of "weeks of rest" or "periods of rest or retirement." A notion equivalent to the suggested Heb. expression is given by Ethiopian commentators who render the phrase simply as "the period of old age."

e2. G reads *en autē*, "in her."

f2. B C: "will be filled with blessing."

g2. Lit. "trees of joy." C reads "trees of joy shall be planted." Cf. also G.

h2. B C: "And they shall plant vines."

i2. Lit. "for the satisfaction of the appetite."

j2. B and C omit "measures."

k2. A repeats "and from all defilement."

l2. So A. B C: "finish them."

Job 4:22

67:4-7; Job 5:10

Jude 6

Rev 20:10, 14, 15; Mt 25:41

Isa 5:10; 2Bar 29:5

22 themselves to me. • And the earth shall be cleansed from all pollution, and from all sin, and from all plague, and from all suffering; and it shall not happen again that I shall send (these) upon the earth^{m2} from generation to generation and forever.

1 11 "And in those days I shall open the storerooms of blessing which are in the heavens,^a so that I shall send them down upon the earth, over the work and the toil of the children of man. • And peace and truth shall become partners together^b in all the days of the world, and in all the generations of the world." Deut 28:12 Ps 85:10; Isa 32:17

Dream vision of Enoch: his intercession for the fallen angels

1 12 Before these things (happened) Enoch was hidden, and no one of the children of the people knew by what he was hidden and where he was. • And his dwelling place^a as well as his activities were with the Watchers and the holy ones; and (so) were his days. • And I, Enoch, began to bless the Lord of the mighty ones^b and the King of the universe.^c • At that moment^d the Watchers were calling me.^e • And they^f said to me, "Enoch, scribe of righteousness, go and make known to the Watchers of heaven who have abandoned the high heaven, the holy eternal place, and have defiled themselves with women, as their^g deeds move the children of the world,^h and have taken unto themselves wives: Theyⁱ have defiled themselves with great defilement upon the earth; • neither will there be peace unto them nor the forgiveness of sin. • For their children delight in seeing the murder of their beloved ones.^j But they shall groan and beg forever over the destruction of their children, and there shall not be peace unto them even forever."^k

His intercession for Azaz'el

1 13 As for Enoch,^a he proceeded and said to Azaz'el, "There will not be peace unto you; a grave judgment has come upon you. • They will put you in bonds,^b and you will not have (an opportunity for)^c rest and supplication,^d because you have taught injustice and because^e you have shown to the people deeds of shame, injustice, and sin."^f • Then I went and spoke to all of them together; and they were all frightened, and fear and trembling seized them. • And they begged me to write for them a memorial prayer^g in order that there may be for them a prayer^h of forgiveness, and so that I may raise their memorial prayer unto the Lord of heaven. • For, as for themselves, from henceforth they will not be able to speak, nor will they raise their eyes unto heaven as a result of their sins which have been condemned. • And then I wrote down their memorial prayers and the petitions on behalf of their spirits and the deeds of each one of them, on account of the fact that they have prayed in order thatⁱ there may be for them forgiveness (of sin) and a length (of days). • And I went and sat down upon the waters of Dan—in Dan which is on the southwest of Hermon—and I read their memorial prayers until I fell asleep. • And behold a dream came to me and visions fell

m2. Lit. "upon her."

11 a. B C: "in heaven."

b. B and C omit "together."

12 a. So A. Instead of *wa-makāno*, "his dwelling place," B and C read: *wa-menta kona*, "and what he had become," or "what had become of him." Apparently this is an error due to homoeoteleuton.

b. B reads "great Lord." C, on the basis of the Gk. fragments, reads "Lord of Majesty." Cf. EC, p. 32, nn. 8f.

c. Also "King of the ages" and "the eternal King" are possible.

d. Lit. "And behold," "And lo."

e. Lit. "they were calling me Enoch." B C: "they were calling me Enoch, the scribe."

f. Lit. "he."

g. Lit. "his."

h. Lit. "of the people." In the preceding clause, *kama yegassewo(?)*, the text is unclear. B C: "they have done as the children of the people do."

i. The Gk. has "you." Cf. EC, p. 33.

j. C: "they delight in their children . . ."

k. B C: "there shall not be mercy and peace unto them."

13 a. B C: "and Enoch."

b. So A.

c. Lit. "it will not be."

d. Text, "for error and supplication," corrupt.

e. Text unclear.

f. Lit. "a remembrance of prayer."

g. Omitted by B and C.

h. Text corrupt: "they have beseeched you."

upon me, and I saw a visionⁱ of plagues^j (so that) I may speak to the children of heaven and reprimand them. •And upon my awakening, I came unto them (while) they were all conferring^k together, in Lesya'el,^l which is (located) between Lebanon and Sanser,^m while weeping and with their faces covered. •And I recounted before them all the visions that I had seen in sleep and began to speak those words of righteousness and to reprimandⁿ the Watchers of heaven.

Deut 3:9;
Song 4:8

1Cor 6:3

14 This is the book of the words of righteousness and the chastisement of the eternal Watchers, in accordance with how the Holy and Great One had commanded in this vision. •I saw in my sleep what I now speak with my tongue of flesh and the breath of the mouth which the Great One has given to man (so that) he (man) may speak with it^a—and (so that) he may have understanding with his heart as he (the Great One) has created and given it to man. •Accordingly he has created me and given me the word of understanding^b so that I may reprimand the Watchers, the children of heaven. •I wrote down your prayers—so it appeared in vision^c—for your prayers will not be heard^d throughout all the days of eternity; and judgment is passed^e upon you. From now on you will not be able to ascend into heaven unto all eternity, but you shall remain^f inside the earth, imprisoned^g all the days of eternity. •Before that you will have seen^h the destruction of your beloved sons and you will not have their treasures,ⁱ which^j will fall before your eyes by the sword. •And your petitions on their behalf will not be heard—neither will those on your own behalf (which you offer) weeping (and) praying—and you will not speak even a word contained in the book which I wrote.^k

1Cor 6:3

Enoch's vision

8 And behold I saw^l the clouds: And they were calling me in a vision; and the fogs were calling me; and the course of the stars and the lightnings were rushing me and causing me to desire;^m and in the vision, the winds were causing me to fly and rushing me high up into heaven.ⁿ •And I kept coming (into heaven) until I approached a wall which was built of white marble and surrounded by tongues^o of fire; and it began to frighten me. •And I came into the tongues of the fire and drew near to a great house which was built of white marble, and the inner wall(s)^p were like mosaics^q of white marble, the floor^r of crystal, •the ceiling like the path of the stars and lightnings between which (stood) fiery cherubim and their heaven of water;^s •and flaming fire surrounded the wall(s), and its gates were burning with fire. •And I entered into the house, which^t was hot like fire and cold like ice, and there was

Mt 17:5;
Pss
18:10,11;
104:3

Isa 30:30

i. C: "visions."

j. The Gk. omits "plague" and reads "and a voice came saying."

k. Or "gathered." B C: "sitting."

l. B: Abelsya'el. C: Abelsya'il.

m. B: Senser. C: Seniser.

n. Lit. "reprimand them."

14 a. B C: "and with my breath (which) the Great One has given the mouth . . ." Cf. EC, p. 34, n. 52.

b. This is a reconstruction; the text seems corrupt. Cf. B C: "As he has created man and given him the word of understanding, and likewise he has created me and given to me the (authority of) reprimanding." G omits "he has created me and given me the word of understanding."

c. B C: "my vision." 4QEn: "a vision to me."

d. Lit. "it will not happen for you."

e. Lit. "fulfilled."

f. Eth. *tenabberu*. "you shall sit," "dwell,"

"remain." Cf. *tenagara*. "it is spoken," in B and C. See EC, p. 37, n. 6.

g. Lit. "they will imprison you."

h. Lit. "you saw."

i. Cf. EC, p. 36, n. 24: "and you shall have no pleasure in them."

j. B C: "but."

k. Charles suggests restoring the text to read "though you weep and pray and speak all the words . . ." Cf. EC, p. 37, n. 11.

l. A, "And to me, he saw lo the clouds," seems corrupt. B C: "And he showed me a vision thus . . ."

m. Some think this to be inaccurate. Cf. EC, p. 37, n. 13.

n. B and C add "lifted me up into heaven."

o. B C: "tongue."

p. Lit. "and the walls inside the house." B and C have *we'lu*. "it," "this," "he," instead of *westa*, "in," "inside."

q. Lit. "tessellated sheets."

r. Lit. "the ground."

s. So B, C, and the Gk. fragments. A has *samay-omu* instead of *samāyomu*, giving the reading "he named them water" instead of "their heaven was of water."

t. Lit. "and."

u. B C: "there was no pleasure of life in it."

14 nothing inside it;^u (so) fear covered me and trembling seized me. •And as I shook and trembled, I fell upon my face and saw a vision. •And behold there was an opening before me (and) a second house which is greater than the former^v and everything^w was built with tongues of fire. •And in every respect it excelled (the other)—in glory and great honor—to the extent that it is impossible for me to recount 17 to you^x concerning its glory and greatness. •As for its floor,^y it was of fire and above it was lightning and the path of the stars; and as for the ceiling, it was flaming fire. 18 And I observed and saw inside it a lofty throne—its appearance was like crystal and 19 its wheels like the shining sun; and (I heard?) the voice of the cherubim; •and from beneath the throne^z were issuing streams of flaming fire. It was difficult^{aa} to look at 20 it.^{ab} •And the Great Glory was sitting upon it—as for his gown, which was shining 21 more brightly than the sun, it was whiter than any snow. •None of the angels was able to come in and see the face of the Excellent and the Glorious One;^{ac} and no one 22 of the flesh can see him— •the flaming fire was round about him, and a great fire stood before him. No one could come near unto him from among those that surrounded 23 the tens of millions (that stood) before him. •He needed no council,^{ad} but the most holy ones who are near to him neither go far away at night nor move away from 24 him. •Until then I was prostrate on my face covered^{ae} and trembling. And the Lord called me with his own mouth and said to me, "Come near to me, Enoch, and to 25 my holy^{af} Word." •And he lifted me up and brought me near to the gate, but I (continued) to look down with my face.

Isa 6; Ezek
1:9; 26;
Dan 7:9,10;
Ps 104:2;
1Kgs 22:19
AsMos 4:2
T Levi 5:1;
Rev 4:2-3

Sir 42:21;
2En 33:4

15 But he raised me up^{ag} and said to me with his voice, "Enoch."^{ah} I (then) heard, "Do not fear, Enoch, righteous man, scribe of righteousness; come near to me and 2 hear my voice. •And tell^{ai} the Watchers of heaven on whose behalf you have been sent^{aj} to intercede:^{ak} "It is meet (for you) that you intercede on behalf of man, and not 3 man on your behalf. •For what reason have you abandoned the high, holy, and eternal heaven; and slept with women and defiled yourselves with the daughters of the people, 4 taking wives, acting like the children of the earth, and begetting giant sons? •Surely you, you [used to be] holy, spiritual, the living ones, [possessing] eternal life; but (now) you have defiled yourselves with women, and with the blood of the flesh begotten children, you have lusted with the blood of the people, like them^{al} producing 5 blood and flesh, (which) die and perish. •On that account, I have given you^{am} wives in order that (seeds) might be sown upon them and children born by them, so that the 6 deeds that are done upon the earth will not be withheld from you.^{an} •Indeed you, formerly you were spiritual, (having) eternal life,^{ao} and immortal in all the generations 7 of the world. •That is why (formerly) I did not make wives for you, for the dwelling of the spiritual beings of heaven is heaven."

8 "But now the giants who are born from the (union of) the spirits and the flesh shall be called evil spirits upon the earth, because^{ap} their dwelling shall be upon the earth^{aq} and inside the earth. •Evil spirits^{ar} have come out of their bodies. Because from the day that they were created from the holy ones they became the Watchers; their first origin^{as} is the spiritual foundation." They will become evil upon the earth and shall

v. B C: "behold a second house . . . and the entire portal was open before me."

w. B and C omit "everything."

x. B C: "in glory, honor, and greatness."

y. Lit. "I cannot recount to you."

z. Lit. "ground."

aa. B adds "great."

ab. Lit. "they could not."

ac. B C: "looking," "seeing."

ad. The Gk. reads "on account of the honor and glory."

ae. Cf. EC, p. 40, n. 21.

af. Charles suggests omitting "covered." Cf. EC, p. 40, n. 25.

ag. Charles prefers the Gk. *akouson*, "hear," instead of the Eth. "holy." For this and succeeding phrase see EC, p. 40, n. 28.

15 a. B C: "and he replied."

b. B C: "and I heard his voice."

c. B C: "And go and tell."

d. B C: "who sent you."

e. Lit. "pray."

f. B C: "you have done like them."

g. Lit. "them."

h. B C: "that nothing might be wanting to them on earth."

i. B C: "living the eternal life."

j. B and C omit "because."

k. B and C omit "upon the earth."

l. B and C read *nafsdā*, "soul," instead of *man-dfest*, as in A.

m. Lit. "their first beginning."

n. C, following the Gk.: "they are born from men and the holy Watchers in their beginning . . ."