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CHAP. 107.—And I saw written upon them that generation upon generation will transgress till a generation of justice arises, and transgression will be destroyed, and sin will disappear from the earth, and all good will come over it. 2. And now, my son, go and announce to thy son Lamech, that this son who is born is really his, and that this is not a falsehood.” 3. And when Methuselah had heard the words of his father Enoch—for he had showed him everything that was secret—he returned, after his having seen him, and called the name of that son Noah, for he will make glad the earth for all destruction.

CHAP. 108.—Another book that Enoch wrote for his son Methuselah, and for those who come after him, and keep the law in the last days. 2. Ye who kept it, and now wait in those days till those who did evil are completed, and the power of the transgressors has been completed, 3. wait till sin disappears, for their names will be erased from the books of the holy ones, and their seed will be destroyed to eternity, and their spirits will be killed, and they will cry and lament in a void, empty place, and burn in a fire where there is no end. 4. And there I saw something like a cloud which could not be seen, for from its depths I could not look over it; and I saw a flame of fire burning brightly, and there circled *things* like shining mountains, and they shook to and fro. 5. And I asked one of the holy angels who were with me, and said to him; “What is this shining *thing*? for it is not a heaven, but only the flame of a burning fire, and the voice of shouting and crying and lamenting and of great pain.” 6. And he said to me: “This place which thou seest—here are brought the souls of the sinners and of the revilers and of those who do evil and change everything that God speaks through the mouth of the prophets concerning things to take place. 7. For some of these have been written down, and noted above in heaven, that the angels may read and know what will happen to the sinners and to the spirits of the humble who have chastised their bodies, and *for that* receive their reward from God, and of those who are reviled by wicked men; 8. who loved God, and did not love gold or silver or all the riches of the world, but gave over their bodies to torture; 9. and who, since they existed, did not long for terrestrial food, but considered themselves a breath that passes away, and lived accordingly, and were often tried by God, and their spirits were found in cleanness to praise his name. 10. All the blessings they received I have marked down in the books; and he has destined for them their wages, because they have been shown as those who loved the everlasting heaven more than their life, and while they were trodden down by wicked men, and heard abuse and reviling from them, praised me.” 11. And now I will call to the spirits of the good, from the generation of light, and change those who were born in darkness, who have not been rewarded in their bodies with honor, as was meet for their fidelity. 12. And I will lead out in a shining light those who love my holy name, and will set each one on the throne of honor, of his honor. 13. And they will glitter in times without number, for justice is the judgment of God, for he will give fidelity to the faithful in the dwellings of the paths of rectitude. 14. And they will

see how those who were born in darkness will be cast into darkness, while the just will glitter.  
15. And the sinners will cry, and see them as they shine; and they will go there where days and times are written for them.

CHAP. 106. The rest of the book is a later addition. This and the following probably belong to the Noachic fragmentist; while chap. 108 is an independent and foreign production; cf. Introd.—2. *Like wool*, 46:2. The two colors are chosen to show the beauty of the child, while the white hair and the power of his eyes exhibit it as a wonder.—3. *Lord of justice*, 22:14; 90:40, in this connection very suitable, as this attribute of God was especially shown in Noah's life.—5. *Children of the angels*, 69:4, 5; 71:1.—7. Cf. 65:2; 66:3.—13. *New things*, i.e. things that never happened before. *Jared*, cf. note on 6:6.—14. *Law*, i.e. the commands and ordinances give them by God.—15. Cf. Gen. vii. 11; viii. 14.—17. Is a strange interpolation of the abruptest kind. It could possibly have stood after vs. 14, but Dillmann's conjecture that it is a *gloss* is probably true.—18. the meaning of the word Noah, from HTR, is different from those given in Gen. v. 29 and En. 107:3. Both can, however, be derived from the one Hebrew root, and hence it is no proof that chap. 106 and 107 are from different writers. The interpretation of the name in this verse seems to be accepted, also, in Sir. xlv. 17.—19. Cf. 93:4; 91:6. *Holy ones*, undoubtedly, the saints, 103:2. *Tablets*, cf. 81:1.

CHAP. 107. The period from the deluge to the Messianic era.—3. Cf. 106:18.

CHAP. 108. Characterizes itself as a new, foreign addition; cf. Introd.—2. The object is to admonish those waiting for the glorious times not to lose their hope.—3. Cf. Ps. lxxix. 28. *Killed*, cf. notes on 22:13; 98:3; 99:11.—4. Description of this fiery place; cf. 18:11, 21:3.—5. *Voice*, 18:13. *Revilers*, 91:7, 11; 99:12. *Change*, 104:10. *Prophets* are nowhere expressly mentioned in the other parts of the book. According to chap. 1-37 and 72-105, the Israelites are punished in Gehenna.—7. *Written*, 81:1 sqq.—9. Job vii. 7.—10. Enoch speaks.—11. Words of God. *Light and darkness*, cf. notes on 61:12. *In their bodies*, 102:5.—13. It is doubtful who speaks here, God or Enoch. *Without number*, 58:6; 91:17; etc. This all is a reward for fidelity, which God will also show by keeping his promises.—14. *Cast into darkness*, 103:8. Cf. on the whole Dan. xii. 2, 3.



Schodde, George Henry, 1854 - 1917.