

**SPACE AND TIME IN *1 ENOCH* 1–36
A NARRATIVE CRITICAL ANALYSIS**

by

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submitted in accordance with the requirements for the degree of

DOCTOR OF LITERATURE AND PHILOSOPHY

in the subject

ANCIENT NEAR EASTERN STUDIES

at the

UNIVERSITY OF SOUTH AFRICA

PROMOTER: PROF IJJ SPANGENBERG

NOVEMBER 2018

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I declare that the abovementioned thesis is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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SUMMARY

Space and time in 1 Enoch 1–36 are worthwhile studying for a better understanding of religious worldviews and traditions including those extant in Second Temple Judaism. When one restricts further the area of research, the study of space and time is also chiefly important to explore the reality depicted in an apocalyptic text like 1 Enoch. In this connection, while Nickelsburg affirms that space and time in 1 Enoch are dualistic, Koch contests firmly this position. Participating in this conversation and heading towards some solutions can be facilitated by a narrative critical analysis, given that 1 Enoch 1–36 is structured within a narrative framework. The research hopes to nuance the position of these scholars as well as to appreciate unexplored dimensions as far as space and time are concerned in this ancient text. Accordingly, the thesis aims at showing, that, in 1 Enoch 1–36, spatial dualism is projected towards a radical and absolute state while temporal dualism tends to disappear. A narrative analysis enables to explore shifts of spatial polarity, to examine various temporal experiences by different characters, to appreciate temporal complexity, and to identify implicit spatial and temporal symbols communicated to the reader through the first-person narrator. Thus, temporal disparity in 1 Enoch 1–36 is too complex to be reduced to dualistic descriptions.

KEY TERMS

Space, time, dualism, apocalyptic literature, *1 Enoch* 1–36, Second Temple Judaism, narrative-critical approach, day of judgement, heavenly ascent, revelation.

TRANSLITERATION OF ETHIOPIC LETTER AND VOWELS

Letters:

ሀ = h; ለ = l; ሐ = h; ሙ = m; ሠ = s; ረ = r; ሰ = s; ቀ = q; ቤ = b; ተ = t; ኀ = h; ነ = n; አ = 'a; ከ = k; ወ = w; ዐ = 'a; ዘ = z; የ = y; ደ = d; ገ = g; ጠ = t; ጰ = p; ጸ = s; ፀ = d; ፈ = f; ፐ = p

Vowels: አ = 'a; ኡ = u; ኢ = 'i; ኣ = 'ā; ኤ = 'ē; ኦ = 'ə; ኦ = 'o

ACKNOWLEDGEMENTS

I would like to express my sincere thanks to my promoter prof PS (Fanie) Vermaak, for his guidance, support, inspiration and encouragement.

My heartfelt gratitude goes to my co-promoter prof Izak Spangenberg for his meticulous review of each chapter of this thesis. His advice, corrections and proficient suggestions have helped me to improve my thesis both in form and content.

A word of thanks to prof Karen Batley and dr Felicity Horne who edited the thesis and improved the English.

I am very grateful towards UNISA for the bursary which enabled me to write this thesis.

I also wish to thank my colleagues in Ethiopia who are quite interested in the *Book of Enoch* and encouraged me to complete the research.

ABBREVIATIONS

<i>ANE</i>	Ancient Near East
<i>ANES</i>	<i>Ancient Near East Studies</i>
<i>BCE</i>	Before Common Era
<i>BW</i>	Book of Watchers
<i>CBQ</i>	Catholic Biblical Quarterly
<i>CE</i>	Common Era
<i>1 En</i>	1 Enoch
<i>HUCA</i>	Hebrew Union College Annual
<i>JBL</i>	Journal of Biblical Literature
<i>JJS</i>	Journal of Jewish Studies
<i>JSP</i>	Journal for the Study of the Pseudepigrapha
<i>NRSV</i>	New Revised Standard Version
<i>SBL</i>	Society of Biblical Literature
<i>SBLEJL</i>	SBL Early Jewish Literature

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CHAPTER 1

INTRODUCTION TO THE RESEARCH

1. INTRODUCTION

This thesis investigates time and space in the *Book of Watchers* (BW), the first section in the *Book of Enoch* (*1 En*),¹ an important text in Second Temple Judaism. *1 Enoch* is also called The *Ethiopic Book of Enoch*, because it has been preserved in its entirety in Ge'ez (Classical Ethiopic). Together with other biblical texts, it holds canonical status in the Ethiopian Orthodox *Tewahedo* Church. The *First Book of Enoch* was written during the Second Temple period. Fragments of the book written in Aramaic are found among the Dead Sea Scrolls, as are also fragments in Greek. According to Knibb (1978:12), the Aramaic and the Greek fragments amount respectively to about 5% and 25% of the Ethiopic text.²

This research will focus primarily on the BW, but other sections of *1 Enoch* will be considered. A comparison with the other sections may shed some light on the issues of space and time in the BW. It is true, owing to the heterogeneity of the text, that words, expressions and ideas vary, even within the five sections of *1 Enoch*, which were supposedly written in different periods. These sections are respectively: the *Book of Watchers* (*1 En* 1–36); the *Book of Parables* (*1 En* 37–71); the *Book of Astronomy* (*1 En* 72–82); the *Book of Dreams* (*1 En* 83–90); and the *Epistle* (*1 En* 91–108).

The focus of this research is an exploration of space and time, themes recognised as important in the studies on religious traditions.³ Within the context of Second Temple Judaism, the choice of this topic is also justified by the fact that space and time play an essential role in apocalyptic literature and that *1 Enoch*, including, therefore, the BW, is one of the most important Jewish apocalypses. According to the working definition formulated by a group of scholars (published in *Semeia* 14) an apocalypse is (Collins, 1979:9):

[a] genre of revelatory literature with a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality

¹ In the order of the Ethiopic version.

² Unless otherwise indicated, all the quotations from the BW are taken from Knibb's English translation (1978).

³ Wyatt 2001:25.

which is both temporal insofar as it envisages eschatological salvation, and spatial insofar as it involves another, supernatural world.

The above definition confirms that an apocalypse reveals a transcendent reality and that the reality has both temporal and spatial characteristics.

A further motivation strengthens the rationale for this research. Two eminent scholars, Nickelsburg and Koch, hold divergent views on the nature of space and time in *1 Enoch*. While Nickelsburg (2001:37–42; 2003:29–43) labels the temporal and spatial dimensions of *1 Enoch* dualistic, Koch (2003:44–55) contests this. It is important to look in greater depth at the role and meaning of space and time in *1 Enoch*. In-depth research will necessitate close focus on only the BW.

A thorough analysis of the vocabulary of space and time in *1 Enoch*, in general and particularly in the BW has not been conducted before. The purpose of this research is therefore to undertake this task, thereby contributing to the understanding of the reality constructed in *1 Enoch*, and ultimately to the study of apocalyptic literature, a religious phenomenon of the Ancient Near East.

2. THE RESEARCH QUESTIONS

The following questions may be raised by way of expressing the complexity of the matter and stating the problem:

- What is the nature of space and time in the BW?
- Are the temporal and spatial dimensions of *1 Enoch* dualistic, or not? Which position is reflected in the BW – Nickelsburg’s or Koch’s?
- Is there a clear and enduring distinction between heaven and earth, between the borders of the earth and the earth as far as space is concerned in the BW?
- Is there polarity between the present age and the future, inasmuch as time is concerned?
- Can this distinction be called dualistic?
- Are there conditions and nuances in which the BW may be perceived as dualistic?
- Can we still speak of dualism after the last judgement, when a “new earth” and a “new heaven” are made? How should temporal dualism be understood?

- If there is dualism, should we not expect the coexistence of two principles or two substances whereby one excludes the other?⁴
- Should such a system imply a separation of the two principles from the time of creation?

This research aims to address these questions by exploring and examining the temporal and spatial dimensions of the transcendent reality revealed in *1 Enoch*.

3. HYPOTHESIS

This research suggests that a study of space and time based on a narrative analysis of the BW helps us find interesting spatial and temporal dimensions. On one hand, the thesis will show that the temporal and the spatial dualism of the BW is relative and dynamic. It is relative and dynamic inasmuch as spatial dualism, which may be understood in a loose sense, tends to be radicalized and absolute. It is also relative and dynamic as long as temporal dualism, still to be seen in a loose meaning, moves ultimately towards disappearing. On the other hand, the thesis will show the rich and multifaceted meanings of space and time to be explored beyond the issue of dualism.

4. SOURCES

The primary source for this research is the Ethiopic version of *1 Enoch*, based specifically on the critical edition by Flemming (1902), together with the Greek and the Aramaic fragments of the Dead Sea scrolls. One could mention in particular the text-critical studies by Dillmann (1853),⁵ Charles (1893),⁶ Flemming (1902),⁷ Knibb (1978),⁸ Tiller (1993),⁹ Nickelsburg (2001)¹⁰ and

⁴ “Any philosophic view that insists on the existence of two independent, separate, irreducible, unique realms” is called dualist (Angeles 1992:76).

⁵ Dillmann produced the first critical edition of *1 Enoch* and a translation into German of the text, followed by a commentary. His commentary, written in the middle of the 19th century influenced many scholars.

⁶ Charles’ influence on the study of *1 Enoch* is also impressive. He produced a critical edition (Charles 1893) with a much larger number of manuscripts than those used by Dillmann. His commentary (1912) on this book also had a strong influence on subsequent scholars.

⁷ Like Charles, Flemming offered a critical edition of *1 Enoch* in 1902.

⁸ Knibb’s “standard” edition (1978) came long after the editions of the end of the 19th century and the beginning of the 20th century. His edition takes into consideration the material of the Aramaic fragments from Qumran as well as the more ancient Ethiopian manuscripts. Knibb has also published an English translation based on a *textus receptus* of the Ethiopic version with valuable comments in footnotes.

⁹ Tiller has presented a critical edition of a section of *1 Enoch* (1993), namely the *Animal Apocalypse* (*1 En* 85–90) followed by an English translation and a commentary.

¹⁰ In the first volume of his impressive commentary Nickelsburg (2001) offers the fruit of 30 years of study. Like the first volume, the second was published in the *Hermeneia* series (*A critical and Historical commentary of the Bible*), together with Vanderkam in 2012.

Stuckenbruck (2007).¹¹ When it comes to the Aramaic fragments the sources of Milik (1976) and García Martínez and Tigchelaar (1999) are noteworthy. For the Greek fragments, Black's edition (1970) was consulted.

As far as secondary sources are concerned, special attention is given to biblical texts and the literature of Second Temple Judaism. The study benefits mainly from the fruits of a narratological approach to *I Enoch*. The works by Nickelsburg, especially his two-volume commentary on *I Enoch* (2001, 2012)¹², deserve distinct consideration. In fact, the questions raised in this study emerge from his synthesis of *I Enoch*, the fruit of many years of research. Koch's article (2003:44–55), which contests Nickelsburg's thesis, is also part of the material that has to be carefully studied.

For the section dealing with narrative analysis in this thesis, the approaches by literary critics and biblical scholars like Sternberg (1985), Bar-Efrat (1984), Ska (1990), Gärtner-Brereton (2008) and Alter (1981), Berlin (1983), Sternberg (1985), Uspensky (1973) and Chatman (1978) have been taken into consideration.

The philosophical trilogy on "time and narrative" by Ricoeur (1984, 1985, 1988) has also been given detailed examination. Its overarching and deep analysis of time in philosophy, historiography and literature and especially the research to link time in life and time in literature is indeed enlightening and useful for this thesis. For space and time in the context of the Ancient Near East, Wyatt's work (2001) has been very helpful.

5. METHODOLOGY

5.1 Narrative analysis

This thesis adopts a textual approach. It focuses on the literary aspect of the primary source, with special emphasis on narrative analysis. Use of the narrative method assists in discovering and deepening the perception and understanding of space and time in the BW. The narrative analysis

¹¹ Stuckenbruck's commentary (2007) focuses on the *Epistle of I Enoch* (*I En* 91–108), with an exhaustive and rich exposition of the Ethiopic, Aramaic and Greek textual witnesses.

¹² As mentioned above, part of the second volume of the commentary is written by Vanderkam. While Nickelsburg worked on the *Book of Parables*, Vanderkam commented on the *Book of Astronomy*.

is justified by the presence of characters and settings as well as the succeeding events and plot in the BW.

5.2 Semantic analysis

The semantic study includes an identification of the terms for time and space found in the BW. There is an exploration of the recognised temporal and spatial vocabulary in its immediate context, mainly in the sentence and paragraph in which it is used and most importantly in its narrative framework. In other words, the narrative analysis is fundamental to the study of the vocabulary of space and time.

A concordance of 1 Enoch, based on the critical edition by Flemming (1902), prepared but not yet published, is used for the identification of words denoting time and space, as well as for a semantic analysis.¹³ This is extended to an analysis that takes into account both the immediate and the broad context of *1 Enoch*. Variants and versions are discussed only to the extent that they help to advance understanding of the vocabulary of time and space or the arguments in favour of or against the hypothesis.

One should be mindful of the fact that the spatial and temporal worldview reflected in the BW presupposes a connection between the concepts of space and time in life and the concepts of space and time in texts.

6. LAYOUT OF THE THESIS

The second chapter of this thesis concerns the discussions by scholars on the meaning of space and time and dualism. It focuses particularly on the literature of the Ancient Near East, some biblical texts and *1 Enoch*. Special consideration is given to the input by scholars who have adopted narrative analysis in the study of biblical or extra-biblical literature. The emphasis on the narrative method applied to space and time is explainable by the fact that, as mentioned above (methodology), narrative analysis is an important component of our study of space and time in *1 Enoch*.

¹³ The concordance contains about twenty thousand citations.

Chapter 3, after preliminary comments on the delimitation or the closure of the narrative, will deal with the characters presented in the BW. The analysis, besides identification of the hero, distinguishes between main and secondary, “round” and “flat” characters. The analysis will focus on the narrator’s description of his characters, their actions and speeches as well as their role in the story. The relationship between characters will also be considered.

Chapter 4 is dedicated to the plot of the BW. Are we dealing with a unified or an episodic plot? Could we, for instance, change the order of the episodes inside the BW without changing the significance of the story? If the episode of the fallen angels (*I En* 6–11) were to be moved to the beginning of the book or to near the end, after Enoch’s journey into the otherworld (*I En* 17–19), would we see the same effect? In this chapter, the issue of initial situation, conflict, complication and transformation, unravelling and final situation will be discussed.

Chapter 5 is about the narrator and the reader. Who is the narrator of the BW? Are there one or two narrators? Is the narrator omniscient or limited, dramatised or undramatised? Is the narrator inside or outside the story told in the BW? Is the narrator telling us his or her own story or someone else’s? In paying attention to the perspectives adopted by the narrator, the issue of point of view will be explored. The study will, *inter alia*, examine whether the narrator is telling the reader what he sees or whether he is adopting the point of view of another character for his narration.¹⁴ The study of the narrative voice will enable discussion on the issues of symbolism, inter-textuality, irony, polysemy and paradoxes. As far as the reader is concerned, the following questions will be addressed: How much does the reader know in comparison with the characters in the story narrated in the BW? Do the reader and the characters know as much as each other? Are there instances when either of the two knows more? Can we say that the plot of the BW creates curiosity and interest, suspense and fear, hope and relief to the reader?

Chapter 6 focuses on narrative space in the BW. Inspired by the analysis of characters, plot, narrator, point of view, and the reader, the chapter will examine the significance of space in its many dimensions. As well as the setting, there is an examination of proximity and distance, both physical and social, followed by the concepts of height and depth. Special attention is given to the issue of crossing spatial borders and breaking boundaries in the form of descents and ascents. The question of contaminated and purified space, or beautiful and ugly surface, is also

¹⁴ I have elected to refer to the narrator as a male since a female narrator is highly unlikely in the circumstances.

scrutinized. Similarly, dangerous and secured spaces, forbidden and permitted places, and different types of houses are taken into consideration, which will lead to a theoretical discussion on space, spatial dualism and space in apocalypses.

Chapter 7 concerns narrative time in the BW. The “speed” of the narrative and the relation between narrated time and narration time will be analysed from the perspective of order, duration and frequency. Tension, suspense and unravelling both in various sections and in the entire text affect the reader. The latter’s satisfaction in moving from ignorance to knowledge, especially through empathy with the hero, is a matter for discussion. One ought to connect the reader’s satisfaction with Enoch’s growth in his knowledge of the other world and in his experience of relief at the salvation of the righteous. The concept of point of view is a significant factor in examining the way in which events in the BW are narrated. This is considered, particularly from the point of view of the narrator, who speaks in the first person.

Following the analysis of characters, plot, narrator, point of view and reader, the significance of the past, the present and future for various characters in the BW is explored. There is some discussion on a “play” of time, with flashbacks and flash-forwards relative to the various sections and events narrated in *I Enoch*. Aspects of the past are also studied from the perspective of the consequences of sin, remorse and regret as well as well as mercy or refusing forgiveness. The issue of the present age (characterised by suffering, cries, injustice and exploitation) is incorporated. This is not to forget nuances in terms of the perpetrators and the victims or in terms of the periods of punishment and reward. As for future time, one understands that it is the era of lasting solutions, the moment of reversal and retribution.

Chapter 8 is an analysis of space and time in conversation with two scholars, who debate on the construction of reality in *I Enoch*. The issue concerns a vertical contrast between heaven and earth and a horizontal contrast between the borders and the middle of the earth. Nickelsburg’s thesis of spatial and temporal dualism and Koch’s refutation of Nickelsburg’s position will be analysed in the light of the results of the narrative analysis of the BW. The researcher will show that the divergence between Nickelsburg and Koch is owing partially to different definitions of the term “dualism” and deviating perspectives. The chapter will examine whether the positions of the above-mentioned authors reflect sufficiently the spatial and the temporal dimensions of the BW. It will be argued that the concept of dualism ought to be more nuanced in the light of

the plot, the narrator's perspective and the narrator's voice. Accordingly, the aim of this chapter is to demonstrate that the narrative analysis illustrates spatial disparity and temporal complexity.

Chapter 9 presents a short summary of the outcome of the research.

CHAPTER 2

SPACE, TIME AND DUALISM

1. INTRODUCTION

In this chapter, three key words in this thesis, namely space, time and dualism, will be discussed. Focus will be on their meanings and their usage, with emphasis on the literature of the Ancient Near East, the Hebrew Bible and the BW. Special consideration is given to the input by scholars who adopted narrative analysis in the study of biblical and/or extra-biblical literature. A few comments will also be made on studies carried out on the BW.

2. SPACE IN THE ANCIENT NEAR EAST

2.1 Definition of space

In life we experience the existence of various objects or bodies. We also perceive a material object and realise that its position is defined in relation to other objects. We say that a given object A is close to another object B, and far from a third object C. It is also possible to evaluate the position of object A in relation to object C. In other words, each object is positioned in relation to other objects. Terms for orientation like behind, in front of, above, below, at the right, to the left, northward and eastward, as well as terms of distance and proximity, are used in order to situate various objects, small and large alike.

Now, if I take my body as a point of reference, my proximity or distance in relation to other objects will vary depending on the positions I take. By looking at my surrounding, I may also realize that my relation to other beings is not only physical but is also social. These remarks are related to the notion of space. Yet the concept of space is not without complexities. Is it possible to refer to space without material objects? Or can we conceive of material objects without space? Similar questions have been sources of controversy and have given rise to various theories.

Space, according to Angeles (1992:288), is “that which can be characterised by dimension”. This is a somewhat concrete definition, space being something to be measured by human instruments. The controversy as to whether space is a thing, or a quality is avoided in this affirmation. Angeles

has also formulated space as a linear distance, as an extension or as a boundary, a receptacle or a void. Compared with the term “dimension” as attributed to space, terms like receptacle or void are more abstract. These abstract definitions are ancient, too (Smart 1967:506). The atomists of antiquity held the opinion that space and void are identical. To say that objects move in space is indistinguishable from saying that objects move in a void (Jammer 1960:10). Plato (*Timaeus* 50–53) saw a close link between matter and empty space. He affirmed that fire, water, earth and air are the four basic elements of which all things are composed. These were given distinctive “shapes”, being thus bodies, having depth and surface.¹⁵ Space gives delimitation to the bodies of the four elements.

2.2 The Ancient Near Eastern literature

References to space and time abound in the literature of the Ancient Near East. Wyatt has assembled an impressive amount of material describing space and time in the religions of the “fertile crescent”, spanning three thousand years, from ancient times to the beginning of Christianity. Wyatt’s book is rich in examples. Besides the advantage of proposing a wide context into which the BW can be inserted, it examines several terms for space and time, taking note of etymology and semantic variation. The work underlines the interconnection between the perception of space and time in the different regions of the Ancient Near East.

Wyatt’s contribution thus allows for the possibility of comparing the spatial and material motifs present in Ancient Egyptian and Mesopotamian literature with those in the Hebrew Bible. The common motifs may indicate mutual borrowings, as well as a dependence on more ancient sources, although it may not always be easy to determine the directions of influences. Some of the motifs illustrated in Wyatt’s book are particularly interesting inasmuch as they are also present in the BW. Among these one could consider the flood, the mountains, the past and the future, as well as the quest for immortality or eternity. When dealing with the relationship between space, time and water, Wyatt comes across the idea of the edges of the earth, quite relevant in the studies of the BW (Wyatt 2001:113). There lies also one aspect of Nickelsburg’s thesis of spatial dualism, where the middle and the ends/borders of the earth are opposed to each other.

¹⁵ Aristotle strongly criticises the concept of void defended by the Atomists (cf. *Physics IV*, 213a–217).

According to Wyatt (2001), besides the fact that notions of space and time are not innate but rather are learned through culture, ancient religions were “primarily concerned with the management of this world rather than with things of the other world. One should not understand them as means of “escape from the material world” (Wyatt 2001:31). Whether Wyatt’s assertion is also valid should be checked after a thorough analysis of the BW.

2.3 The Hebrew Bible

Using various examples, Bar-Efrat explains the significance of the narrator, the characters, the plot, time and space and the style of the Hebrew Bible. However, he affirms that space holds a place second to that of time in biblical narratives. He thus dedicates more pages to time than he does to space. Biblical narratives, being dynamic and vigorous, would focus more on manifesting a “sense of time, which flows continually and rapidly” (Bar-Effrat 2000:196). Gärtner-Brereton (2008:38–39), while regretting the thesis according to which space is secondary, recognises an interesting approach to narrative space in Bar-Effrat’s study, especially when it comes to the value of scenic or stage representation.¹⁶

For Gärtner-Brereton (2008:72–83), spaces can be categorised as legal or illegal in Hebrew narratives. This distinction between legal and illegal space is a recurrent motif of the Hebrew Bible, initiated by God. In the Book of Genesis, God distinguishes between the Garden of Eden and the other space called the “field”. In other words, according to Gärtner-Brereton (2008:68–83), there is spatial duality throughout the Hebrew Bible.

Can we say that “legal space” in the Hebrew Bible is similar to the “edges/borders of the earth” in the BW, and that the illegal ones would correspond to the middle of the earth? After all, paradise in the BW is located at the edges of the earth. However, the analogy becomes problematic when we look closely at the meaning of places in the middle of the earth. While both legal and illegal places are found in the Hebrew Bible, the BW tends to consider the whole of the middle of the earth illegal. In other words, the analogy is understandable if we consider that the BW has created a new space, a new “legal” space, by generalising the quality of the middle of the earth. Sinai and Jerusalem are two exceptions in the BW, whereas, in the Hebrew Bible, we find a number of other places with positive connotations.

¹⁶ In his work on biblical narratives, Fokkelman (1999) presents a section on time and space.

2.4 Space in the BW

Grelot (1958:33–69), Milik (1976:15–40), Stock-Hesketh (2000:27–58) and Bautch (2003:207) have provided a mental map of the BW’s “geography”, on the basis of what Enoch says in the narration of his journey to heaven and to the ends/borders of the earth. All the authors agree that Enoch was moving counter-clockwise. They all offer circular maps in the form of a disk. Grelot’s and Milik’s reconstruction, besides being similar in many respects, includes two “paradises”, one in the East and the other in the West. Much of the debate centres on the location of Paradise, the seven mountains, the mountain of God, the tree of wisdom, the prisons of the stars and the infernal river. As scholars try to situate these elements at the ends/borders of the earth, at the periphery of the disk, one can easily discern the numerous difficulties and the divergences of opinion.

Bautch’s study on the geography of *1 Enoch* is contained mainly in three chapters, namely *1 Enoch* 17–18. Her work is very interesting as far as research on spatial dimension is concerned. Bautch affirms that the earth is presented in *1 Enoch* as a flat disk surrounded by the ocean, which in turn is surrounded by darkness (Bautch 2003:294). Further, the cosmos described in *1 Enoch* 1–36 has three sections: the netherworld, the earth and the heavens (Bautch 2003:293). This view of the structure of the cosmos was shared by the people of the ANE. Scholars refer to this as the “three-tier cosmos” of the ANES (cf. Cornelius 1994). Our understanding of the universe/cosmos differs radically from that of the ancient Near Eastern peoples.

Nickelsburg’s distinctions (2003) regarding space in *1 Enoch*, are also supposed to be applied to the BW. First, there is a distinction between the ends/borders of the earth, prepared for future judgement, and the middle of the earth, “polluted, moribund and influenced by fallen angels” (Nickelsburg 2001:42). Second, there is a distinction between earth, with these negative characteristics, and Heaven, the realm of the divine, of the holy ones and of the supernatural books.

When scholars and philosophers propose theories of space and time, they are referring mainly to the “real world” and not to the world of a text or a narrative. The relationship between the two is, however, not easy to determine. Moreover, Chatman reminds us that space in a text or in a

narrative is not imagined in the same way by readers and listeners, who differ in their interpretations. This does not happen when we deal with a film, in which the background is presented to all viewers simultaneously (Chatman 1978:101).

A narrative analysis becomes useful in identifying the structure or the plot of the text. It also helps to determine whether a term for space used in the BW, such as earth, heaven, tour, abyss, house and throne is described or used at a crucial moment of a story or at a turning point in the plot. Because events in narratives also have a setting where stories or plots evolve, a narrative analysis enables the reader to appreciate the meaning of a given space in the BW. Furthermore, qualifications to designated places with the use of names or with implicit commentaries enable the reader to value the role of space in the text. Space can be hostile and dreadful, but it can also be appealing and beautiful. A desirable space may be out of reach as in the case of the fallen angels, who could not regain heaven and so ask for Enoch's help. Space can be closed or open, and that would affect the way in which the reader or the addressee understands the story (Roche & Taranger 1999:93–114).

Uspensky (1973:59–65) describes elaborately how the “point of view” in a narrative plays a significant role in narrative space. Among other details, the relationship between space and point of view is worth noting. Pugliatti (1985) has written an entire book on “point of view” in narratives, which consists above all of a critical review of the positions taken by several literary theorists (Pugliatti 1985). As far as biblical texts are concerned, point of view is given ample space in the work of Berlin (1994). These above-mentioned studies show that the analysis of space in narratives will be deeper when there is focus on the narrator and on the concept of point of view. Vision is, in fact, closer to space than to time. Space is closer to sensory perception, whereas time is more abstract. In apocalypses, there are abundant images and places. In the case of the BW, the reader looks at the other world and at events that happen on earth seen mainly through the narrator's eyes. It is the latter who reveals whether a place is beautiful or terrible.

2.5 Social space

Space in a narrative may even help us to imagine the social status of the characters. The persons who act in a palace do not have the same physical position as those who are working in small houses or tents. The kind of space described in a narrative and through which a hero passes might

express feelings: the amazement experienced when standing before a heavenly temple would be of quite a different order, from that of the fear experienced in the dark abyss. Here the reader may also be led to perceive space according to the narrator, or to a certain character in the story.

Lefebvre (2000) admits that we do experience space in life and focuses on how human beings or society “produce” space. He asserts that space, unlike history and time, has not been given enough attention in the humanities. In the second half of the twentieth century, Lefebvre contributed significantly to the “introduction” of space in the area of social research. He proposes a kind of dialectic of space which emphasises social aspects and affirms that space is “perceived”, “conceived” and “lived”. Perceived space is connected to real space, to the physical forms of material objects. Space is conceived when it comes to mental construct; to logical or mathematical knowledge; to maps; to urban planning; to imagination. The lived space is a kind of synthesis of perceived (concrete) and conceived (abstract) space. To illustrate these three aspects, Lefebvre gives several examples in his *Production of Space (Production de l'espace)*. One of these examples refers to the human body: an individual, a member of a society is related to space. Perceived space includes the use of his hands, his sensory organs, his gestures during work, and all his external activities. Conceived space covers the mixture of all our “scientific knowledge, mixed with ideologies, about the representation of that same body. Here Lefebvre enumerates anatomy, physiology, diseases and remedies, relation of the human body with nature, with the habitat. Lived space reaches a “high degree of complexity and strangeness” through the influence of “culture”, symbolisms and the Judeo-Christian tradition. Lived “heart”, argues Lefebvre (2000:50), is pretty much different from conceived and perceived heart.

One of his examples illustrating these three aspects starts with the human body. An individual, member of a group or of a society is related to space. Now the individual’s use of his body, like the handling of his members, his hands, his sensory organs, his gestures during work and all his external activities are social practices. Lefebvre calls this perceived space.

Lefebvre’s threefold aspect of space is extracted from real life in society. As long as we refer to the socio-historical context it is understandable to become inspired by the theories on space. The difficulty comes, as pointed out above, when we deal with texts. Camp argues that the application of Lefebvre’s or Soja’s triadic theory of perceived (first), conceived (second) and lived (third) space is not easily applicable to texts. Camp (2000:67) says: “I have struggled in applying the

spatial trialectic here, partly because the boundaries between one sort of space and another keep collapsing when the matter of power comes into play.”

The theories of space are more relevant to a study focused on the real world or the world behind the ancient text, the socio-historical context in which the ancient texts were produced. A better knowledge of the world of Second Temple Judaism is thus useful in the study of the BW.

Human beings have perceived the earth on a map, in an image or a text, from antiquity up to our modern time. The space described in a narrative, including apocalypses, differs from the space perceived in nature. The mountains located at the edges of the earth are made of precious stones. are reminiscent of God’s creative power, and the precious stones/rocks have symbolic meaning.

In *1 Enoch*, the character Enoch experiences three realities. He first lives in the spaces of the middle of the earth. Second, he enters the spaces at the edges of the earth. Third, he enters the realm of heaven, described spatially. Can we get new insights if we observe space in the BW considering Lefebvre’s theory of space? The answer could be positive. With Lefebvre’s triadic outlook, one would admit, on the one hand, the relation between the perceived mountains in physical life to the conceived or imagined mountains in the otherworld and on the other hand, to the lived experience of the heights by the members, readers or recipients of the apocalyptic text. The otherworld signifies hope and longing for freedom from oppression, resistance, anger, critique, cry for justice but also wish for praise, beauty and joy. The hope is expressed spatially in a desire to return to paradise.

A difference in space experienced may also be observed in the readers, be they of ancient or modern times. In the historical context of second temple Judaism, a member of the Enochic circle may have shared the same spatial experience. This might not be true for an outsider. Space is perceived, imagined and lived differently by groups other than the Enochic circle. The imagined Earth is described and even personified. Its social dimension is also described, together with its pain in solidarity with living beings.

Venter (2007) discusses space in the Book of Daniel and the Book of Parables in the light of Lefebvre’s and Soja’s theories of space, especially in relation to the theme of escape from a space of oppression to the space of the otherworld (Lefebvre 2000, Soja 1996). There is, however a major difference between the spatial dualism discussed by scholars working on the Book of

Enoch or apocalyptic literature and the spatial approach by Lefebvre and Soja (1996). Instead of looking at opposites or two dimensions, the latter opt for a spatial relationship of three dimensions. The otherworld expressed in spatial dualism corresponds to Soja's third space.

3. TIME IN THE ANCIENT NEAR EAST

3.1 Definition of time

We are aware of successive actions in life. If I take my "present" time as a starting point, I may realise that there is a succession of "present times". Yet, unlike the case of space, there is no possibility of reversing the succession in order to go backwards from one point of reference to the preceding one. Time is thus irreversible. At the present moment, we look to the past as well as to the future. We remember past events and we also have expectations concerning the future. Time is intrinsically linked to our existence. Besides this experience, there is a world which has been transmitted to us, a heritage, something from the past with which we have to deal. There are also possibilities that we would like to realize, projects we hope will materialise.

The concept of time is closely linked to the concept of motion. It presupposes a point of reference from which one reality moves to reach another point. It implies a place of provenance and a place of arrival. Aristotle (*Physics IV*, 219b) stresses a strong link between time and motion. Time would be "that by which movement can be numerically estimated."

Some interesting definitions of time proposed by Angeles (1992:313) are: "that in which events are distinguishable in terms of the relations of before and after, beginning and end".¹⁷ Another definition is: "the measurable aspect of duration (instants, intervals); a particular point, moment, period, portion, or part of duration or of what endures" (Angeles 1992:313).¹⁸ Angeles (1992:313) explains time as "the irreversible succession of instants (events, segments, points, intervals and durations) conceived of as a linear progression or only as a directional line" and then adds (1992:313):

¹⁷ This definition can be useful for the examination of 1 Enoch's eschatology. The *Eschaton* or the End, of which we have several references in 1 Enoch, comes after the present time.

¹⁸ It is interesting to see the terms that express duration in the BW. Chiefs of angels, as we shall see later, are, for instance, imprisoned for one thousand years.

a measure of change, or change itself observed, as in the positional change of the sun or the hands of a clock, or the qualitative change of the colour of an object or sharpness of a sound or sight. Such changes are often used as a reference for comparison to other changes; for example, the cycle of the moon is called a month, and is used as a measure of time to compare to the cycle of light and darkness we call a day.

This time, which can be called cosmological time, is described well in the Astronomical section of *1 Enoch* (*1 En* 72–82). If there were no human consciousness, would there still be time? Is time part of our consciousness or something which exists objectively? For Augustine, time is subjective (Augustine XI:27; cf. Russel 1996:331), paradoxical (Augustine XI:28) and enigmatic (Augustine XI:15; cf. Ricoeur 1984:10–13). We cannot easily define time. It is in our mind, not outside of it. It is linked with human suffering and expectations, attention and memory. This time may be called psychological.

3.2 Time in the Bible

Words for time abound in the relatively short wisdom Book of Qoheleth. There, time is fixed and designed by the supreme God. Events that happen are under the total control of the creator; human beings have no capacity for change or for altering the course of events (Davis 2004:116–118). Human beings, even though they are capable of conceiving the past and the future beyond the appointed time, need to be prepared to welcome designed events. They are supposed to meet events and times, whether they are good or bad (Wolff 1974:90–91).

Brin (2001), in his work *The Concept of Time in the Bible and the Dead Sea Scrolls* examines a wide range of terms for time. He gives a number of interesting examples from different parts of the Bible, useful and inspiring for research on the BW. Brin's task is also remarkable as his corpus is very wide, namely the Sacred Scriptures and the Dead Sea Scrolls. He focuses more on the means of designating time in the Bible and less on the concept of time as such. He answers to the question: How is time indicated? But not to the question: What is time in the Bible?

Brin (2001:2) refers to three kinds of approaches for the description of time. The first is to mention a date in relation to what comes after an event. The event may be, for instance, the birth or death of an individual (Brin 2001:26–27). Accordingly, in Joshua 1:1, one reads "... after the death of Moses, the servant of the Lord, the Lord said to Joshua" Instead of referring to the birth or the death of a given person, the Bible also expresses the distance from an earlier event in

order to describe what happened afterwards. Brin (2002:28) mentions Genesis 16:3 to illustrate this method: “So Sarai, Abraham’s wife, took Hagar the Egyptian ... after Abraham had dwelt ten years in the land of Canaan.”

The second approach concerns a date corresponding to a certain event or act. One of the examples given by Brin (2001:37) is taken from the Book of Genesis. Genesis 4:26 reads: “To Seth also a son was born, and he called his name Enoch; at that time (יָרַח) people began to invoke the name of the Lord” (NRSV). The act of invoking the name of the Lord is thus concurrent with the birth of Enoch.

The third method concerns the date which precedes a given act. Jeremiah 27:1 is among the biblical quotations that illustrate Brin’s point (2001:49): “... Concerning the Philistines, before Pharaoh smote Gaza.”

Apocalyptic texts of the ancient period are full of temporal references. A thousand years, 490 years, 12 months, 10 weeks and various successive periods are but a few of the many examples. Now how should we consider these numbers of years and weeks? Should they be taken literally? Are they metaphors? If we take them as metaphors, do we have other means of describing the otherworldly without using metaphors? Does time, or something analogous to time, exist in the otherworld? Given that the BW deals also with the otherworldly, is the “time” of eternity different from the time of this world? Are time and eternity related according to the BW? According to Cullmann (1962:61–63), biblical authors do not make any distinction between historical time and eternity. Eternity is perceived in the same way in which time is conceived in this world. The only difference would be that, in eternity, time is endless or unlimited, whereas time here on earth is limited (Cullmann 1962:62). Besides, for Cullmann (1962:67), there was time before creation and there will be time after the end of the world. Barr criticises Cullmann’s thesis (Barr 1962:47–80). Among other things, Barr challenges Cullmann’s assertion that the Hebrew terms, unlike Greek terms, do not express abstract ideas or concepts.

3.3 Time in life versus time in texts

Just as time is an important element of life, time plays a central role in stories. It takes time to tell a story. The narrator uses time to present the succession of events in a story. He or she gives

the reader temporal indications as far as the context of an event is concerned. Thus, an event may take place hours later, many years after, or hours earlier (flash back or flash forward). The event may take place in the morning or in the evening. Besides, the characters in a story reveal an awareness of time, of the past, the present and the future, either in conversation or in their own thoughts. In this section, these temporal features of narratives will be discussed.

When we come to the BW, for Nickelsburg (2003), the temporal dimension is one relevant element in explaining the way reality is constructed. The present time,¹⁹ where injustice, sin, oppression, alienation and inescapable suffering reign, are opposed to the future, consisting of eternal justice, eternal reward for the righteous, and eternal punishment for sinners.²⁰

4. DUALISM IN APOCALYPTIC TEXTS

4.1 Various meanings and aspects of dualism

When we are dealing with the issue of dualism, no study of *I Enoch* should ignore the following question: Is there dualism in all the sections of *I Enoch*? Has Nickelsburg's thesis of spatial and temporal dualism the same significance in all the sections of *I Enoch*? Similarly, there are different moments of crisis or "ends", so that it becomes very difficult to speak in terms of temporal dualism. Even the idea of ontological dualism is problematic, as there is room for conversion, for opening one's eyes. By the same token, the *Astronomical Book* (*I En* 72–82) does not seem to reflect the dualisms with which we are dealing. We reach the same conclusion with the *Apocalypse of Weeks* (*I En* 91–93), which describes different periods of good or bad relationship. The *Epistle of Enoch* (*I En* 94–108) might require a closer analysis. Yet, even here, Martinez (1992:89) affirms that he finds no trace of dualism in this section of *I Enoch*. On the other, hand, the *Book of Watchers* (*I En* 1–36) and the *Book of Parables* (*I En* 37–71) seem to be good candidates for research when it comes to the theory of dualism. In other words, whereas several scholars affirm the strong presence of dualistic traditions in different texts found at Qumran (Dimant 1984:532–537), the question of dualism in the BW needs to be examined.

¹⁹ By present time is meant the period before the judgement as described or narrated in *I Enoch*. This does not refer to our present time, nor does it necessarily coincide with our present time.

²⁰ Nickelsburg assumes this position in the introduction to his commentary (Nickelsburg 2001:37) and in his article of 2003 (Nickelsburg 2003:31).

This said, only a thorough study of the spatial and temporal dimensions in the different sections of *1 Enoch* may enable us to confirm or deny the presence or absence of dualism in any specific section of *1 Enoch*. Besides, there must be clarity in the definition one gives to the term “dualism”. Different designations run the risk of misunderstanding and misinterpretation.

The word “dualism” was used first by Thomas Hyde at the beginning of the 18th century to describe aspects of religion in Persia or ancient Iran (Leonhardt-Balzer 2010:553). The word was used later in other contexts and disciplines other than religion. Wright (1992:252–253) suggests using the name “duality” retaining the term “dualism” when stating the full sense of the word. It is difficult to know whether the term would satisfy Koch (2003) or Nickelsburg (2003). Neither of them uses the term “duality” systematically. Similarly, Pennington (2007:331) explains the problem of using the expression dualism not on the grounds that it may be too strong, but also that it is too vague.

Now several words have been used in order to mark the difference between dualism in Jewish apocalyptic literature and Iranian “absolute” dualism. Rowland speaks of “limited dualism” between heaven and the earth, between the present and the future (Rowland 1982:3–4). McCarter uses the term “complementary” or dialectical dualism to describe the polarity, both conflictual and harmonious, between *yin* and *yang*, the feminine and the masculine, the earth and the sky in Chinese philosophy (McCarter 2011:19–20). For McCarter, complementary or dialectical dualism has existed since antiquity and is also visible in ancient Egyptian literature.

According to Bianchi (1987:2504), dualism is

... a doctrine that posits the existence of two fundamental causal principles underlying the existence (or, as in the case of the Indian notion of *maya* as opposed to *atman*, the painful appearance of the existence) of the world. In addition, dualistic doctrines, worldviews, or myths represent the basic components of the world, or of humans, as participating in the ontological opposition and disparity of value that characterize their dual principles. In this specific religio-historical sense, dualism is to be distinguished from the more general philosophical doctrines of transcendence and metaphysical irreducibility, which are opposed to monistic or pantheistic doctrines of immanence.

Bianchi’s definition underlines the notion of principles and causes. Strictly speaking, this does not seem to be relevant for the question of spatial and temporal dualism in the BW. When we speak of space and time in this research, we are not considering space and time as causes or

principles. In other words, Bianchi's definition of dualism would not say the use of spatial and temporal dualism in the BW was appropriate.

Fontaine (2001), by speaking of radical and relative dualism, gives room for more possibilities. Thus, dualism can occur not only in religion and in philosophy but also in "history, in politics, in social life, and in the personal sphere". According to Fontaine, we should be careful in distinguishing between "dualism" and "duality". The two are not interchangeable (Fontaine 2011:267). Dualities can be resolved but this cannot be said of dualisms. Dualisms remain dualisms forever.

When one focuses on the opposition of two realities, one is inclined to see in dualism hostility, antagonism or reciprocated exclusion. Nevertheless, the restrictedness is not a necessity. Even a dualistic system, for Fontaine (2011:269), may be subjugated by some unity lest it abolish itself by being completely exclusive. Such a position manifestly challenges any reasoning and discourse of "fully" radical dualism.²¹ While admitting that to have a dualistic worldview is a human tendency, Fontaine underlines that the degree of dualistic expression varies from person to person.

4.2 Iranian dualism

According to Hultgård (1995:83; 63–162), Iranian dualism has the following characteristics:

- 1) Primordial opposition at the cosmic level between Ahura Masdā and Angra Mainyu; the first is in light and the second is in darkness.
- 2) The creation of a good God is immediately followed by a counter-creation of the Evil Spirit.
- 3) The history of the world is divided into long periods of three thousand years.
- 4) The theme of battle between the powers of good and the powers of evil.
- 5) History ends with the elimination of the powers of evil.

Now, one may say that (1), (2) and (3) do not apply to the BW. However, the division of the world into periods (3) is present in some parts of *I Enoch* (the *Apocalypse of Weeks* [*I En* 91–

²¹ Here Fontaine gives the example of Descartes for whom the act of "thinking" becomes his "solid ground" despite the fact that he is a radical dualist.

93] and the Animal Apocalypse [*1 En* 85–90]) and apocalyptic literature, although the units of division are not the same. One may argue for the presence of the theme of battle between the powers of good and the powers of evil (item 4 above) in the BW. The theme of the last judgement and the introduction of the future age with the definitive defeat of the forces of evil is similar to the elimination of the powers of evil in Iranian dualism.

“The Instruction of the two spirits”, found in the *Community Rule*, among the Dead Sea Scrolls of Qumran, reflects the dualistic worldview of the Jewish sect. According to this text (1QS 3:13–4:26), human beings are governed by either a spirit of truth or a spirit of deceit (Martínez & Tigchelaar 1999:75–79). This text is attributed, by a number of scholars, to Iranian influence (Collins 1997:41–43). Philonenko, for instance, affirms that the influence is visible in the worldview of the community of Qumran, in the movement of the Essenes and in ancient Christianity (Philonenko 1995:163–211). The antithesis is between “truth and perversion”, “light and darkness”, “a fountain of light and a spring of darkness”, a “prince of light and an angel of darkness”, “children of righteousness and children of perversion” (Philonenko 1995:163–165). Both the world and human beings are a theatre for the conflict between the two spirits.

One should, however, consider important differences between the BW and the doctrine of the two spirits or Iranian dualism. The BW does not make a distinction between children of light and children of darkness; at least the image does not seem to be used unless one identifies the children of light with the righteous and the children of darkness with the wicked. Nothing is said about two spirits fighting inside a human being in the BW or there is nothing about an internal, psychological fight inside humans.

A number of biblical scholars have offered definitions of dualism by focusing on nuances and multiple facets of the phenomenon. Thus, Charlesworth (1990:76) and Frey (1997:282–285) speak of metaphysical, cosmic, spatial, eschatological, ethical, soteriological, theological (prophetic), physical, anthropological, and psychological dualism. By metaphysical dualism, Charlesworth means the antagonism between God and Satan. If, by such dualism, one means two hostile powers of the same level or “rank”, this would be absent from the BW (Frey 1997:282).

The definition of spatial dualism seems to fit well with the theme of this research insofar as it refers to the opposition between heaven and earth as well as the above world and the below

world. This seems to exist in the BW. However, one needs to explore various nuances. Will spatial dualism change in the future age or will it remain as before? Will the sacred or non-polluted space expel the space occupied by the wicked?

Like spatial dualism, eschatological dualism too, seems to correspond with what we read in the BW as long as we are referring to a division of history into the present and the future age. One may thus also call it temporal dualism. This thesis will explore the various nuances of eschatological or temporal dualism.

The ethical dualism described by Charlesworth (1990:76) is visible in the BW whereby there is a sharp distinction between the righteous and the wicked ones. These aspects will be discussed in this work when the focus falls on the characters during the narrative analysis.

It is not clear whether one can look for “soteriological dualism” in the BW. Belief or disbelief in a saviour (Charlesworth 1990: 76) does not seem to be a recurrent and conspicuous theme in the BW. It is evident that God saves the righteous and punishes the wicked ones in the BW. Perhaps, the expression that the Lord will come to judge with thousands of angels may be seen in this connection (*1 En* 1:9).

The contrast between God and humanity, labelled as theological dualism (Charlesworth 1990:76), may be illustrated in the BW. As a matter of fact, heaven and earth are so distinct, God needs to descend in order to meet human beings or to judge. Similarly, a human being can visit or understand the heavenly realm only through divine revelation, call, permission and power. This distinction is similar to Nickelsburg’s “ontological dualism”.

As for physical dualism as an “absolute division between matter and spirit” (Charlesworth 1990:76), it does not seem to be reflected in the BW. However, one needs to consider the condemnation of the fallen angels who are accused of behaving as material beings, while they are spirit. Such criticism seems to underline the opposition between matter and spirit. On the other hand, unless one considers it as an exception, Enoch, a human being made of flesh, goes to the otherworld and visits the spiritual space in heaven.

Anthropological dualism as “opposition between body and soul” is somewhat absent from the BW, if one thinks of two principles (Frey 1997:284–285) that constitute a human being in this world. The soul is mentioned mainly as reality of life after death, especially in the BW (*1 En* 1–36). The BW does not depict the individual human person as having “two contrary inclinations” (Charlesworth 1990:76).

4.3 Dualism in the BW

Koch (2003:44–55) is reluctant to accept the attribution of the term “dualistic” for *1 Enoch*. His stance is based on the following arguments. First, Koch (2003:45) comments that “the characterisation of Israel and her place in the land of Israel” makes the term “dualism” problematic. Second, he discusses the “evaluation of the earth as the home of life”. Third, Koch (2003:48) debates the term *’ōlam* in relation to “God’s association with present aeon and the future ones”, again to challenge the theory of temporal dualism.

Dualism, as it is found in Qumran, argues Koch (2003:46), implies the existence of darkness from creation onwards. He therefore thinks that the term “dualism” is not appropriate in this case. Moreover, *1 Enoch*, hence the BW, does not display a doctrine of two spirits, a spirit of light and a spirit of darkness, determining the actions of human beings. Koch refers to *1 Enoch* 98:4 to affirm that creation is “disturbed but not destroyed”.

Koch argues by showing that the present time is not totally negative. And one may wonder, in fact, whether the middle of the Earth is utterly negative. Do we not have some places on earth with positive notes? If it is so, are we to speak of exceptions? Are not prayers sent from the earth like the prayer of the righteous that reach the presence of God (cf *1 En* 47:1)? If there was dualism in *1 Enoch*, the hero, Enoch, would not praise God several times for his creation as in *1 Enoch* 84:2–3. In other words, for Koch, *1 Enoch* (therefore also the BW) contains phrases of praise that deny an existence independent of the negative element. Besides, is there not a magnificent mountain in the middle of the earth? Does not God have a positive relationship with Israel on earth (cf. the *Animal Apocalypse*)?

On the other hand, evil can be planned or can have been planned in heaven, according to the BW (cf. *1 En* 6:2–6). The watchers decide or conspire to carry out evil while being in heaven. Besides,

heaven and earth do always not seem to be sharply separated. Enoch refers to points that reveal physical contact between heaven and earth. Not only is there a mountain that reaches heaven (*I En* 17:2; 18:10), but one should take into consideration that mountains are believed to be dwelling places of God. Does this not compromise the idea that there is a sharp distinction between the two realms?

Koch comments on the difficulty of taking the future as separate from the past. Koch refers to the *Animal apocalypse* in which the end or the future, far from being totally distinct from the past, resembles the beginning. It is true; the end is different from the Present time. Yet the end is not totally different from what has existed before. Original humans like Adam and Eve, up to Isaac, represented by bulls, are fairly similar to the bulls of the eschatological period, implying that the beginning and the end belong to the realm of good, as for the *Animal Apocalypse* the end has a positive unravelling.

Nickelsburg's "horizontal" distinction between two regions consists in seeing one as possessing positive characteristics while the other one has negative elements. Such a distinction invites questions. Do the edges of the earth carry only a positive meaning? Do we not also have a pit prepared for punishment? Are we to take this space as an exception to the rule? And, if it is an exception, is it not better to speak in terms of a tendency to dualism and not of dualism in the strict sense?

For Nickelsburg, *I Enoch* makes a clear distinction between the divine and the human (Nickelsburg 2001:40). On top of that, the humans are obliged to live in a situation where there are temporal, spatial and ontological dualisms. The following comments may be suggested here. Is it true that there is no connection whatsoever between the two? Does not God come down to the Earth? Does he not walk on Sinai? Is this not a break in such dualism? The answer would be no if we follow Nickelsburg's interpretation of the role played by revelations in *I Enoch* and the BW. For him, revelations serve as bridges to overcoming spatial, temporal and ontological dualisms. Enoch would also be a bridge between the two realms, the divine and the human, which comes before the eschatological consummation. His communication with the divine is in relation to the future. His reception of the revelation is relevant until the present time passes away, until the middle of the earth is completely transformed and until the humans are given a place in the

sphere of the divine. That would bring about the end of the three oppositions or dualisms (spatial, temporal and ontological).

Koch (2003:46) does not unreservedly accept the concept of ontological dualism suggested by Nickelsburg (2003). He thinks that Nickelsburg has gone too far by seeing opposite dimensions. We would not have here dualisms in the strict and exclusive sense of the term. Koch again draws the reader's attention to the idea of creation. One ought to speak of ontological dualism or of the opposition of the divine and the humans only if we had the opposition from the start of creation. For Koch, as long as we have the concept of creation as a good action by God, the concept "dualism" is problematic. In other words, dualism excludes the idea of creation as fundamentally good. If creation was essentially good, so would the earth, space and time be.

The purpose of this research is to enter into a discussion with Koch and Nickelsburg and suggest solutions by way of analysing space and time in the BW.

5. STUDIES ON THE *BOOK OF WATCHERS*

When it comes to studies on the BW, little is done from the perspective of a narrative approach, although we are dealing with texts that have a narrative framework. By following a historical and critical approach, western scholars have underlined the heterogeneous nature of the BW. When it comes to the account of the fallen angels (*I En* 6–11), after identifying repetitions, tensions and possible conflation, scholars have suggested the existence of at least two originally distinct traditions or myths which the BW has wanted to preserve. Various theories and solutions have been proposed by Delcor (1976:3–53), Dimant (1978:323–339), Nickelsburg (1977:383–405), Hanson (1977:195–233), Newsom (1980:310–329), Tigchelaar (1996:165–183) and Stuckenbruck (2002:99–106).

Further, the narrative of the fallen angels in the BW has been interpreted differently by different scholars. For Nickelsburg, the story is a criticism of Hellenistic chieftains who claim to be the offspring of gods; they themselves would hence be the giants. The BW would be an invitation to ridicule the value of the dominant culture by affirming that the Greek princes (*Diadochi*, successors of Alexander the Great), were just the offspring of evil angels, rejected by God (Nickelsburg 2001:170). Collins underlines the fact the Azazel's sin, which consists in teaching

evil to humans, can also be meaningful as a criticism of the influence of Greek culture (Collins 1998:50). Both interpretations concern a world which is larger than Palestine. The fallen angels would symbolise the Greek divinities, the giants would represent the Greek princes who oppress and influence negatively the world of the third and second centuries before Christ. Suter has seen in the story of the fallen angels a criticism of the Jerusalem priesthood. The priests would have offended God and caused considerable trouble by marrying foreign women and transgressing the laws of purity. In this case, the priests, and not the Greek culture or the Israelites, are to blame (Suter 1979). Some scholars have also seen in the story of the fallen angels an explanation of the origin of evil (Sacchi 1990). This would imply a concern about evil, and an awareness of human suffering.

As far as the Jewish and Christian reception of the story of fallen angels is concerned, one may consider two main possibilities, namely the literal or the allegorical interpretation. While some Church fathers explained the text rather literally, others read it allegorically. Among the former, Clement of Alexandria affirms that fallen angels were a bad example to humans by “renouncing to the beauty of God for a beauty which fades” (Clement of Alexandria 2001:274). From the second century AD onwards, Jewish and then Christian authors started to see it as a reference to the “impure” marriage that would have taken place between the descendants of Seth and the descendants of Cain. The first to make this interpretation was Julius Africanus, a contemporary of Origen (Gelzez 1898:63–64).²²

While the interest in the BW among western scholars is relatively recent, the text enjoyed much favour in Ethiopia for centuries.²³ The BW’s importance in Ethiopian literature can be verified through the study of its reception in Ethiopian Christianity and the theological themes that it

²² Both interpretations, the literal and the allegorical one, are attested in Ethiopia. One of the most interesting texts in this regard is the *Kəbra Nagast* (Budge 1922:100), which describes how the watchers were allowed by God to take human flesh before descending to earth in order to mate with women. This paradoxical event, in which pure spiritual beings had intercourse with women, were a result of divine concession for angelic complaints. The watchers express their dissatisfaction to God for his unfairness; he shows more favour to human beings by creating them in his image and by being more lenient to them than to angels as well as his punishment of Adam and Eve after their sin. Now God defends his attitude by stating that He understands human inclination to evil, given that, unlike like angels, human beings are also made of material substance. At this point, the angels swear to behave much better than human beings, if they were allowed to have human bodies. When the concession is made, the angels, unable to stay even for an hour in heaven, rush to the earth and do worse, filling the earth with immoral actions. The story of the *Kəbra Nagast* puts jealousy and arrogance, rather than lust, as ultimate cause for the sins of the fallen angels. Besides, the narration solves the paradoxical union between spiritual and material beings, by creating an aetiology for the story of the fallen angels in the BW.

²³ The Ethiopic version of the BW reached Europe towards the end of the 18th century AD.

contains. In the Ethiopian context, there are citations and allusions to the BW in a number of hymns, treatises and devotional texts. Yet, above all, the Ethiopian commentaries on the BW give indications as to how the text was read and is still interpreted in the perspective and tradition of Christian Ethiopia.

Translations from Ethiopic (Ge'ez) into various languages like English, German, French and Hebrew were made in the 19th century. More translations into western languages were made in the 20th century, often accompanied by notes and commentaries. The discovery of Aramaic fragments, among the Dead Scrolls, at Qumran renewed and revived the study of the BW, considering it to be one of the most important documents of the later part of Second Temple Judaism. In this connection, much research is being done to assess the religious and social issues that preoccupied Jews during the two or three centuries preceding the emergence of Christianity. In terms of the socio-religious context, elements that characterised the periods of Persian and, thereafter, Hellenistic domination received much attention. In this, one may note the emphasis on the supernatural origin of sin and evil, the concept of a last judgement, determinism, the division of history into periods, a very rich angelology, an interest in the description of Paradise and the netherworld, a belief in the resurrection, a divine intervention at the end of time, individual reward and the use of a pseudonymous author. The BW resembles prophetic literature inasmuch as it has the characteristics of revelation. Yet, unlike biblical prophets whose revelation concerns primarily the destiny of the people of Israel, the text is more concerned about universal issues like the mystery of the universe, the presence of evil, the mystery of death and life after death. Even the condemnation of injustice is not strictly linked with the history of Israel and has a broader anthropological perspective. According to the BW, the earth is suffering because of human and extra-human evil actions. Besides, the question of retribution or reward goes beyond the limit of Israelite or any other human history. It touches also the realm of the dead.

CHAPTER 3

THE CHARACTERS

1. INTRODUCTION

Three characters are indispensable to the plot of the BW, namely Enoch, God and the fallen angels (Ska 1990:86). Without the dangerous action of the latter, there would be no problem, no human suffering on earth, especially suffering of the righteous ones. Without the intervention of God, there would be no transforming action and no resolution. And Enoch is the character who draws the attention of both the fallen angels and of God. The former needs him for intercession and God wants him to live in the otherworld and be a model of righteousness. This chapter will discuss the characters and their relationship with each other.

2. THE MAJOR CHARACTERS

2.1 Enoch

Enoch is present in all the scenes except for the section that relates the conspiracy, the descent and the sin of the fallen angels (*I En* 6–11). This section is described by an omniscient narrator, distinct from Enoch; nothing suggests that Enoch knows about the fallen angels' conspiracy in heaven. In the first five chapters of the BW, Enoch pronounces God's judgement by means of an oracle that favours the righteous and condemns the wicked. Later, while Enoch is praying, he is commissioned by angels to announce judgement against the fallen angels (*I En* 12:3). He writes a petition for divine forgiveness at the request and on behalf of the fallen angels (*I En* 13:4). Afterwards, Enoch ascends to heaven (*I En* 14–16) to God's throne and hears the verdict on the petition. In the remaining chapters, he travels and discovers various places in the otherworld (*I En* 17–36). Thus, the reader follows almost all the stories from Enoch's perspective. The events are narrated in the first person by Enoch, including both what he sees and what he feels.

The ability to write is among the most important of Enoch's qualities. It is even his title in the BW. Both God (*I En* 15:1) and angels (*I En* 12:4) address him as "scribe". He is, in fact, the only character qualified in this way. Interestingly, Enoch writes the petition on the fallen angels (*I En*

14:3) to be communicated to God. It is intriguing that Enoch presents the written request by the fallen angels instead of an oral intercession. In fact, he goes to a sacred place, at the waters of Dan, near Mount Hermon, and reads their petition (*1 En* 13:6). He refers to the writing when he announces bad news to them in *1 Enoch* 14:7. Enoch therefore keeps information in a written form. He travels, so to say, with books. In *1 Enoch* 14, the story that describes Enoch's ascent to heaven is introduced with the expression "the book of the words of righteousness". What Enoch wrote in his visit to the otherworld is to be handed down to future generations.

Enoch is not, however, the only character who writes. In *1 Enoch* 31:3, when Enoch writes about places related to the movement of stars, at the ends of the earth, he is assisted by his guide, the archangel Uriel. The angel Uriel, after showing Enoch the trajectories, the constellations, their number and the names of the stars of heaven, writes down all the information for him (*1 En* 33:4).²⁴ Nevertheless, Enoch is the only character to whom the title of scribe is given.

Righteousness is another of Enoch's qualities. He is given this attribute at the beginning of the BW by the narrator (*1 En* 1:2). He is recognised by God as a righteous person (*1 En* 15:1). The activity of writing itself is associated with righteousness and angels call him "scribe of righteousness" (or "the righteous scribe") (ὁ γραμματεὺς τῆς δικαιοσύνης) (*1 En* 12:4). This could mean a righteous scribe or someone who writes about righteousness or both. Owing to this quality, instead of asking for forgiveness directly from God, the fallen angels prefer to address Enoch. They hope that God will heed the prayers of a righteous person.

Thanks to his righteousness, Enoch is allowed to explore spaces that are beyond human reach. Besides being the best candidate for intercession, Enoch is also privileged to receive exceptional revelations. Thus "his eyes are opened" by God (*1 En* 1:2) as he utters an oracle about the distant future (*1 En* 1–5). He is, from this perspective, a prophet and a man of vision. Enoch is allowed to see the places where the souls of the dead reside (*1 En* 22). When he invites the righteous to contemplate the harmony of nature, he underlines the contrast between the order of creation and

²⁴ There are at least five kinds of books in *1 Enoch*. Some foretell the future, some give exhortation, some record the good and evil deeds of humans and some the deeds of the holy ones. And all these books are located in heaven. Like the throne in heaven, we do not have details about their size or their colour. Much of what is written in the books reflects an interest about what happens on earth. The future announced in the books concerns the future of the earth. The exhortations are for the inhabitants of the earth. The good and evil deeds which are recorded are the deeds that take place on earth. Now the books of heaven indicate God's kingship and his sovereignty over heaven and earth.

human transgression. His exhortation to contemplate matches with what God and the angels offer him, as he visits the mountains and the aromatic trees (*I En* 21-36). Seeing, exploring and posing questions to angels becomes thus a major activity for Enoch. This capacity makes him an extraordinary human being. It is difficult to imagine his death when one sees his privileged position. Unlike Adam and Eve (*I En* 32), he travels in paradise and even looks at the tree from which the first couple ate and were expelled.

Righteousness makes of Enoch a person appreciated by all the characters in the BW. He has practically no enemy. The angels appreciate Enoch's company, too, and converse with him constantly. They introduce him to the geography of the ends of the earth, to heaven's layout and events, so relevant for human beings' life, as what people do on earth is recorded and is a matter of concern in heaven.

Nothing is said about Enoch's subsistence. The text does not say whether he eats the fruits of paradise. The act of eating from the tree of knowledge by Adam and Eve is mentioned in a conversation between Enoch and the archangel Raphael in *I Enoch* 32:6.

And the holy angel Raphael, who was with me, answered me and said to me: "This is the tree of wisdom from which your old father and your aged mother, who were before you, ate and learnt wisdom; and their eyes were opened, and they knew that they were naked, and they were driven from the garden."

Adam and Eve's eating of the forbidden fruit takes place before the descent of the fallen angels which one can deduct from this verse. The angel explains to Enoch how the first couple lost paradise but does not seem to describe it as a major evil, comparable to the one caused by the fallen angels.²⁵

Enoch's knowledge continues to grow while he is in paradise. He is allowed to see what no other human being has seen (*I En* 19:2). He transcends time by moving to eternity just as he also transcends space by moving into the otherworld. Enoch's ascent is a positive event which takes place in the present age, after the fall of the angels and the disastrous action of the offspring of the angels and the women. Given that Enoch becomes a citizen of the otherworld, he acquires a new perspective on the events which take place on earth. That is why he can tell about what

²⁵ Eve is mentioned later on in the *Book of the Parables* (*I En* 69:6), in connection with her seduction by the angel Gadreel.

happens on earth from an advantageous position.

2.2 God

While Enoch sees, writes, intercedes, admires, records and announces a verdict, God decides, give orders, punishes and restores order on earth. God is the key character in the disclosure of the mysteries and the unravelling of the plots.

The term “Lord” is the most frequent appellation for God in the BW. It is used 25 times, whereas the term “God” does not appear more than seven times. Enoch, referring to the request put to him by the fallen angels, says:

And they asked me to write out for them the records of a petition that they might receive forgiveness, and to take the record of their petition up to the Lord in heaven (*1 En* 13:4).

Sometimes the word “Lord” is associated with the term “glory”; thus Enoch, in the midst of his guided tour of the otherworld, gives praise to the Lord of Glory.

Then I blessed the Lord of Glory, and said: “Blessed be my Lord, the Lord of Glory and Righteousness, who rules everything for ever.” (*1 En* 22:14).

God has created plants and other things for the good of the righteous:

Observe how the trees are covered with green leaves, and bear fruit. And appreciate in respect of everything and see how He who lives forever made all these things for you (*1 En* 5:1)

Further, God makes a distinction between heaven and earth. He affirms that heaven is high, holy and eternal (*1 En* 15:3). The prediction of God’s treading on the earth makes also sharp distinction between the divine and the human realms. While the earth, described figuratively, will burn so much so that it will be impossible to tread upon her. God, on the other hand, can tread on fire (*1 En* 4:1; 1:6–7).

We do not find a direct description of God in the BW. Very few anthropomorphic elements are used, but among these is one which describes God’s treading on Mount Sinai (*1 En* 1:4) and sitting on a heavenly throne. It is rather God’s surroundings which are narrated, unlike the case

of other characters. God is encircled by fire, residing in a heavenly palace, the walls of which are made of fire. He sits in an inner house, made of fire, not to be approached by any angel. Enoch has to cross tongues of fire (*I En* 14:10) in order to reach the house of God, which is itself made of fire (*I En* 14:12, 17). A river of fire flows before God and under his throne (*I En* 14:19, 22).²⁶ Enoch discovers God's throne in a heavenly house, luminous like the sun (*I En* 14:18). Angels, in their prayers, directly speak of God's glorious throne which endures forever (*I En* 9:4). Both the throne and the eschatological mountains are linked with divine judgement in the BW. God's verdict concerning the fallen angels is pronounced from a heavenly throne (*I En* 15–16). Mountains, surrounded by fragrant trees, will serve, at the place of the last judgement, as the throne of God (*I En* 24: 3; 25:3). Unlike other characters, God's appearance provokes fear in human beings. Sinful angels tremble in panic (*I En* 1:5).

Enoch does not give other details about the throne, except that it is fiery. There are no details of the size, the colour, the shape or the material of the throne's composition. Perhaps, the throne shows how large the domain of God's sovereignty is. When a king summons someone, the latter's provenance is usually under the authority of the king. Similarly, if Enoch, an inhabitant of the earth, is summoned by God, a king sitting on a throne, it shows that the earth belongs to God. The space on which his power may be exercised is therefore not restricted to heaven. It includes the earth, too.

God's rejection of the fallen angels' petition for pity and forgiveness indicates that certain actions are excluded from the realm of mercy. Sitting on a throne, usually a privilege reserved for earthly kings, symbolic of power, is repeatedly mentioned in the *Book of Enoch* (e.g. *I En* 14:20). The throne indicates God's kingship and, in *I Enoch* 25:3, the archangel Michael affirms that God is the "Eternal King".

Apart from indicating the theme of judgement, God's throne is also the site from which God listens to reports and requests on events that happen on earth. God takes action on the critical situation taking place on earth at the request of the archangels.

Holiness and greatness are used together, among the prominent traits attributed to God. The

²⁶ Collins underlines the relationship between *I Enoch* 14's and Daniel 7's throne visions. Thus, "The river(s) of fire, clothing white as snow, the entourage of 'ten thousand times ten thousand' are common to these two books" (Collins 1993:300).

oracle of Enoch reads: “The Holy and Great One will come out from his dwelling” (*1 En* 1:3). The narrator affirms that the vision concerning righteousness and the blame of the fallen angels is commanded by the holy and great God (*1 En* 14:1). The archangel Michael, answering to Enoch’s question says: “This high mountain which you saw, whose summit is like the throne of the Lord, is the throne where the Holy and Great One, ... when he comes down to visit the earth for good” (*1 En* 25:3).

Another quality of God is his eternity. Enoch mentions the “Eternal God” (*1 En* 1:4) in his oracle and blesses “the king of Eternity” (*1 En* 12:3). He is also called “Eternal King” by the archangel Michael (*1 En* 25:3). The attributes of glory, holiness and eternity, by derivation, are also predicated of heaven by God himself, when the grave sin of the fallen angels is mentioned (*1 En* 15:3).

God’s silence at a time of extreme tension and disaster is conspicuous. He did not prevent the watchers who desired to mate with women from coming down to earth. He did not intervene before they committed the grave sin, recognised by the chief of the watchers himself. His omniscience is affirmed by the archangels Michael, Gabriel, Suriel and Uriel: “And you know everything before it happens, and you know this and what concerns each of them. But you say nothing to us. What ought we to do with them about this?” (*1 En* 9:11).

God waits until the prayer of the archangels is addressed before taking a number of measures that interrupt the disaster. However, even after neutralising the danger and punishing the fallen angels, he lets the written petition from the culpable reach his throne, through the intercession of Enoch.

2.3 The fallen angels

The root-cause of evil that took place on earth is the fallen angels. The chief of the fallen angels who desired women on earth is Shemihazah. He is also the one who confirms that the desire to accomplish this is a grave sin. Yet, no one among the angels tries to dissuade his fellow angels from acting. The chief’s concern is not to be alone when punishment comes. In other words, he does expect punishment. It is not clear whether the fact of collective guilt reduces the pain of punishment. This conversation, held before the descent and the mating with women, shows that

the fallen angels are using their will for evil intent.

The other fallen angels seem to be determined to accomplish their desire. They do not contest that the plan is evil or grave. Rather they accept it and even want it to succeed. That is why they promise not to leave their chief alone by swearing on Mount Hermon.

Moreover, another kind of evil is committed by another chief angel called Azazel (Ethiopic) or *Asael* (Aramaic). According to the BW, Azazel (*1 En* 9:6) has led people into unrighteousness through his teachings. Blood and unrighteousness perturb the whole earth (*1 En* 9:9). But worse things than that are taking place on earth (*1 En* 10:20). Azazel is condemned for having revealed “eternal secrets” (*1 En* 9:6). This is ambiguous. On the one hand, eternity and holiness as attributes of God and of heaven may also be ascribed to objects in heaven. One could think of a heavenly house, books and the throne. On the other hand, we know that what Azazel taught has been harmful to human beings. How could the angels be bad if they come from heaven? Were they already evil in heaven? If so, how could they have been an element of heaven? It is interesting that the text does not attribute “holiness” to the secrets. Are they not holy? It is not clear whether the secrets were already dangerous in their “heavenly store” or whether they became bad when they were transmitted to the earth. Does “eternal” here mean that secrets are to remain hidden forever? If that is the case, the transgression by Azazel would be that he revealed something that should have never been disclosed. In other words, Azazel has disobeyed.

The fallen angels do not experience death but imprisonment. Among their activities one may consider the conversation or conspiracy, the swearing not to change their evil intention at Mount Hermon, the sexual intercourse, the petition for forgiveness, the trembling and weeping with fear. Weeping is, though, an anthropomorphic action of the fallen angels, like the one of mating with women. Nothing is said about sleeping or eating. One could ask why they would not also eat or sleep.

These angels are also called “watchers” in the BW. They are children of heaven (*1 En* 14:3; 15:2). The term “watchers” denotes the idea of not sleeping in order to praise God. Were the fallen angels obliged to descend and to unite with women? Could they not control themselves? How could they have lust, which was against their constitution, in the first place? Fear and trembling are not limited to human beings. These feelings are also attributed to the fallen angels, according

to the oracle uttered in the first chapter of the BW (*1 En* 1:5). Humanity is the victim when one thinks of the sin caused by Shemihaza and his group. Humanity is more accountable when one considers the sin of Azazel, which led to murder, idolatry and adultery.

The names of twenty angels are given in *1 Enoch* 6:7. Far from signifying sins, the meanings of their names are related to God or heavenly elements, indicative of their original existence. The following table sets out the names as they appear in various versions.

	Greek (Black)	Ethiopic (Flemming)	Aramaic (Nickelsburg 2001:259– 263)	Possible meaning (Nickelsburg 2001:259–263)
1	Σεμιαζά	ስምያዛ	הזמיהש	1. My name has seen 2. heaven has seen
2	Ἀραθάκ	አራኪ	ארעתקא	
3	Κιμβρά	ብራሜኤል	למשמ למטמ	Evening of God Burning ashes of God
4	Σαμμανή	ኮከቢኤል	לכוכבא	Star of God
5	Δανειήλ	ጣሚኤል	לאורמא	God is their light
6	Ἄρεαρώς	ራሚኤል	למעלא	Thunder of God
7	Σεμιήλ	ዳንኤል	לדניא	God is my judge
8	Ἴωμειήλ	ኤኬቄኤል	לזיקא	Shooting star of God
9	Χωχαριήλ	ብራቆኤል	לברקא	Lightning of God
10	Ἐζεκιήλ	አሳኤል	לעשא	God has made
11	Βατριήλ	አርማሮስ	לרמח	The one of Hermon
12	Σαθιήλ	ብጣርኤል	למטר	Rain of God
13	Ἄτριήλ	አናንኤል	לעננא	Cloud of God
14	Ταμιήλ	ዘቂሌ	לאתוס	Winter of God
15	Βαρακιήλ	ስምሳፔኤል	לשמשיא	Sun of God
16	Ἄνανθνά	ስተርኤል	לשהריא	Moon of God
17	Θωνιήλ	ጡርኤል	לתימא	Perfection of God
18	Ῥαμιήλ	ዮምያል	לסורי	Mountain of God
19	Ἀσέαλ	አራዝያል	למיא	Sea of God
20	Ῥακειήλ		להדיא	God will guide

Can we consider the fallen angels as counterparts of the good angels? There is no single occasion when the two enter into conflict or fighting. The archangels, commissioned by God, manifest superiority by imprisoning the fallen angels, apparently with ease. No resistance or attempt to escape is described on the part of the fallen angels.

3. THE MINOR CHARACTERS

3.1 Angels

“Children of the heavens” (*1 En* 6:2) is an appellation which makes angels citizens of heaven. This indicates that angels’ ordinary dwelling place is heaven. Their type of life is distinct from that of human beings, who live on earth. God condemns the fallen angels for behaving like “children of the earth” (*1 En* 12:4; 15:3). *1 Enoch* 14–16 underlines the difference between angels and humans, between the spiritual ones and the fleshly ones, between the heavenly ones and the earthly ones. Angels are otherworldly creatures. Given that their normal habitat is heaven, it is understandable that they would guide Enoch.

Holiness, the main attribute of God, also applies to angels. Enoch uses this epithet in *1 Enoch* 1:2: “I saw the vision of the Holy One in the heavens”. God also addresses the angels, saying, “And now to you, the holy ones of heaven” (*1 En* 9:3). According to *1 Enoch* 12:2, the character Enoch is hidden from human beings because he is with the “holy ones” and the watchers. When Enoch is in God’s presence in the heavenly temple, he sees the holy ones who are near God and never depart from that presence (*1 En* 14:23).

Even if human beings do not actually see what takes place in heaven, the inhabitants of heaven, or at least some of them, do perceive what happens on earth. The inhabitants of the earth cannot even understand the heavenly reality, let alone intervene. They need extraordinary privileges to discover the otherworldly. However, the cry of human beings goes up to heaven (*1 En* 8:4), while angels look down and notice the injustices committed on earth (*1 En* 9:1). Moreover, the inhabitants of heaven have the capacity to intervene in earthly events, whereas the opposite is not possible.

Various angelic roles are described in the BW. A multitude of them praise God in heaven.

They have a hierarchy. Among the prominent angels, the text mentions Michael, Gabriel, Suriel and Uriel, who respond when they see so much bloodshed on earth. These angels obey God and stand by the side of the righteous. Before accompanying Enoch on his otherworldly journey and introducing him to the otherworld, they report to God about the evil taking place on earth. Their report contains a prayer and a request for action.

Michael, who is commissioned by God to seize and imprison Shemihaza, the chief of the fallen angels (*1 En* 10:11), is in special proximity to the righteous and has a particular role at the eschaton (*1 En* 25:4–5). According to Nickelsburg, Michael is the patron of the entire people and the righteous (Nickelsburg 2001:454).

The archangel Gabriel receives the order to destroy the children of the fallen angels. This would be achieved by making them fight each other (*1 En* 10:9). He is also in charge of paradise, the cherubim and the serpents or dragons (*1 En* 20:7), perhaps meaning seraphim (Nickelsburg 2001:454). Raphael is commissioned to bind Azazel (*1 En* 10:4) and put him in a dark prison under the earth. It is also Raphael who clarifies to Enoch the identity of a spirit they both meet in paradise, the spirit of Abel who pleads for justice and vindication (*1 En* 22:7). Although the various angels play different roles in neutralising evil or in accompanying Enoch in his otherworldly journey, their actions are subordinate to God's command.

3.2 The giants

The giants are the consequences of the union of the fallen angels with women. Nothing is said about the period of their childhood or their youth if there was anything. Were they born giants, or did they become giants? Their enormous size alone makes them ugly or abnormal and dangerous to life on earth. They are hybrid, as they are the fruit of an illegal union. They are a result of distorted nature.

Eating or, better, devouring is the main activity of the giants. It is difficult to know whether they have evil intentions or have learned to do evil. They destroy because they are hungry, but they do not seem to have the choice of doing otherwise. Perhaps they are less malicious than their fathers. It is not clear whether the giants are taking pleasure in the suffering of animals and human beings. This was not expressed by the fallen angels when they were planning to descend and

mate with women. Their plan was just to have offspring. Yet one may assume that they are insensitive to the suffering of others. They do not, or perhaps cannot, have compassion.

The giants stay for only a short time on earth. However, in their limited span of existence they cause unprecedented damage. Despite the fact that they are the children of angels, they need to eat. Yet, even if they eat like their mothers, they do so in a disastrous and disproportionate way. It is, in fact, this extraordinary appetite that makes them responsible for the punishment and the intervention by heavenly angels and by God.

When it comes to death, the giants are closer to their mothers rather than to their fathers, the fallen angels. However, when they experience death, their souls or their spirits continue to disturb human life by becoming evil spirits. Even after their death, their souls or their spirits continue to disturb human life.

The giants are not the root-cause of the disorder but rather they are part of the consequence of the wrong done by the fallen angels. Their existence becomes catastrophic for life on earth. The ever-increasing disaster is averted only by the flood sent by God. The earth is saved and purified by divine intervention. If the giants cause fear, horror and hatred among the inhabitants of earth, they are beloved by their fathers, the fallen angels (*I En* 10:12; 12:6).

3.3 Human beings

The earth being the dwelling place of human beings, a strong link is made between the two, expressed in parental images. In effect, human beings are called “children of the earth” (*wəluda mād̄r*; *I En* 15:3) by God in contrast to the angels, who are called “children of heaven” (*wəluda samāyāt*; *I En* 6:2). Angels left the “high heaven” and defiled themselves with women by behaving like “children of earth” (*I En* 12:4, 15: 3). In this case the connotation is neutral.

However, *wəluda mād̄r* is not the only expression used to designate human beings in *I Enoch*. “Sons of men” (*wəluda sab’* 31; *huioi tōn anhrōpōn*) is an even more frequent appellation (*I En* 6:1; 10:7, 21; 11:1; 12:1, 4; 13:2; 15:12; 22:3, 5; 69:12; 69:14). In other words, one may ask whether there are nuances in the use of the expression “sons of the earth”, given that the more frequent usage when referring to human beings is *wəluda sab’*. Can we suppose that the

designation “children of the earth” does not refer to all human beings but a category of humans in *1 Enoch*? Looking at the different examples, it seems difficult to answer in either the affirmative or the negative. Human beings are the victims of giants.

3.4 The earth

Among “inanimate” objects, the earth cries to heaven together with the souls of innocent victims. In *1 Enoch* 7:5–6, the earth cries like a person, complaining about the lawless ones who devour one another and drink others’ blood. Here the earth, filled with blood and iniquity (*1 En* 9:1; 9:9) is not guilty but is rather a victim. The earth is a place where evil is perpetrated. The motif of the earth’s complaint is continued in 8: 4 and 9:2, where human beings cry and where the angels express their desire to hear its grief: “... And they said to one another; ‘Let the devastated earth cry out with the sound of their cries to the gate of heaven’”. The complaint of the earth in *1 Enoch* 7:6 is explained through human beings’ cry in *1 Enoch* 8: 4. The crying of the earth is linked with much unwanted bloodshed being perpetrated upon it. The bloodshed has been observed by angels from heaven (*1 En* 9:2, 39). There is a strong connection between blood and the ground here. While in *1 Enoch* the earth cries because of the bloodshed, in *Genesis* 4: 10–11, it is the blood which cries from the ground (*ha ’adāmâh; mædr*). A given space can be filled with innocent blood and causes divine condemnation (*2 Kg* 21:16; *Jer* 19:4). While the causes of evil and transgression are presented as being angels or foreigners from the earth, there is another verse which seems to deny this.

3.5 The chosen and the righteous

The chosen and the righteous form a collective character in the BW. Although they are passive, the narrator keeps on telling us about what happens or what will happen to them. They are blessed by Enoch (*1 En* 1:1). For the BW, the righteous are perhaps those who are not ensnared by the bad teachings of Azazel. According to the *Animal Apocalypse*, the righteous Israelites are those who have opened their eyes, and who are in a good relationship with the God of Israel.

The BW does not describe what makes a person righteous. The text assumes that the reader knows the qualities that make a person righteous and who the righteous are. The focus of the

BW is rather on what happens to the righteous. How can righteous people suffer? How should the righteous perceive reality? What are their hopes? What is their relationship with God and with their fellow human beings? How do they interpret history?²⁷

3.6 The souls of the dead

The souls of the dead, more precisely of the innocent dead, cry up to the gates of heaven. The cry of these souls in fact joins another cry, which crosses generations and all the periods of time until the end. It is the cry of Abel's soul, encountered by Enoch, who visits paradise (*1 En 22:7*).

Abel is not a character in the BW. Neither does he act, nor does anything happen to him. Abel's death takes place before the descent of the angels who met with women and it is narrated after Enoch has been taken up to heaven. Abel's death is mentioned during Enoch's guided visit at the ends of the earth. Enoch sees a soul, or a spirit, and enquires about its identity. On this occasion, he is told by the angel that it is Abel's soul (*1 En 22:7*). Abel's lot is painful. His spirit cries for vengeance in the otherworld (*1 En 22:7*). As part of the company of the righteous, his situation represents the suffering of many innocent victims. However, given that he is almost contemporary with Adam and Eve, his cry starts at the beginning of the creation of human beings but will continue until the offspring of Cain are destroyed. This is practically until the last judgement or the end of the present age. Compared to the weeping of other victims, Abel's spirit's cry is the longest.

Abel's murder is a challenge to the assumption that murder is, first and foremost, provoked by the fallen angels. Through the reference to Azazel, the BW confirms that the offspring of the fallen angels and women were the original causes of human killing. Besides, human beings learned to make weapons and to kill, owing to Azazel's influence. Now Cain, who kills his brother, is not influenced by either the giants or by Azazel, for the simple reason that he committed fratricide well before their intrusion into the present age. It is therefore difficult to hold the angels responsible for the origin of this evil on earth. If one considers the story of Abel and that of the fallen angels as two complementary paradigms of human sin, their coexistence will not be problematic. The problem surfaces when it is assumed that *1 Enoch* is also a tale about the origin of evil. If that were the case, one may suppose that the story of the fallen angels is

²⁷ These questions will be addressed later in a section dedicated to the reader(s) of the BW.

suggested to replace the account in *Genesis* in which human beings, without angelic influence, are accountable for evil. However, one would still not understand the need for referring to Abel's cry. If the author wishes to underline an angelic origin for evil on earth, would it not have been better to avoid the story of Cain and Abel?

Wickedness is reflected in acts like murder, oppression, adultery, exploitation of the poor, the use of the incorrect liturgical calendar. As for the "virtues" of a righteous person, it is not easy to detect them in *1 Enoch*. This difficulty is, irrelevant, of course, for later readers. The immediate readers or listeners are in a far better position to understand what is meant by the exhortation to righteousness. The protagonists' equivalent to the righteous are the wicked.

3.7 The women

Very little is said about the women who had intercourse with the fallen angels. Were they afraid? Did they agree? Are they raped? *1 Enoch* 19:2, however, gives some curious information. "...And their wives, having led astray the angels of heaven, will become peaceful". For one thing, the women are also held accountable for mating with the angels. It seems as if they were guilty for being beautiful and attractive to the fallen angels. For another, it is not easy to understand what is meant by "becoming peaceful". The Greek version uses a different word here. The women become sirens (*1 En* 19:2). It is not clear either whether this happened before or after the death of the women who met with the fallen angels.

4. RELATIONSHIP BETWEEN THE CHARACTERS

4.1 Fallen angels versus women

Otherworldly beings have their focus on earth. Fallen angels are interested in the space in which women are living. Good angels observe with particular attention what happens on earth. God takes into consideration the report about the earth. When the angels pray and give him information, He is not indifferent. Heaven is hence interested in the earth.

The inhabitants of the earth are the prey of evil angels and wicked humans. Enoch, God, and the angels all are concerned. The innocent victims suffer and cry, like the cry of Abel which travels

across the centuries. They have Enoch as their model and intercessor.

4.2 God versus the angels

There is a clear hierarchical distance between God and the angels. When the archangels report the evil perpetrated on earth, they do this through the attributes they give God:

And they said to their Lord, the King: “Lord of Lords, God of Gods, King of Kings!” (*1 En* 9:4).

The title Lord and King is affirmed by the narrator, too. When Enoch says that he entered where not even angels could enter, it again shows the angels’ limitations. In addition, there seems to be a certain hierarchy among the angels. They are not all situated on the same rung. They have different names, and, depending on their positions, some are closer to God. At least their proximity is described spatially, even if one may wonder whether that means the same as in the earthly sense.

The archangels who importune God to resolve the problem caused by the fallen angels complain because God does not tell them to act in favour of the earth and human beings, while He knows everything before it happens (*1 En* 9:11). In fact, *1 Enoch* 9:1 shows the contrast between God’s knowledge and that of the angels. The latter start their prayer only after they see the bloodshed and the massacre perpetrated on earth. The angels’ supplication is thus not a report to a sovereign lord supposed to deliberate after being informed about events otherwise unknown to him. They confess, in fact, that there are neither spatial nor temporal limitations to God’s knowledge. God sees everything and “nothing is covered to him” (*1 En* 9:5). God sees time and space differently. Where human beings at most may only conjecture, God sees everything before it happens. Even the archangels here do not seem to know what would happen in the future. They pray to God after they see the bloodshed. They did not foresee the bloodshed, or the disaster caused by the fallen angels.

4.3 God versus fallen angels

The distance between God and the angels discussed above is quite different from the one we see between God and the fallen angels. In the BW, we find no direct communication between God

and the fallen angels. It seems as if God does not want to see them. He does not enter into dialogue. No question about the reasons for their actions is reported. No criticism of the gravity of their action is uttered directly to them. No condemnation and punishment are addressed to them by God. This underlies the distance between God and the fallen angels.

The fallen angels also do not dare to speak directly to God. They do not pray for forgiveness. In fact, they never regret what they have done. They never confess that they have sinned. They ask only for the possibility of returning to heaven because their attempt to ascend was a failure. Their recourse to Enoch is shrewd. They hope their case will have a positive outcome, given that the one who will put it before God is a righteous person. They are aware of the distance between them and God. In a way, they assume that Enoch is the best person to present their wish before God, as God hears the prayers of the righteous. Righteousness guarantees respect from evil doers. From this point of view, *I Enoch* offers a powerful invitation to become righteous.

Enoch is a bridge between God and the fallen angels. If Enoch's righteousness allows him to gain the love and favour of God and the good angels, the appreciation from the fallen watchers reflects an attitude engendered by interest. Their request for Enoch's intercession is motivated by their desire to return to heaven. What has been bestowed on Enoch will also be given to the righteous. Righteousness brings one closer to heaven, creates proximity. Thus, one detects a difference between physical distance and figurative distance. Thus, heaven as dwelling place of God is expressed in terms of figurative distance. Enoch in *I Enoch* 14 is not necessarily very far from the distance between earth and the sky. Enoch is allowed to get near the heavenly house of fire, despite the paradox avoiding injury by the flames.

4.4 Archangels versus human beings

The archangels show strong solidarity with the earth, the innocent victims. They pray for God's intervention when the earth and its inhabitants suffer. Their prayer is answered, and they act immediately in favour of the earth. They also appreciate the presence of the righteous and Enoch in particular. Accordingly, they seem to enjoy Enoch's company in the otherworld and especially in paradise. They anticipate Enoch and ask him to tell them whatever intrigues or amazes him. They are willing to explain to him all the wonderful places and things he explores with their guidance, as shown below:

And then Michael, one of the holy and honoured angels who was with me and (was) in charge of them, answered me (*1 En* 24:6) and said to me: “Enoch why do you ask me about the fragrance of this tree, and (why) do you inquire to learn?” (25:1) Then I, Enoch, answered him, saying: “I wish to learn about everything, but especially about this tree.” (25:2). ...and Uriel, one of the holy angels who was with me and led me, spoke to me and said: “Enoch, about whom do you ask? About whom do you inquire and ask and care” (*1 En* 21:5).

5. PECULIAR FEATURES

5.1 Paradoxes

The BW mentions the appearance of new beings as a result of inordinate action. Spiritual beings act if they had human bodies. Thus, the souls of the giants, at the time of their death become evil spirits. According to the Greek version, the women who mate with fallen angels become sirens. Enoch, although he does not become an angel, lives like an angel in the otherworld, without even passing through death.

Enoch breaks the rule, so to speak, because heaven was the dwelling place of spirits, not of human beings. This happened because God wanted it to be so. The watchers, too, break the rule, but independently, against the will of God. God allows Enoch to stay in heaven, and eventually in paradise, while the fallen angels are deprived of their original dwelling place. Their offspring are also denied the possibility of dwelling in heaven, despite their spiritual nature (*1 En* 15: 10).

The heavenly house, where God dwells in *1 Enoch* 14, is magnificent, enlightened and surrounded by fire. Such a house reflects more the mystery and the glory of God than divine protection, more God’s holiness and transcendence than divine intimacy or conviviality. Three elements are mentioned: a wall, a house and another house. There is a first house in *1 Enoch* 14:10–14 and a second one in *1 Enoch* 15-17. God’s transcendence is therefore shown by the fact that even angels cannot approach the inner room where the throne resides. One may think of a wall, followed by the sanctuary and the holy of holies. Whereas the Ethiopic has a “wall” in *1 En* 14:9 (“And I proceeded until I came near to a wall which was built of hailstones, and a tongue of fire surrounded it, and it began to make me afraid”), the Greek version mentions three houses, suggesting a temple with three parts, namely the house, the sanctuary and the holy of holies.

Compared with the secrets revealed to humans by fallen angels, the secrets mediated to Enoch are not sinful. Both the angel Azazel and Enoch transmit a secret to human beings. Azazel teaches human beings the art of killing, the art of melting metals for the construction of idols and cosmetics leading to adultery (*I En* 8). It is not only the fact of transmitting knowledge without God's permission that is problematic or sinful. Besides the mistake of undertaking a bold initiative, the content of the revelation itself is tainted by something "immoral". Innocent people of the earth, so to speak, are lured into breaking the universal commandments against murder by making weapons, idolatry, by melting metals, and adultery through seductive cosmetics. Human beings have learned forbidden things. The revelation of secrets to inhabitants of earth is, in a way, a revelation of illegal knowledge. Sin, here, is connected to seduction: "See then what Azazel has done, how he has taught all iniquity on the earth and revealed the eternal secrets" (*I En* 9:6).

Enoch's tour is, in fact, a series of journeys to the ends of the earth and to the otherworld. The descent by God and the angels is also a journey from their "world" in heaven to the world of humans. Only the direction is reversed. Enoch is usually accompanied by an angel on his visit to various heavenly places and objects. He observes the movements of the heavenly bodies.

If the books in heaven record events which happen or will happen on earth, that suggests God's authority on earth. According to Goldingay, books were consulted as part of the "life of the royal court" (*Ezra* 4:15; *Esth* 6:1). The king asks his servants to consult the books. In the *Book of Esther*, the king, being unable to sleep, requests the reading from the book of "memorable deeds" (*Esth* 6:1).

Except in the case of the giants, characters' physical appearance is not described in the BW, rather like the practice in narratives in the Hebrew Bible the focus is more on characters' behaviour (Bar Efrat 2000:48). This is true of Enoch, the angels, the women who caught the attention of the fallen angels and the righteous and the wicked. However, Enoch affirms that he saw the spirit of Abel.

The speeches by Enoch do give us more information about his traits. Physical descriptions of Enoch are absent from the BW. Even in the few cases where another narrator describes Enoch,

we still find no physical description, but rather there is a moral qualification.

5.2 Contrasts

While Enoch is fascinated by the beauty of paradise, the fallen angels are attracted by women on earth. While Enoch ascends, the angels descend. While the fallen angels are supposed to intercede on behalf of human beings, Enoch, the human being, intercedes for mercy on the fallen angels. Enoch is not burned, although he crosses the fiery house in heaven. He becomes like an angel, while the fallen angels behave like human beings.

The connection is that the angels asked for Enoch's intercession when they lost their right to live in heaven. Enoch's ascent therefore has two dimensions. First, he submits when it comes to the case of the angels who commit sins and therefore lose their communication with the heavenly world. Second, he is privileged to explore the ends of the earth and heaven. He visits the world which the fallen angels have lost.

5.3 Types of characters

The description of God, Enoch and the fallen angels, as seen above, is multifaceted. If one follows the distinctions made by Forster (1974) one cannot summarise a "round" character in one sentence. Besides, according to Forster, a "round" character surprises us (Forster 1974:73–84). This is the case regarding God, who does not prevent angels from transgressing the purpose for which they were created and from almost causing the extinction of life on earth. He lets the plea and the petition from the fallen angels reach him through Enoch, while he has already taken action against them. This is also the case for Enoch, to whom various surprising occurrences happen. He accepts the request to present the case of the "unforgivable" sinners. While made of flesh, he crosses fiery spaces, transcends what human beings normally experience, and tells the reader about the surprises in the otherworld. This is even the case of the fallen angels, who, though spiritual, feel sexual attraction, want to beget children, weep and hope for the survival of their children out of love; the children are their "beloved" (*1 En* 10:12; 12:6).

6. CONCLUSION

Enoch, God and the fallen angels are essential to the plot of the narrative. Through an oracle, Enoch gives a summary of what will happen to the righteous and to the wicked (*1 En* 1–5). While the righteous will be blessed, the watchers (wicked fallen angels) will be punished. Yet, we do not know why the watchers will tremble at God’s judgement until we learn about their transgression in *1 Enoch* 6–11. Enoch, the prophet of this oracle, preoccupied with the problem of the fallen angels, is summoned not only to announce the verdict but also to reveal his vocation to the otherworld (*1 En* 12–16). Both the condemnation of the fallen angels and the enjoyment of an otherworldly visit (*1 En* 17–36), part of the blessing that awaits the righteous, are the fulfilments of the oracle (*1 En* 1–5). These interconnected scenes are best understood through the analysis of the plot which will be the focus of the next chapter.

CHAPTER 4

THE PLOT

1. INTRODUCTION

Some preliminary remarks may be useful for the analysis of the narrative units of the BW. It is possible to identify at least three sections in the BW: Chapters 1–5, 6–16 and 17–36. For Collins (1998:47–48), the BW is composed of an introduction (*I En* 1–5), the story of the watchers (*I En* 6–16), and the journey to the edges of the earth (*I En* 17–36). Nickelsburg proposes a more detailed outline in his translation (2004:19–49) based on his commentary on 1 Enoch. He divides the BW as follows (Nickelsburg 2001: xiii–xv):

- 1:1 Superscription to the Book
- 1:2–5:9 Introduction: an oracle of judgment
 - The theophany* 1:4–9
 - The indictment* 2:1–5:4
 - The verdict* 5:5–9
- 6–11 The rebellion of the watchers
 - The conspiracy* 6:1–7
 - The deed and its results* 7:1–3
 - The secrets the watchers reveal* 8:1–4
 - The intercession of the four archangels* 9:1–11
 - The commissioning of the four archangels* 10:1–11:2
- 12–16 Enoch’s interaction with the fallen angels
 - An editorial introduction* 12:1–2
 - Enoch’s first mission to the fallen watchers* 12:3–13:3
 - The fallen angels commission Enoch to intercede for them* 13:4–7
 - Enoch’s ascent to heaven and second commission to preach to the watchers* 13:8–16:4
- 17–19 Enoch’s journey to the northwest
 - The journey narrative begun* 17:1–5
 - A digression: a summary of what Enoch saw* 18:1–5
 - The journey narrative concluded* 18:6–19:3

20–36 Enoch’s journey eastward

List of seven archangels 20:1–8

The place of punishment of the disobedient stars 21:1–6

The prison of the fallen angels 21:7–10

The mountain of the dead 22:1–14

The fire of the west 23:1–4

The mountain of God and the tree of life 24:2–25:7

Jerusalem, the center of the earth and the place of punishment 26:1–27:5

To the paradise of righteousness 28:1–32:6

To the ends/edges of the earth 33:1–4

Enoch’s journeys north, west, south and east: a summary 34:1–36:4

The outline shows a structure with five sections: (1) the “oracle of judgement”, (2) the “rebellion of the watchers”, (3) “Enoch’s interaction with the fallen watchers”, (4) “Enoch’s journey to the northwest” and (5) “Enoch’s journey eastward”. Nickelsburg makes a distinction between the “rebellion of the angels” and “Enoch’s interaction with the fallen angels”, but divides “Enoch’s heavenly journey” into two sections. The narrative analysis below will follow a division into three sections, given the link between “the rebellion of the watchers” and “Enoch’s interaction with the fallen watchers, as well as the continuity between “Enoch’s journey to the east” and to “the northwest”.

The three major sections of the BW (*I En* 1–5, 6–16 and 17–36) may be called episodes. The term “scene” may be adopted for the subsections of these three episodes. How are these episodes connected? The external link between the first and the second episode is made in the sentence “and it came to pass” (*I En* 6:1). The connection between the second and the third is made by the Ethiopic *wa*, an equivalent of the Hebrew *waw*. Bar-Efrat (1984:131) makes an interesting comment on the connections between narrative units:

The simplest external connection is established by means of the letter *waw* (and), being either conjunctive or consecutive. For example, “And Adam knew Eve his wife” (Gen. 4.1) at the beginning of the narrative of Cain and Abel, or: ‘And Abram went up from Egypt’ (Gen. 13.1) at the start of the narrative recounting the parting of Abram and Lot. We often find the phrase, “And it came to pass”, as a means of connecting two narratives (Gen. 6.1) or such expressions as, “After these things” (*Gen.* 15.1), “At that time” (*Gen.* 21.22), “After the death of Moses” (*Josh.* 1.1), “After this” (*Judg.* 16.4), “In those days” (*Judg.* 19.1).

These connective formulae and others like them often occur at the beginning of a biblical narrative. The question arises, however, whether this is merely a technique for establishing an external connection or whether these connective formulae indicate internal relations between narratives so joined.

Besides, the common themes also reinforce the connection between different episodes. The mentioning of the fallen angels in *1 Enoch* 19:1–3 and in *1 Enoch* 6–11 strengthens the link between the second and the third episodes. The fallen angels are active in the second episode. The third episode refers to the fallen angels in the context of eschatological judgement. Their sin is not forgotten and there is a space reserved for them at the edges of the earth. After their imprisonment below the earth, they will permanently stay in that place, which Enoch visits. The archangel Uriel explains the significance of the place and how it is narrated and described with the fallen angels (*1 En* 19:1–3):

And Uriel said to me: “The spirits of the angels who were promiscuous with the women will stand here; and they, assuming many forms, made men unclean and will lead men astray so that they sacrifice to demons as gods (that is) until the great judgement day on which they will be judged so that an end will be made of them. And their wives, having led astray the angels of heaven, will become peaceful.” and I, Enoch, alone saw the sight, the ends of everything; and no man has seen what I have seen.

Similarly, the archangels, present in both the second episode (*1 En* 9:1) and the third (*1 En* 20:1–7), indicate the connection between the different sections of the BW. In the second episode (*1 En* 6–16), the archangels intercede for the salvation of innocent victims. They ask God to intervene against the giants who filled the earth with iniquity and bloodshed. In the third episode, the archangels accompany Enoch to his otherworldly journey. Not only do they take or transport Enoch, but they also interpret the world that he discovers.

And these are the names of the holy angels who keep watch. Uriel, one of the holy angels, namely (the angel) of thunder and of tremors. Raphael, one of the holy angels, (the angel) of the spirits of men. Raguel, one of the holy angels, who takes vengeance on the world and on the lights. Michael, one of the holy angels, namely the one put in charge of the best part of mankind, in charge of the nation. Saraqael, one of the holy angels, who (is) in charge of the spirits of men who cause the spirits to sin. Gabriel, one of the holy angels, who (is) in charge of the serpents and the Garden and the Cherubim.

God’s coming down to Mount Sinai for the last judgement in the first episode (*1 En* 1:4) agrees with God’s coming to visit the earth and to transplant the tree of life in the middle of the

earth (*I En 25*). Both predictions strengthen the link between the first and the last episodes of the BW.

Enoch, too, the hero of the BW (Bar-Efrat 1984:135), has a significant role as far as internal connection is concerned. In the first episode, Enoch blesses while in the second he intercedes and, in the third, he visits. Through several parallel words, expressions and themes, Hartmann (1979:139–141) has underlined the connection between *I Enoch 1–5*, the oracle, and *I Enoch 6–36*, the remaining part of the BW.

There are not many characters in the first episode (*I En 1–5*): Enoch, the righteous and the sinners. Enoch, the hero, is the only character who speaks and addresses both the righteous and the sinners. However, the setting for his address is missing. No mention is made of its spatial and temporal context. When and where was this oracle uttered? Has it been pronounced before the descent of the watchers or after? If it is after the fall, then the first chapters do not precede temporally (*I En 6–11*). Is it in heaven after the heavenly visit, after the last episode of the BW?

More characters enter the scene in the second episode (*I En 6–16*): the watchers, the women who attracted their attention, the giants, human beings in general, the archangels, Enoch and God. Some of the scenes happen in heaven, others on earth. There is the time of the flood of Noah, which serves as a temporal reference. The descent of the angels takes place before the flood of Noah. In the third episode (*I En 17–36*), there is again a limited number of characters: Enoch and the archangels. The scenes take place on the edges of the earth.

Despite internal and external links that exist between the three episodes of the BW, one could argue that the relationship between them is not close. This is especially true of the relation between the oracle and the two subsequent episodes. Does the oracle concern the distant future while the story of the watchers and the otherworldly journey narrate things that happened in the past from the narrator's perspective? In this connection, Ska's distinction (1990:18) between a unified and an episodic plot is to be noted:

In a unified plot, all the episodes are relevant to the narrative and have a bearing on the outcome of the events recounted. Every episode supposes what precedes and prepares for what follows. In "an episodic plot" the order of the episodes can be changed; the reader

can skip an episode without harm; every episode is a unit in itself and does not require the clear and complete knowledge of the former episodes to be understood.

These comments are applicable to the BW. If one reads the oracle after the story of the watchers, Enoch's journey in the otherworld, one would still understand the story. In other words, the BW is more episodic than unified when it comes to plot.

Having said that, the order in which the episodes are presented is not totally irrelevant. To say that one could still understand each episode, irrespective of their order, does not mean there are no noteworthy nuances. The current order of the episodes has been intentionally chosen and one ought to search for its purpose for a better understanding of the BW. There must be a reason for which the oracle is presented first, even though it follows chronologically after the second and the final episodes of the BW.

Enoch, God and the fallen angels, the major characters of the BW, are crucial to the plot. Through an oracle, Enoch gives a summary of what will happen to the righteous and to the wicked (*1 En* 1–5) in the distant future, well after the story of the fallen angels and Enoch's journey to the edges of the earth. While the righteous will be blessed, the sinners will be punished. Yet, we do not know why the watchers will tremble at God's judgement until we learn about their transgression (*1 En* 6–11). Enoch, the prophet of this oracle, will be summoned not only to announce the verdict but also to learn about his destiny and reward as a righteous person (*1 En* 12–16). Both the condemnation of the fallen angels and the joyful visit to the edges of the earth (*1 En* 17–36) are fulfilments or detailed proofs of the oracle's content (*1 En* 1–5).

2. THE SPEECH BY ENOCH

Enoch, the hero of the BW, whose eyes are opened, to whom an eschatological reality is revealed, blesses the chosen and the righteous. The latter will enjoy peace, while the wicked will be judged. Enoch affirms also that the last judgement is frightening (*1 En* 1:5–7). According to Nickelsburg (2001:66), the speech is a "prophetic oracle of judgement". The prediction is followed by an invitation to observe and realise the contrast between human beings' unfaithfulness and other creatures' obedience to the order set by God (*1 En* 2:1–5:3).

2.1 The theme of the oracle

The first five chapters concern mainly divine judgement, and include the following scenes: (1) God's apparition (*I En* 4–9), (2) an invitation to appreciate the order of the universe (*I En* 2:1–5:3), (3) God's reproof to sinners (*I En* 5:4–6) and (5) the good news for the righteous (*I En* 5:7–9) (Caquot 1987:471–476). There is a critique of human sinful disorder to be noticed and an appreciation of the universe's harmony (Nickelsburg 2004:19–49).

While the oracle anticipates by affirming that the Lord will “come” with his holy ones in the distant future (Genette 1972:105–110), the second and the third episodes are “flashbacks”; they narrate past events to explain or illustrate the oracle. The oracle covers a vast area in terms of time and space. By narrating the eschaton, it crosses the time of human history or the limits of this age. By referring to the heaven and the edges of the earth explored by Enoch, it surpasses earthly frontiers; it reaches the heaven and the edges of the earth, the realm of the angels and God. From this point of view, the oracle sets expectations and tension both temporal and spatial.

2.2 The function of the oracle

As mentioned above, if one follows a chronological logic, the oracle is the last episode of the BW. It happens after Enoch's heavenly journey. This is expressed in *I Enoch* 1:2, where Enoch affirms that his oracle includes what the angels have shown him.²⁸

And Enoch answered and said: “(there was) a righteous man whose eyes were opened by the Lord, and he saw a holy vision in the heavens which the angels showed to me. And I heard everything from them, and I understood what I saw, but not for this generation, but for a distant generation which will come and all will be afraid, and the watchers will shake, and fear and great trembling will seize them upon the edges of the earth”.

²⁸ The Greek version, corresponding to the Ethiopic “which the angels showed to me”, reads “... and the holy ones (ἁγίων) speaking holy things (ἁγιολόγων) I heard...”; yet scholars consider this verse in the Greek version to be corrupt and suggest that ἁγιολόγων be understood as corruption of ἀγγελων (Knibb 1978:57; Larson 1995:247). All the versions affirm that Enoch received his revelation from God and from angels. Now according to the BW, these revelations are narrated in the second (*I En* 6–16) and third episode (*I En* 17–36). This implies that the information given in the oracle follows chronologically the two episodes of the BW. Similarly, in the chronology of the narration, the oracle addressed to the righteous comes after the story of the watchers. In the oracle, Enoch tells the righteous that the watchers will tremble at the last judgement (*I En* 1:5).

This presupposes that Enoch's audience knows about the story of the watchers, about their descent and their sins, namely the transmission of false, secret and forbidden teachings.²⁹ This introduction gives a glimpse of what will be narrated in the following two episodes, in the light of the last judgement. While the first episode underlines that the wicked will tremble, the second affirms that the righteous will enjoy in the distant futures what Enoch has seen.

The last two episodes of the BW may be analysed in the light of the oracle. The first episode (*I En* 1–5) is the oracle proper. The second one (*I En* 6–16) explains the sin of the watchers, alluded to in the oracle. The third (*I En* 17–37) describes the promise made to the righteous, previously promised in the oracle. Both the second and the third episodes explain the content of the oracle. Accordingly, the watchers who transgressed are punished, as mentioned in the oracle. The third episode describes how the promise for the righteous is fulfilled in the destiny of Enoch and becomes an anticipated accomplishment by the oracle.

Can the oracle (*I En* 1–5) be called an introduction to the BW? For several scholars, the oracle (*I En* 1–5) is an introduction to the BW (Charles 1912:1; Hartmann 1979:16; Collins 1998:47–48; Nickelsburg 2001:142–164). The reply depends on how one understands an introduction. If by introduction we mean the announcement of the themes or the events to be narrated or described in the main body, then we would have difficulty in calling *I Enoch* 1–5 an introduction. The oracle does not say that the watchers will mate with women or transmit forbidden knowledge. It just says that they will tremble. In the oracle Enoch does not say that he will be taken to heaven or will make a visit to the edges of the earth in the company of angels. It says that he shares what angels have already shown him.

According to the oracle, God will descend to earth, accompanied by holy angels, in order to judge the wicked and reward the righteous. Now God does not come down to earth to judge in the story of the watchers and in their interaction with Enoch (*I En* 6–16). Sitting on his throne, God simply utters the verdict. Accordingly, the watchers are punished but their current situation is provisional. They will be brought to the last judgement in the distant future. Similarly, God does not come down to judge in the last episode of the BW (*I En* 17–36). In other words, *I Enoch* 1–

²⁹ The Greek is, however, slightly different; “All will fear, and the watchers will believe” instead of “all will fear, and the watchers will tremble...” (καὶ φοβηθήσονται πάντες καὶ πιστεύσουσιν οἱ ἐγγήγοροι). In both versions the reaction of the watches at the last judgement is indicated. The context also implies that the watchers, too, are included among those who are afraid (Knibb 1978:59).

5 is an introduction only when it is considered as a paradigm of sin and punishment for the wicked, on the one hand, and as a paradigm of righteousness and reward for the righteous, on the other.

Once it is established that the oracle can be regarded as an introduction to the BW, another question follows. Is the oracle (*1 En* 1–5) also the exposition of the BW, from a narrative critical perspective? Do these chapters give the most essential elements for the following episodes in the BW? According to Ska (1990:21), there are two elements that characterise an exposition:

Two elements seem to be essential to the definition of an “exposition”. The “exposition” is the presentation of indispensable pieces of information about the state of affairs which precedes the beginning of the action itself. These details are necessary for the understanding of the narration...Normally, the exposition provides the reader with background information about (1) the setting of the narrative (place, time), and (2) the main characters and the relations obtaining them (the exposition answers questions like: who? where? when?). Eventually, the exposition must give (3) a key to understanding the narrative, namely some indication the contract between narrator and reader: What will the conventions of the “drama of reading” be? In this sense the setting and the creation of a certain “atmosphere” is decisive.

Looking at this definition, one would hesitate to consider the first five chapters of the BW as an exposition. In the oracle we receive no information as to the place, the time and the characters, which are necessary for following and understanding the episode of the fallen angels or the episode of the journey to the edges of the earth. The oracle does not mention the women.

3. THE INTERCESSION BY ENOCH

In the second episode (*1 En* 6–16), two events deserve attention. One is the enormous disaster on earth caused by the sins of the fallen angels. Its genesis, its development and its solution constitute a plot of resolution. Questions like the following may draw the attention of the reader: will human life be extinguished on earth? Will the giants continue to destroy everything on earth? There is a further recurrent theme which creates curiosity and tension, namely the lot of the fallen angels. The latter want to return to heaven, hoping to receive forgiveness. Can they be readmitted into heaven, their original dwelling place? Will God accept the intercession by Enoch on their behalf? What will the final decision be in this regard? All these questions find an answer with

the verdict pronounced at the end of the second episode (*1 En* 6–16). One therefore observes two aspects of the plot, the resolution and the revelation. The BW integrates these aspects.

3.1 The initial situation

The initial situation of the second episode (*1 En* 6–16) consists of a relatively quiet state in which the watchers are in heaven and human beings, including Enoch, are on earth. At the end of the episode, we have the fallen watchers inside pits, in dark spaces, below the earth, deprived of forgiveness and human beings on earth, liberated from the danger of being extinguished. We also find Enoch, this time in heaven, in the presence of God. Between these two extremes, the reader is told the story of the watchers and the role played by Enoch in connection with their final destiny.

Regarding the initial situation and the final situation in a plot, Bar-Efrat (1984:121) says:

The plot develops from an initial situation through a chain of events to a central occurrence, which is the prime factor of change, and thence by means of varying incidents to a final situation. If we were to sketch the line connecting these two situations, with its ups and downs, we would have a graphic depiction of the plot. We usually find the classic pattern in biblical narrative: the plot line ascends from a calm point of departure through the stage of involvement to the climax of conflict and tension, and from there rapidly to the finishing point and tranquility. This line of development is found, amongst other places, in the narrative of the sacrifice of Isaac (*Gen* 22).

The chain of events in the BW is interconnected causally. If one asks why the watchers descend to the earth, the answer is to mate with women and reveal to them forbidden and harmful knowledge. The earth and the souls of innocent people who died cry because of the iniquity, the defilement and the risk of the extinguishing of life on earth. If one asks why the fallen angels are punished, one finds an explanation in *1 Enoch* 15. Enoch is asked for intercession and is privileged to visit the edges of the earth because he is righteous.

We have already seen how the first episode or the oracle (*1 En* 1–5) cannot be the exposition of the second episode (*1 En* 6–16). We have thus to look for the exposition, if there is any, at the beginning of the second episode, more precisely in *1 Enoch* 6:1.

And it came to pass, when the sons of men had increased, that in those days there were born to them fair and beautiful daughters.

The episode first describes the situation on earth. On the one hand, the reader is told about the growth of the human population on earth. On the other hand, we are also told that among this large population there are fair and beautiful women. The expression “in those days” implies that the story of the fallen angels occurs in the past vis-à-vis the time of the narration. The story is in the remote past for the implied readers.

3.2 The complication

A change occurs from a relatively calm situation to a critical one when the fallen angels decided to take women as their mates. Before that, things were tranquil. The key moment or the transition to the complication occurs in verse 2a: “And the angels, the sons of heaven, saw them and desired them.” This is the beginning of the potential disturbance or complication. Without the desire of the angels, one would not find the conspiracy, the descent and the crisis. Later, the text affirms, through God’s verdict, that this desire is paradoxical, unnatural and exceptionally grave. The whole story of the watchers revolves around the consequences of this desire.

We do not know whether the watchers met with any opposition when they came down to earth to mate with women. We have no description of the setting. Did anyone defend the women? Were the women submissive? The narration is silent on these matters. However, the text affirms the gravity of the situation with words from the mouth of the chief of the watchers. The latter admits that their plan constitutes a very considerable transgression, with severe consequences (*1 En* 6:3). He suspects his “friends” and he is not sure whether they will execute the plan. He demands some guarantee; the other angels should participate in the execution of the plot. The leader is wary of carrying out the plan alone, but his “friends” do not hesitate to encourage him to go ahead. They promise that they will not abandon him, and even suggest taking a vow which would bind each one of them and which would bring about a curse on anyone who retreated from the plan (*1 En* 6:4). The strength of the watchers’ attraction to what they desired is illustrated by their carrying out this plan, despite the risk of punishment. The suspense is

increased by the consequences of their action. The damage caused by their offspring to human beings and on all the inhabitants of the Earth is out of proportion, the climax being devouring one another's flesh and drinking one another's blood.

Azazel introduces something evil by teaching human beings how to make weapons, metal and cosmetics. The event illustrates another tension associated with the angels' desire to beget children. There are no details as to the intention that lead Azazel to a sinful angelic intrusion into human life. His harmful teaching is not triggered by attraction to women on earth. As such, human beings are facing two kinds of intrusion from heaven, first through the angels mating with women and second through bad instruction. The crisis on Earth (*1 En* 6–11) focuses on the first by describing its escalation. In Azazel's account, one finds the minimum of information. The narrator merely recounts the event in a summarised form.

We do not know how, when and where it happened. Who were the first human beings who were victims or learners of these skills? How did Azazel instruct them? Did he inform them orally? Did he show them how to melt metals by way of concrete examples? The reader has no chance of knowing any of this, given that the narrator does not narrate the event as in the story of the fallen angels. Azazel never speaks, and we remain in total ignorance of how he taught humanity the damaging arts. Be that as it may, revelation here becomes the source of evil, guilt and punishment.

After all, inordinate desire and the transmission of forbidden knowledge bring about serious disturbance on earth. The solution to these problems is activated by transforming action.

3.3 Transforming action

In *1 Enoch* 9, we see the beginning of the transformative action. The disastrous event catches the attention of other beings. Four archangels notice that there is inordinate bloodshed and iniquity on the earth. This is the turning point. They listen to the cry of innocents and intercede on their

behalf before the Lord. Before their observation and their intercession, it seemed as if there was no solution to the crisis, no end to the suffering of human and other beings on the earth.

In a relatively long report to God on what is happening on earth, the archangels ask for action and present a plea for it. It is not meant to show God what he might not have seen, to inform God of something he did not know. It is rather an act of permission to act, a red light to intervene.

In their prayers, the archangels narrate for a second time what has already been said by the narrator. However, the repetition contains nuances. They say, for instance, that Azazel taught “all iniquity” as opposed to the three types of sins mentioned in *1 Enoch* 8:1–2. The archangels give new information on the action by Shemihaza. He is accused of another sin, in addition to the issue of intercourse with women, namely one of wrong teaching, despising the authority given to him.

The prayers of the archangels are also an intensification of the cry of the innocent. They join them in prayers. The archangels are impatient. They wait for a command as they complain about God’s silence. The retardation of God’s command creates suspense and tension.

After a given period of time, the archangels’ prayer is heeded. God begins to take measures. The first is the flood. And, in this action, God prepared a way to assure human survival. The flood is less a punishment for human sin than a remedy for the damage caused by the fallen angels. The scale of the damage is beyond proportion just as is the remedy to it. Its purpose is to destroy the giants and purify the earth.

The flood is expressed in terms of an ending. An angel is commissioned to show Noah how to escape from the end of the earth (*1 En* 10:1–3). In this passage, Noah is called the “son of Lamech”.

And then the Most-high, the Great and Holy One, spoke and sent Arsyalalyur to the son of Lamech, and said to him: ‘Say to him in my name “Hide yourself”, and reveal to him the end, which is coming, for the whole earth will be destroyed, and a deluge is about to come

on all the earth, and what is in it will be destroyed. And now teach him that he may escape, and (that) his offspring may survive for the whole earth.

“Teaching” Noah so that he may escape includes showing him how to construct the ark in order to survive the flood. Later, in the Enochian tradition, this event is expressed in the form of an allegory; wherein an angel will teach Noah a mystery, after which he will be transformed into an angelic figure and will build the ark (*1 En* 89:1).

In the story of the fallen angels, the climax of the tension comes when the giants start to devour humans and fill the earth with blood. The turning action comes from heaven, activated by four angels’ plea to God. In response God intervenes by sending his angels (Nickelsburg 2001:221–222) and commanding the flood. Here, as we shall see later, although the earth and humanity are saved from destruction and annihilation caused by violence, the problem is still not totally solved. Even though the fallen angels are severely punished and imprisoned until the end of history, there are evil spirits who happen to exist until the death of the giants.

3.4 Unravelling

One of the measures taken by God is the imprisonment of the chief angel Azazel. He will be deprived of freedom and of light. The action is to be carried by the archangel Raphael (*1 En* 10:4). The ultimate punishment of Azazel will be by fire. The archangel Raphael is also given command of restoring the earth “ruined” by the fallen angels (*1 En* 10:4–8).

And further the Lord said to Raphael: Bind Azazel by his hands and his feet and throw him into the darkness. And split open the desert which is in Dudael and throw him there. And thrown on him jagged and sharp stones and cover him with darkness; and let him stay there for ever, and cover his face, that he may not see light, and that on the great day of judgement he may be hurled into the fire. And restore the earth which the angels have ruined, and announce the restoration of the earth, for I shall restore the earth, so that not all the sons of men shall be destroyed through the mystery of everything which the Watchers made known and taught to their sons. And the whole earth has been ruined by the teaching of the works of Azazel, and against him write down all sin.

The archangel Gabriel is commissioned to destroy the giants. It is not clear why the flood would be needed if the giants were to be destroyed by the action of the archangel Gabriel (*1 En* 10:9a).

And the Lord said to Gabriel: “Proceed against the bastards and the reprobates and against the sons of the fornicators and destroy the sons of the fornicators and the sons of the Watchers from amongst men.

The purpose of the flood is thus not just to destroy the giants but also to purify the earth, which is filled with blood and iniquity. This is explained in *1 Enoch* 9:9–10:

And the women bore giants, and thereby the whole earth has been filled with blood and iniquity. And now behold the souls which have died cry out and complain unto the gate of heaven, and their lament has ascended, and they cannot go out in the face of the iniquity which is being committed on the earth.

The archangel Michael is commissioned to imprison Shemihaza and his fellow angels (*1 En* 10:11–12). The duration of the incarceration is to last until the last judgement. A symbolic number, seventy generations, is cited to represent the period of captivity. Besides freedom, the fallen angels will also lose their children (*1 En* 12:6).

And the Lord said to Michael: Go inform Semyaza and the others with him who have associated with the women to corrupt themselves with them in all their uncleanness. When all their sons kill each other, and when they see the destruction of their beloved ones, bind them for seventy generations under the hills of the earth until the day of their judgement and of their consummation, until the judgement which is for all eternity is accomplished.

God, besides giving orders to solve the crisis on earth and punishing the culpable characters, predicts future events. Thus, an ultimate punishment in an abyss of fire, is predicted for Shemihaza at the time of the last judgement (*1 En* 10:13). On the one hand, reference is made to eternal suffering. On the other hand, the text mentions “destruction” (*1 En* 10:13).

And in those days, they will lead them to the abyss of fire; in torment and in prison they will be shut up for all eternity. And then he (Semyaza) will be burnt and from then on destroyed with them; together they will be bound until the end of all generations.

The prediction also concerns the reward of the righteous. At this level, the earth, not heaven, is the space of the blessed future (*1 En* 10:16–18).

And let the plant of righteousness and truth appear, and the deed will become a blessing; righteousness and truth will they plant in joy for ever. And now all the righteous will be

humble and will live until they beget thousands; and all the days of their youth and their Sabbaths they will fulfil in peace. And in those days the whole earth will be tilled in righteousness, and all of it will be planted with trees, and it will be filled with blessing.

These predictions interrupt the sequence of the actions. They are anticipations about events supposed to happen well after the flood along with God's solution to the crisis of the fallen angels. It is also remarkable that the reward and blessing of the righteous is explained here in terms of earthly abundance, plants, fruits and vines. Begetting children, having peace and planting trees are aspects of the eschatological discourse. Here we have no heavenly experiences. The planting imagery to express blessings, found in all the three episodes of the BW, is here included in the divine promise.

3.5 Not yet entirely resolved

The fallen angels witness the disaster caused by their offspring. Unable to return, they look for mercy. Will they be forgiven? This question needs an answer in order to reach the end of the second episode. Enoch prays, and holy angels send him to the fallen angels so that he may announce the judgement to be passed on them.³⁰ Among other things, their sin includes their own corruption (*1 En* 12:3–6).

And I Enoch was blessing the Great Lord and the King of Eternity, and behold the Watchers called to me, Enoch the scribe, and said to me: "Enoch, scribe of righteousness, go, inform the Watchers of heaven who have left the high heaven and the holy eternal place, and have corrupted themselves with the women, and have done as the sons of men do, and have taken wives for themselves, and have become completely corrupt on the earth. They will have on earth neither peace nor forgiveness of sin, for they will not rejoice in their sons. The slaughter of their beloved ones they will see, and over the destruction of their sons they will lament and petition for ever. But they will have neither mercy nor peace.

Where the reader expects Enoch's message to the watchers who had intercourse with women, the reference is to Enoch's rebuke and announcement of the judgement to Azazel (*1 En* 13:1–2). There is some apparent incoherence here.

³⁰ The announcement of judgement against the fallen angels cited several times and will be analysed in the next chapter under the topic of point of view.

And Enoch went and said to Azazel: ‘You will not have peace. A severe sentence has come out against you that you should be bound. And you will have neither rest, nor mercy, nor (the granting of any) petition, because of the wrong which you have taught, and because of all the works of blasphemy and wrong and sin which you have shown to the sons of men.

Yet, in *1 Enoch* 13:3, the incoherence disappears as Enoch affirms that he met all the fallen angels and spoke to them. No mention is made of Enoch’s intercession for Azazel like the one made for the group for Shemihazah. Can we presume an omission? Can we say that Enoch has interceded for Azazel, who taught forbidden knowledge? Charles (1912:27) notices the difficulty and explains the omission in terms of a lost section. Following a diachronic approach, Charles (1912:27) reconstructs the various parts of Chapters 12 and 13 in respect of proposing a coherent text. He also underlines the contrast between the intercessory role of angels, easily done on behalf of human beings (in favour of Noah and the innocent people of the earth), but restricted when it comes to the fallen angels. In the latter case, Enoch takes the role of the angels (Charles 1912:27):

It is remarkable that whereas the angels intercede in the Noah section on behalf of man, in this Enoch section a man intercedes on behalf of the fallen angels. In the Noah fragment (68:2–9) the angels are troubled over the doom of the Watchers, but they are afraid to approach God on their behalf.

The fallen angels do not approach the holy angels for intercession, but this is left to a righteous human being, Enoch (*1 En* 13:3–7).

Then I went and spoke to them all together, and they were all afraid; fear and trembling seized them. And they asked me to write out for them the records of a petition that they might receive forgiveness, and to take the record of their petition up to the Lord in heaven. For they (themselves) were not able from then on to speak, and they did not raise their eyes to heaven out of shame for the sins for which they had been condemned. And then I wrote out the record of their petition and their supplication in regard to their spirits and the deeds of each one of them, and in regard to what they asked, (namely) that they should obtain absolution and forbearance. And I went and sat down by the waters of Dan in Dan which is south-west of Hermon; and I read out the record of their petition until I fell asleep.

The denial of forgiveness is a matter of great concern. Different characters announce this to the fallen angels, beginning with the archangels who interceded for the victims of the damage caused by the giants, Enoch and God. For Enoch, the reproach of the fallen angels is part of his vocation (*1 En* 14: 3).

As he has created and appointed men to understand the word of knowledge, so he created and appointed me to reprove the Watchers, the sons of heaven.

Enoch's ascent towards the celestial throne of God contains tension. The unravelling concerns knowledge. It is to learn whether the fallen angels will be forgiven or not. Enoch crosses various places and ascends to the throne of God. There is a long description of that undertaking. The retardation builds suspense. Verbs of movement like "to proceed" and "to come near" occur repetitively. Enoch shares his fear and his emotions. He does not know what will happen to him as he crosses fiery spaces (*1 En* 14:8–9).

And the vision appeared to me as follows: Behold clouds called me in the vision, and mist called me, and the path of the stars and flashes of lightning hastened me and drove me, and in the vision, winds caused me to fly and hastened me and lifted me up into heaven. And I proceeded until I came near to a wall which was built of hailstones, and a tongue of fire surrounded it, and it began to make me afraid.

Beginning with cosmic elements like clouds, mist, stars, lightning and winds the description moves to a dwelling space. The house is also extraordinary and awe-inspiring (*1 En* 14:13–14). The floor of the house is cold, while the door is hot.

And I went into the tongue of fire and come near to a large house which was built of hailstones, and the wall of that house (was) like a mosaic (made) of hailstones, and its floor (was) snow. Its roof (was) like the path of the stars and flashes of lightning, and among them (were) fiery Cherubim, and their heaven (was like) water. And (there was) a fire burning around its wall, and its door was ablaze with fire.

The narrator continues describing a paradox, a house which is simultaneously hot and cold.

And I went into that house, and (it was) hot as fire and cold as snow, and there was neither pleasure nor life in it. Fear covered me, and trembling took hold of me. And as I was shaking and trembling, I fell on my face (*1 En* 14:15).

As he is in an enormous and glorious place, Enoch avows that he does not have enough words to describe what he sees. He describes what no flesh can define because it is beyond the human capacity for perception (14:16). He gets near to a space approached by no creature. The awesome experience expresses tension. Being in a space that no angel could reach, God himself lifts him up. All this lends solemnity to the verdict pronounced in *1 Enoch* 14.

And I saw in the vision, and behold, another house, which was larger than the former, and all its doors (were) open before me, and (it was) built of a tongue of fire. And in everything it so excelled in splendour and size that I am unable to describe to you its glory and its size. (*I En* 14:16).

The verdict coincides with the unravelling. There is no question of forgiveness. The request from the fallen angels has been declined. The entire journey and the awe-inspiring ascent, end with the message from God (*I En* 15:1).

And he answered me and said to me with his voice: ‘Hear! Do not be afraid, Enoch, (you) righteous man and scribe of righteousness. Come hither and hear my voice. And go, say to the Watchers of heaven who sent you to petition on their behalf: “You ought to petition on behalf of men, not men on behalf of you.

An explanation is given as the reason for which the fallen angels will be permanently punished. In a reported speech, God tells what Enoch should say to the fallen angels (*I En* 15:3). The message contains blame and a rhetorical question.

Why have you left the high, holy and eternal heaven, and lain with the women and become unclean with the daughters of men, and taken wives for yourselves, and done as the sons of the earth and begotten giant sons?

3.6 A relative resolution

The resolution in the second episode is multifaceted. It includes the destruction of the giants, the purification of the earth, the salvation of Noah and, the imprisonment of the fallen angels. The final situation of *I Enoch* 6–16 includes the final bad news announced to the fallen angels. Not only are they imprisoned, isolated in darkness under the earth, but they are also without any hope of forgiveness. The angels will never see light; will never return to heaven which was their accustomed dwelling place. God criticises the fallen angels for revealing a mystery that makes human beings cause evil on the earth (*I En* 16:3). Consequently, God’s verdict is that the fallen angels will never have peace while Enoch is commissioned to transmit the judgement.

One could say that, after the verdict, the case is closed; the plot has been resolved. The fallen watchers can no longer harm human beings. One would not mention them unless in reference to the last judgement.

However, the case does not seem to be completely closed and the situation is rather complex. There are signs that there will still be some tension on earth until the last judgement. Evil will remain on earth despite the imprisonment of the fallen angels the archangels' interventions which was commissioned by God (*1 En* 15:8–12).³¹

And now the giants who were born from body and flesh will be called evil spirits upon the earth, and on the earth will be their dwelling. And evil spirits came out from their flesh because from above they were created; from the holy Watchers was their origin and first foundation. Evil spirits they will be on the earth, and spirits of the evil ones they will be called. And the dwelling of the spirits of heaven is in heaven, but the dwelling of the spirits of earth, who were born on the earth, (is) on earth. And the spirits of the giants ... which do wrong and are corrupt, and attack and fight and break on the earth, and cause sorrow; and they eat no food and do not thirst and are not observed. And these spirits will rise against the sons of men and against the women because they came out (from them).

This paragraph shows that new types of disturbance remain well after the death of the giants. Their spirits, rising against human beings, create problems on earth. From this point of view, it is difficult to confirm that there is no more tension after the punishments are inflicted on the fallen angels and the giants. Besides, apparently no measures have been taken to stop the consequences of bad teachings. The narration suggests no remedy for the secrets transmitted by the fallen angels and especially by Azazel. We find nothing of any actions that could mitigate or halt the spread of idolatry, adultery and engagement in wars or killing. Have human beings abandoned what they learned from Azazel and other angels? How do human beings continue to kill, to worship idols and be promiscuous if the earth is purified by the flood? Is the final situation of the second episode better than the initial one? Perhaps part of the provisional answer to the permanent tension is the redirection of Enoch to paradise. Enoch becomes a sign of hope, a promise to the final resolution awaited at the eschaton, as well as the recipient of righteous knowledge, an antidote to the teachings by the fallen angels.

³¹ That the last judgement, the ultimate resolution of tension on earth, is also announced in the oracle (*1 En* 1–5).

Enoch's intercession has failed. He was not able to obtain forgiveness for the fallen angels. The narrative suggests that there are limits to forgiveness. Besides, if the measures taken by God in the story of the fallen angels prefigure the last judgement, they predict a decisive moment beyond which there is no forgiveness. Some sins or sins committed in some circumstances would be liable to punishment despite the intercession by a righteous person.³²

The following shows the plot of the second episode (*1 En* 6–16)

Initial situation	Complication	Transforming action	Unravelling	Final situation
Relative Peace	Descent of angels	Turning Point: Holy angels see bloodshed and iniquity on earth	Chief angels are imprisoned	Angels are denied forgiveness
	Giants are born	Archangels intercede on behalf of the earth and its inhabitants	The giants are destroyed through the flood	Evil spirits are on earth
	Giants destroy everything	God commissions archangels to stop the disaster		Rewards of the righteous shown to Enoch (hope)
	Earth full of blood			The last judgement is expected

4. ENOCH'S TOUR TO THE EDGES OF THE EARTH

4.1 The initial situation

At the end of the second episode, the hero of the BW has experienced an awesome journey to the throne of God. His ascent concludes with the verdict. After seeing the glory of God on his throne, Enoch is taken by angels to visit the edges of the earth. What function does this visit have as far as the oracle and the story of the watchers are concerned? Is this not a counterpart to the preceding negative events?

³² A very similar situation is narrated in the *Animal Apocalypse* (*1 En* 89) where Enoch's supplication, implorings and tears for the sake of Israel are not heard by God.

The transition from the second to the third episode is abrupt. One notices an ellipse at the end of *I Enoch* 16. Has Enoch executed the order given to him by God? The narrative is silent here. We are not told either about the fallen angels' reaction after the verdict. They are somehow ignored, forgotten. Enoch shifts from intercessor (second episode) to visitor. The third episode is devoted to a heavenly journey. Its final situation is one of abundant amazement and marvel. Between these two situations one sees no tension caused by conflict, reaching any peak. This is a turning point, a transforming action and an unravelling.

The third episode is, however, not without tension. It is true that there are no opposing powers. No power is of course preventing Enoch from visiting the wonders of the edges of the earth. He is in the company of the archangels. The suspense is rather caused by the difference between ignorance and knowledge, by the excitement of exploring something new and amazing. Everything Enoch sees builds surprise beyond expectation.

Enoch continues to explore and discover things about the future and about heaven. His visit has thus temporal and a spatial dimension. Most of the sentences are introduced with the phrase "I saw". Of the 51 occurrences of this sentence only five are found in *I Enoch* 1–14. The first is in Chapter 1 of the BW. It is a more general reference; a kind of summary of what Enoch has seen. Another occurrence is found in Chapter 13, in the framework of a vision, whereby Enoch is commissioned to reprove the fallen angels. The three other occurrences concern Enoch's ascent to the heavenly throne of God in Chapter 14. The difference is significant. The phrase is attested once in the first episode, four times in the second and 46 times in the third (*I En* 17–36).

4.2 A journey full of surprises

There is surprise every time Enoch says: "I saw..." and something new and marvellous is discovered. These visual discoveries are accompanied by verbs of movement, "They took me" (*I En* 17:1,4), "they led me" (*I En* 17:2). While Enoch spoke (*I En* 1–5) in the first episode and heard the voice of God in the second (*I En* 15:1), he mainly sees and smells in the third episode. Curiosity, ignorance features in the plot of the second episode of the BW. It is about the reward of a righteous person. There is a change from ignorance to knowledge as far as Enoch is concerned, although there are no oppositions or conflicts in his journey. Enoch admires what he sees and is far from indifferent. He affirms that God "adorned all creation" (*I En* 18:1).

And I saw the storehouses of all the winds, and I saw how with them he has adorned all creation, and (I saw) the foundations of the earth.

Enoch is affected by what he sees and not everything that he sees is beautiful. He is taken to visit frightening spaces too (*I En* 18:3).

And a terrible thing I saw there seven stars like great burning mountains.

Many of the horrifying places he observes have been prepared for punishment at the last judgement. The explanation given by the archangel is eschatological (*I En* 21:7–8).

And from there I went to another place, more terrible than this, and I saw a terrible thing: (there was) a great fire there which burnt and blazed, and the place had a cleft (reaching) to the abyss, full of great pillars of fire which were made to fall; neither its extent nor its size could I see, nor could I see its source. Then I said: “How terrible this place (is), and (how) painful to look at.

Enoch’s reaction and emotion are resolved by the archangel Uriel’s question (*I En* 21:9–10).

Then Uriel, one of the holy angels who was with me, answered me. He answered me and said to me: “Enoch, why do you have such fear and terror because of this terrible place, and before this pain?” And he said to me: “This place (is) the prison of the angels, and there they will be held for ever.”

However, most of the spaces visited by Enoch are beautiful (*I En* 22:3), meant for the souls of the dead. The BW addresses the issue of life after death.

Then Raphael, one of the holy angels who was with me, answered me and said to me: ‘These beautiful places (are intended for this), that the spirits, the souls of the dead, might be gathered into them; for them they were created, (that) here they might gather all the souls of the sons of men.

The spirits of the dead convey messages to heaven (*I En* 22:5).

And I saw the spirits of the sons of men who were dead, and their voice reached heaven and complained.

Besides what he is seeing, Enoch hears the cry of the spirit of Abel (*I En* 22:6–7a).

Then I asked Raphael, the angel who was with me, and said to him: ‘Whose is this spirit whose voice thus reaches heaven and complains?’ And he answered me and said to me, saying: ‘This spirit is the one which came out of Abel whom Cain, his brother, killed.

Enoch’s visit covers a wide area. The whole cosmos from all directions is explored.

And I went towards the south and it was burning day and night where (there were) seven mountains of precious stones (*1 En* 18:6). (...) And from there I went to another place towards the west, to the edges of the earth. (...) And from there I went towards the north to the edges of the earth, and there I saw a great and glorious wonder at the ends of the whole earth (*1 En* 34:1). (...) And from there I went towards the west to the edges of the earth, and I saw there, as I saw in the east, three open gates as many gates and as many outlets (*1 En* 35).

4.3 Praise of the beautiful

Enoch admires the beauty of seven mountains and offers a copious description (*1 En* 24:2–3).

And I went towards it and saw seven magnificent mountains, and all were different from one another, and precious and beautiful stones, and all (were) precious and their appearance glorious and their form beautiful; three (of the mountains) towards the east, one fixed firmly on another, and three towards the south, one on another, and deep and rugged valleys, no one (of which) was near another. And (there was) a seventh mountain in the middle of these, and in their height, they were all like the seat of a throne, and fragrant trees surrounded it.

The beautiful setting holds other surprises. Enoch also describes what he smells (*1 En* 24:4), besides what he sees and hears. Earlier, he confesses that no one had ever seen what he has seen (*1 En* 19:2). Now, he speaks of the extraordinary fragrance of the trees.

And there was among them trees such as I have never smelt, and none of them nor any others were like it: it smells more fragrant than any fragrance, and its leaves and its flowers and its wood never wither.

Enoch affirms on his first visit that the leaves and the flowers of the wood never wither. In the oracle, Enoch invites his audience, the righteous, and perhaps also the sinners to observe different types of trees; some trees wither regularly while 14 trees are an exception (*1 En* 3). The oracle

does not give precise information on the site of these 14 trees. It is not clear whether they are in the middle of the earth or at the edges.

The journey, full of surprises, is matched by an inquisitive mind. Enoch keeps asking questions. This is noticed by the angels who accompany him. His response to the question posed by the Archangel Michael is noteworthy. Enoch repeats in his reply that he is very curious and that he has a singular eagerness to know about a certain tree (*1 En 24:4–6; 25:1–3*).

“Enoch why do you ask me about the fragrance of this tree, and (why) do you inquire to learn?” Then I, Enoch, answered him, saying: “wish to learn about everything, but especially about this tree.”

The archangel Michael tells Enoch that no one has the right to touch the special tree, which is beautiful, of extraordinary fragrance and produces unique fruits (*1 En 25:4*). There are two conditions for that. On the one hand, one must wait until the end or the last judgement. On the other hand, the fruit of the tree is reserved for the righteous only.

The visit thus has thus an eschatological dimension. The places are also created in view of the upcoming realities. Enoch hears about the future from the archangel (*1 En 25:6*).

Then they will rejoice with joy and be glad in the holy (place); they will each draw the fragrance of it into their bones, and they will live a long life on earth, as your fathers lived, and in their days sorrow and pain and toil and punishment will not touch them.

The feeling of great surprise or wonder is expressed in *1 Enoch 26:6* in an outstanding manner. Three times, the hero uses the term “amazed”: “And I was amazed at the rock and I was amazed at the valley; I was very much amazed.”

Besides amazement, after having visited certain places, Enoch utters words of praise, like a refrain. In his blessing, Enoch refers to God’s glory, lordship, righteousness and eternal reign (*1 En 22:14*). in his thanksgiving (*1 En 25:7*), Enoch includes God’s kingship and providence in favour of the righteous. The last doxology is notable:

And when I saw, I blessed, and I will always bless the Lord of Glory who has made great and glorious wonders that he might show the greatness of his work to his angels and to the souls of men, that they might praise his work, and that all his creatures might see the work of his power and praise the great work of his hands and bless him for ever (*1 En 36:4*).

Mountains and trees are associated with future bliss. The focus on what will happen is illustrated by the recurrent reference to trees and their fragrance, to beautiful mountains and waters (*1 En 29:1–2; 30:1–3*).

And above it, above these, above the mountains of the east, and not far away, I saw another place, valleys of water like that which does not fail, and I saw a beautiful tree and its fragrance (was) like that of the mastic. And by the banks of these valleys I saw fragrant cinnamon.

Again, Enoch speaks of another mountain, with trees, with waters, with fragrance, with fruits (*1 En 31:1–3*):

And I saw another mountain, on which there were trees, and there flowed out water, and there flowed out from it as it were a nectar whose name is styrax and galbanum. And beyond this mountain I saw another mountain, and on it (there were) aloe trees, and those trees (were) full of (a fruit) which (is) like an almond and (is) hard. And when they take this fruit, it is better than any fragrance.

Again, Enoch explores, beautiful mountains, and beautiful trees, with their exquisite fragrance. He reaches the summits of mountains with ease (*1 En 32:1–2*). He also visits the garden of “righteousness” in which the tree of wisdom is located (*1 En 32:3*).

And I came to the Garden of Righteousness, and I saw beyond those trees many large trees growing there, sweet-smelling, large, very beautiful and glorious, and the tree of wisdom from which they eat and know great wisdom.

While mountains and trees are the elements that caught Enoch’s attention, there is also reference to large animals and birds, beautiful and diverse (*1 En 33:1*). It is interesting to realise the presence of animals and birds in the edges of the earth, independent of human domination.

And from there I went to the edges of the earth and I saw large animals, each different from the other, and also birds (which) differed in form, beauty, and call each different from the other.

Enoch explores the movement and trajectory of the stars and elements of the sky (*1 En* 33:3–4). He receives explanations about the heavenly bodies. The names of the constellations and of the names of the stars are written down by the archangel Uriel (whose name means “God is my light”) and handed down to Enoch (*1 En* 33:3–4).

4.4 A crescendo of wonders

It is difficult to look for a moment of unravelling in the third episode, if we are searching for a denouement corresponding symmetrically to a complication. That is absent, for the simple reason that there is no complication. The hero keeps on ascending from wonder to greater wonder without any obstacles. There is progress in Enoch’s discovery of the heavenly abode and the edges of the earth until it reaches its peak point in praise or a doxology. The crescendo may be illustrated by the vocabulary of beauty, glory and wonder that becomes more frequent after Chapter 22 with the use of the term “beautiful”. In the first chapters of the third episode, the word “beautiful” does not appear. But it will be abundantly used after Chapter 22. The same is true of the adjective “glorious”, which appears after Chapter 24. In other words, the wonderful and marvellous experience grows in intensity the more the reader moves closer to the end of the third episode (*1 En* 17–36). The journey ends with a blessing for “the Lord of glory”, promising the “Lord of glory”, who is the creator of “great and glorious wonders”. If we assume that Enoch obtained relief when he burst into praise, then the last verse of the third episode is also the denouement of the narrative or the end of surprise.

4.5 The final situation

At the beginning of the third episode, Enoch knew nothing of the heavenly abode and the edges of the earth. At the end, he knows a great deal about both the edges of the earth and of heaven. Seeing what no human being has seen before, smelling the fragrance of extraordinary trees, exploring a uniquely beautiful world, the hero is transformed. Enoch’s knowledge of heaven and the edges of the earth has also deepened because he has benefited from the angelic interpretation of various places and various elements. Without the archangels, his understanding would have been limited. This is especially significant for the spaces and the creatures that have an eschatological connotation. The difference between the initial and the final situations concerns therefore the hero. There is no change as far as the heavenly reality is concerned, unlike the

second episode (*1 En* 6–16) in which many things undergo change; the earth becomes full of blood, human and animal life, as well as the flora, are destroyed. The places and creatures at the edges of the earth and in heaven remain the same before and after the visit by Enoch. So are the archangels who accompany him. The third episode (*1 En* 17–36) is source of great consolation to a character who was dealing with a crisis on earth, caught between intercession and the declaration of punishment.

The following presentation summarises the main events of the BW.

Characters	First episode: Oracle		Second episode: Story of the watchers and intercession by Enoch		Third episode: The heavenly journey of Enoch
Enoch	blesses the righteous	predicts the trembling of the fallen angels	declares the punishment of the righteous	intercedes for the fallen angels	visits heaven and the edges of the earth and especially he is transformed
The fallen angels	will tremble	tremble and weep	are punished	are denied forgiveness	are imprisoned and will be thrown into fire at the last judgement
God	will come down to reward the righteous	will punish the sinners and the fallen angels	punishes the fallen angels	denies forgiveness to the fallen angels	is praised for creating the beautiful heaven, and the edges of the earth
Earth	will melt at the coming of God	harmonious creation and human disorder	becomes full of blood; is defiled	cries for justice; innocents cry for justice	will be renewed
Archangels			see iniquity and blood on earth	pray for God's intervention	accompany Enoch in his visit and instruct him about the edges of the earth

5. CONCLUSION

The study of the BW's plot shows that there are more points of connection between the three episodes (*1 En* 1–5, 6–16 and 17–36) than those mentioned at the beginning of this chapter. The last judgement is a key word present throughout the BW. It is a "public" or universal confirmation

of the verdict which has already been pronounced against the fallen angels at the time of the flood. The day of judgement will unite the fallen angels with human sinners. It will also bring together the righteous and the chosen ones with Enoch.

The act of seeing is another key word of the BW. Enoch's blessing is inspired by what the angels have shown him. The watchers' sin is triggered by their seeing and desiring beautiful women on earth. Just as the act of seeing led the fallen angels to sin, so did the act of seeing lead Enoch to explore paradise. Enoch is dazzled by what he sees in the otherworld and bursts into praise. This is closely narrated with the theme of knowledge and its transmission. Dangerous knowledge is replaced by salvific knowledge.

Fear and trembling are also an important motif of the BW. Yet, depending on the character, it can express either distance or proximity. In the case of the fallen angels, fear and trembling mean shame, detachment and the introduction of punishment. In the case of Enoch, fear and trembling signify privilege, glory, divine intimacy and reward.

The fallen angels are thus a foil for Enoch, the hero of the BW. Their intrusion into human life caused a curse while his introduction to the otherworld brings about blessings.

The BW is about the salvation of life on earth from its enemies. Sin can have unpredictable, enormous consequences. It has cosmic proportion in its conception and in its disaster. It is explained in the collaboration by otherworldly beings. It disturbs the harmony of creation. It leaves a scar on human life, especially through the trouble caused by evil spirits, until the ultimate divine salvation at the last judgement. God's coming down to Mount Sinai in the first episode or the Oracle (*I En* 1:4) agrees with God's coming to visit the earth and to transplant the tree of life in the middle of the earth (*I En* 25), mentioned in the last episode. Both predictions refer to the last judgement, which is the final resolution of human suffering and violence on earth. One should add here the prediction of eternal punishment of the fallen angels in the second episode. God's intervention in the past is a major defeat of the evil caused by the fallen angels, and a strong message of hope and consolation for the future generations. The hope is re-enforced by the otherworldly visit by Enoch. His ascent to heaven is God's support for the righteous.

Enoch, the righteous person, gains paradise before the last judgement. He anticipates what the righteous await. The fallen angels lose heaven while Enoch gains it. They descend while he ascends. They are punished while he is rewarded. They become a model for punishment while Enoch becomes a model and a sign of hope for the righteous on earth. The BW is thus a warning to sinners and an apology for righteousness. The sinners risk punishment, like the fallen angels, and the righteous are promised paradise, like Enoch. It is possible to escape judgement. Noah escapes the flood. This is a type of the last judgement. Enoch, escapes from the corrupted earth by being taken to the other world, to paradise. The last judgement is cause for a reward for the righteous and a limit to forgiveness for the wicked.

The end of the narrative or the final situation of the BW does not coincide with the death of the hero. Enoch, the hero, was on earth when the fallen angels created damage. After his failed intercession and his hearing of the verdict, he enters another realm, translated to the otherworld. The third episode describes the hero's first experience of the otherworld. When he remains permanently with angels in that new space, one can say that his story on earth has reached its end.

CHAPTER 5

THE NARRATOR AND THE READER

1. INTRODUCTION

The study of the narrator, a significant aspect of a narrative-critical analysis, enables readers to explore the way in which a story is told. The succession of events found in the BW and accomplished by various characters is mediated by a narrator who speaks in the first person and adopts different perspectives to communicate with the reader. In this chapter, the characteristics of the BW's narrator and their impact will be examined in the light of scholars' theories on narration. This chapter has two sections. In the first, attention will be paid to the narrator's perspective and voice. Concerning the narrator's perspective in the BW, concepts of zero, external and internal focalisation will be discussed. As to the narrator's voice, questions of explicit and implicit commentary will be studied (cf. Marguerat & Bourquin 1999:102–120). In the second section, three aspects of the implied reader will be analysed: (1) the reader's position, (2) the reader's interest and (3) the reader's distance.

2. NARRATOR OF THE BOOK OF WATCHERS

The analysis of the agents of the events in the BW assisted in identifying the main characters - Enoch, God and the fallen angels. A study of the structure of the BW revealed that the plot has two dimensions. On the one hand there is a resolution, which concerns the intervention against the disaster caused by the fallen angels. On the other hand, there is a resolution in which Enoch discovers the mystery of the edges of the earth and of heaven. To learn more about the ways in which the events are presented, that is, how much of the characters' behaviour and thoughts are narrated, and how the reader's interest is aroused, there has to be a study of the narrator and the reader.

2.1 The perspective of the narrator

The issue of the narrator in the BW is rather complex. Readers will notice the alternation between the third-person and the first-person narration, especially in the second (*I En* 6–16) and the third episodes (*I En* 17–36). Already in the first two verses of the oracle (*I En* 1:1–2a) the narrator

speaks in the third person while introducing Enoch and immediately begins to relate through him, in the first person. The same is true for the scenes of the watchers' descent (*I En* 6–11), which is part of the second episode, narrated in the third person until the narrator is identified with Enoch during the ascent to the heavenly throne (*I En* 14–16). Before that, Enoch's departure to heaven was reported by a third-person narrator (*I En* 12). In the third episode (*I En* 17–36), the narrator and Enoch are again identified. All the events are narrated in the first person.

Various scholars have identified different types of narrator. According to Bar-Efrat (1984:14–15), five possibilities may be considered. In each case, Bar-Efrat observes a contrast. In the first case, narrators with an entire knowledge of the characters, with the capacity to be present everywhere, are juxtaposed with narrators who show limited knowledge.

When it comes to the BW, it may be said that omniscience and omnipresence are discernible only in certain scenes. In *I Enoch* 1–5, through the oracle pronounced by Enoch, the narrator reflects omniscience or non-focalisation (Genette 1980:189). The narrator knows more than the righteous, the sinners and the fallen angels do about the last judgement. The fallen watchers' eschatological trembling is another indication of the narrator's omniscience. This capacity for future knowledge is explained by the fact that the narrator, identified with Enoch, is privileged in receiving revelation. Ska (1990:45) affirms that the one who narrates apocalyptic visions usually has extraordinary knowledge. The actual oracle is then narrated in the first person by Enoch, the hero, to whom the content is revealed. Such knowledge is beyond what characters see and thus presupposes divine inspiration (Genette 1980:189). The hero, being near to God and to the narrator, discloses elements unknown by the addressee or the righteous and the sinners. This is affirmed by the narrator in *I Enoch* 1:2a; Enoch is righteous, and his eyes have been opened by the Lord to see the things of God. In apocalyptic literature, the narrator claims from the outset an unusual "competence" (commonly bestowed on him by an angel). The narrator describes the omniscience of Enoch through God's revelation. After giving the incipit, the narrator lets Enoch speak (*I En* 1:1).

The words of the blessing of Enoch according to which he blessed the chosen and righteous who must be present on the day of distress (which is appointed) for the removal of all the wicked and impious.

According to this verse, the narrator knows when the chosen and the righteous will appear at the last judgement and this presupposes omniscience. The narrator knows also that the day is fixed, and it will be a day “of distress”, a day of punishment of the wicked. Besides, the narrator predicts that God will tread on Mount Sinai (*I En* 1:4), information given to the righteous addressees, but unknown to other characters, except for God.

In the second episode (*I En* 6–16), the narrator relates the discussion on the fallen angels in heaven, a scene that surpasses the knowledge of many of the characters. An alternation between various perspectives is thus discernible. The conspiracy by the angels in heaven, their descent to Mount Hermon and the mating with women are all narrated by an omnipresent and omniscient narrator. There is no focalisation at this stage. These deeds are not visible to any character living on earth and the narrator says more than what a human being may observe. If the angels disguised themselves or appear as human beings, the women would not recognise their true identity either.

On the other hand, this capacity for omniscience and omnipresence is absent from *I Enoch* 14–15 (part of the second episode) and in the third episode (*I En* 17–36), where the narrator is present only when Enoch is there and knows only what Enoch experiences. In both cases, the narrator “abandons” omniscience and omnipresence and describes heaven and the edges of the earth through the words of one character. The reader receives information at the same time and in the same way as Enoch does. The eschatological dimension of some places is explained by archangels. The narrator and Enoch know less than the archangels, but more than all human beings on earth (*I En* 19:3).

By the same token, the narrator limits omnipresence by not being present when Enoch is absent. Nothing is said about what happens in the middle of the earth or at the heavenly throne while Enoch visits the edges of the earth. In this case, there is a narrator with limited or restricted knowledge and limited capacity to move.

Secondly, Bar-Efrat (1984:14–15) sets up, in contrast, narrators who intervene by making comments and clarifications against others who are silent. In the case of the BW, one reads relatively few explicit commentaries. The narrator of the BW prefers to convey evaluations in the characters’ speeches and in implicit commentaries. Both the explicit and the implicit commentaries will be discussed below under the section on the narrator’s voice.

The third contrast is between narrators who are distant from the scenes and those who are very close. The BW seems to have both. In the second episode, the narrator is rather distant until Enoch's ascent to heaven. After the ascent, the narrator is identified with Enoch throughout the description of the journey to the edges of the earth. That is the closest position a narrator could take in the account of the scenes. These comments are also valid for Bar-Efrat's fourth type of narrators, whereby he distinguishes between a narrator looking "from above" and a narrator who narrates from the perspective of one of the characters.

After learning about the disaster caused by the giants on earth, the reader is taken to heaven to learn what four archangels do after observing from heaven the shedding of much blood (*1 En* 9). Their prayer is reported in a direct speech. The narrator shows thus omniscience here by telling the reader about four archangels who look down from heaven and react in favour of the innocent victims (*1 En* 9:1), something that an ordinary observer cannot see or witness. The narrator relates what still happens in heaven, namely the different measures taken by God, qualified as the "most high, the great and the holy one" (*1 En* 10:1). In *1 Enoch* 10:4, the narrator presents the command of God in a direct speech. In the whole of Chapters 10 and 11 the reader finds a long speech by God, consisting of punitive orders and of promises for the earth after its purification. After this, the narrator shifts to a character on earth or draws the reader's attention to Enoch. The latter's disappearance from the earth is narrated and his life in company with angels is affirmed (*1 En* 12:1–2). The narrator underlines that no human being knew Enoch's whereabouts, except, of course, for God, the holy angels and the omniscient narrator.

The last contrast is between a neutral narrator and one who takes side with some of the characters. It can be said that the narrator of the BW sides with Enoch and with God. The narrator affirms from the very beginning that Enoch is "a righteous man, with eyes opened by the Lord" (*1 En* 1:2a). The narrator's approval of Enoch is confirmed by the repeated recognition of Enoch's righteousness coming from various characters, from God to the holy angels and including even the fallen angels. This is also established by Enoch's proximity to God, to the point of ascending to the place of God's dwelling place or divine throne, as well as of visiting paradise.

Just as Enoch's righteousness is underlined, the fallen angels' action emphasised with disapproval by the narrator. This is shown by the repetition of the transgression in the mouth of various characters. The sin is thus evaluated from different perspectives. In *1 Enoch* 9:9, the holy angels say that the whole earth is full of blood and iniquity because of the sins of the fallen angels. In *1 Enoch* 12:4, they affirm that the fallen angels themselves have become entirely corrupt. This concurs with the observation by the narrator (*1 Enoch* 9:1) wherein there is a reference to the "shedding of much blood" and to iniquity perpetrated on earth, drawing the attention of the archangels. In the view of both God (*1 En* 15; 16:4) and the holy angels (*1 En* 12:5–6), the action is unforgivable and brings about the loss of peace. The holy angels increase the pain of the fallen angels, who are exposed to the sight of their offspring's destruction as punishment (*1 En* 12:6). As in the first episode, the narrator continues the story from Enoch's perspective and with his voice. The narrator's identification with Enoch is confirmed in *1 Enoch* 12:3–4.

And I, Enoch, was blessing the Great Lord and the King of Eternity, and behold the Watchers called me, Enoch the scribe, and said to me: 'Enoch, scribe of righteousness, go, inform the Watchers of heaven who have left the high heaven and the holy eternal place...

Similarly, the whole description of God's throne in *1 Enoch* 14 is done through the perception and the feelings of Enoch (*1 En* 14). In *1 Enoch* 15–16, the narrator presents a long speech by God, in which there is an explanation as to why the fallen angels are denied forgiveness. The conceptual point of view (Chatman 1978:151–156; Berlin 1994:47–48) of God concurs with that of the holy angels (*1 En* 9) as well as with the narrator, identified with Enoch (*1 En* 13).

By doing this, the narrator approves God's verdict, which turns out to be advantageous for the earth and her children, that is, human beings. From the human point of view, what Enoch experiences and sees is extraordinary (Ska 1990:45). However, although Enoch presents the fallen angels' petition to God, the reader is ignorant of Enoch's feelings about it. Enoch is more a reporter than an intercessor. He does not react or regret the verdict uttered against the fallen angels.

The narrator Enoch tells the reader how he is affected by what he sees and experiences. He shares his emotions with the reader when he enters the heavenly palace or when he observes

dreadful places. Interestingly, Enoch does not tell us whether he hopes for divine forgiveness in favour of the fallen angels. We do not see him feeling sorry for what happens to them. Nor does he express any sympathy with them. Similarly, in *1 Enoch* 14–15, after God announces that the fallen angels would not be forgiven, Enoch does not show any regret. He does not interpret the verdict as a failure of his intercession.

The conversation between Enoch and the watchers and the dialogue between Enoch and the fallen angels are presented by the narrator from an external perspective. The narrator does not tell why the fallen angels would not be forgiven when they commission Enoch to convey the message. The narrator says less than what Enoch and the watchers know.

In *1 Enoch* 14–15 the perspective is again changed. The narrator says only what Enoch knows. By internal focalisation (Genette 1980:189), the reader learns about the heavenly throne and house, about the verdict, together with Enoch.

Both the second and the third episodes narrate what has already happened before Enoch blesses the righteous in the oracle (the first episode). In other words, there is also a difference between the time of narration and the time of the ascent to the throne or the otherworldly journey.

In the third episode, there is some ambiguity. If one considers the vastness of what is visited, it is possible to think that there is external focalisation. The garden visited by Enoch is also visible to the angels. Yet, what Enoch sees, and visits cannot be seen by external human observers, as human beings cannot see the fiery and icy house of *1 Enoch* 1:14.

While Enoch's thoughts are accessible to the reader, the interior world of other characters, be it their ideas, their feelings or plans, is not told. What the narrator tells is the conversation between the fallen angels and their actions. The case of Azazel is even more particular for nothing is said about his thoughts even in conversation. The story simply narrates Azazel's deeds (*1 En* 8). Nor do we know about Azazel's reaction, after he is told that he will have no peace (*1 En* 13:1).

God's thoughts are shown in his speeches, first when He commands the holy angels to take action against the fallen angels and their offspring and, second, when He solemnly pronounces the verdict to Enoch. The narrator does not tell us anything about God, when the watchers were

conspiring in heaven. God gives no warning. We hear nothing of anger. In the narrative, God being also a character, the narrator “decides” when to let Him speak, as underlined by Fokkelman (1999:58).

In narrative texts God is a character, i.e. a creation of the narrator and writer. God is a language construct, Abraham is a linguistic device, David is a portrait made up exclusively of language signs. God can only act if the narrator is willing to tell us about it. The narrator decides whether God is allowed to say anything in the story and if so, how often and how much.

At the beginning of this chapter, we observed that there is alternation between third person and first-person narration in both the first and the second episodes. One could reformulate this in terms of the concept of focalisation. In the BW, the narrator’s expression of fear and trembling indicates a shift from an external to an internal perspective, in both the second and the third episodes (Genette 1983:190–193; Ska 1990:74). Bal (1997:149) affirms that “an alternation between external and internal focalisers” is “visible in many stories.”

Booth (1983:150) underlines both the limitations and the advantages of first-person narrative.

It is true that choice of the first person is sometimes unduly limiting; if the “I” has inadequate access to necessary information, the author may be led into improbabilities

That said, the case of the narrator of the BW is different. The limitation has been repaired and compensated by the recourse to revelation. Information is gained through extraordinary competence and through supernatural agents like God and the angels. In the oracle, the narrator introduces us to the righteous in Enoch’s speech.

The shift of perspectives is also often introduced by the word “behold”, attested to a number of times in the BW (Bar-Efrat 1984:35–36):

In many cases where we find the word “behold” (*hinneh*) the narrator shows us a certain detail from the point of view of one of the characters. This is clearly evident when “behold” occurs after a verb denoting seeing, as in the verses: “And Isaac went out to meditate in the field in the evening; and he lifted up his eyes and looked, *and behold*, there were camels coming” (Gen. 24.63); “When he was gone out, his servants came; and when they saw that,

behold, the doors of the parlour were locked ...” (Judg. 3.24); “And the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, *and behold* a man running alone” (2 Sam. 18.24). In these cases, the narrator explicitly informs us that what is being described is what one of the characters is seeing at that moment, even though it has been proved to us that the narrator actually knew this beforehand or knows more than that character discerns at that moment.

One of these examples is found in *1 Enoch* 1:9, where Enoch utters predictions. As we are anticipating, the verbs are in the future. The events have not yet taken place. There is, however, an exception and some ambiguity in *1 Enoch* 1:9:

And behold! He comes with ten thousand holy ones to execute judgement upon them, and to destroy the impious, and to contend with all flesh concerning everything which the sinners and the impious have done and wrought against him.

Here, even if “behold” is not preceded by a verb of perception, the eschatological coming is presented vividly. What is put in the present tense (“He comes”), based on the Greek, is in the perfect in Ethiopic (“He came”). The change from the future tense into the present or the perfect gives more vigour to the message. Besides being vivid, the expression of joyful surprise can also be preceded by the term “behold”.

And then I said: “Behold, this beautiful tree! Beautiful to look at and pleasant (are) its leaves” (*1 En* 24:5).

In this sentence, Enoch as character observes the tree; what he sees is new for him, unlike the holy angel who will explain the tree’s significance. Another example of the term “behold” is found in *1 Enoch* 9:10.

And now behold the souls which have died cry out and complain unto the gate of heaven, and their lament has ascended, and they cannot go out in the face of the iniquity which is being committed on the earth.

The context is the prayer of the holy angels who complain that “the whole earth is filled with blood because of the giants born from the fallen watchers and women (*1 En* 9:9). After this statement, the holy angels draw the reader’s attention to what they perceive, more precisely to what they hear.

In *1 Enoch* 12:3, the term “behold” indicates Enoch’s perception of the holy angels who summoned him for a mission while he was communicating with God in praise. As an introduction to dreams and visions, the word “behold” appears in *1 Enoch* 13:8. Enoch experiences a vision in *1 Enoch* 14:8 and a detail of his vision is introduced by the expression “behold clouds call me”.

1 Enoch 14:14b–15 illustrates very clearly the observations by Bar-Efrat (1984:35–36) regarding the term “behold” when preceded by some form of the verb “to see”: “And I saw in the vision” (*1 En* 14:14b) and “behold, another house, which was larger than the former...” (*1 En* 14:15).

The narrator ignores the fallen angels who met with women once they are imprisoned below the earth. The reader does not know about their reaction after the verdict. They are beyond the narrator’s realm of interest and everything remains mysterious. That said, we find another point of view, whereby the women seem to be responsible for what happened by leading the holy angels astray (*1 En* 19:2). Are the ambiguity and the failure to answer the question, leaving this open to the reader, deliberate? Is the silence preventing the reader from evaluating the degree of the women’s culpability?

The third episode abounds in descriptions of mountains, valleys and trees. What would be the significance of relating in detail the extraordinary landscape of the edges of the earth? According to Bal (1997:36), description is a site of privileged focalisation, and as such it has great impact on the ideological and aesthetic effect of the text. We will come to this point later, while discussing the reader’s interests.

2.2 The voice of the narrator

2.2.1 Explicit commentaries

The opinion and the intrusion of the narrator is visible in several places. The narrator affirms that the day of judgement is a “day of distress” (*1 En* 1:1). In *1 Enoch* 6:6, there is a play on words and an etymological commentary given by the narrator:

And they were in all two hundred, and they came down on Ardis which is the summit of Mount Hermon. And they called the mountain Hermon, because on it they swore and bound one another with curses.

First, the Greek version (Lods 1892:105–106) says that the angels came down at the time of Jared, father of Enoch. Consider the pun: καταβάντες ἐν ταῖς ἡμέραις Ἰάρεδ (“coming down in the days of Jared”). Now, “Jared” is narrated with the verb to come down in Hebrew (*yārad*). Dimant (2002:235–237) affirms that *I Enoch* 6–11 has a Hebrew parabiblical origin, showing the presence of various plays on words understandable only with knowledge of Hebrew (Halevy 1867:356–357; Charles 1912:15). The oath and the curse of the fallen angels at Mount Hermon are also significant as both the action and the site of the action connote curse (עָרַח). Similarly, in *I Enoch* 10:7, Raphael, whose name means “God heals”, is commanded to give life (Ethiopic) or restore the earth (καὶ ἰαθήσεται ἡ γῆ: he will restore the earth). While these puns make sense only with a Hebrew *Vorlage*, the connection is still significant in translation.

In *I Enoch* 8:1, the statement that the “world was changed”,³³ according to the Ethiopic version, is a remarkable interpretation or commentary of generalisation by the narrator’s voice, explaining the consequence of Azazel’s teaching. Besides, *I Enoch* 8:1, both in the Greek and the Ethiopic version, affirms that there has been a major “Godlessness” on earth. From one bad action carried out by one character, namely Azazel, the narrator shifts to non-focalisation by making the reader see what no character on earth may perceive. The scale of iniquity that touches the entire earth can be seen by an omniscient narrator.

In *I Enoch* 10:1 the narrator describes God as “most high, great and holy”. This is an expression of faith. The narrator introduces the title of a “book” in *I Enoch* 14:1, interrupting the flow of the narrative, and indicating the transition from third-person to first-person narrative. The title of what will follow or of what Enoch will read is stated.

This book (is) the word of righteousness and of reproof for the Watchers who (are) from eternity, as the Holy and Great One commanded in that vision.

³³ If the statement is nonexistent in Aramaic and Greek, the generalisation would have been introduced by the Ethiopic version.

The title itself, though, contains significant information. It summarises Chapters 14, 15 and 16. It contrasts righteousness and the sin of the fallen angels. It affirms that the condemnation of the fallen angels is ancient and derives from the vision. As for God, the title affirms that He is holy and great. The abundant explicit adjectives are the same in the third episode. The following verse may serve as an example (*1 En 24:2*):

And I went towards it and saw seven magnificent mountains, and all were different from the others, and precious and beautiful stones, and all (were) precious and their appearance glorious and their form beautiful.

2.2.2 Implicit commentaries

2.2.2.1 *Foil and contrast*

The watchers serve as foil for Enoch. They targeted the earth and lost heaven. They lose heavenly space, which is gained by Enoch. For that matter, they even lose the earthly space, as they will be imprisoned below the earth. They despised the beauty of heaven, which Enoch so desires. Besides, they wanted to “multiply” through offspring and ended by losing both children and freedom. They harmed human beings by teaching forbidden secrets. Enoch, a human being is taught more about heavenly secrets contrary to what the human being were taught on earth. Their desire and satisfaction are short-lived. Enoch’s desire and enjoyment for the otherworld progresses to eternity. The story of descent from heaven to the pit of the earth through the surface of the earth is contrasted with a story of ascent, from the surface of the earth to heaven and to paradise at the edges of the earth. Enoch will transcend the boundaries of the middle of the earth. He is free to travel in the edges of the earth and in heaven. Nothing will prevent him.

The name Sinai has a positive connotation with the dwelling site of God. It stands contrast with the negative connotations of Mount Hermon, originally linked with idolatry, and in the BW associated with the curse of the fallen angels. That is quite significant, given that, on Sinai, the commandment against idolatry, murder and adultery is given. On Hermon, the fallen angels take an oath contrary to the one taken on Mount Sinai. The people of Israel promise to keep God’s commandments while the watchers promise to commit sin deliberately and in solidarity. From a covenant to keeping divine commandments to an oath to break divine orders is dramatic.

2.2.2.2 Irony

Scholars make a distinction between verbal and dramatic irony. Under the category of verbal irony, one may perhaps consider the intercession by a human being, namely Enoch, at the request of the fallen angels. Furthermore, this irony is underscored by God in *1 Enoch* 15:2.

And go, say to the Watchers of heaven who sent you to petition on their behalf: “You ought to petition on behalf of men, not men on behalf of you...”

The names of the fallen angels are ironic, almost always containing divine suffixes. While one may understand this as logical, for the angels were living in heaven, is it not also ironic that these beings with “theological” names transgress the will of God?

For examples of dramatic irony, one may consider that the watchers did not foresee the kind of punishment that would await them, although they knew that their transgression would be grave. They do not seem to expect imprisonment. Nor do they seem to know what will happen after the last judgement. On the other hand, according to the third episode (*1 En* 17–36), Enoch and the holy angels know about the lot of the fallen angels. The latter will be thrown into the abyss of fire. This knowledge is also revealed to the reader, emphasising the irony even further.

The angels’ loss of their children by destruction by divine command is also ironic vis-à-vis their desire to have descendants. While the desire to beget children from women was allowed, the pleasure of having beloved children is removed. That painful situation has been narrated in the text.

As mentioned above under the title “contrast”, irony in the BW is manifest in the imprisonment of the fallen angels. They initially wanted to cross all spatial barriers by quitting their habitat and by claiming another milieu as if it were their own normal milieu. They went too far and broke their limits finally being confined in a pit. They wanted to move everywhere freely and without any accountability. They finish by being enchained. Their final destiny becomes the most severe loss of freedom of movement and even that “forever”, until the last judgement. Their lot will not

be better in the future age, for they are doomed to suffer in a fiery abyss. The fallen angels do things that are not in their own best interests. In this connection, Bar-Efrat (1984:125-126) affirms:

On occasions the plot of biblical narratives is built in such a way as to create ironic situations. This is dramatic irony, which derives from the fact that the character knows less than the reader, or unknowingly does things which are not in his or her own best interests, or from the course of events leading to results which are the reverse of the character's aspirations.

As far as the function of dramatic irony is concerned, Bar-Efrat (1984:125-126) adds:

Dramatic irony has a variety of functions, such as expressing criticism, stressing a shocking event or emphasizing a tragic situation, to name but a few. Dramatic irony sometimes serves as a vehicle for the view that justice rules the world and that everyone receives just deserts, in contrast to the distorted view held by the character concerned.

As mentioned above, it seems at least in the BW, the dramatic irony serves to show that “justice rules the world”.

2.2.2.3 *Symbolism*

Perhaps like all apocalypses, the BW is very rich in symbolism. God treading on earth and Mount Sinai is metaphorical (*1 En* 1:4) while the same verb is used in *1 Enoch* 4 in a literal sense, with human beings as subjects. The melting of mountains signifies the gravity of the last judgement (*1 En* 1:6). Whereas the mountains in the BW symbolise God's judgement in the oracle, they also represent God's presence and even God's promise in *1 Enoch* 17–36. Together with the trees, the mountains act as a major image in the description of the edges of the earth.

The 14 trees in *1 Enoch* 3 do not seem to be taken literally. Yet neither their identity, nor their symbolic value is clear to the real reader. Unlike other trees, their foliage does not wither. Perhaps the implied reader does not need any explanation or understand their significance. Far from being limited to the oracle, the narrator evokes trees in other sections of the BW. According to *1 Enoch* 10:18–19, the trees of righteousness will be planted following God's punishment and the purification of the earth. Enoch's visit to the edges of the earth tells of aromatic trees with eschatological values (*1 En* 24–32). Trees in different places symbolise blessing and life and have eschatological overtones.

The throne of God indicates God's justice and sovereignty. The verdict is pronounced from this throne. Sitting on a throne, usually a privilege reserved for earthly kings, is a symbol of power and authority. The narrator affirms that the throne is high and shining, in harmony with the one sitting on the throne, wearing splendid cloth:

And he who is great in glory sat on it, and his raiment was brighten than the sun, and whiter than any snow (*1 En* 14:20).

Perhaps the throne shows the size of the domain of God's sovereignty. When a king summons someone, the latter's provenance is usually under the authority of the king. Similarly, if Enoch, an inhabitant of the earth, is summoned by a God, a king sitting on a throne, it shows that the earth belongs to God. The space on which his power maybe exercised is therefore not limited to heaven. It includes the earth, too.

Fire indicates the realm of heavenly reality. According to the BW, God is encircled by fire. Enoch has to cross through tongues of fire (*1 En* 14:10) in order to reach the house of God which is itself built of fire (*1 En* 14:12, 17). A river of fire flows in front of God or under the throne (*1 En* 14:19, 22). However, fire is an ambiguous image, as it also indicates eschatological punishment, as will be discussed below.

The house expresses shelter, intimacy, worship and sharing. Negatively, it may denote restriction of movement and curtailment of freedom, a prison. Houses in heaven may need to be understood as analogous to those of the earth. To speak of houses in heaven might therefore reflect intimacy with God, full security and God's familial relationship. In the BW, it rather implies worship by heavenly creatures, as in *1 Enoch* 14–15 (a heavenly temple).

In *1 Enoch*, the heavenly house in which God dwells is magnificent, enlightened and surrounded by fire. Such a house reflects more the mystery and the glory of God rather than divine protection, more God's holiness and transcendence than divine intimacy or conviviality. A closer look at the text shows that it is analogous to a temple with compartments. Three items are mentioned: a wall, a house and another house. There is a first house in *1 Enoch* 14:10–14 and a second one in *1 Enoch* 15–17. God's transcendence is therefore shown by the fact that even angels cannot approach the inner room where the throne resides.

Through various examples from the ancient Near East, Wyatt (2001:159–181) shows how the temple had a significant place; it was the center of the world. It joined heaven and earth. It reflected various aspects of reality (microcosm). Temples had gardens with special trees. Compared with the examples given by Wyatt, the heavenly temple of *1 Enoch* 14–15 is quite different. The former are earthly temples, whereas the latter is transcendent, and surrounded by fire.

There is a wall, followed by the sanctuary and the holy of holies. The Ethiopic version has a “wall” in *1 Enoch* 14:9 (“And I proceeded until I came near to a wall which was built of hailstones, and a tongue of fire surrounded it, and it began to make me afraid”), the Greek mentions three houses, suggesting a temple with three parts: the house, the sanctuary and the holy of holies (Himmelfarb 1993:14–16).

The similarity between the earthly temple and the heavenly house (in the Greek version) is significant. The temple of Jerusalem does not appear in the BW. Does that suggest reducing its importance at the expense of the heavenly one? Or is it just to indicate that the heavenly one is the source for the earthly one?

The activity of writing has been strongly valued. Enoch, a scribe of righteousness (*1 En* 15:1), is even asked by angels to write what he has seen. All that he writes will be handed down to future generations. The narrator uses the explicit term “book” for the message Enoch is supposed to convey to the fallen angels in *1 Enoch* 14:1. Enoch is not, however, the only one to write books. In *1 Enoch* 33:4, even if the word book is not actually mentioned, it is implied that angels write books. The angel Uriel, after showing Enoch the trajectories, the constellations, their number and the names of the stars of heaven, writes down all the information for him. Enoch receives a book about the stars, besides other books that deal with different topics like the earthly and human activities or the future realities.

2.2.2.4 *Intertextuality*

In the BW, the narrator takes as hero a patriarch famous for his righteousness and for being taken to heaven by God, to live in angelic company (*Gen* 5:22–25). Enoch’s departure in the *Book of*

Genesis corresponds with his journey to paradise in *1 Enoch* 17–36. It even seems that the BW is explaining with detail what is briefly narrated in *Genesis* 5:22–25. Similarly, the descent of the angels and their mating with women is an expanded story of what is contained in *Genesis* 6:1–4. Vanderkam (2001:134) argues that the BW, especially the second episode, is answering questions that do not seem to have been clearly tackled in *Genesis* 6–9. The BW thus interprets the passages of the *Book of Genesis*.

The trees of paradise, especially the tree of the knowledge of good and evil (*Gen* 2:17), as well as the tree of life (*Gen* 3:22) are all found in the BW. Enoch and the angel who accompanies him stop by an extraordinary tree. The angel recalls there the expulsion of Adam and Eve, whom he names the “old father” and “aged mother” of Enoch, for having eaten from the fruits of the beautiful tree (*1 En* 32:6). Again, in the BW, the beautiful aromatic trees, especially the tree of life, are given an eschatological dimension (*1 En* 25:5).

The narrator of the BW redefines the meaning of the flood, in *Genesis* 6–9 by making it a means of purification of the earth, and especially significant for human salvation. The flood becomes the punishment for the sins of the fallen angels instead of for human transgression, as one reads in *Genesis*. In this way, humanity is presented more as a victim than as being responsible for the flood. This is not to deny human guilt, which is at least introduced in the bad teaching by the fallen angels.

Mount Sinai, reminiscent of God’s meeting with his people after the exodus, is the site where the Ten Commandments were given, as well as the establishment of the Covenant. In the BW, mount Sinai has an eschatological context. In this way the narrator connects these themes with the ultimate destiny of all human beings. The blessings of Moses are anticipated, describing Enoch’s blessing. The righteous in the BW include, of course, the people of Israel and the nations but this covers also the souls of the dead.

The use of fire in divine manifestation in the BW is linked with what one finds in various biblical texts. God speaks in the midst of fire in *Deuteronomy* 5:24. “The angel of the Lord” appeared to Moses in fire (*Ex* 3:2). In *Ezekiel* 1:4, God’s appearance is accompanied by wind, cloud, brightness and fire. Regarding fire, Collins (1993:300) underlines the relationship between the throne visions in *1 Enoch* 14 and *Daniel* 7. Compared with *1 Kings* 22:19, *Isaiah* 6 and *Ezekiel*

1; 3:22–24; 10:1, it is in the divine appearances in *1 Enoch* and *Daniel 7* that we find the motif of rivers of fire, of white cloth and of myriads of angels.

2.2.2.5 Polysemy

The narrator of the BW uses certain words with multiple meanings.³⁴ “Eternity” has multiple meanings in the BW. First, it is one of God’s characteristics (Nickelsburg 2001:144). *1 Enoch* 1:4 reads: “the eternal God will walk upon Sinai”. The Greek has ὁ θεὸς τοῦ αἰῶνος while the Ge’ez uses the attribute ‘ālam.³⁵ *1 Enoch* 5:1 speaks of the “living God” (θεὸς ζῶν) or the one who lives forever (*zahayāw la‘ālam*). According to *1 Enoch* 22:14, the Lord of righteousness rules forever (*zayamalāk aska la‘ālam*, κυριεύων τοῦ αἰῶνος). Could “forever” here mean a long period of time with some limit, like the limited period of time for the fallen angels’ imprisonment? It does not seem so, for that would lead to the following question: will the rule of God stop after a given period of time? There is a significant difference between the period of God’s rule and the time of the fallen angels’ imprisonment (*1 En* 10:13) even if in both cases the word “forever” is used. The case of the angels’ imprisonment is more nuanced. It adds an element absent from the duration of God’s rule. “Forever” attributed to God’s rule is absolute, whereas, after the last judgement, the fallen angels will go out from prison to be tried and to be thrown into fire. As for God’s rule, it is not supposed to last only until the last judgement. It goes beyond any horizon, including the last judgement which is just part of God’s plan. If God’s rule is not limited temporally during the present age, one cannot conceive of any limitation in the future one, when all enemies and evil powers are vanquished. All this shows how the term “forever” has more than one connotation. When it is attributed to events of the present age, it refers to a remote past or to a very long time in the future. When it refers to God, it does not indicate any limitation.

Perpetual time could signify a period of time which lasts within the large framework of the present age. For instance, references to situations taking place during life on earth or before the new earth fit into this category. Accordingly, in *1 Enoch* 10:5, Azazel (cf. *1 En* 10: 4) should be imprisoned in a dark place *la‘ālam*. The Greek equivalent reads εἰς τοὺς αἰῶνας, according to a fragment discovered at Akhmim (Bouriant 1892:91–147), or εἰς τον αἰῶνα according to

³⁴ The polysemic value of fire has already been mentioned above, under the rubric of symbolism.

³⁵ The text puts the term ‘ālam after the term “God”, just as an adjective and not in a construct form.

Syncellus (Dindorf 1829; Black 1970). Some authors have translated *la 'ālam* here with “forever” (Dillmann 1851:5; Charles 1912:23; Knibb 1978:88; Nickelsburg 2001:215). Now it is clear from *1 Enoch* 10:6 that the imprisonment is until the last judgement. In other words, the time during which Azazel will be imprisoned has a beginning and an end. The imprisonment, it is true, engages most of the present age. Azazel became imprisoned after the fall of angels. He would come out of prison at the time of the last judgement and would be thrown into an abyss of fire (*1 En* 10:13). In other words, there is a time limit for the imprisonment and the expression *la 'ālam* is therefore not “without end”; the imprisonment ceases at the moment of the last judgement. The same meaning of *'ālam* is perhaps implied in *1 Enoch* 21:10, in connection with the imprisonment of the angels, assuming that a worse situation awaits them after the last judgement.

In *1 Enoch* 12:6, it is stated that the watchers will lament the death of their offspring caused by the flood. Their lament and petition would be “forever”, *la 'ālam*. Now, one would wonder whether their lament would be without end since they themselves will be in darkness and then in eternal fire. Perhaps the meaning would be that they will deplore the death of their offspring for a long period of time.

In the present age, *'ālam* is mainly used to describe the duration of the fallen angel's suffering, which lasts a long time. Strictly speaking the imprisonment and the lament over the death of offspring (*1 En* 12:6) are painful experiences. These sufferings in the present age would continue into the future age too, with more intensity (in an abyss of fire) just after a moment of trial and judgement.

However, *'ālam* in connection with the suffering of human beings on earth does not seem to be attested. Perhaps, there is a contrast between the suffering of human beings in the present age and that of the fallen angels. To present human beings' suffering on earth as perpetual (*la 'ālam*) would be too pessimistic. It would fill human life solely with despair. On the other hand, to announce the day of the last judgement as something which is at hand is to give hope and to affirm that human suffering would soon be brought to a close.

Multiple use of the term “day” is found in the BW. Thus, in the sentence “...they will not be judged all the days of their life...” (*1 En* 5:9), day or better days are not opposed to nights. Here, as in *1 Enoch* 5:5, “days” are synonymous with “years” in one's life. In *1 Enoch* 5:9, “day”:

reflects duration, the idea of not turning to wrong doing for a long time (all the days of their life). Similarly, “the days of summer” in *I Enoch* 4 indicates the duration of a given season. “Day” in its second meaning, does not mean 24 hours. Thirdly, “day” is frequently connected with a specific time, namely with the last judgement. The construct “day of judgement” (*‘alata kwānanē*), where *‘alata* is followed by a word referring to the final judgement, even with some variation of the second term (trouble, iniquity, distress), is quite frequent (cf. *I En* 1:1; 10:12; 16:1; 19:1; 22:4; 22:13).

The first verse of the first chapter of *I Enoch* already announces the coming of a “day of tribulation” (*alata mādābē*, εἰς ἡμέραν ἀνάγκης). The prediction makes a distinction between two kinds of persons. On the one hand, there are “the chosen and the righteous”, and on the other hand “the wicked and the godless.” The chosen and the righteous are associated with blessing, the wicked and the ungodly with removal. The blessing here comes from the words of Enoch. It is an anticipated blessing for it does not refer to the coming of the day of tribulation. Enoch blesses the righteous and announces the removal of the wicked. He does not curse the latter, but merely predicts that a time will come when the wicked will suffer tribulation. The day of tribulation reminds us of “the day of judgement” or the day of God in the Hebrew Bible. However, the term the day of judgement (*‘alata kwunānē*) appears more frequently than the day of tribulation (*‘alata mādābē*) in *I Enoch*.

An equivalent of the Hebrew *yôm ‘aḥarôn* (Brin 2001:148–149) is found in *I Enoch* 27:3 *badahāri mawā‘al*. Charles translates the expression as “in the last days” (Charles 1912:56, 269), whereas Nickelsburg cites “the last times” (Nickelsburg 2001:317). One example, among many, for this usage could be that in *Isaiah* 30: 8: “And now, go, write it before them on a tablet, and inscribe it in a book that it may be for “the time to come” as a witness for ever (*RSV*). Versions in other languages drop the term “day”.³⁶ For instance, both the *Revised Standard Version* and the *Jerusalem Bible* translate *yôm ‘aḥārôn* as “for (the) time to come”.

Although writing of the site of sinful drama, the narrator emphasises that God will transform the earth into a site of purification and blessings. One reads for instance in *I Enoch* 10:18 and 11:1, that the (term) earth is promised a positive future.

³⁶ Although the term “day” appears in the LXX in *Isaiah* 30: 8, the verse is slightly different as the idea of “later” does not appear.

And in those days I will open the storehouses of blessing which in heaven that I may send them down upon the earth, upon the work and upon the toil of the sons of men. And in those days the whole earth will be tilled in righteousness, and all of it will be planted with trees, and it will be filled with blessing.

A clear distinction is made between the “middle of the earth” and the “edges of the earth”. The edges of the earth play a significant role in the BW. The future judgement, qualified by fear and trembling, will take place at the edges of the earth (*I En* 1: 5). When Enoch is taken away, he dwells at the edges of the earth (*I En* 34:1). There, at the edges of the earth, Enoch sees different kinds of beasts as well as beautiful creatures (*I En* 2: 1). He also affirms that the edges of the earth are close to the firmament of heaven (*I En* 18:5). Accordingly, heaven rests on “the edges of the earth which are glorious” (*I En* 33:2). While moving towards the North, Enoch sees something wonderful (*I En* 34:1) and, as he proceeds westward to the edges of the earth, he sees three gateways of the heaven open, in symmetry with what he had seen eastwards (*I En* 35:1) or southwards of the edges of the earth (*I En* 36:1). The expression end or “ends of the earth” is found in the Hebrew Bible, too, although it does not seem to have all the connotations of *I Enoch*. The phrase ends/edges of the earth in the Bible seems to refer to a very remote place where only God’s action would reach (*Ps* 46:8–9), where God’s omnipresence is affirmed (*Job* 28:24), where a person who prays feels as if they are very far from God (*Ps* 61:1–2). It is therefore the idea of a great distance that is reflected in the Hebrew Bible. In the *Book of Wisdom*, it is affirmed that wisdom is able to reach “from one end of the earth to the other” (*Wis* 8:1–2; *Isa* 11:12; *Job* 37:3. 38:13; *Ezek* 7:2). The idea of the sea surrounding the earth was present in ancient Mesopotamia, ancient Greece and ancient Egypt; in ancient Near Eastern cosmology, the end of the world is bounded by the ever-flowing and fluid ocean (Wyatt 2001:95–147).

It is, in fact, interesting to note the alternation between blessedness and curse, between green and desert areas attached to the middle of a given space. Thus, in the middle of the earth, it is possible to find a place qualified by blessedness and natural green, with branches (*I En* 26:1–2).³⁷

And from there I looked into the middle of the earth, and I saw a blessed place, having been destroyed. I also observed a holy mountain; under the mountain was water from the east, and it ran from west to south.

³⁷ Scholars identify this place with Jerusalem, which would be the center of the world for the author of *I Enoch*. For Nickelsburg (2001:318) the holy mountain is Zion and Jerusalem, located in the middle of the earth.

Yet, in the middle of this blessed land full of fertility, there is a valley which is cursed (*1 En* 27:1).

The earth is also given the status of victim and, personified, cries in solidarity with the souls of innocent victims. The earth complains about the lawless ones (*1 En* 5:7). There is a special proximity of the earth to the righteous, both before and after the latter's death. While the earth is also the place of the imprisonment of the fallen angels, it is also the gift and the inheritance of the righteous.

For the chosen there will be light and joy and peace, and they will inherit the earth. But for you, the impious, there will be a curse.

2.2.2.6 *Paradox*

The heavenly house described in *1 Enoch* 14 is indeed paradoxical. It is cold as ice and hot as fire. In such description, the narrator is underlining the transcendence of God and the heavenly reality, compared to the reality of houses that are found on earth. On earth, a person cannot enter without danger into a burning house and stay inside for entertainment or any other activity. In heaven, Enoch crosses the threshold and enters an edifice made of fire. That implies a difference of dimension between a heavenly house and an earthly one. Is Enoch transformed so that fire does not harm him? Is the fire in heaven quite different in that it seems not to harm the righteous person?

It is also paradoxical to relate that spiritual beings experience lust and mate with women and bear children. The same may be said of their imprisonment under the earth. They are spirits and yet they will be bound and confined in physical boundaries (*1 En* 10:14).

2.2.2.7 *Example of sin and punishment*

Several events that take place in the BW play a paradigmatic role. Thus, the sin of the fallen angels is a lesson for subsequent generations. One cannot transgress and avoid divine justice. The punishment is for everybody. It concerns also those who are in high positions, even angels.

Similarly, if God has eliminated wickedness by sending the flood, He will do the same in the future to destroy evil. A first end has taken place with the flood (1 En 10:2). The past becomes a model for the future. The first end has resulted in Enoch's departure to heaven and the fallen angels' descent into an abyss. This story serves as an exhortation for the righteous. To remain faithful in righteousness makes sense, especially at a moment when the end is near.

3. THE READER OF THE *BOOK OF WATCHERS*

A few remarks on the real author and the real reader could be helpful at this stage of the study. They both belong to the world of the Second Temple period.³⁸ Issues of social setting and worldview become relevant. The questions of inter-textuality, symbolism, and other items discussed above, as elements of implicit commentaries, reflect the worldviews of the authors and the real reader.

The reader in the first episode is addressed as belonging to the generation of the righteous. And the generation is concerned with the oracle. It is the recipient of the blessing of Enoch. Now the oracle says that the blessing is for people in the distant future. The temporal distance mentioned in the oracle refers just to the distance between the pre-diluvian past and the second temple period. The real reader is temporally distant from the implied reader. The righteous contemporary with Enoch, are people of his world, close to his period, not mentioned explicitly in the BW. The story is for the righteous of the second temple period. From the vantage point of the diluvian period, these readers are distant. That is what the narrator wants to underline. The reader is hence imagining that the admonition to righteousness or the promise to get reward was foretold long ago through the blessing of Enoch. In other words, the narrator, who is temporally close to the implied reader, is relating things supposed to have taken place in the epoch of Enoch, the patriarch seventh from Adam.

If one takes into consideration a context characterised by high expectation of an imminent end and a last judgement, much of what is narrated in the BW becomes clear or leads to some coherent interpretation. Similarly, if the author and the real readers are suspicious of Hellenistic

³⁸ Among the real readers one may also consider the context of Qumran, where Aramaic fragments of the BW were found.

domination, aggression, corruption and technology, one's reading of the BW gains a great deal of explanation.

A community of readers of the BW may already have expectations of a future age, reaching back even to the day of the Lord foretold by biblical prophets. In the act of writing the BW, the expectation is transformed into a narrative. When that narrative is read, a meaning emerges and transforms the real readers.³⁹ There may be three aspects of the expectation. First, one may think of the suspense on the part of a community before the imminent end. Second, one has this experience in the form of a narrative in which suspense holds a prominent place. Third, reading or hearing the narrative that reflects the imminence of the end provokes a response. The reader is hence not thinking about a remote event that is beyond reach. For the reader of the second temple period, there is urgency. The last judgement is imminent. Just as God punished the fallen angels in the past, God is going to punish sinners. Just as God has rewarded Enoch with a heavenly journey, he will do the same for the righteous.

Is the community of readers angry at God's apparent inaction? Does the community think that some kinds of sin do not deserve forgiveness? Or is it the author who wants to convey such an idea? Is the communication between God and Enoch (*1 En* 14–16) tackling this issue? The refusal of mercy may serve as a warning for the wicked who live in the middle of the earth, but also as an answer to those who are disappointed at impunity.

Besides, more than the implied reader, the addressees of the oracle are not restricted to a given context, a given time and space. This may be owing to a desire to retain secrecy. It may also be a sign that the addressees are known. However, it may also have been done purposely. If more precise names are not given, it implies that the oracle is valid for people of any time and space. The oracle becomes operational for generation after generation.

³⁹ This corresponds to Ricoeur's prefiguration (Mimesis 1), configuration (Mimesis 2) and refiguration (Mimesis 3) of narrative. Ricoeur says: "It is only in reading that the dynamism of configuration completes its course. And it is beyond reading, in effective action, instructed by the works handed down, the configuration of the text is transformed into refiguration. In this way, I link up once again with the formulation whereby I defined Mimesis 3 in volume 1. Mimesis 3, I said, marks the intersection between the world of the text and the world of the listener or the reader, the intersection, therefore, between the world configured by the poem and the world within which effective action unfolds its specific temporality (Ricoeur 1985:159).

The fact that the narrator speaks mostly in the first person creates intimacy and immediate connection with the reader. The doubts, the fear, the trembling, the amazement and the feelings of the character Enoch are shared by the reader. The reader is morally close to the righteous, to the narrator, to Enoch, to the holy angels and to God. The reader is also very close “physically” and intellectually to Enoch and the narrator. They enter so to say where no angel enters. On the other hand, the reader is quite distant from the women on earth, the giants and the fallen angels.

The reader is invited to perceive explicit and implicit commentaries presented by the narrator. Thus, at a first reading one may not see why Sinai is mentioned in a story where Moses and the people of Israel are not mentioned. Should not the narration mention also Moses and the people freed by the exodus? How can we explain these gaps?

The fact that no explanation, no further information, is given next to the term “Sinai” indicates that the reader is supposed to supply it during the act of reading. This is left for the reader whose “encyclopaedia” (Eco 1979:95–106) includes these events narrated with Sinai. Besides, the oracle (first episode) proposes a new reading, a new context for understanding Sinai, namely the eschatological one. Instead of Moses, it is Enoch who is associated with its eschatological perspective. The reader is supposed to obtain a new understanding of paradise, the flood, and the fallen angels.

3.1 The reader’s positions

Sternberg speaks for three “reading positions”, which he calls “reader-elevating”, “character elevating” and “even-handed” (Sternberg 1985:163-170). He affirms that, in the first “strategy”, the reader becomes almost omniscient by being able to observe the characters in his favour and at their “expense”. On the contrary, in the case of character-elevating strategy, the reader is ignorant of things known by the characters and is often surprised by the events. As an example of the latter, Sternberg analyses *1 Kings* 3:16–28 where the reader or listener is surprised by hidden intention of the king who orders that a child can be divided into two pieces and given to each of the women who claimed to be the authentic mother (Sternberg 1985:163–170). By “even-handed” strategy one is referring to cases in which the reader and the characters have the same level of knowledge (Ska 1990:54–56).

3.1.1 Character-elevating position

When Enoch affirms that he saw what no human being had seen before, it means that he knows better than any other characters, and especially much more than the reader. Besides, when he confesses to being unable to describe what he sees, it implies that, even when he is very close to the reader, there remains a certain gap in the knowledge that he and the reader share. It is a character-elevating comment.

God's position is on by far the highest level when it comes to knowledge. For instance, He knows the verdict but there is suspense, because He does not tell it immediately. God does not communicate the verdict earlier, either directly to Enoch or indirectly through the holy angels. When Enoch is commissioned by the holy angels to petition against their punishment, he could have declined the idea of preparing their petition in writing, had he already been informed of God's verdict. The fallen angels request Enoch to intercede for them because the verdict has not yet been pronounced. The information about the last decision was delayed. God wants Enoch to ascend up to the heavenly throne before he learns about the verdict. And the ascent also takes a relatively long time (*I En 14*).

The reader is also deprived of information about the women who mated with the fallen angels. This silence on the part of the narrator distances the women from the reader, who feels neither sympathy nor antipathy. If the women were described as suffering because of what had happened, they would have been close to the innocent victims who cried to heaven. But the reader does not know anything about them except the information given by the narrator about their beauty. They never speak. Nothing is known about their thoughts. It is also interesting to underline that the beauty that attracted the fallen angels is natural. Cosmetics, according to the narrative, were not yet known. They were introduced by Azazel, during the descent of the angels. In other words, the angels were not tempted by the women.

The narrator tells us that the rest of the fallen angels are panicking and trembling as Enoch speaks to them (*I En 13: 3*) and they are weeping covering their faces (*I En 13:8*). However, the reader is not told about their reaction to the verdict. The narrative does not present any conversation among the fallen angels after they have been forbidden to return to heaven.

How much knowledge is assumed on the reader's part in comparison with the characters in the story narrated in the BW? Do the reader and the characters have the same level of knowledge or do we see moments when either of the two knows more than the other? In the first episode, the narrator expresses the desire of God through the oracle pronounced by Enoch. The narrator's point of view is also that of God.

The narrator therefore knows less than some characters and more than others. Enoch knows less than the archangels and God, but more than the women, the righteous and the sinners who live on earth. That said, the narrator or Enoch in the third episode knows more than any reader because what he sees and what he experiences is more than any reader can understand. Although he shares with the implied reader things unknown to other characters living in the middle of the earth, he can totally express the experience of his visit to the edges of the earth. Besides, he always precedes the implied reader since his relating follows his perception and his experience. The temporal gap between the experience and the narration of the experience places Enoch in a superior position vis-à-vis the implied reader.

The narrator, however, is relatively silent about some characters. The description of Azazel is limited to his action. None of his emotions are narrated. He never speaks. He never laments or asks for forgiveness. The narrator does not explain how men learned to make "swords and daggers, shields and breastplates, bracelets and ornaments" from Azazel. This makes Azazel more distant than the fallen angels, who conspired, who tremble and ask for Enoch's intercession.

The fallen angels do not know well about the consequences of their action. They probably did not suspect that they would end in darkness and in prison under the earth, "for ever". Or else, were they blinded by lust? Or did they expect God's forgiveness no matter the gravity of their transgression? God being omniscient knows more than any other character. This is declared by the angels who intercede on behalf of suffering humanity. God knows that the fallen angels have looked for Enoch's intercession, but also the content of the petition written by Enoch. He addresses Enoch from his throne without asking for the purpose of the petition. The various attributes of God pronounced by various characters also indicate that God is the cause of everything, including the future, time, space, the last judgement, the punishment and the reward.

As mentioned above, Azazel introduces something evil by teaching human beings how to make weapons, metal and cosmetics. The event illustrates the tension associated with the desire of angels to beget children. However, one receives a minimum of information. The reader does not know how, when and where it happened. Who were the first human beings who were victims or learners of skills? How did Azazel instruct them? Did he tell them orally? Did he show them how to melt metals by way of concrete examples? The reader has no chance of knowing all this, given that the narrator does not narrate the event like in the story of the fallen angels. Azazel never speaks. Be that as it may, revelation here becomes the source of evil, guilt and punishment.

3.1.2 Reader-elevating position

The reader gains a lot of knowledge from the very beginning of the BW. The oracle itself presented a revelation of a mystery foretold in ancient times but bestowed on the reader. The reader is told from the beginning about the last judgement and the punishment of the watchers. The reader hence knows more than the fallen angels by the time the latter conspire in heaven. The latter do not know that their action will lead to an eternal punishment. Similarly, the reader is told that sinners will not have peace at the last judgement in the first episode of the BW (*1 En* 5:4). The oracle of Enoch will be confirmed by holy angels in *1 Enoch* 12:5–6 regarding the fallen angels and by God in *1 Enoch* 16:4. In both cases, the commission given to Enoch includes announcing deprivation of peace. Assuming that the fallen angels do not know where they will be punished eternally after the last judgement, it means that they know less than the reader.

Paradoxically, Enoch's privileged position, while giving him a special level as a character, has also advantages for the reader, because of the way in which the events are narrated. Enoch discovers what no other human being in the chain of stories is able to know. Now his advantageous position vis-à-vis the individual characters is also experienced by the reader. Thanks to the act of narration, the reader also is elevated to the point of knowing much more than single characters of the stories. The extremely wide and all-embracing perspective of Enoch is bestowed on the reader.

There are thus cases where only the reader is allowed to know what other characters are ignorant of. If the reader discovers, together with Enoch, the beauty of the mountains, the gardens and the

trees of the edges of the earth, the reader knows more than characters who live on earth, including the women and the wicked people.

Besides, by sharing information, the narrator Enoch puts the reader in an elevated position. The reader gains advantage as far as knowledge is concerned, compared with the fallen angels, but the knowledge never exceeds Enoch's. When Enoch visits paradise, the reader learns about the landscape and the plants from the characters' or Enoch's perspective. The object of focalisation in the third episode is space or spatial elements like the mountains and trees found in paradise (Bal 1997:150) and the surrounding terrain. Space and mountains are not part of the setting or the framework. They are rather objects perceived by the narrator. Space becomes an important and central element of the narration. One is not reading a story apart from space in the third episode. God knows everything as is emphasised several times by the archangels.

The intention of the angels' descent is not hidden from the reader. On the other hand, the fallen angels do not seem to know the consequences of their action, although they seem ironically to suspect some kind of punishment. The reader knows that the fallen angels will finally tremble from fear and will be deprived of peace because of the oracle. The narrator does not say, for instance, how God would punish them if they mated with the daughters of the earth.

3.1.3 Even-handed position

The reader has the same level of knowledge as the character Enoch when the latter ascends to the heavenly throne in *I Enoch* 14–15. Neither the reader nor Enoch knows what will happen when one crosses the fiery space and what will happen at the end of the ascent. The same is true in the third episode (*I En* 17–36), when the reader discovers the geography of the edges of the earth together with Enoch.

The above comment needs some consideration. Can we not say that sometimes the reader is in a slightly inferior position, not so much because the narrator or Enoch wants to hide information but because the description of heaven, the heavenly throne and the edges of the earth are beyond human understanding. This is supported by Enoch's declaration of his inability to find enough words to express what he perceives.

3.2 The reader's interest

According to Booth (1983:125–127), there are three kinds of reader interest when it comes to a plot, namely the cognitive, the qualitative and the practical. The BW addresses several questions that trigger curiosity. Among them, the following may be pointed out. Why is there violence among human beings? Why are people inclined to make war? Why does the earth, created by God, become a place of iniquity? Why do innocent and righteous people suffer? What happens to innocent victims? How will they be vindicated and rewarded? Will there be a last judgement? Why do we have catastrophes? Who is responsible for the flood? Is the story of Adam and Eve enough to explain evil on earth? What is the value of technology? Does God forgive all sins? What is the meaning of *Genesis* 6:1–4? What is the meaning of Enoch's "walking with God" (*Genesis* 5:22) and his being taken away in *Genesis* 5:24? Where is he taken to and what does he do after being taken to heaven? These questions are addressed in the BW. The narration attempts to satisfy the curiosity of the reader and to create a change at the cognitive level.

In this regard, one of the problems tackled in the BW is the lack of security and the threat to life. Death being a major source of fear and tension, appears also to be unjust. The quest for justice, so central and crucial in the booklets of *I Enoch*, seems to be aborted by death. If justice is not carried out on earth, if innocents are not rewarded and wicked murderers and exploiters are not punished before death, there seems to be no real solution to the cries of the innocent victims. Restoration and reward in life after death give an answer to the enigma of suffering and to the tension which is otherwise unresolved.

When we come to individual passages, the reader is eager to know whether the petition written by Enoch for the forgiveness of the fallen angels will be accepted or rejected. The answer and the verdict will take time because of the long description of God's dwelling place. The reader's curiosity concerning paradise, the garden of righteousness, is addressed with the rich account given in the third episode. In this connection, the questions put by Enoch to the angels and the significance of the various places in the edges of the earth generates the reader's cognitive interest, just as it illustrates Enoch's curiosity in his visit to the edges of the earth. This offers some replies to these questions. The reader that learns about the massive destruction of innocent human beings by the giants, children of the fallen angels, is ignorant as to their lot and destiny. Even if the flood cleanses the earth and eliminates the giants, the destiny of the innocent righteous seems to remain unaddressed at this stage. However, the question is answered in the third episode

(*1 En 22:3–5*) when the reader is told that their souls are kept in pleasant spaces and that they look for eternal reward and will eat of the tree of life (*1 En 25:4–6*). Together with Enoch the reader learns about the lot of the dead and life after death.

Then Raphael, one of the holy angels who was with me, answered me and said to me: ‘These beautiful places (are intended for this), that the spirits, the souls of the dead, might be gathered into them; for them they were created, (that) here they might gather all the souls of the sons of men. And these places they made where they will keep them until the day of their judgement and until their appointed time and that appointed time (will be) long until the great judgement (comes) upon them. And I saw the spirits of the sons of men who were dead, and their voice reached heaven and complained. (*1 En 22:3–5*)

As far as qualitative or aesthetic interest is concerned, one considers the surprise and suspense experienced by the reader in both the second and third episodes. This is due to the kind of narration that enables empathy between Enoch, the narrator and the reader. They discover both the beauty and the treasures of the otherworld at the same time. They are surprised together. The archangels know more than Enoch and the reader do, and this difference of knowledge creates suspense and interest.

As far as qualitative interest is concerned, the reader expects some intervention to stop the ever-increasing disaster caused by the violence of the giants. Besides, the BW finishes with hope and a doxology. Yet, it also affirms that evil is not entirely eradicated. There are still evil spirits that will disturb human life. Their capacity is reduced, though, and a new relation is established through a righteous person. Until the last judgement, people are called to righteousness as the remedy against evil.

The beautiful space and world described by Enoch satisfy the reader’s qualitative interest. These artistic qualities are expressed both directly and implicitly. Besides the number of adjectives, such as beautiful, magnificent, amazing, aromatic, never seen before, the narrator uses, as seen above, metaphors, personification, irony and paradox.

When it comes to practical interest, we could consider that the consequence of the fallen angels’ sin creates fear in the reader. The reader wishes for the failure of the fallen angels and the quick intervention by God and the angels in favour of the innocent human beings and the planet earth. He would also want the innocent victims to succeed. This is satisfied by the reference to the

imminent last judgement, the description of paradise, the presence of the throne of justice. A change is thus narrated in the BW as far as the situation of the fallen angels is concerned. The characters who were living in the holy and glorious space end in a dark space. On the other hand, we also have the change in Enoch's situation when he becomes a citizen of heaven.

3.3 Distance

At the beginning of this chapter, there is a reference to the distance, which is depicted between a narrator and the characters discussed by Bar-Efrat. Now, if one were to extend the concept and were to look at the various characters mentioned in the BW, one would observe with interest, the characters who are close to or far from the reader. Enoch is distant temporally from the righteous to whom the oracle is uttered, but close morally. Not only Enoch, but practically all the characters, except God, are temporally distant from the righteous of the second temple. The implied reader is close temporally to the righteous, who receive Enoch's blessing. The narrator is distant from the fallen angels and close to the archangels and God and often identifies with Enoch as far as moral values are concerned. The narrator affirms that righteousness brings one close to God and enables the righteous to bless others, to intercede for sinners and to enjoy the company of holy angels. Sinners and wicked persons are morally close to the fallen angels. Idolaters, promiscuous and violent people are close to Azazel from whom they learned bad secrets. The author of the second temple period is distant temporally from Enoch but close to him intellectually, religiously as well as to those of the contemporary period.

Booth (1983:155) uses the category of distance in connection with the author, the narrator, the characters and the reader involved in a narrative.

In any reading experience there is an implied dialogue among author, narrator, the other characters, and the reader. Each of the four can range, in relation to each of the others, from identification to complete opposition, on any axis of value, moral, intellectual, aesthetic, and even physical.

The first-person narrative has enabled Enoch to be very close to the reader. The latter shares many of Enoch's emotions. One could even say that Enoch is the character who is most intimate with the reader. The latter is allowed access to Enoch's thoughts, more than with any other

narrator. Enoch shares all his experiences with the righteous readers. At a crucial time, at the climax of the tension, the reader becomes close to the archangels as they pray for God's intervention by expressing their thoughts. The holy angels' earnest desire for divine intervention becomes also the reader's strong wish.

I Enoch 14:16 shows proximity in a particular manner between the narrator and the implied reader.

And in everything it so excelled in and splendour and size that I am unable to describe to you its glory and its size.

Enoch here affirms that he is unable to describe what he sees. There is, however, an intrusion; we do not know to whom Enoch is speaking. Is he addressing the reader? The implied reader? The righteous?

Besides, are there cases where bad things happen when there is a shift from distance to proximity? Had the fallen angels not moved from heaven to earth, we would not have had the introduction of evil to the middle of the earth. Is this not the reason why God reproaches the fallen angels when pronouncing the verdict? On the contrary, there are cases where the shift from distance to proximity is not harmful because distance has not been respected. Shemihaza and his fellow angels should have respected distance between heaven and earth. The problem arose because the distance has been breached. Proximity here has bad consequences.

Such affirmations are, however, problematic. It is not so much the fact that heavenly beings came down to earth that was sinful. For archangels also came down to earth without committing sin. It was rather the intention and the actions of the fallen angels that were sinful.

The distance between Enoch and the fallen angels is great at the beginning of the second episode. Enoch is on earth and the fallen angels in heaven. When the latter descend to earth, the distance decreases. It was even less when the fallen angels ask for Enoch's intercession. After the punishment the distance increases considerably and reaches its maximum level; Enoch is far from the middle of the earth, in heaven whereas the fallen angels are below the earth.

4. CONCLUSION

At the end of this chapter, which deals with the narrator and the reader, it would be appropriate to remember the spatial and temporal dualism, the main issue in this research. How are space and time perceived and conceived by the narrator as well as by different characters in the BW? In the light of the narrator's perspective, voice and the reader's position and interest, the following chapters will subsequently analyse space and time as well as spatial and temporal dualism.

CHAPTER 6

NARRATIVE SPACE

1. INTRODUCTION

This chapter concerns the significance of space in the BW. The following questions will guide the research in this aspect of the narrative. (1) Does space play an important role in the narrative? (2) Can the plot of the BW, the perspective and the voice of the narrator help us to address these questions?

First, it is important to verify that the narrator of the BW pays attention to space. A narrative has characters, events and a setting, while space and time are aspects of the setting. A cursory reading of the BW reveals that the BW focuses on space. Although space is part of setting, it is an essential component of the narrative of the BW. The voice of the narrator helps the reader to explore various aspects of space. This chapter will examine whether all the spaces described in the BW are of equal value or whether the BW shows disparity in its view of space.

According to Bar-Effrat (2000:195), description of space is rare in the Hebrew Bible.

In contrast to time, which is entirely abstract and cannot be sensed directly, space is concrete and can be perceived by the senses; consequently, space will not be felt to be real in a work of literature unless it is described explicitly. This does not mean that the description must be a detailed one. Space can certainly be realized in a narrative through a stylized sketch which illuminates only what is most characteristic. In biblical narrative, however, the physical environment is not described at all, neither in detail nor in general outline (apart from one exception in Esth. 1.6, where the court of the garden of the king's palace is described in all its sumptuous glory; this description is not an end in itself, but serves to emphasize the marvel that a simple Jewish girl is elevated to the position of wife to the wealthy and magnificent king).

These comments invite reflection. In the BW, one finds quite the opposite of Bar-Effrat's affirmation concerning space in the Hebrew Bible. Not only is the physical environment described in detail, but it also becomes the whole centre of attention of the narrator. Most of *I Enoch* 14–16 and all the chapters 17–36 are dedicated to spatial description. In these sections, space does not play the role of setting where the narrator relates some actions. On the contrary space becomes an end. The alternation between external and internal focalisation draws the

reader's attention to space perceived and experienced by the narrator. Space is not only a source of cognitive interest but also of emotions, desires, wishes and hopes. Therefore, compared with biblical narratives, the BW differs noticeably in its emphasis on space.

2. FOCUS ON SPACE IN THE BOOK OF WATCHERS

In the BW, little attention is paid to space as an aspect of the setting for the events. To begin with, the spatial setting is not specified in the first episode (*1 En 2–5*). The narrator does not tell where Enoch is located when he utters the oracle. Where do the episodes of the BW take place? In the second episode one moves to heaven and then comes to the middle of the earth. The third episode is a visit to the edges of the earth in all directions and in all the corners. Even though the setting is the edges of the earth, in the third episode, the function of space is more than that. Space is a reward for the righteous, symbolised by beautiful elements.

The three major characters of the BW, namely God, Enoch and the fallen angels are all associated with spatial realities. God, for instance, distinguishes between heaven and earth. He says that heaven is holy and eternal but deplors the defilement of the earth. Enoch, beginning with the oracle, but throughout the whole plot, shares his spatial experiences. He relates how he is affected by space. Enoch observes in the edges of the earth things invisible and absent from the middle of the earth. He underlines their eschatological dimension. Thus, the extraordinary trees in the edges of the earth are associated with eternity (*1 En 23–27*); the trees will never disappear. They are part of the world God has created, intact and incorrupt. Their symbolic value has already been discussed in the previous chapter among the implicit commentaries by the narrator. Leaving a holy space is the cause of the crisis in the BW. The fallen angels misbehaved by entering into a space which was not meant for them, namely the earth, which was prepared for human beings.

Like the characters, the plot of the BW is closely linked to space. It is the living space of human beings that will be destroyed and vanquished. However, it is the same space that will be the locus for the holy angels, and the salvific action of God. The suspense and the unravelling revolve around the protection and the preservation of space for the future age.

The plot shows that Enoch's knowledge continues to grow, as we progress towards the resolution. Now, this growth of knowledge concerns particularly the knowledge of spaces. The motif of

seeing, a key component of the plot, is realised in the perception of spaces. Besides, with the narrator's focalisation reflected in long spatial descriptions and implicit commentaries, one can observe that space indeed plays a major role in the BW.

More than God and the fallen angels, Enoch is the character who is the most associated with space. He sees different types of space, of different size and scale. He sees not only mountains and gardens, but also a throne and a place of residence, all inside a larger space. Whenever he mentions objects at the edges of the earth and in heaven that have a counterpart on earth, the reader can easily follow the argument. Thus, books and a throne exist on earth too. Similarly, one can find mountains, valleys, fresh water, fragrant trees and sweet fruits on earth. Does this imply that there is no difference between heaven and earth, or between the edges of the earth and the earth, given that the same objects are mentioned in these different spaces? Are spaces basically the same if they contain the same type of material? Various signs indicate that for Enoch, there is an essential distinction between the earth and heaven. As mentioned above, it is impossible to have a house made of fire and ice. In a similar vein, one would not imagine earthly books and chariots in heaven as in *1 Enoch*. No human character is called holy and eternal except God (*1 En* 1:4; 5:1, 12; 22:14). Besides, no space is called holy and eternal except heaven; God's dwelling space is also eternal. The earth, including the sky, is temporary. This widens the difference between the two spaces. The earth waits to be transformed after the last judgement, unlike the eternal heaven, which is God's dwelling space, and is transcendent. This space seems to be of another order, at least on the basis of its total holiness.

In the middle of the earth, the narrator draws the reader's attention to three spaces which are given proper names, namely Sinai (*1 En* 1:4), Hermon (*1 En* 6:6) and Dan (*1 En* 13:7). The first space is associated with God's future visit and judgement. It is presented as the site of the ultimate consummation of creation. The second is associated with the descent of the fallen angels. It is the site of the vows and curse leading to the cosmic crisis and the trouble for human beings. The third is where Enoch sits down to pray and present the fallen angels' petition to God. It introduces Enoch's ascent and God's verdict. The narrator does not even mention Jerusalem by name, such as its being a key city in the Hebrew Bible. He just refers to it as "the blessed place" (*1 En* 26:1), and remarkably as a place where the eschatological events will happen.

In this age, there is indeed a distinction between heaven and earth, on the one hand, and between the middle and the edges of the earth, on the other. The narrator of the BW does not show the same interest in spaces of the middle of the earth and the spaces of the otherworld. Little attention is paid to trees, mountains, cities, sanctuaries, rivers, books, houses and the Temple of Jerusalem found in the middle of the earth. Besides, when some of these spaces are mentioned, they are implicitly criticised. These places are the locus of bloodshed. The message is that the middle of the earth is a defiled space because of sin, both angelic and human.

On the other hand, the author invites the reader to admire the beauty of space, both at the edges of the earth and in heaven. Several positive attributes like brightness, peacefulness, holiness, eternity, magnificence and beauty are given to the space of the transcendent world.

For Gärtner-Brereton (2008:107), space plays a significant role in the Hebrew Bible. He suggests that space is constantly divided between the legal and the illegal.

...the Genesis creation narratives outline a process of division on the grandest scale, the inauguration of a cosmic split (the very division of primordial chaos) which henceforth structures all aspects of the HB. The two primary spaces established by Yahweh's creative action ("the garden" and "the field[s]") act as archetypal spaces within the Hebrew aesthetic, precisely as representations of underlying "legal"/ "illegal" dichotomy, upon which the text is structured. From this perspective we then traced the development of "illegal space" throughout the book of Genesis, represented by the realm of "the field(s)."

Through various examples, Gärtner-Brereton emphasises that space has been neglected in biblical studies, although it has an intrinsic value in biblical narratives. He even dedicates a whole chapter to the study of legal and illegal space in the *Book of Ruth* (Gärtner-Brereton 2008:85–105). In his conclusion to the chapter, he comments as follows on the role of space in the *Book of Ruth*:

...transforming the "illegality" of Ruth's relationship with Boaz into an almost noble act of *necessity*, a means to a greater end whereby Ruth and Boaz themselves are merely vanishing mediators in the larger story of the continuance of David's lineage (cf. Brenner, 1993a: 141). In this sense, we might well add to the book of Ruth the subtitle, "Overcoming Moab," suggesting the centrality of this very movement from illegality to the legal, from "the field(s)" to "Bethlehem," from Ruth's own Moabite heritage (represented by the appellation "Ruth the Moabite") to her final role as a surrogate for Naomi's child (Gärtner-Brereton 2008:104–105).

In every biblical narrative one may search for a “legal” and an “illegal” space. Whether space plays the same role in the BW as it does in the Hebrew Bible, as argued by Gärtner-Brereton, and in the BW, will only be known at the end of this chapter.

3. SPATIAL DISPARITY IN THE *BOOK OF WATCHERS*

3.1 Proximity and distance

Distance or proximity may be seen from different perspectives. Physical or geometric distance may be expressed in numbers, units of measure or mental maps. That is reflected in the cosmology of the Ancient Near East, including *1 Enoch*. If the earth is a flat disk surrounded by the ocean, itself inside a circular darkness (Bautch 2003:293), one may say that the darkness is more distant than the ocean for an observer who is in the middle of the earth. Similarly, the ocean is closer than darkness. The edges of the earth are hence physically quite far from the middle of the earth, because they are beyond the ocean and the darkness. When we pass from the horizontal to the vertical, both the sky and the abyss are also far from the middle of the earth. Yet, unlike the ocean and the darkness, one can see the main heavenly bodies while being in the middle of the earth.

This apparently simple structure becomes more complex when we realise the presence of super-human characters like God and angels in the narration of the BW. Their proximity or distance cannot be expressed in the units of measure valid for physical objects. Besides, for physical objects, it is impossible to be in two places at the same time. When Enoch receives a message from the angels announcing the condemnation of the fallen angels, he does not need to be in heaven to get the communication. Yet, he needs to ascend to heaven to hear the verdict. The spiritual reality is hence paradoxical, whether far or close to human beings.

On earth, human beings live in space, but they also occupy space. The reader may wonder how Enoch occupies space in the heavenly house. The narrator describes this phenomenon by having recourse to symbols and paradoxes, but also by depicting the steps of the journey. In the description of Enoch’s movement from one room to another, the reader is given a sense of distance and the progress in reaching new spaces.

3.1.1 Proximity

It would be wrong or impossible to search for the physical distance between the middle of the earth and the heavenly throne in *1 Enoch* 14. The distance is not measurable by physical yardsticks. Yet the narrator wants the reader to realise the existence of a great distance between God, on the one hand, and the inhabitants of the middle of the earth (the women and the fallen angels), on the other. Enoch has therefore to quit the earth to meet God. He is taken away as the verbs in the passive voice indicate. In most of encounters between God and a human being in the Hebrew Bible, if not in all, the space of encounter is somewhere on earth, like Mount Sinai (*Ex* 20–24), an earthly Temple (*Is* 6), a river (*Ezek* 1) but not heaven. Mach underlines this significant difference between the visions of Isaiah and Ezekiel against the visions of Enoch (*1 En* 14). While the prophets of Israel “see” God on earth, Enoch is removed from the earth to meet God (Mach 2000:237–238).

Thus, in the BW, the earth is not a suitable space for a meeting with God. God will descend and visit the earth and human beings only at the last judgement. Something has been broken which has created distance between the middle of the earth and heaven.

Enoch’s distancing from the earth also means his proximity to God. At first, Enoch ignores where he is taken to. His curiosity is shared by the reader, who does not know any better than the narrator. Physical distance is not a problem for Enoch. He can cross long distances without any hindrance, thanks to divine help. The narrator is not worried about the scale, if there were any, with which one may measure the dimensions of the heavenly house. One may distinguish here between physical and symbolic proximity.

Enoch’s ascent implies God’s transcendence and distancing owing to earthly corruption, but also God’s special favour to Enoch. This intimacy is proved by the divine invitation to get near to him. Enoch is allowed to cross all the possible barriers, be they fire or ice. He crosses the border line not risked even by angels. That is quite significant when one reads how Moses had to take off his sandals, as he was standing on a holy space (*Ex* 3:5) or Isaiah had to be purified by a seraph (*Isa* 6:6). Enoch, on the contrary, does not undergo any of these purifying or restricting conditions.

The holy angels' proximity to God is not to be imagined physically, either. They watch constantly and praise God unceasingly in significant proximity. They execute God's orders and punishment to eradicate violence and injustice. They help Enoch, the righteous partner of God, to visit and understand heaven. They constantly communicate with him. They record meticulously human deeds on earth. They also intervene in the eschatological event which leads to the last judgement. They outnumber the evil angels. There are "ten thousand times ten thousand to stand before him" (*1 En* 14:22).

For Bachelard (1957:24), a house, as lived space, guarantees intimacy. A house, in fact, represents the human need for intimacy between the individuals who inhabit it. While houses symbolise social proximity, the narrator of the BW is silent on their role in the middle of the earth. This silence seems to imply the eradication of intimacy and protection after the corruption of the earth. Interestingly, the BW is focused on houses not located in the middle of the earth. God receives Enoch and utters his verdict from a heavenly house and throne. The house of God, described in the BW, reflects extraordinary intimacy between God and Enoch. It is a space so distinct, so excelling in splendour that the narrator cannot find enough words to describe it (*1 En* 14:16).

Similarly, the beautiful dwelling places and the wonderful gardens with extraordinary trees are not in the middle of the earth. Space as a symbol of the righteous' intimacy with the eternal God is expressed in terms of houses that exist far from the middle of the earth or that will exist in the future age.

The narrator of the BW therefore emphasises that a human being, like Enoch, experiences divine intimacy only in the edges of the earth and heaven. The middle of the earth has lost the quality of intimacy and has become the locus of distance between its inhabitants. All three episodes of the BW underscore the disparity between the middle of the earth and heaven. As seen above in the implicit commentaries, the paradoxical language alerts the reader to confusion between earthly and heavenly realities. The positive attributes are reserved only for the otherworldly space so that reader does not confuse the two worlds.

3.1.2 Distance

Distance is the space between two objects or points. When there is no interval the two objects touch one another. Enoch is extremely close to God in *1 Enoch* 14, after he has entered the space respected by angels. However, though very close, he neither touches God, nor is he touched by God.

One may distinguish here between physical and non-physical distance, like physical and non-physical proximity. Physical distance is created between Enoch and the inhabitants of the earth. The narrator Enoch is a man set apart, taken away from his family, from his fellow human beings, from the middle of the earth. No one is able to find him, for he is hidden from the inhabitants of the middle of the earth (*1 En* 12:1-2). Enoch does not take the initiative to hide. Nor is hidden by his own power. It is God who takes the initiative and accomplishes Enoch's departure from the middle of the earth.

Although the heavenly bodies are a natural phenomenon, their distance from the earth makes them mysterious. That is why Enoch understands their motions and transmits this knowledge only through revelation. He does not understand them on the surface of the earth but does so from heaven. In this way, something that fascinates human beings is explained.⁴⁰

The relationship between the heavenly bodies and the righteous is not evident at first. True, given that the moon and stars give light to human beings, even if they are far away, their movement has an impact on human daily life. If the stars did not observe the rules, there would be disruption on earth. It would mean disorder in the seasons, disturbances of normal human life. It would also mean disorder in the observance of the correct calendar and the proper times of worship. For this reason, the creator punishes the stars that go astray, that do not appear at their appropriate time (*1 En* 18:15). From this perspective, the heavenly bodies are closer to human beings than the mountains, the valleys, the garden and the trees found at the edges of the earth. While the latter concerns the future, the moon and stars belong to the realm of the present age. Human beings are directly affected by their regularity.

⁴⁰ In a context where heavenly bodies may be seen or worshipped as deities, it is significant that the rules of their motions are explained of just part of the created order.

There is a distance that no creature may ignore. Enoch says in *1 Enoch* 14 that he reached a house where no angel could enter. Though close to God, angels cannot overcome their created status.⁴¹ This distance is quite distinct from the distance created by the sin that alienates the fallen angels.

We have already seen how sin creates distance between God and the fallen angels. The righteous and the wicked are physically close to one another in the present age. Now, in the future age, heaven will have new inhabitants, just like the abyss of fire that will be populated by the wicked. The distance between the two will increase in a remarkable way compared to the distance which existed during this age. The last judgement separates the righteous from the wicked.

3.2 Height and lowness

3.2.1 Height

Through height, the narrator is again creating detachment of the middle of the earth from the realm of holiness. Mountains, expressing height for the inhabitants of the earth, are more often described and appreciated at the edges of the earth. There is relatively little interest in the mountains as places of meeting between God and human beings. Meanwhile, climbing mountains or ladders is an important motif in the Scriptures (Frye 1990:145–187). One thinks of Jacob's ladder (*Gen* 28:12), Moses on Mount Sinai (*Ex* 32; 34) and Elijah on Mount Carmel (*1 Kgs* 18:42), to mention but a few examples.⁴² The abundant references to mountains are reduced in the BW when it concerns the middle of the earth; it mentions positively only Mount Sinai and Mount Zion. The *Book of Jubilees*, a text contemporary with some sections of *1 Enoch* and much appreciated in Qumran, refers to four places on earth that belong to the Lord: Garden of Eden, Mount Sinai, a mountain in the East and Mount Zion (*Jub* 4:26). Both the BW and the *Book of Jubilees* associate Mount Zion with a divine eschatological visit and the purification of the earth.

While describing the magnificent mountains of the edges of the earth, Enoch refers also to a seventh mountain with a particular status (*1 En* 24–25), a place of God's visitation, a space for God's grandiose manifestation at the last judgement.

⁴¹ In *Isaiah* 6, the seraphs cover their head and feet.

⁴² The motif of the "holy mountain" is also found in *Psalms* 2:6; 3:4; 15:1; 24:3; 48:1; 68:15–16; 99:9; *Isaiah* 2:3; 27:13; 56:7; *Ezekiel* 20:40; 34:14; *Daniel* 9:20; *Joel* 2:1; *Micah* 4:1–2.

Descent implies a reversed movement from a higher to a lower place. Sin has an impact on space. It increases the estrangement between God and human beings. It makes angels, who were close to God, lose heaven and God himself; while heaven is high, or at the highest place, the angels are dropped to the lowest place, in the abyss. Thus, the distance becomes maximised.

The descent of the fallen angels is not the result of expulsion due to some type of rebellion. The conspiracy takes place in heaven. The sin is committed in the middle of the earth. The beginning of the punishment is more a prohibition from returning to heaven than an expulsion. What was once left willingly becomes inaccessible or prohibited afterwards. The actual punishment includes an increase in the angels' distance. From the middle of the earth, angels are sent to the bottom of the pit, to extreme darkness. They are far away not only from God but also from human beings. They have lost everything. There is no possibility of praising God like the other watchers, no possibility of seeing light, of enjoying the long life of their children.

Descent, like fall, implies also a movement from some higher place to a lower one. Inhabitants of heaven, God and angels, cross spatial borders whenever they come down to the earth. In this, the fallen angels are not an exception. It is their action on earth that makes the intrusion of the fallen angels a problem. They are guilty because their interference transformed the earth into a chaotic space, full of blood and violence.⁴³

On the other hand, Enoch is allowed to cross a border that no biblical figure has been allowed to transgress (except Elijah). Descent is, at least neutral, but fall is pejorative. Ascent is a vertical movement from a lower space to a higher one. Enoch is able to narrate the course of history because he ascended to a heavenly tower. Exalted, because lifted up by angels, he tells mostly what an observer may perceive from a high position. Enoch's higher position is therefore higher not only from the physical point of view but also from other perspectives. He knows more than any character on earth can know. Enoch's ascent does not cause lack of interest in what happens in the middle of the earth. He is not in heaven to ignore totally what concerns human beings. On the contrary, he is very attentive to what happens in the middle of the earth.

⁴³ When one looks at the *Book of Jubilees*, angels do cross spatial borders. Even the fallen angels did not conspire in heaven. They were sent by God, apparently for some purpose. It turns bad only when the angels change their original mission and decided to harm human beings (*Jub 5:6*).

3.2.2 Lowness

At the edges of the earth in *1 Enoch 22*, Enoch visits a space which is beneath a mountain, a place distinct from the magnificent mountains. It has to do with a waiting space for the dead souls consisting of four compartments. The space has an eschatological value as it will be occupied only until the last judgement. The narrator affirms that the four places are “beautiful” (*1 En 22:1*). One section is reserved for the souls of the righteous and the other three for the sinners.

The space of the dead souls below a mountain is not a jail. The souls of dead human beings are not imprisoned. The vocabulary of detention is absent in their case. It is still curious, however, to describe their waiting for the last judgement in spatial terms. The souls dwelling in four distinct spaces apparently cannot move from one place to another. The space itself has no negative connotations, even for those who have committed sin. Some characters who have quitted the middle of the earth are already experiencing a provisional either blissful or painful situation. That waiting lasts until the last judgement and the resurrection.

The extreme opposite of height and ascent in the BW is the prison of the fallen angels situated under the earth. Even the surface of the earth, which is low compared to heaven, is high vis-à-vis the pit which serves as a prison.⁴⁴ This lowest space is not attractive and signifies isolation and the absence of freedom. It is dark and is sealed by huge stones so that the angels cannot escape. This is in sharp contrast with Enoch, whose removal from the space of human beings does not mean alienation. Rather, he enjoys the company of angels and the beauty of heaven. Far from being alone, he asks questions and receives answers from heavenly beings. Unlike the captive angels who cannot change places, Enoch, guided by angels, travels freely and keeps on discovering one mystery after another, one marvel after another. Unlike the imprisoned angels who cannot see because they are confined to a dark space, Enoch observes places full of treasures and wonders. Unlike the confined angels who cannot desire or can no longer fulfil any desire, Enoch is satisfied with obtaining what he longs for. Through lowness, symbolised by the pit, the narrator relates the greatest alienation.

⁴⁴ Frye (1990:229–270) analyses extensively the motif of the lower world (below the earth) both in biblical and extra-biblical literature.

While the dark space below the earth is characteristic of the BW (*I En* 10:4–5), no dark space is mentioned in heaven. At the edges of the earth, there are some dark spaces (*I En* 17:6–7; 22:2), with eschatological connotations. Yet, unlike in the BW, darkness is found in parts of the heavenly spaces in other apocalypses like the *Testament of Levi*, *Slavonic Enoch* or the *Ascension of Isaiah* (Rowland 1982:92–93).

Just as the movement of Enoch to the edges of the earth and the heavenly fiery space is paradoxical, so is the confinement of angels, spiritual beings (*I En* 15:4). The possibility of being kept in a given space is congruent with the possibility of having a “human body” for mating with the daughters of the earth. Both the mating and the imprisonment are in fact characteristics of corporeal individuals. Both presuppose a transition from a spiritual status to a bodily one, a transformation. The fallen angels wanted the alteration to be provisional for they wanted to return to heaven, the home of spiritual beings. It seems, though, that part of their punishment is to remain with their “material” status and to suffer captivity until the end of the present age. Angels who came down to earth freely continue to go down into the abyss unwillingly, thus crossing vertically the maximum distance from highest heaven to the lowest parts of the earth. As to their precise future place of punishment in the fiery abyss, its precise location is far from clear.

3.3 Contamination and purification

Various characters in *I Enoch* affirm that space can be contaminated and become unpleasant for the righteous to live in. God shows this by taking away the righteous Enoch far from the contaminated space. God affirms also that the earth is a corrupted space, subject to sin, wrath and torment (*I En* 10:21–22). Human beings are devoured by the giants, the offspring of the fallen angels who mated with women.

Bloodshed is not the only reason for the earth’s pollution in the BW. Illegal sexual intercourse is also seen as responsible for the earth’s defilement (*I En* 15:4). The term promiscuity is used to describe the intercourse between the fallen angels and women, in *I Enoch* 7:1. A number of elements converge to illustrate and explain the reason for the earth’s defilement. One is the women’s status when the fallen angels came to unite with them. They were not “ritually pure” (*I En* 9:8) for they were in their menstruation period. Such intercourse is forbidden in the Hebrew Bible (*Lev* 18:19). Besides the bloodshed caused by violence, the giants committed an act

forbidden in *Leviticus*, that of drinking blood (*I En 7:5*). A similar action is condemned in *I Enoch 98:11* whereby the “stubborn” oppressors in the *Epistle* are accused of eating blood. This accusation is perhaps metaphorical, given that the oppressors are Israelites themselves.

The abundant bloodshed (*I En 9:1–9*) changed the face of the middle of the earth. This abnormal situation attracts the attention of the inhabitants of another space, namely heaven. Thus, the souls of the dead human beings cry for justice to heaven. Their cry is heard by archangels, who relay their cry to God. Innocent victims living on earth and even after they have left the earth can communicate with heaven. They more appropriately express their complaint. This is also illustrated in the *Book of Watchers*.

When one says the earth is polluted, it does not mean the earth should be punished and destroyed. On the contrary, the righteous, living on earth are given special attention even though the current violence and bloodshed cause their death. Even after their death they have the right to bring their case to heaven and they will be vindicated in the future.

The removal of Enoch takes place even before the contamination of the earthly space. Enoch is given the chance to retreat and to take refuge in another space which cannot be contaminated. This anticipation is one way of rejecting the current situation of God.

However, that is just one part of the solution. God deals with the crisis caused by the giants by also preserving a few human beings with Noah. In other words, God does not let the contaminated earth become totally devoid of human beings. Before the human beings are extinguished from the face of the earth, God sends the flood that destroys the perpetrators of violence.

Nevertheless, the purifying act through the flood is not a lasting solution. Evil continues to exist, and impure spirits exist after the deluge has destroyed the giants who have angelic spirits. In other words, human and angelic actions have had a negative impact on a given space, namely the middle of the earth. As indicated above, the problem did not emerge from nature, from the seasons, the non-human inhabitants of the earth. On the other hand, angelic and human actions have consequences on earth.

Purification of the middle of the earth in the BW is realised in two stages, first, through the flood and, second, through the last judgement. The level of the earth's contamination is so high that its purification requires something enormous, nothing less than a deluge. One major motif in *1 Enoch* is the flood that purifies the earth by destroying the giants and the major causes of chaos and then restoration of normal life. Thus, the flood in the BW is more a saving enterprise and less a punishment of humanity. The other promise of cleansing the earth from all corruption is fixed at the last judgement. That would be the radical purification of the middle of the earth.

3.4 Beauty and ugliness

3.4.1 Beauty of space

The reader is allowed to see what happens in heaven as the omnipresent narrator shifts alternately from earth to heaven and *vice versa*. The earth contains beautiful creatures or “daughters”, objects of attraction for some of the inhabitants of heaven. No comparison is made between the attractive women of earth and the beauty of the inhabitants of heaven. The holy angels are not attracted by nature or physical space on earth, so much as by the persons living there. They did not leave heaven because they thought the earth was a better place to live in.

Beauty in *1 Enoch* is therefore ambiguous. The narrator tells that it leads some angels to descend and yet it is one major quality of the expected and desired space in the future age. It induces temptation in both human beings and angels. The beauty of human bodies in the middle of the earth leads to sin and violence (*1 En* 6:1). The fallen angels were attracted by the beauty of the daughters of men. A cosmetic, introduced by Asael, “changes the world” and leads human beings to commit adultery (*1 En* 8:1). The fruit of the tree of wisdom from which Adam and Eve ate provoked the loss of paradise. On the other hand, the righteous Enoch admires the beauty and the marvellous fragrance of the garden, the beauty of the whole space and the splendour of the tree of wisdom (*1 En* 32).

Concerning beauty, the narrator of the BW, in general, does not pay much attention to the middle of the earth and to the spaces that belong there. There are, however, a few exceptions to the above statement. In *1 Enoch* 2–5, there is an invitation to contemplate the order and the regularity of nature, especially the heavenly bodies, the seasons, the plants, the rivers and the seas. The

positive obedience of nature is used as a foil for negative human acts. The regularity of nature is contrasted with the transgressions of human beings. In *Isaiah* 1: 3, where a contrast is made between domestic animals that recognise their stables and Israel that does not recognise its God. The fourteen trees, with leaves that never wither or fall (*I En* 3), are peculiar in this connection. They are exceptions to other plants which follow the regular course of nature, depending on the seasons of the year. The lights of heaven are not, strictly speaking, in the middle of the earth. However, one observes them from the middle of the earth, and one may admire their beauty. In *I Enoch* 2:1, Enoch invites readers to contemplate the regular movement of the heavenly bodies. All this is the part of God's wonderful creative mystery revealed to the narrator Enoch. Yet, despite the positive description, one does not find the term "beautiful" used at this stage. Chapter 22 of the BW finds spaces called "beautiful" by the narrator. This qualification will be abundantly used until the end of the BW.

The mountain in the middle of the earth (*I En* 24–25) has a positive connotation. However, its beneficial effect is projected into the future age. Together with a special tree to be transplanted at the end of the present age, they will be given to the righteous. In the invitation to consider the natural elements like plants, trees and seasons, the narrator shows aesthetic appreciation (*I En* 2–5).

Heaven as God's dwelling is awesome, paradoxical and beyond what humans can express. Enoch does not stop contemplating; he keeps on seeing; he sees a beautiful place for the righteous and a dreadful one for those to be punished. Enoch visits the promised space for the righteous. The beauty of heaven surpasses by far the one of the middle earth. No ugly sight is indicated, as is visible in the middle of the earth of the present age. The narrator sees many beautiful places at the end of the earth. Beauty and fragrance are repeatedly brought to our attention. Sight and smell compose the lived experience of space.

3.4.2 Ugliness

As seen above, there are some beautiful realities in the middle of the earth. But the beautiful is surpassed by the ugly. Bloodshed, violence, idolatry and adultery have all disfigured the spaces in the middle of the earth. While babies are normally attractive, the offspring of the angels and women are entirely the opposite. Not only is their size disproportionate but also their actions are

repulsive. They devour whatever they find on earth, and ultimately drink blood and sink to cannibalism.

The weapons, the metals and the cosmetics introduced by Azazel transform the earthly space into something hideous. They are evil instruments. They allow humans to imitate the fallen angels and make the earth ugly. If one were to refer to a later section of *I Enoch*, the exploitation of the poor (*Epistle of Enoch* [*I En* 91–108]) is dreadful. The flood, even if it is sent to save the earth, is terrifying. It implies the death of humans and animals, the destruction of fauna and flora on a scale beyond imagining. It undoubtedly inspires awe and terror.

3.5 Threatful and secured spaces

3.5.1 Threat

The narrator's contrast in the presentation between spaces can also be explained through the categories of threat and security. The beauty of the edges of the earth and the heavenly dwelling place of God is contrasted with the lack of positive sights in the middle of the earth. The possible positive elements in the latter are overshadowed by an overwhelming threat. Neither the narrator nor the righteous listeners would enjoy life in the middle of the earth. God saves Enoch from the threat of violence and all the unavoidable damage by removing him from the perilous space. There is no flood in heaven.

Darkness is often associated with fear, just as light implies a bright space of security. When the difference is radical, when the separation is definitive, one space is fully dark and threatening and the other fully bright and secure.

3.5.2 Security

The BW is concerned about the security of the righteous. Righteousness is the key to paradise, or heaven. It also creates protection. Nothing can threaten the space acquired through righteousness. Houses, symbols of intimacy and proximity, as discussed above, are also symbols of security and protection (Bachelard 1957:24). Security is described, on the one hand, through the heavenly houses and the heavenly temple (*I En* 14), but also through the beautiful garden of

righteousness, surrounded by trees and guarded by holy angels. Enoch, with his experience of these secure and peaceful spaces (*1 En* 24–36), is supposed to take notes in order to transmit this mystery to the succeeding generations.

There is thus a considerable difference between the centre and the edges of the earth as far as peaceful places are concerned. The former is a difficult place to live in, where there is danger of violence, idolatry, the influence of evil spirits, oppression and exploitation. Even if the fallen angels are neutralised and their offspring dead, the consequences of their sins is still reflected on earth. On the other hand, the end of the earth is already a gateway of sorts to heaven, with paradise, mythic mountains and aromatic special trees. A garden implies cultivation and a house, attention and care. Both are protected by angels. Spatial security and peace are compatible. Peace is an eschatological reward promised to the righteous and denied to the fallen angels and to sinners. All the beautiful elements and spaces explored by Enoch in the third episode are qualified by peace.

3.6 Forbidden and allowed space

3.6.1 Forbidden space

The narrator shows that some spaces become forbidden and others are permitted, depending on their unity or disunity with God and the holy angels. Heaven becomes a forbidden space to the fallen angels who wanted to return to their dwelling place, assigned by their creator (*1 En* 15). Not only heaven but even the earth become a space forbidden to the fallen angels. Thus, imprisoned, under the earth, in a pit, they are denied the possibility of staying on earth. They are obliged to go down and to remain in a dark space. Even the light of the heavenly bodies is forbidden to them, let alone the more glorious light of heaven. They are not allowed to remain in the space that attracted them.

The deplorable situation of the earth, it seems, has repulsed God. Would it be for this reason that God receives Enoch in heaven (*1 En* 14). Of course, no one could prohibit God from residing on earth. Is God restricting himself from this possibility? This is what the narrator is telling the reader; God will come on Sinai and in the middle of the earth after the last judgement. God has postponed his proximity with the earth for the future age.

3.6.2 Allowed space

Enoch's qualities shine because of his access to special spaces. First, he is foil to the fallen angels, as mentioned in the previous chapter. Enoch enters whereas the fallen angels are forbidden to ascend. Second, Enoch enters where no holy angels enter (*1 En* 14). Third, Enoch visits and explores paradise, where Adam and Eve lived but from where they were expelled (*1 En* 32). Wonderful space becomes a means of reward for righteousness. This comment implies that the righteousness of Enoch surpasses that of Adam and Eve. The space forbidden to the first couple is permitted to Enoch. Sin blocks entry to heaven while righteousness allows access.

When Enoch affirms that "no one has seen what he has seen" (*1 En* 19:3), he is presenting righteousness as being of the greatest and most precious quality, which can open the door to spaces that outshine any reality. The narrator sees what is beyond human scope, which makes him an exceptional person. He has an advantageous position and gains a new perspective. Besides, he explains what he has in understandable language while preserving at the same time the transcendental dimension of the reality he is describing.

3.7 Breaking boundaries

In the BW, space is neither guaranteed nor unconditionally inherited. A transformed earth and heaven are gifts reserved for the righteous. Enoch, while being initially a child of the earth, breaks the rule or, is made to break the rule by quitting the middle of the earth and sharing a new life with the angels. His case is unique. Unlike those who will enter heaven after death (*1 En* 32), or in the future age, Enoch crosses the border and settles in another space while still alive, without tasting death, thereby anticipating the life of the future age.

The fallen angels have also broken boundaries. Yet, they could only do this once. After coming down to earth, they cannot return to heaven. It is intriguing to see how God allows them to break boundaries and then conspire to mate with women. He does not stop them from doing something that is against their nature (*1 En* 15) but he keeps silent when they interfere in the lives of the people who live on earth. The fallen angels are like irresponsible people who do evil in secret and then want to return to their previous space as if nothing had happened. They are taken to

prison like criminals and judgement is carried out immediately. The possibility of them causing more damage is neutralised. Their intrusion is, in fact, an aggressive threat to humans. Nevertheless, all the other measures made by God are in favour of human beings and of the living space that human beings inhabit the earth.

4. CONCLUSION

This chapter had two main objectives: first to show that space is an integral theme in the BW. This is evidenced by the narrator's focus on space and by the number of chapters dedicated to the discussion on space. The idea of space contributes to the resolution of the plot.

Space has thus been studied as part of a narrative approach. It is perceived through the narrator Enoch. The narrative presents Enoch's journey, what he sees, what he does, and what happens to him.

Earthly houses do not offer intimacy and protection. On the other hand, in heaven, Enoch and the righteous will have both. In *1 Enoch*, proximity, both physical and symbolic, between God and the righteous increases. On the other hand, proximity decreases, and distance continues to grow between God and the wicked. The fallen angels and the wicked are removed far away from God. Enoch, by drawing near to God, becomes increasingly distant from the wicked. The category of height and lowness corresponds also to what has been said above regarding proximity and distance.

In a similar fashion, there is a connection between the contamination of space and ugliness. Before it was contaminated, space on earth was beautiful. The flood purifies the earth and partially removes the ugliness, but the full restoration of the beauty of space on earth will come only after the last judgement. On the other hand, space is beautiful at the edges of the earth and in heaven. There is no danger of the latter's being contaminated. When space is contaminated and ugly, it is a threat to human life and can cause suffering for the righteous. Only heaven is really a safe space. Righteousness guarantees security in the future age. Sin makes one lose the beautiful, the holy and the safe space. Righteousness creates access to the heavenly space. The new space or house is built by God himself, without any human intervention or mediation. The dwelling place of God and the righteous is full of light, peace, rest, praise and happiness. In the

future age, the enemies will be in the abyss of fire. Distinction between the heavenly and the earthly, between the earth and the edges of the earth is made through contrasting attributes.

Among the crises caused by the threat of bad spirits, violence, oppression, unfaithfulness and exploitation, the turning point which precedes the unravelling is caused by inhabitants of heaven. In the same way that the problem reached the earth from heaven, so does the solution. The solution always seems to wait until suffering human beings and “merciful angels” pray to God. It seems that nothing can block the prayers of the suffering righteous; their plea reaches “the gates of heaven” (*1 En* 9:2; 9:10), beyond the gates of the sky, beyond visible space.

There is therefore an essential difference between the BW and the Hebrew Bible, as far as space is concerned. According to Gärtner-Brereton, space is always divided into a “legal” and an “illegal” space in the narratives of the Hebrew Bible. Now both “the legal” and the “illegal” spaces in the stories of the Hebrew Bible are in the middle of the earth. This spatial disparity is not found in the BW. For the BW, there is no “legal” space in the middle of the earth, once the fallen angels have transgressed and contaminated all the space of the middle of the earth. Or, in other words, the similarity of spatial disparity in the Hebrew Bible and in the BW is valid only before the introduction of evil by the fallen angels. After that event, there is no more “legal” space in the middle of the earth. It is kept in abeyance until the future age.

One may ask whether this feature is a specific feature of apocalyptic texts. It appears that apocalyptic texts deny the legal/illegal dichotomy of space in the middle of the earth until the last judgement. Gärtner-Brereton, in fact, does not discuss apocalyptic passages. In other words, the two primary spaces do not act “as archetypal spaces” as in the Hebrew Bible. All the spaces in the middle of the earth form a unity. The “legal” spaces have been swallowed up by corruption. All become part of the “illegal” space, so they do not give room for the archetype to be constantly reproduced. Therefore, God remained in his heavenly residence. The BW is the journey of a righteous person from the corrupted “illegal” space, described in the second episode to the “legal” space at the edges of the earth in the third episode. Like space, time in the BW deserves close examination and that will be the concern of the next chapter.

CHAPTER 7

NARRATIVE TIME

1. INTRODUCTION

Time, as an essential component of any narrative, plays a fundamental role in the BW. The three episodes of the BW take place in time. According to Bar–Efrat (1990:141), “a narrative cannot exist without time”. A narrative “unfolds within time”, and “time passes within it”. Besides, the BW is rich in temporal perspectives. This chapter has three sections. The first will focus on the temporal features of the events narrated in the BW in the light of Genette’s concepts of order (1980:33–85), duration (1980:86–112) and frequency (1980:113–160). The second section concerns the temporal experience of the various characters of the BW. The last section draws a synthesis in order to show the complexity of temporal reality in the BW.

2. NARRATIVE TIME VERSUS NARRATION TIME

Genette (1980:33) makes a distinction between the time “signified” and the time of the “signifier”:

Narrative is a ... doubly temporal sequence ...: There is the time of the thing told and the time of the narrative (the time of the signified and the time of the signifier). This duality not only renders possible all the temporal distortions that are commonplace in narratives (three years of the hero's life summed up in two sentences of a novel or in a few shots of a “frequentative” montage in film, etc.). More basically, it invites us to consider that one of the functions of narrative is to invent one time-scheme (check original if “time-scheme” is hyphenated) in terms of another time-scheme.

Referring to the same distinction, Chatman (1978:62–79) uses the expressions “story time” and “discourse time”. There is reading-time and there is plot-time, or, as I prefer to distinguish them, discourse-time (the time it takes to peruse the discourse) and story-time (the duration of the purported events of the narrative).

In this study we will adopt the expressions “narrative time” and “narration time”, used by Ska (1990:7–8). By “narrative time” is meant the time present in the narrative, indicating the lapse of

time needed for the events of a story to unfold. By “narration time” is meant the time it takes the author to tell the story.

2.1 Order

The reader is not told about the temporal settings of the events of the BW. If the time of the three episodes were presented with precision, it would have been easier to outline the events according to a chronological order. However, this is not the case. When did Enoch utter his blessing? When did the angels descend to mate with women? When did Enoch ascend to hear God’s verdict? When was Enoch taken to visit the edges of the earth? Which event precedes, and which one follows? Perhaps there is an exception to what is said above in *1 Enoch* 6:1:

And it came to pass, when the sons of men had increased, that in those days there were born to them fair and beautiful daughters.

The desire of the fallen angels is situated in a temporal context. This took place when the number of human beings increased and when the beautiful daughters were born. Nevertheless, the temporal indication is vague. The expression “in those days” does not provide precise information. In a previous chapter, we have also seen that the descent of the angels took place at the time of Jared, the father of Enoch. If one takes this event as a point of reference, all the other events happen afterwards. The chronological succession of events can thus be enumerated as follows: 1) descent of angels; 2) disaster (earth full of blood); 3) measures against the fallen angels and their offspring; 4) ascent to heaven; 5) visit to the edges of the earth; 6) blessing of Enoch.

The order in which the events are narrated is different: 1) blessing of Enoch; 2) descent of angels; 3) disaster; 4) measures against the fallen angels and their offspring; 5) ascent to heaven; 6) visit to the edges of the earth.

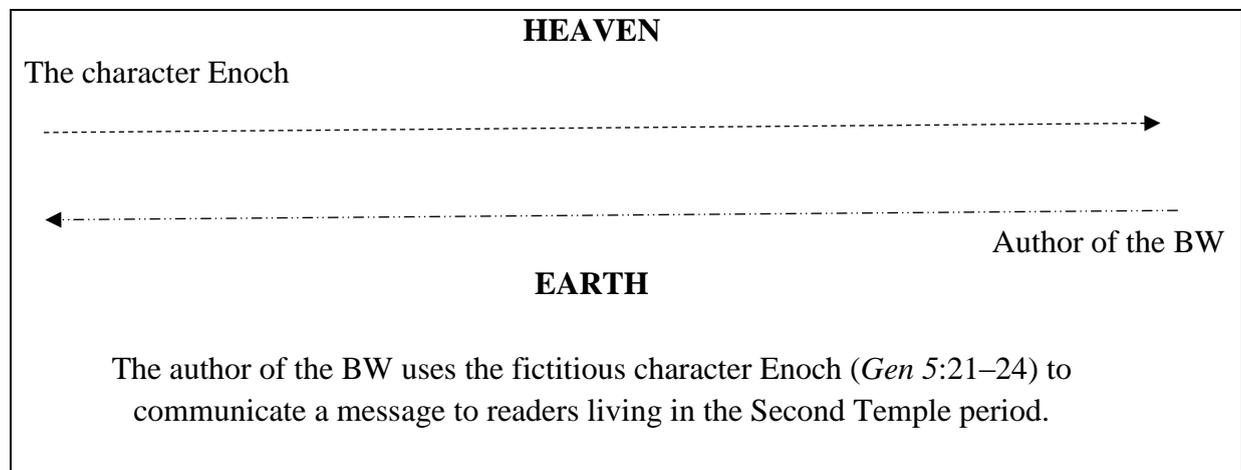
As discussed in Chapter 4 (the plot of the BW), the first episode (*1 En* 1–5) is the latest event among the three. By putting the oracle first, the BW gives a special authority to Enoch’s blessings. Besides, the fact that the addresses are not specified in time and space, except in their righteousness, makes the oracle meaningful to the righteous of every generation and every

region. The oracle is focused on an eschatological event of justice, a resolution of a problem of this age and an announcement of a future age.

2.2 Duration

By virtue of being a succession of events, a narrative implies duration. All parts of a narrative, the initial situation, the complication, tension, climax, turning point and unravelling, as well as the final situation, require smaller or larger segments of time.

In the BW, the situation is multifaceted because actions in heaven and on earth intersect. Can we think in terms of the interconnection and synchronicity of two narratives, one in heaven and another on earth? Thus, events in heaven do not start when those of the earth finish. The present age touches the created world in which human beings live and act. Simultaneously, the characters in heaven act as well. The future age, strictly speaking, is not future for those living in heaven. It is future from an earthly perspective. The following diagram may illustrate this situation:



Genette (1980:95) presents the various cases of congruence or disparity between narrative time and narration time from the point of view of duration.

(1) In a pause, narrative time becomes zero, while narration time has some magnitude, at least more than nothing. Here, one may consider Enoch's description of his heavenly ascent to the throne of God. The ascent narration seems to stop in places when it gives room to descriptions of the walls, the ceilings and the threshold (*1 En 14*): the pace of relating diminishes in the narration of Enoch's ascent. While it is not mentioned how long it took him to reach the throne,

the description of the fiery spaces are clear indications of slowness. Narration time becomes longer than narrative time. The slow-down in *1 Enoch* 14–16 is also visible in the third episode.

(2) In certain scenes, narrative time is equivalent to narration time. The conversation between the watchers before their descent to earth (*1 En* 6:1–4), the speech of God in *1 Enoch* 15 and the dialogues between Enoch and the holy angels at the end of the earth in *1 Enoch* 17–36 can be taken as examples of such a scene.

(3) In summary, narration time is shorter than narrative time. The episode that relates the events of the fallen angels in the middle of the earth may be mentioned here. After the mating between the fallen angels and women, the time of pregnancy, the period of the offspring’s “childhood”, the period of growth and the time of devouring fauna and flora are described very briefly (*1 En* 7:1–2). Much has taken place but relatively few words are used in the account. The time of mating between the fallen angels and the women, the time of giving birth of the giants and the duration of their growth are reasonably longer than the time dedicated to narrating the events. The pace of relating is quite fast here.

(4) In an ellipsis, narration time is zero. There is a gap in the narrative after an event has taken place which would have needed time to relate. Thus, the communication of the verdict to the fallen angels after Enoch’s ascent, is not narrated. Similarly, if one takes into consideration the lapse of time from Enoch’s blessing up to the listeners – supposed to be close to the time of the last judgement, a time close to the composition of the BW – narrative time is exceedingly long, countable in millennia, covering the period starting from the patriarch Jared (living shortly after the creation) up to the Second Temple period (515 BCE–70 CE). The focus has been on the remote past, however, and then there is a jump to the “distant future”. Although much has happened in between, it has been erased. There is a huge gap between the remote past and the time of the implied reader.

The pause and the scene indicate emphasis and focus on the part of the narrator. On the other hand, the summary implies a transition from one scene to another while ellipses indicate the narrator’s lack of interest in some events. From this point of view, one would understand that the conversation and the conspiracy of the angels, narrated in a scene, are more important than the description of how the offspring grew up, presented in a summary. Similarly, the ascent of Enoch

and his visit at the edges of the earth, accompanied by several pauses, are more important than the communication of the verdict by Enoch to the fallen angels, omitted by the narrator.

2.3 Frequency

Frequency is another category discussed by Genette concerning the relation between narration time and narrative time (1980:113):

What I call *narrative frequency*, that is, the relations of frequency (or, more simply, of repetition) between the narrative and the diegesis, up to this time has been very little studied by critics and theoreticians of the novel. It is nonetheless one of the main aspects of narrative temporality, and one which, at the level of common speech, is well known to grammarians under the category precisely of *aspect*.

Genette adds (1980:114):

Schematically, we can say that a narrative whatever it is, may tell once what happened once, n times what happened n times, n times what happened once, once what happened n times.

Here one compares the frequency of an event in narrative time and the frequency of its narration. One event may be related several times in a narrative, or an event that happens repeatedly in the story may be narrated only once. Among the events narrated several times, the descent and the sin of the fallen angels take a prominent place.

As mentioned in Chapter 4, dedicated to the plot of the BW, this event occurred only once. The fallen angels did not repeat the sin and, for that matter, cannot repeat it, since they would be imprisoned. The reader learns about this incident first in *1 Enoch* 6–11, thanks to the narrator. The same event is narrated a second time by the angels as they commissioned Enoch to go and meet with the fallen angels (*1 En* 12:4). It is again referred to by God in *1 Enoch* 15–16 with a long explanation. The angel Uriel too mentions the same event in *1 Enoch* 19:1.

When the event is related a second time (*1 En* 12:4), the fallen angels' deed is qualified as "corruption". The deed is then analysed in great detail in *1 Enoch* 15–16 by God. The reference to the action in *1 Enoch* 19:1 is about a future judgement, in the context of eschatological judgement. Having said this, the repetition of the deeds underlines the gravity of the

transgressions. It also indicates the agreement between different characters as far as the severity of the sin is concerned.

Similarly, Azazel's teaching of forbidden things and his bad influence took place only once, yet it is narrated four times in the BW. The first account is made by the narrator in *1 Enoch* 8:1, the second by the holy angels (*1 En* 9:6), the third by God (*1 En* 10:8) and the fourth by Enoch (*1 En* 13:1). These repetitions are not identical. In every recurrence there is some variation.

Alter (2010:165) asserts that repetition can have various functions in biblical narratives:

If the requirements of oral delivery and a time-honored tradition of storytelling may have prescribed a mode of narration in which frequent verbatim repetition was expected, the authors of the biblical narratives astutely discovered how the slightest strategic variations in the pattern of repetitions could serve the purposes of commentary, analysis, foreshadowing, thematic assertion, with a wonderful combination of subtle understatement and dramatic force.

When we consider the action of Azazel in the light of Alter's insight, we notice that the holy angels add a commentary to the transgression in *1 Enoch* 9:6. They call "iniquity" the actions that were just enumerated by the narrator without adding any evaluation or judgement. God mentions the action of Azazel and qualifies it as "sin leading to the ruin of the earth" (*1 En* 10:8). The last recurrence of Azazel's action predicts or foreshadows what will happen in the story (*1 En* 13:1).

The reader finds more than one doxology in the BW. Three times Enoch admires the Lord in his journey to the edges of the earth and this is related each time. The narrator prefers to render all the words of praise in each case rather than simply offering a summarised statement like "Enoch praised God frequently or repeatedly" or, better: "I praised God repeatedly during my visit of the edges of the earth". The repeated questions addressed to the holy angels who guide him in his tour at the edges of the earth serve as part of the plot. They do not seem to have any other function than that of advancing the story.

3. THE EXPERIENCE OF TIME IN THE *BOOK OF WATCHERS*

So far, the relations between narrative time and narration time have been discussed from the point of view of the order, duration and frequency of events that take place in the BW. Now the issue

of time in the BW will be analysed from the temporal experiences of the narrator and other characters.

Is the past relevant in the BW? First, one needs to determine the vantage point from which one may observe the events that have taken place. Thus, the transgression of the angels is in the immediate past for Enoch, Methuselah or Noah and in the remote past for those of the distant future (*1 En* 1:2).

Besides, if the event belongs to the past, why not simply ignore it? If it is not to be ignored, there must be some significance in it and hence, in which way would it be relevant? In fact, the past is important because it affects subsequent human life. The action of the fallen angels, although interrupted by God and the angels, continues in a way, since the scars are still there. The evil spirits still disturb life in the middle of the earth. Something is wrong and broken with the earth and the human beings who dwell on it.

The past, considered as the cause of “today’s” suffering, explains the present. The reality of evil in the middle of the earth is expressed through various images and narratives. According to Wyatt, memory – humans’ “most precious capacity” – plays a fundamental role in the formation of individual, collective or national identity. He also underlines, in this connection, the important place of myth and legend as means for the construction of memory (Wyatt 2001:209–210). In light of this, it would be interesting to see in which sense the stories of the past play a role in the construction of memory as well as identity in the BW. The stories in *1Enoch* deal more with collective identity and explain the existence of suffering, violence and injustice.

3.1 Time as experienced by God in the BW

For God, there is a difference between life on earth and eternal life in heaven. In his speech to Enoch, the distinction between the two is clearly stated. God has fixed a future age, distinct from the present one for human beings. He has also distanced himself from the present age. He acts through angels and takes Enoch to heaven to be detached from life in the middle of the earth. Can we say that the past affected the action of God? If his distancing from the middle of the earth is a consequence of the sins of the fallen angels, the answer to the question may be positive.

The archangels who pray to God to resolve the problem caused by the fallen angels, complain because God does not tell them to act in favour of the earth and human beings while he knows everything before it happens (*1 En 9:11*). In fact, *1 Enoch 9:1* shows the contrast between God's knowledge and the knowledge of the angels. The latter start their prayer only after they have seen the bloodshed and massacre perpetrated on earth. The angels' supplication is hence not a report to a sovereign lord supposed to deliberate after being informed about events otherwise unknown to him. They in fact confess that there are neither spatial nor temporal limitations to God's knowledge. God sees everything and "nothing is covered to him" (*1 En 9:5*). Where human beings at most may only conjecture, God sees everything before it happens. Even the archangels here do not seem to know what will happen in the future. They pray to God after seeing neither the bloodshed, which they did not foresee, nor the disaster caused by the fallen angels.

What about God in the present age? From the oracle of Enoch, one may infer that God is preparing a future time that will change the situation of the earth and its inhabitants radically. That future time is the last judgement, an important event in the eyes of God (*1 En 1:9*):

And behold! He comes with ten thousand holy ones to execute judgement upon them, and to destroy the impious, and to contend with all flesh concerning everything which the sinners and the impious have done and wrought against Him.

This moment constitutes an event that divides the present from the future age. Its solemnity is underlined by the presence of myriads of angels.

The secret about the future is undisclosed to human beings and even to angels but not to God. Now the future is transmitted to a righteous human being. God shares his foreknowledge when he allows Enoch to see the future, write it down, and transmit it to his children. God is mainly portrayed in relation to his future act. If God's speech is scarce in the BW, his future action is repeatedly mentioned. He will tread upon Sinai. The elements of expectation are the last judgement, resurrection, life after death, happiness, justice, the transplanted tree of life and God's visitation.

God knows how the end will take place in the future. Hence his revelation is unconditional. There is no room for changing his determined plan. Human beings cannot change it, whether through

supplications, vows, curses or omens. In the BW the future is focused on ultimate and eschatological realities.

The last judgement includes recognition and recording of all transgressions and this implies memory; the remembrance of events of the past. However, the past is not remembered for the sake of commemoration of some kind. It is recorded to declare publicly the wrongdoings of the guilty. This will be followed by sentences of retribution, punishment for the wicked and reward for the righteous.

As discussed in Chapter 5 under the topic of the narrator's voice, "eternity" has multiple meanings in the BW. However, when it is attributed to God, the reference is taken literally, unlike the figurative meaning used to designate the long period of incarceration of the fallen angels. Accordingly, eternity is one of the qualities of God. He lives for ever. But perpetuity is not to be defined as being without end.

It is difficult to depict an eternal being's perception of time. The BW tells that God shares, so to speak, his eternity with the holy angels. He also denies any return to an eternal space of the fallen angels. In addition, he explains the denial of access to heaven; eternity is too precious a value to be taken lightly and to be abandoned even provisionally in order to mingle with life in the middle of the earth.

A number of elements symbolise eternity in the BW. In all three episodes, trees of particular quality are specified: trees that do not wither (oracle), trees with abundance (second episode) and the tree of life (*1 En 25*) are all associated with eternity. Similarly, the magnificent mountains at the edges of the earth represent eternity. Fire and light too connote eternity.

3.2 Time as experienced by the fallen angels

The fallen angels had some experience of eternal life since they were living in an eternal heaven (*1 En 15:4, 6*):

And you (were) spiritual, holy, living an eternal life, (but) you became unclean upon the women. (..) But you formerly were spiritual, living an eternal, immortal life for all the generations of the world.

At their descent, they come to a non–eternal experience. Their intrusion, their mating with women, and the influence of Azazel imply a new temporal knowledge and perception. Their shift from the eternal to the temporal, their incapacity to return to heaven is to some extent a loss of eternal heavenly life. Nevertheless, this does not mean loss of existence. They will continue to live in confinement and darkness. They pass from the experience of heavenly time to earthly time and end up in perpetual prison where temporal reference no longer exists.

How do the fallen angels perceive the past? In the BW, their experience of the past is related with regret and remorse. The narrator shows that the fallen angels regretted what they did. They were ashamed and weeping as Enoch approaches them (*I En* 13:5; 14:7). If they did not feel regret, in the sense that they were not sad for having had the sexual union with women, one can at least affirm that they regretted their loss of the higher space, heaven, as well as their offspring. This is visible in their recourse to Enoch’s intercession. However, God says that they cannot be forgiven (*I En* 15), based on the gravity of their action. The narrator has already indicated that they committed the transgression with full knowledge of its gravity and with their own will, without any external influence (*I En* 6). Now, if God speaks about “forgiveness” does it not mean that their petition includes a desire for forgiveness even if they do not utter the word “forgiveness” explicitly? Mercy, one way of dealing with an unpleasant event of the past, is repeatedly denied to the fallen angels.

For the fallen angels, the future age has already begun. One does not need to wait until the last judgement. They are already imprisoned during the present age. There is nothing new that they can expect. They have begun an eternal experience of darkness and confinement. To indicate that the conditions of darkness and imprisonment would never change, the narrator says that Azazel (*I En* 10:5) and the fallen angels are detained for ever (*I En* 21:10). However, as mentioned earlier, the “forever” should be taken figuratively as Azazel would be brought out from prison for judgement. The conditions after the last judgement are no better. From darkness and imprisonment Azazel would move to an abyss of fire (*I En* 10:13) which again would last for ever.

When one looks at the fallen angels, the elements that symbolise eternity are absent. There are neither trees nor mountains in the prisons below the earth. Time without light and without days is totally different from time at the edges of the earth or in heaven.

3.3 Time as experienced by Enoch, the narrator, in the BW

Genette (1980:67) explains the special advantage of the first-person narrative for anticipation or prediction:

The "first-person" narrative lends itself better than any other to anticipation, by the very fact of its avowedly retrospective character, which authorizes the narrator to allude to the future and in particular to his present situation, for these to some extent form part of his role.

The case of the BW is endowed with more advantages. Unlike anticipation in a first-person narrative that could be limited to the narrator's old age or death, in the BW, Enoch anticipates what happens beyond death and all human history.

Enoch has experienced both time on earth and eternity in heaven. He knows both the present and the future age. Enoch's ascent to the heavenly throne in the third episode (*1 En* 17–36) is presented in a narrative framework. If before the heavenly throne there are lightning, flashes, rivers of flowers, these all imply movement and change. The narrator is implying that there is change and a story to be told in heaven. The idea that eternity signifies something that has no end does not indicate a static and paralysed situation; at least the narrative does not suggest it.

The narrator Enoch lives on earth only for a limited time. For him, the past is gravely damaged by the fallen angels. Enoch has a special position for the past, the present and the future as all three aspects are manifested to him through God's revelation (and thanks to the author). Moreover, beyond revelation and divine communication, he is also made to experience realities that transcend human limitations. He lives an "angelic life" without passing through death. As a privileged character he sees and even experiences that which no human being has ever experienced, be it his ancestors or his descendants. This is due not only to the fact that he is the omniscient narrator but also because he is given divine and angelic perspective and time.

This extraordinary capacity of a panoramic vision of time in a first-person narrative, both retrospectively and in anticipation, is well explained by Genette (1980:78):

Ever since the day when the narrator in a trance perceived the unifying significance of story, he never ceases to hold all of its threads simultaneously to apprehend simultaneously all of its places and all of its moments, to be capable of establishing a multitude of “telescopic” relationships amongst them: a ubiquity that is spatial but also temporal, an “omnitemporality” perfectly illustrated by the passage in the *Temps retrouvé* where the hero, in the presence of Mile, de Saint-Loup, reconstitutes in a flash the “network of (entangled memories)” that his life has become, and that will become the fabric of his work.

Like “omnipresence” which relates to space, in the case of Enoch who has been present at the edges of the earth, in the middle of the earth and in heaven, “omnitemporality” is an interesting and appropriate term to qualify what is experienced and related by the narrator of the BW. The narrator of the BW “sees” the past, the present and the future at one moment because of his unique experience, just as he perceives what no-one has ever seen (*1 En* 19:3). The fact that Enoch is taken to heaven to live there enables him to cross generations, even centuries of human history – again thanks to the author.

Paradox is an important feature that one notices in the narration of time and eternity. Movement, progress, duration and succession are concepts related to time and narration. The BW presents a paradox by narrating eternity. Enoch is the most privileged one. He has the simultaneous experience of time in the present age and of time in heaven. He knows both worlds.

The future is indeed an important dimension in the BW. According to Wyatt (2001), ritual, so important together with myth for constructing memory and dealing with the past, also has a strong link with the future. On the one hand, rituals help human beings to cleanse the past from sin, to “reconstitute” a past uncorrupted by sin, so that “the future is free of it”. On the other hand, what happened in the past may serve as a model for the future (Wyatt 2001:271–272). In the BW, the future is not known through a ritual performed by a prophet or a priest. The narrator, in fact, leaves the space where such a ritual usually takes place. Besides, the predictions do not address particular issues of a given political situation or given individuals. The concern is much broader both in space and in time. The narrator, through his tour to the edges of the earth and in heaven, offers a foretaste of the future age. This creates eagerness and excitement on the side of the righteous.

Temporally speaking, the narrator is concerned with the destiny of the earth and its inhabitants. Telling what happened in the past also foretells what will happen in the future. By reminding readers of an end in the past, it prepares them for an end in the future.

What are recorded are events of the past. Enoch's notes are meant for the righteous living on earth whereas the angel's activities keep the memory of human acts for the last judgement accurately. Enoch, the narrator, describes what no human eyes have seen or can see. By recording and telling what he perceived to readers, the narrator enables others to share in his privileges. The heavenly books underline the importance of the past in relation to the future. The narrator's data increase as the absence of Adam and Eve from paradise is explained to him when he visits the edges of the earth. Adam and Eve's transgression and their expulsion from paradise is mentioned by the angel who guided Enoch, long after the incident (*1 En 32:6*). The past explains the present situation.

3.4 Time as experienced by the righteous in the BW

The events which precede the last judgement may be nuanced depending on the position of the narrator. The last judgement will be very close, temporally speaking, for the righteous. The end of history would be imminent from their perspective. Almost everything which happens on earth would already have taken place and would have belonged to the realm of the past. On the other hand, for a person living at the time of Enoch, the seventh person from Adam, much of what happens would be part of the future, even if the events precede the last judgement. The flood, the history of Israel, the end of history, the last judgement, the otherworldly life and the heavenly reality would all be part of the future.

For the righteous that receive Enoch's blessing in the first episode (*1 En 1–5*), the deeds of the fallen angels belong to the past, but with lasting consequences for life on earth. Since then, the present age is overshadowed by this transgression. From the same point of reference, the verdict (*1 En 14–16*) and the visit to the edges of the earth (*1 En 17–36*) also belong to the past, but with positive notes for life on earth.

Besides, the blessing situates the addressee as living in a distant future. This means that there is a long period of time between the moment of the blessing and the moment of its reception.

One should make a distinction between the righteous who are alive or who belong to the present age and the righteous who have died. Both may expect justice with impatience and a new situation. Yet, the number of those who wait while being in *she'ol* (*1 En 22*) keeps on increasing. This is narrated in *1 Enoch 9:10*:

And now behold the souls which have died cry out and complain unto the gate of heaven, and their lament has ascended, and they cannot go out in the face of the iniquity which is being committed on the earth.

The cry signifies unrest of the righteous who have died, including Abel. This is in contrast to the holy angels or Enoch who experience rest. To be understood properly, the nature of rest in the future age needs to be seen in conjunction with other activities or events. Rest is not contrasted with the act of praising God together with angels.

The unrest of the righteous is associated with waiting for the last judgement and for divine intervention (*1 En 22:24*):

And these places they made where they will keep them until the day of their judgement and until their appointed time and that appointed time (will be) long until the great judgement (comes) upon them.

Do these souls belong to this age or to the future one? Or should we consider another category? There is an ambiguity here. Are they beings of the past, the present or the future? If one considers that Enoch visits the chambers of the souls when, on earth, people are living during the present age, it means two actions of waiting exist.

Rest is qualified by divine intimacy, peace, healing and joy. Besides the temporal dimension, one has then also to consider other aspects of the nature of rest in the future age. Rest, in the present age, is contrasted with activity. Rest is the “absence of an activity” or a change of an activity which is considered as work. Now the vocabulary of work is absent from the activities or events that would take place in the future age.

The planting of thousands and begetting of children are examples of activities by the righteous after the last judgement (*1 En* 10:17.19). How would one explain this symbolism with the idea of eternal life and the activities of the future age? Does not eternal life have peculiarities absent from the middle of the earth? The real issue is to assess the degrees of similarity and difference. Is life in the future age totally different from life on earth? According to Simpson (1971:66-70), eternal life would not make sense and would not give answers to the problems of the present world, if one means by that a totally different life.

Can one yet make a distinction between the persons and the nature of time? Can one say that time in the present and future ages is fundamentally different, even if one deals with same person? As long as the person's life cannot be separated from his experience of time, it would be wrong to affirm a total difference between times in the present and future ages.

Doxologies, mainly expressed by angels, but also by Enoch, announce one of the activities of the righteous in the future age: worship. In this, human beings imitate or join angels, one having an influence on the other. Both the place of blessing and the place of suffering are mentioned there.

In the future age, there is neither alternation between nor cohabitation of peace and disturbance, light and darkness, joy and sadness. For the righteous there will be constant peace (*1 En* 1:8; 5:7; 10:17; 11:2), rest (*1 En* 25:6), light (*1 En* 1:8; 5:7) and joy (*1 En* 5:7; 5:9; 10:16; 25:6). For the wicked and the fallen angels, there will be permanent disturbance (literally no peace: *1 En* 5:4; 13:1; 14:14; 16:4), unrest (*1 En* 12:5), darkness (*1 En* 10:4–5) and sadness (*1 En* 12:6; 14:6).

The term “day”, with its multiple meanings as discussed in Chapter 5, serves also to situate events of the future and eternal age (*1 En* 10:25; 11:1):

And in those days the whole earth will be tilled in righteousness, and all of it will be planted with trees, and it will be filled with blessing. (...) And in those days I will open the storehouses of blessing which is in heaven that I may send them down upon the earth, upon the work and upon the toil of the sons of men.

The situation is complex because actions in heaven do not start at the end of the present age. The present age touches the created world in which human beings live and act. Simultaneously, there

are actions in heaven. The future age, strictly speaking, is not future for those living in heaven. It is future only from an earthly perspective.

Even less may be said of the wicked. They practically have nothing to do, except suffer. All the verbs of which they are subjects are intransitive. They are humiliated. They burn but, paradoxically they do not stop burning. The painful experience does not stop. This is not only because their status can never change but also because they do not cease to exist.

3.5 Time as experienced by the implied reader of the BW

The implied reader shares the eager expectation of the last judgement, like Abel, the righteous dead and the righteous who are alive. Besides, the reader is so close to Enoch that joining him at the edges of the earth or his heavenly journey becomes stimulating: the reader sees the past as a model and source of inspiration. The tension, suspense and unravelling both in the second and the third episodes have an effect not only on Enoch but also on the reader. Just as waiting may be exciting, it can also be painful if the suspense is too intense or what is expected is delayed too long.

Not only the living but also the righteous dead (*1 En 22*) wait for the last judgement. This implies some degree of distinction between the status of the righteous dead before and after the last judgement. Accordingly, for the BW, the reward after life is not complete until the last judgement. Abel's soul or spirit whom Enoch encounters in paradise (*1 En 22:7*) complains and waits for a total vindication. Thus, besides the expectation of a better future, the act of waiting may include the desire to see the punishment of the evildoers.

Enoch's satisfaction *en route* from ignorance to knowledge applies to the reader as well. One ought to connect the reader's hope and relief with Enoch's growth in his knowledge of heavenly mysteries. In this connection, the main temporal experience shared with the reader is the most important aspect of the BW.

Waiting for the last judgement becomes meaningful for the listeners and readers who hope for a better future. If one associates "the last days" with painful and unpleasant situations one would rather wish for the delay or even the absence of the last judgement. One does not wait willingly

for violence and tribulations. Enoch describes the edges of the earth and heaven as consequences of the last judgement, serving as objects of encouragement for the righteous.

The reader is helped to have both perspectives. Enoch becomes the great visionary who has narrated the future. Yet for the implied reader, all that prediction is part of the past. History, for the implied reader, is the future.

4. A SYNTHESIS OF TEMPORAL EXPERIENCES IN THE *BOOK OF WATCHERS*

The narrator shows the complexity of temporal reality by narrating various temporal perceptions and experiences. Depending on which characters of the BW are concerned, the past, the present and the future differ. What is future for one character may be present for another and the past for another character still. The fall of the angels is future for Adam and Eve, present for Jared and Enoch, past for Methuselah and Noah and remote past for the people of Israel. The last judgement is part of the future for all these characters. Still, within the world of the text or of the narrative of the BW, the fall of the angel is seen as an event of the past by God and the angels. However, their past is not the same as the past of human beings, the past of Methuselah, Noah and the people of Israel. The latter know about the fall because the tradition has been transferred to them. They live after the fall of angels. Nevertheless, unlike them, God and the angels were “alive” at the time of the incident. Like Adam and Eve, God and angels were also “alive” before the fall of the angels. Unlike God and the angels, Adam and Eve are not alive when the watchers descend to earth.

By the phrase “present age”, is meant the period of life which begins with creation and covers the course of history until the last judgement. During the present age, depending on a character’s perception and conception, the experience of time may be associated with the past, the present or the future. By “future age” is meant the situation that follows the last judgement.

If the future age comes after the present age, it means it has a beginning. Nevertheless, unlike the present age, the future one is said to have no end. This marks a clear difference between the two ages. One wonders whether the future age is not lacking some essential characteristics of a narrative. The story there seems to be fundamentally different from the stories concerning middle earth.

The past is regretted by some but can also be a source of hope for others. In the eyes of the righteous and of the reader, if evil is defeated in the past, it will be so in the present and the future. In this connection Stuckenbruck (2007:95) says the following:

The flood story, then, narrativises the conviction of God's decisive triumph over evil in the past, one that provides assurance of this, in an even more conclusive way, in the eschatological future.

The great mystery, of which he is witness and guardian, affirms that the present should be read in the light of the past (Henze 2011:116, 124) and of the future. The past provides evidence of the defeat of evil, and the future, while confirming the latter, energises the reader by proposing Enoch as a model and a source of hope.

Do we not have many ages? According to the BW, there is the age before the flood, the age after the flood and the age after the last judgement. Is *1 Enoch* 10 referring to an age after the last judgement? If so, the age would differ inasmuch as it is entirely peaceful and fruitful. Yet the earth will still be an important element of the new age. In other words, the middle of the earth as a site of evil events, will stop being so.

One ought however to distinguish between three meanings of the "end". Firstly, the end has to do with the destruction of living things on earth by the flood (*fəṣṣāmē*, τέλος, םלשׁ; *1 En* 10:2). Secondly, it refers to the termination of the present age, following immediately after the last judgement (*1 En* 10:12.14). The "end" (*fəṣṣāmē* or *tafṣṣāmēt*) that signifies the flood is however less frequent than the "end" that connotes the conclusion of the present age and the last judgement (*1 En* 10: 14; 16:1; 18: 14; 18: 16; 25: 4). The event of the last judgement in *1 Enoch* 16: 1, which concerns the time limit of evil spirits' influence, is expressed in terms of the day of "consummation" (ἡμέρας τελειώσεως). Thirdly, the end signifies the closing of an era in history. Yet this is not clearly described in the BW.

There are hence many ends in the BW. The flood is an end of the offspring of the fallen angels. Yet, their souls continue to live. The imprisonment of the fallen angels is an end to their life in heaven. Yet, they continue to live in darkness and confinement. The flood is not an end to Enoch

in the sense that it does not stop him from living. The last judgement or the day of tribulation (*I En* 1:1) will be an end for the righteous who are waiting for the future age of light and peace.

The death of human beings is also an end to life on earth. This kind of death does not concern the angels and God. Death, the end in one's life, may be taken as an image for the end of the present age. Kermode (2000:25) affirms that apocalypses and fictions of crisis shift from an imminent to an immanent end. This would be especially true when the expectation becomes a source of crisis and fear in the life of an individual. Concerning the strong expectations of Christians about the second coming, Kermode says (2000:25):

Increasingly the present as "time-between" came to mean not the time between one's moment and the *Parousia*, but between one's moment and one's death. This throws the weight of "End-feeling" on the moment, the crisis, but also on the sacraments. (...) No longer imminent, the End is immanent.

Perhaps, one would speak in terms of Enoch's end of life on earth and a beginning of life at the edges of the earth and in heaven. Yet, the rule of death for a human being is broken as Enoch does not experience death. The "bypassing" of death does not come from Enoch but from God who takes him up to heaven.

Does the oracle of Enoch (*I En* 1–5) mitigate high eschatological expectation or rather does it emphasise the end's imminence? The last judgement, as a condition for access to the future age, is the one important event longed for in the BW. The oracle begins with the prospect of blessings that will be bestowed upon future generations. Yet, from the very beginning, is not the narrator tempering the expectation by affirming that what he saw is not for "this generation", but for a distant future (*I En* 1:2)? Is not the narrator justifying a delay of the last judgement and, consequently, of the future age? Can one interpret this as a postponement of an expected end?

Without dismissing such an understanding, there seems to be another explanation, consonant with the inner logic of the narrative. The future age, including the last judgement, is distant from the times of the biblical patriarchs. What Enoch saw and received is indeed close to Methuselah and his immediate descendants but quite far from, say, the post-exilic descendants. Similarly, "this generation" (*I En* 1:2a), in the immediate context, refers to the time of Enoch, close to the time of Enoch the narrator, but remote for the readers of the Second Temple. If the prologue were

written in the 2nd century BCE, the readers of the oracle would imagine that they are reasonably distant from Enoch, the recipient of the revelations about the future age. The text is directed towards the future that concerns not only the righteous but also the wicked who will be punished. The future for the latter will be a time of suffering.

Having said that, the expression “for the distant future” is ambiguous enough to make both the blessing and the curse fit in any period. All generations, starting from the second period until the last judgement, can say “it is for us; it concerns us”. This implies also that the last judgement could be imminent for all generations.

The past is not repeated in the future according to Enoch. One does not see much nostalgia, nor do we find much description about an ideal peaceful situation in the past. Paradise is devoid of suffering for human beings as, surrounded by magnificent mountains, the trees of good fragrance are not described. The exclusion from paradise is alluded to but not really narrated. This seems to show some lack of interest in the positive elements in the present age, unless these are assumed.

The present consists of suffering, cries and evil. The narratives imply that the suffering is excessively long and illustrates some complaint against God, who seems to be absent although He knows everything. The subjects of suffering differ. Until the last judgement, pain is the lot of the righteous. But at the last judgement, the day of distress or the day of trouble, suffering is the lot of the wicked. Thus, “the day of the great consummation” (*I En* 16:1) and “the great judgement day” (*I En* 19:1) refer respectively to the suffering of evil spirits and the fallen angels. After the last judgement, the righteous will be given time as a treasure to possess. They will enjoy time. Time is connected with light, glory, serenity, tranquillity and peace. They will beget thousands (*I En* 10:17) and will plant thousands of trees (*I En* 10:19). This eschatological description is however ambiguous. It is not clear whether the narrator is symbolising fruitfulness through begetting or whether one should understand “begetting” in a more physical sense. When one looks at the entire narrative, especially the world described in the third episode, the former, metaphorical description seems the preferable choice.

The contrast between time and eternity may also be exemplified by the succession of praises in heaven. While the BW does not underline a difference between earthly and heavenly praises, this does not mean that the BW denies dissimilarity between the two. It only means that the BW does

not explicitly show the difference. After all, the songs in heaven are addressed to God by angels and the righteous. Yet one may imagine a distinction between the two. In the future age, the righteous – apart from praise and rejoicing – are not said to have other activities in the proper sense. Much of the rest is expressed in terms of passive or non-transitive verbs.

Even less may be said of the wicked. They have practically nothing to do other than suffer. All the verbs of which they are subjects are intransitive. They are humiliated. They burn but, paradoxically, they do not stop burning. The painful experience does not stop. This is not only because their status can never change but also because they do not cease to exist.

Even in the future age, one's knowledge keeps on growing if Enoch's experience at the edges of the earth is taken as a model.

Time includes memory when the past is concerned and expectation when the future is taken into consideration. Can we say there is neither memory nor expectation from God's perspective? The answer is negative if we consider the narrative of the BW. God records the sins of the fallen angels that happened in the past. God transmits the oracle that concerns the distant future. The same may be said for angels who pray about what happened in the past and wait for a signal from God to intervene in the immediate future.

The reader is invited to read its current life and situation in the light of the past and the future. The reader is living after the flood and before the last judgement. Between the two ends, the addressee is given the opportunity to interpret his or her crisis. The past may also enable one to project oneself into the future. Just as it helps to look at the present, it prefigures a defeat of suffering caused by evil forces and oppression in the future, whether near or distant.

Unlike the *Animal Apocalypse* (1 En 85–90) and the *Apocalypse of Weeks* (1 En 91; 93), the BW does not divide time in periods to be concluded with the last judgement. In the former, the reader is expected to calculate the days of the end and the last judgement. If this were challenged, one would still review the calculations to interpret the current situation in the light of the temporal predictions. Most probably the reader as well as the author would imagine the end to happen in his own time. The past serves as a powerful precedent for the future. The absence of periodisation in the BW means absence of calculation and speculation as to the exact time of the end.

There is temporal and spatial intersection in the BW. Although the present age comes before the age of heaven and the two are clearly distinct, there is a sense in which the two overlap. The present age does not necessarily exclude heaven or events which take place in heaven. Some actions from heaven are simultaneous with events which take place on earth. God's descent to Mount Sinai (*1 En* 1) does take place at the threshold of the future age, that is, during the Israelites' history. The decisions taken in heaven against the angels' intrusion and their union with women on earth is another example of an overlap (*1 En* 14–15). Enoch's ascent, his conversation with God in the heavenly temple (*1 En* 14) and his heavenly tour in most of the sections of the BW show a spatial distance but not a temporal one. All this belongs to the present age.

For the inhabitants of heaven as well as for Enoch, the magnificent space and events revealed to Enoch in the BW belong already to the present age. And they even make sense from the perspective of the observer who is living in the present age. That may be meaningless for the one who is in heaven, for the point of reference is undoubtedly different. That reality is the future for the righteous who have not yet reached there.

Enoch is not a prisoner of the earthly experience of time. He transcends time by moving to eternity just as he also transcends space by moving into heaven. Enoch's ascent is a positive event which takes place in the present age, after the fall of the angels and the disastrous action of the offspring of the angels and the women.

Given that Enoch becomes a citizen of heaven, he gains a new perspective of the events which take place on earth. The fact that Enoch sees from a distance helps him to have a panoramic vision of the events, both spatially and temporally. He can see things that happen in different places at one time. His degree of vision is vast, without comparison. He can see everything that takes place anywhere on earth. He can also see the course of events or of history at one glance. Space and time have therefore attained another dimension for Enoch who is not on earth.

The situation is complex because actions in heaven do not start at the end of the present age. The present age concerns the created world in which human beings live and act. Simultaneously, there are actions in the other world. The future age, strictly speaking, is not future for those living

in heaven. It is future from a human, earthly perspective. The third episode and the spatial descriptions in Enoch's guided tour at the edges of the earth are descriptions of the future. One sees that telling the future and predicting the past are an integral part of the BW.

5. CONCLUSION

The BW displays complex temporal relationships that one cannot reduce to temporal disparity between the present and the future age. The temporal disparity functions only to relate the perspective of the righteous or the wicked who receive blessings or curses. For the righteous who live during the present age, the future age is peaceful and restful. Although the narrator belongs to both the present and the future ages, he journeys towards the future age, enters it, and communicates it to the implied reader. That sharing enables the righteous reader to have a foretaste of that future age. That experience also creates consolation and comfort to the reader for whom the present age is devoid of rest and peace.

One of the major points underlined in the BW is that the end is imminent. More than temporal disparity, one finds temporal imminence here.

Besides, activities of the future age, whether they are symbolic or not, are very similar to those of the present age. The only difference is that they are accompanied by peace, light and joy. Fields will be tilled, lands will be planted (*1 En 10*), a tree of life will be planted in Jerusalem and eaten for eternal life (*1 En 25*).

Unlike space in the BW, where the disparity between earth and heaven is clearly emphasised, the situation is different when it comes to time. Rather than disparity, one may speak of multifaceted experiences of time. There is also intrusion of eternity into the present age, overlapping of the time with eternity, and anticipation both of darkness (the fallen angels) and immersion of human life into eternity during the present age. Temporal perception and conception are hence quite different from spatial perception. The narrator experiences a fusion of the present age with the future one.

The end, which is the border between this age and the future, is moveable. Different moments can be suggested as the end. The “distant future” in *1 Enoch* 1:2 is vague enough to propose different dates for the end.

When we consider the three main protagonists in the BW, God remains eternal, while both Enoch and the fallen angels change their quality of time. The fallen angels experience perpetual darkness after quitting eternal peace, while Enoch shifts from a limited experience of time, qualified by fragility and corruption, to a new eternal time, full of peace and beauty. A play of time is discernible when one observes the complex temporal dimensions and relationships. Neither God, the fallen angels nor Enoch are affected by the last judgement, in the sense that their status does not change or improve by the event. Hence, the distinction in the BW between the present and the future age concerns minor characters, namely the righteous and the wicked.

CHAPTER 8

SPATIAL DISPARITY AND TEMPORAL COMPLEXITY

1. INTRODUCTION

In Chapter 6 we have seen how space is an essential component of the BW, but also how the narrative is characterised by spatial disparity. While the middle of the earth reflects distance, contamination, lowness and threat, the borders of the earth and heaven show intimacy, purity, height and security. Can one speak here of spatial dualism?

We also saw in the previous chapter how the author of the BW has a synthetic vision of time. He perceives the past, the present and the future at one moment and invites the implied reader to do so too. Hence the question would be whether this synthetic and panoramic vision of time is compatible with temporal dualism and disparity.

Moreover, there is a variety of temporal perceptions and experiences in the BW. Can we also qualify this temporal complexity as temporal dualism? This chapter will address these questions by taking into consideration the thesis of spatial and temporal dualism defended by Nickelsburg (2003) and contested by Koch (2003).

Before discussing spatial disparity in the BW, it seems important to take into consideration the structure of the universe as conceived by the Israelites during the second temple period. Accordingly, the Israelites believed in a three-decker universe: (1) heaven, (2) earth, and (3) netherworld (Harris 2011:105). Besides, Mount Zion was believed to be the navel of the earth. The building of the temple in this location was meant to facilitate their communication with God.

This worldview is reflected in *1 Enoch* 17:1–4:

And they took me to a place where they were like burning fire, and, when they wished, they made themselves look like men. And they led me to a place of storm, and to a mountain the tip of whose summit reached to heaven. And I saw lighted places and thunder in the outermost ends, in its depths, a bow of fire and arrows and their quivers, and a sword of fire, and all the flashes of lightning. And they took me to the water of life, as it is called, and to the fire of the west which receives every setting of the sun.

1 Enoch 34:2–3 seems also to refer to three gates of the firmament which are between the sky towards the earth and, upwards, towards the highest heaven:

And there I saw three gates of heaven open in heaven; through each of them north winds go out; when they blow, (there is) cold, hail, hoar-frost, snow, dew, and rain. And from one gate it blows for good; but when they blow through the other two gates, it is with force and it brings torment over the earth, and they blow with force.

2. SPATIAL DISPARITY

2.1 The meaning of the term “dualism”

Given that Koch (2003) and Nickelsburg (2003) do not seem to use the word “dualism” in exactly the same sense, the question of terminology deserves attention. For Koch, “dualism” implies a radical break or a permanent antagonism between two distinct realities. Thus, in “spatial dualism”, one would expect no relation whatsoever between two separate spaces. Concerning heaven and earth in *1 Enoch*, it is not appropriate to speak of dualism because “there is no thoroughgoing antagonism” between the above and the below (Koch 2003:51) or “...both realms of reality are still in close touch with one another” (Koch 2003:52). Concerning the middle and the borders of the earth, we should not refer to dualism either since both have regions that reflect a special relationship with the Most-High (Koch 2003:52). Here one may speak of God’s presence on earth only when there is a temple in the middle of the earth.

While Koch discusses dualism in general, Nickelsburg speaks rather of spatial and temporal dualism. In other words, Nickelsburg does not focus on a contrast between two principles. Instead, he notices a contrast between evil spread over the earth now, and its total annihilation in the future. “Relative temporal dualism” may thus be a more satisfactory choice of terminology. In fact, Koch is somewhat like Bianchi (1987:2504) who desires to restrict to the maximum usage of the term “dualism” while Nickelsburg’s approach is closer to Fontaine’s (2011:267–270) who admits that the term may be used in different spheres. Among several examples of dualism suggested by Fontaine, the one that shows the contrast between life and death is noteworthy. Fontaine (2011:270) says:

... There is another, much more painful one, striking even deeper far, because it eats into the very core of our existence. It is death. Death is an anomaly, a non-concept; the idea of

life is incompatible with that of death. This is a profound dualism that we all experience”

According to Bianchi (1987:2504), to speak of dualism implies two “fundamental causal principles underlying the existence of the world”. If Koch wants to be as strict in his definition as Bianchi, the whole discussion on dualism would be disqualified and would need to be abandoned. In fact, Koch does not use the term “principle” but seems to imply it when he contests the existence of dualism in the BW by underlining God’s sovereignty as the only creator of the world.

Is the issue of spatial and temporal dualism in *1 Enoch* essentially connected with the issue of causal principles? If that were the case, spatial and temporal dualism would derive from dualistic principles. One may then imagine a space “A” created by the principle “A” and a space “B” created by the principle “B”. Similarly, one may claim an age “A”, belonging to the principle “A”, and an age “B”, belonging to the principle “B”. As long as the two principles are in opposition, space “A” and “B” as well as age “A” and age “B” will be antagonistic.

This is found neither in *1 Enoch* nor the BW nor is it suggested by Nickelsburg (2003). In fact, if one continues with the figures proposed above, one may say that both space “A” and “B” are created by one God, one principle, in *1 Enoch*. By the same token, both age “A” and age “B” are created and controlled by one God and one principle. The difficulty underlined by Koch is understandable when one asks the following questions: (1) If God is the sole author of space “A” and space “B”, how can the two spaces oppose each other? (2) If God is the unique initiator of age “A” and space “B”, how is it that we speak of two contrasting periods?

In itself, nothing forbids a single creator from making two opposing realities. Yet, in the BW, the issue is one of distinction, not of antagonism. To say that heaven is distinct from the earth does not mean that the two are in conflict, just as the future age is not in conflict with the present one. If that is the case, how can one justify the use of the term “dualism”? Is it still possible to use the term where there are neither two conflicting principles (Bianchi 1987) nor antagonism (Koch 2003) between two realities?

Like Fontaine (2011:267–270) who affirms the existence of various types of dualism in numerous spheres like religion, philosophy, history, politics, social and personal life, Charlesworth

(1990:76) and Frey (1997:282–285) too propose several types of dualism. Seen in the light of the classifications of Charlesworth and Frey, Koch's definition of dualism would fall under the category of "metaphysical dualism". Here it is the opposition between God and Satan which is envisaged, even though Frey (1997) considers such dualism absent from the Jewish context, given that the two persons do not enjoy equal rank. Metaphysical dualism is hence excluded from the BW since no bad angel is depicted as equal in rank with an archangel, let alone with God. The opposition between God and the fallen angels, if one may call it so, does not last any remarkable period of time. By the time they have come down to earth, they have already lost all power, be it of opposition or of returning to their home in heaven. Once in prison, in expectation of the last judgement, they are no longer considered as powers in opposition to God. Even a hypothetical opposition between archangels and fallen angels becomes problematic for it is not permanent; the fallen angels are imprisoned under the earth and cannot face the archangels any more.

It is also difficult to find what is called "cosmic dualism" by Charlesworth (1990) and Frey (1997) in the BW, if by that we mean the presence of two opposing forces like good and bad or light and darkness. In the BW, what one sees is more a domination of evil-doers over the innocent and a promise of a reversal in the future age. One does not see confrontational opposition between the righteous and the sinners. The earth is not presented as a battleground between two opposing forces.

If it is "legitimate" to call such distinctions of regions and the disparity discussed in narrative space as spatial dualism, Nickelsburg's suggestion would be justified, at least as a working hypothesis. His theory would be questionable only if one demonstrates that there are no distinctions between heaven and earth in the BW. Just like "spatial dualism", Charlesworth (1990) and Frey (1997) speak of "eschatological dualism" which divides the world into this one and the world to come. This is then identical to what Nickelsburg calls "temporal dualism". The observation made for spatial dualism is perfectly applicable for the temporal or eschatological dualism. One does not need to discuss the other types of dualism proposed by Charlesworth (1990) and Frey (1997:275–335), given that our focus is on space and time. It should be noted however that the distinction between righteous and wicked people as "two mutually exclusive groups of people" is called "ethical dualism" by Charlesworth and Frey, but "anthropological dualism" by Koch. For Charlesworth and Frey, anthropological dualism stands for the distinction

between body and soul, as two ways of being. Their theological dualism which distinguishes between the divine and the human is quite close to Nickelsburg's ontological dualism (2002:29–43, 56).

For Koch (2003), there is no dualism unless there is antagonism. In fact, there is no cosmic war between the middle of the earth and heaven. Would that compromise the use of the term “dualism”? Indeed, one space does not compete with the other one. For heaven to exist, it does not oppose the earth. There is no competition between the two spaces. God's throne is in heaven and the earth is his footstool. While the earth is the normal habitat of human beings, this is broken by the narrator in the BW.

2.2 Heaven versus earth

The distinction between earth and heaven is discernible not only in the BW but also in the Hebrew Bible (Pennington 2007:53–65). After all, the difference between heaven and earth fits in well with a belief of the above-mentioned three-decker universe.

Is the distinction between heaven and earth sharper in the BW? The answer seems positive through the concept of distance and through various elements which are exclusively present in both spaces. The earth is presented as the living space of human beings who are called “children of the earth”, while heaven is the living space of God and angels who are called “children of God”.

There is in fact a great distance between the two worlds, both physical and moral. The divergence is perhaps more important than the similarities. The middle of the earth is contaminated whereas the borders of the earth are sacred, the home of holy angels and the righteous Enoch. In the former, there is injustice, oppression and violence. In the latter, there is a wonderful and peaceful space of righteousness. The narrator Enoch, by underlining the contrast between the two spaces, has a dualistic view.

Heaven is spiritual, in the words of God who scolds the fallen angels, while the earth is material. The inhabitants of heaven do not procreate, unlike those of the earth. Heaven is sacred, but the earth is contaminated by the sin of the watchers. Heaven is high, limitless and eternal, the earth

low, delimited and provisional. Enoch underlines the differences between the two. He appreciates heaven and longs to live there. On the contrary, he never regrets having left the earth. He never expresses any nostalgia for a space in which he was born, grew up and begot children. If he provisionally comes down to the middle of the earth, it is to reveal the secrets of heaven to his son, to encourage righteousness and especially, to transfer the love of heaven.

However, are the borders of the earth not there to affirm some proximity? Are not heaven and earth close and in touch when one gets near to the borders of the earth? For Koch, there is not much opposition between the middle of the earth and heaven and the two are “still in close touch with one another” especially due to the fact that nature is closer to God than “human civilization” (Koch 2003:52). This is underlined in the first episode of the BW, namely in the part that invites the reader to contemplate nature (*1 En* 2:1–3):

Contemplate all the events in heaven, how the lights in heaven do not change their courses, how each rises and sets in order, each at its proper time, and they do not transgress their law. Consider the earth and understand from the work which is done upon it, from the beginning to the end, that no work of God changes as it becomes manifest. Consider the summer and the winter, how the whole earth is full of water, and clouds and dew and rain rest upon it.

Besides, the borders of the earth are a space where heaven and earth are close. If the borders of the earth touch the edge of heaven, that could indeed compromise any sharp distinction between the borders of the earth and heaven. And that would also compromise the horizontal dimension of spatial dualism suggested by Nickelsburg.

2.2.1 Creation

One of the main objections of Koch to Nickelsburg’s use of the term “dualism” (Koch 2003: 46) is based on its incompatibility with the notion of creation. Koch underlines that, if there were dualism, the good aspects of creation would not have been manifest from the very beginning. Now, according to Koch, in the BW, the good aspects of creation prevail because Enoch praises God who rules everything he has created. Koch admits that the worldview reflected in *1 Enoch* is darker than the “older Scriptures” (Koch 2003:47). One would then ask whether this darker worldview – this disturbance of the spaces – does not justify the use of the term “dualism”, given

that the evil persists until the last judgement. Here one may also consider the praise at the end of the BW (not mentioned by Koch):

And when I saw, I blessed, and I will always bless the Lord of Glory who has made great and glorious wonders that he might show the greatness of his work to his angels and to the souls of men, that they might praise his work, and that all his creatures might see the work of his power and praise the great work of his hands and bless him for ever (*1 En 36:4*).

Does the BW affirm that the evil flesh on earth was there from the beginning of creation? Although the emphasis on evil which reflects a darker worldview deserves attention, this may not imply a limitless presence of evil. There was a time where evil did not exist and there will be one when it will stop existing, in the future age. The notion of creation excludes two opposing worlds from the very beginning, unless we accept that God created one good and another bad. Now, in the BW, God is the creator of heaven and the earth, in the form of a disk and borders. Given that we use the term “dualism” to affirm that the narrator of the BW traces polarity between heaven and earth, are we denying the notion of creation? In Judaism, creation does not accommodate the notion of dualism because everything that God created was good. God created the earth, which consists of a flat disk and borders, and it was originally good, before its contamination by the evil watchers. It is hence problematic to speak of dualism from the very beginning.

From a perspective of creation, it is true, as underlined by Koch, that the earth contains beautiful places and that it is intrinsically good. Thus, the call to appreciate the plants, trees and the seasons (*1 En 2–5*) by the narrator would not make sense if there were a worldview in which nature was considered as inherently evil.

2.2.2 Dark worldview and dualism

For Koch (2003:47), the darker worldview, which he finds to be present in the BW, is not enough to introduce the notion of dualism. One should use the term “dualism” only if the good or evil deeds of human beings were caused by other spirits. For Koch, both the righteous and the wicked act out of their own free will. In other words, the contamination of the middle of the earth or the consequences of the fallen angels are minimal.

Nevertheless, Koch here does not mention many sections of Enoch where the “darker worldview” is presented and where the issue of the fallen angels is mentioned. Idolatry, murder and adultery are presented as sins taught by the angel Azazel and not as something originally part of the makeup of humans. Similarly, the bad influence of the evil spirits, which came after the death of giants, is not included in the discussion. One may even say that the affirmation of full human responsibility for evil on earth is more the exception than the rule in the BW.

2.2.3 Is the heavenly realm in bad shape?

Koch affirms that the heavenly realm is in bad shape (Koch 2003:47). This remark probably does not include the sky. After all, except for some stars that have gone astray, the sun and the moon and most of the stars keep to the rules that are set by their creator. If, for Koch, what is in bad shape is God’s dwelling space, the situation needs further reflection. Is Koch referring to the conspiracy of the fallen angels and/or to angels that revealed prohibited secrets to human beings? One may think only of these two types of transgression if one sticks to what is explicitly mentioned in the BW. It is difficult to think of other events that have disturbed heaven.

Two questions may then follow: first, do these events show that heaven is in bad shape? Second, does this challenge the notion of spatial dualism by accentuating some similarity between heaven and the middle of the earth? Concerning the first question, it should be underlined that although the conspiracy takes place in heaven, the evil deeds happened on earth and contaminated the earth. Heaven remains a spiritual and holy place, as we have seen in Chapter 5.

That the conspiracy does not contaminate heaven may be seen from the question put by God to the fallen angels, just after the ascent of Enoch. The question reads: “Why have you left the lofty, holy and eternal heaven?” (*1 En* 15:3). This question is noteworthy. It shows that heaven remains intact after the conspiracy of the angels or Azazel’s revelation of secrets. If that were not the case, one would expect a divine complaint expressing the disturbance of heaven due to the evil deeds of the fallen angels. The second question is a corollary of the first one. If heaven is still lofty, holy and eternal, it goes without saying that it diverges from earth which is far from having the above-mentioned three qualities.

Even in this case, though, the overlap takes place for a privileged righteous person and not for everybody living in the middle of the earth. Yet, from the narrative analysis, we have seen how the narrator underlines the distance between spaces in the BW. Behind spatial dualism, one should imagine a distance between heaven and the middle of the earth, between God and human beings. The BW does not say that this distance was so from the very beginning. The expulsion of the first couple from paradise (*1 En 32*) reflects a previous status of proximity between God and human beings, a former condition of space sharing. The distance was created afterwards because of the unrighteousness of the watchers. The righteous are now living at the grace of the unrighteous. God being distant, they are left at the mercy of the wicked. The withdrawal of God also makes their suffering more intense. To be close to God, the righteous Enoch has also to withdraw from the middle of the earth.

This spatial dualism will stop existing when the distance is abolished after the last judgement. This distance is a problem for humanity. The solution to this problem, according to Nickelsburg, comes only through revelation and the last judgement. The spatial polarity is bridged through revelation because Enoch the narrator knows what inhabitants of the earth cannot know and sees what no human eyes have ever seen (Nickelsburg 2002:41–43).

Paradoxically, the cancelling of distance or the increase of intimacy does not imply a total merging or abolition of one's identity, presumably the human one. Even in heaven we observe expressions that refer to distance and, therefore, to space. Distance in this case seems to protect the preservation of the separateness of divine and human identity. When, in *1 Enoch 14–15*, God tells Enoch to come near to him, it implies that a distance pre-exists. Similarly, Enoch himself tells us that he entered a place where even angels could not enter. Again, this indicates that there is some distance between the throne of God and the angels who are around. Besides the preservation of divine and human identity, the spatial references in heaven may also safeguard the holiness, unapproachability and transcendence of God.

Just as there is no antagonism between heaven and earth, the same is true within heaven. One may consider the conspiracy of the fallen angels as an act of defiance against the sovereign rule of God and the heavenly order. To conspire while being in a holy and spiritual space, to reveal secrets not supposed to be revealed, to break natural rules of nature by indulging in sexual intercourse are indeed attacks against the creator. If they could, the fallen angels and Azazel

would have created more damage and more disaster in both spaces, that is, heaven and earth. Perhaps they have overestimated their capacity. It remains true that, unlike in a strictly dualistic system, the principle of good and the principle of evil have fought against each other since the beginning of time and will keep on fighting eternally. In the BW, the bad angels do not fight against the good angels, let alone against the creator. However, the defiance, the rebellion or the antagonism is far from being permanent. Planned in heaven, realised on earth, it is something very limited in time. Heaven does not accommodate any of its portions as a space which is hostile to God.⁴⁵

2.2.4 Personification or poetic exaggeration?

According to Koch (2003:51), what seems to be spatial dualism and is expressed in terms of the desolation and defilement of the earth (*1 En* 8:2; 10:8) is “poetic exaggerations”. This remark would lead to the following questions: What does the term “exaggeration” imply? Does it mean that the earth is presented as desolate and as defiled while, in reality, that is not the case? Or does it mean that the earth is indeed desolate and defiled but not as intensively as it is reflected in *1 Enoch*? To what degree is the earth defiled? How does one know that the narrator is exaggerating? In what sense is the earth defiled?

If the desolation of the earth is an exaggeration, the cause of the desolation too should be considered as overstatement. One ought to say that the bloodshed too is an exaggeration. This would compromise the whole story of the fallen angels. It is however very difficult to read and interpret the story without taking it seriously. It would also mean undermining the violence and oppression which is condemned by the narrator. The cry of the earth means that there is too much bloodshed and injustice (*1 En* 7:5–6; 9:1, 9).

Koch’s examples of “poetic exaggerations” relate to verses in which the earth is personified. At this stage of the discussion, it is useful to underline the distinction between personification and hyperbole. Personification, as a figure of speech, is not the same as hyperbole.

According to Cuddon (1998:661), personification is:

⁴⁵ If it is so in *1 Enoch*, there are apocalypses where heaven is well stratified and where some lower parts are inhabited by evil spirits (*2 En* 42; *Asc. Is.* 7:9; *Test. Levi* 3:2).

The impersonation or embodiment of some quality or abstraction; the attribution of human qualities to inanimate subjects. Personification is inherent in many languages through the use of gender, and it appears to be very frequent in all literatures – especially in poetry.

The attribution of human qualities to inanimate objects does not automatically point toward exaggeration. By the same token, one may exaggerate without using personification. The two notions are hence distinct. As for hyperbole, the notion refers to “a figure of speech which contains exaggeration for emphasis” (Cuddon 1998:406). So, in the case of a hyperbole, the intention of emphasising should not be undermined or denied.

To speak in terms of poetic exaggeration means to affirm that the darker worldview of the BW is amplified. This being so, there would be less difference or even congruence between the BW’s worldview and the one of the “older scriptures”, to use an expression of Koch’s (2003:47). Would that not contradict the dissimilarity between the two worldviews recognised by Koch himself?

The earth, in fact, stands here for human beings and expresses strong distress from the side of the innocent victims. If all the references where the earth is personified imply exaggeration, one would then also see the earth’s cry of happiness as an overstatement.

To call this exaggeration would suggest that the resurrection is not real. Nevertheless, the narrator does not think that he is exaggerating, unless one also accepts the consequences of the position and affirms that the last judgement and the life of heaven are instances of poetic exaggeration. This would then imply that the whole story is meaningless.

2.3 The middle and the borders of the earth

Is there then really a difference between the middle of the earth and the borders of the earth? To tell a story in which the hero is taken to heaven and to the heavenly throne, a model of the earthly temple, to receive a message instead of having this experience in the temple of Jerusalem is quite remarkable. Similarly, it is intriguing that Enoch is taken to the borders of the earth instead of being taken to the temple for receiving revelation.

According to Gärtner-Brereton, there is spatial duality throughout the Hebrew Bible (Gärtner-Brereton 2008:68–83).⁴⁶ Gärtner-Brereton underlines the permanence of a “dichotomy” between “legal” and “illegal space” in the Hebrew Bible. Thus, in the Book of Genesis, the distinction is between the Garden of Eden and the “fields”. The former, a dwelling place for the first human couple and for domestic animals, is “legal” while the latter, a hostile space, is “illegal”. This distinction is somewhat analogous to the distinction between the middle of the earth and the borders of the earth. In the BW too, one notices the garden, the paradise, out of human reach, from which the ancestors of Enoch, Adam and Eve were driven (*1 En* 32:6). For Gärtner-Brereton, the distinction between “legal” and “illegal” space continues even outside of paradise, in the other sections of the Old Testament/Hebrew Bible, including the other sections of the *Book of Genesis*.

However, while seeming close to the spatial distinction suggested above, the BW has other focuses as far as spatial distinction is concerned.

(1) First, as mentioned above, in the BW the opposition between heaven and the middle of the earth is sharper. The distinction is strengthened or radicalised because no people, except for Enoch, enter or exit in the heavenly realm. Heaven is very strict about who may enter or be admitted.

(2) In the BW the distinction between sacred and non-sacred spaces inside the living territory of human beings is not taken into consideration. In other words, we do not have something analogous to the “legal” and “illegal” spaces discussed by Gärtner-Brereton. In the BW, the middle of the earth is contrasted with another space, either the borders of the earth or heaven.

(3) Quite surprisingly, the BW is silent about the temple of Jerusalem as a sacred space and as a place of revelation. Even Jerusalem is mentioned in connexion with the future age. It is indeed intriguing that only the borders of the earth and heaven are chosen as places of revelation. This is in contrast with biblical prophets who receive revelation in the temple of Jerusalem (*Isa* 6) or by a river located in the middle of the earth (*Ezek* 1). One could of course explain this silence by recalling that the temple did not exist at the time of Enoch, and, therefore, one cannot expect Enoch to visit the temple and receive any revelation there. However, the same can also be said

⁴⁶ Gärtner-Brereton applies his theory on the Book of Ruth (Gärtner-Brereton 2008:84–104).

of Jerusalem, which did not exist at the time of Enoch. In fact, the author could mention the temple when, in the oracle (*1 En* 1–5), the “distant future” is described and God’s treading upon Sinai at the moment of the last judgement, well after the story of Israel, is mentioned. When one considers the author of the BW within the context of the second temple period, one would even expect a reference to the temple.

Concerning the horizontal dimension or the relation between the middle and the borders of the earth, Koch’s argument seems to differ from the vertical one. In the former, Koch underlines the existence of relations between heaven and earth. In the latter, he seems to remind the reader of the sacredness of the borders of the earth, being the meeting point between God and human beings (Koch 2003:52):

But this discovery does not contradict the fact that the inhabited earth also has regions that possess a special relationship to the Most High, and have kept the original value they received by divine creation, and so will have their significance in the coming aeon ...

It is therefore the borders of the earth that are presented as the bridge between heaven and earth. Some parallelism and similarity between the two spaces are deduced from analogous good relations that exist between God and the middle, as well as the edges. of the earth.

Koch’s critique of Nickelsburg’s spatial thesis is henceforth based on the links and the continuities he considers to be essential between the middle of the earth and the borders of the earth, as well as between the borders of the earth and heaven.

2.4 The netherworld

Although he does not directly include them in the discourse of spatial dualism, Nickelsburg mentions spaces that are found in the netherworld (2002:37):

On the mountain of the dead, a distinction is made between the souls of the righteous and the sinners. Beyond it, on the northwest, stand the mountain on which the divine Judge will descend and where presently the tree of life waits to be transplanted to the sanctuary. To the extreme northwest are the pits where the rebellious divine beings already suffer punishment. Far to the east is the original paradise, where wisdom is hidden. All in all, Enoch’s journeys carry him to the places in the cosmos that are removed from human

habitation or hidden from human access, where God's created intent is potential or actualized.

If we take into consideration the characters, one may question whether more spaces should not be included in the debate over dualism. The netherworld is an important part of space in the BW, as well as a component of the three-decker universe.

There is no discourse of contamination in the netherworld and yet, it is not called a holy place either. It is certainly low. No reference is made to the netherworld as place of threat. One may note some kind of reward to the soul of the righteous, even before the last judgement (*1 En 22:8–9*):

Then I asked about him and about the judgement on all and I said: “Why is one separated from another?” And he answered me and said to me: “These three (places) were made in order that they might separate the spirits of the dead. And thus, the souls of the righteous have been separated; this is the spring of water (and) on it (is) the light”.

According to the perception of Enoch and the description given by the archangel, there is a special kind of disparity also in the netherworld. The space reserved for the righteous souls contains water and light. Both symbolise life. The situation is even more complex when one considers the presence of Abel's soul in paradise (*1 En 22:7*).

Can we not say then, that the vertical dualism of Nickelsburg should not be limited to the upward movement? Should we not also include the downward direction? Is there not dualism between earth and netherworld as there is between earth and heaven? Also, what is the dualism between heaven and the netherworld?

3. FURTHER REFLECTIONS ON SPATIAL DISPARITY

What can one learn from the conversation between Nickelsburg and Koch over space and time in the BW? To summarise, Koch (2003), while admitting a good number of Nickelsburg's observations, thinks that the term “dualistic” is not appropriate, although he does not suggest a name that could replace it. Concerning the terminology, Nickelsburg affirms that he uses the term dualism “for want for a better term” (Nickelsburg 2002:56) and suggests “polarity” as a possible alternative. In other words, he uses the term “dualism” in a loose or slightly different sense from

Koch.⁴⁷ Having said this, it seems there are more than questions of terminology in the conversation between the two scholars and so a thorough analysis of Koch's argument would be necessary and helpful.

3.1 A beginning for spatial dualism

Evil, including that perpetrated by angels, appears after creation. The fallen angels mate with women or teach human beings evil things. We therefore do not have a narrative of evil existing before creation. As a matter of fact, even the idea of a rebellious angel expelled from heaven does not imply the eternal existence of evil. From this perspective, reference to dualism is not an attempt to call into question the goodness of creation. The question of spatial dualism in *1 Enoch* is post-creational.

The very idea of a new earth and new heaven is ambiguous in terms of the concept of dualism. In a way, the idea of a new earth and a new heaven is an end to the spatial dualism. It is evident that the new earth, the destiny of humans, will not have negative qualities like oppression, injustice, sin and alienation. By lacking these characteristics, the previous distinction will no longer function. Do we then need to assert that the notion of spatial dualism should be reformulated? Should we say that *1 Enoch* is an intersection of spatial, temporal and anthropological dualism only until the last judgement? Indeed, after the last judgement, there is no more room for oppression and injustice.

The evolution from distance to proximity, from transcendence to immanence, from awesome worship to a communal feast, does call into question a static dualism. The question would be valid if the dualism was asserted even at the last judgement. Nevertheless, as underlined by Nickelsburg (2003), the dualism will be overcome. In other words, the separation between heaven and earth, between this time and the time to come, will be interrupted at some stage. From this point of view, we might say that the transcendental reality of *1 Enoch* is the movement towards monism or union, with Enoch being the precursor of this movement.

Nevertheless, there is a way in which the spatial dualism continues. Dualism is dynamic in the BW. There is a shift as far as space is concerned. After the last judgement, if the earth is no longer

⁴⁷ The term dualism has been discussed in Chapter 2.

a place of suffering, the abyss of fire will be so. From the binary of earth/heaven we pass to that of the abyss of fire versus earth and heaven. The distinction between heaven and earth will disappear. The two will be harmonious and complementary, according to the BW. All in all, one may say that spatial dualism persists in *1 Enoch* after creation. Only the constituents will be changed after the last judgement.

If one may express differently what has been stated above, it seems that spatial dualism will change in the future age. The sacred or non-polluted space will expel the space occupied by the wicked. From a dualism between heaven and earth we pass to a dualism between heaven and the netherworld. Assuming that the space of the blessed in the future age may include a new heaven and a new earth, the distinction shifts. In a way, heaven and earth merge and become contrasted with the netherworld.

3.2 The last judgement: anthropological divergence (the righteous and wicked)

That there is a distinction between the righteous and the wicked is clear from the BW. The last judgement is the event that brings about a decisive distinction between those to be rewarded and those to be punished. Dualism becomes, in a way, stronger: the separation will be irreversible; there is no longer any possibility of connection between the two worlds. Be that as it may, the separation is already anticipated in the netherworld with distinct chambers for the righteous and the sinners (*1 En 22:8*).

Can one say that dualism is in operation? To put it differently, there are two distinct worlds already: that is, heaven and another space, which is the prison of the fallen angels. People, the righteous and wicked who were living on earth together, who were sharing the same world, whether in good or bad relationships, of different social status, will enter two different and totally exclusive places. They will be completely separated. The physical and social distance will reach its highest dimension, physically, because the righteous will go up from the netherworld to earth or heaven, and the wicked will go down to the abyss. Hence the distance has two dimensions: social, because, the righteous will be “lords” and the wicked will be prisoners and “low class”.

Temporal, anthropological and spatial dualism will be different after the last judgement. Nickelsburg’s distinction concerns the situation between and after the last judgement. Dualism

will persist while its nature will alter. Ethical dualism, the distinction between the righteous and the wicked, does not imply total separateness until the last judgement. Here, in the BW, there is an imbalance. If the heavenly world did not intervene, the righteous would have been overwhelmed and annihilated.

Nickelsburg's ontological dualism is more concerned with the distinction between human beings and the inhabitants of heaven. What the fallen angels did was an attempt to destroy such dualism. That is then a dualism which does not need to be resolved and is quite distinct from the ethical one. There is a way in which spatial dualism continues. Yet there is a shift as regards the space. After the last judgement, if the earth is no longer a place of suffering, the abyss of fire will be so.

3.3 Dualism and points of view

One may ask whether spatial dualism is the same for the various characters in the stories of the BW. The reader is of course invited to adopt the viewpoint of the narrator who makes a distinction between heaven and earth.

God also seems to show a similar position. He is in fact the author of the spaces and also the one who ratifies the distinction. If Enoch describes events unfolding in polarised spaces and invites the reader to adopt the same worldview, it is because God has revealed such a reality. There is a space of punishment, different from heaven and from the transformed earth, distant too from the surface of the middle of the earth. The pit and the prison of the fallen angels are presumably created by God. The fallen angels do not imprison themselves willingly. They do not create a space which restricts their freedom of movement and their capacity of accomplishing whatever they may desire. If that is the case, can we not consider God as the author of some kind of dualism, not mentioned by Nickelsburg?

If spatial dualism is a source of tension that needs to be overcome, it is difficult to make God at the same time responsible for the dualism and also the agent who will put an end to dualism. In fact, God recognises the sharp contrast which has been created between heaven and earth. The divergence has been created by the fallen angels and by human sin and injustice. God wants to restore the proximity which has been lost. Temporarily, he restores the proximity by allowing a righteous person into his intimate space.

It is difficult to know the perspective of the wicked, for the narrator does not make them speak or express their opinions in the BW. In a section written after the BW, the Epistle will express some of their “materialistic” position when they ridicule the poor who do not get vindicated and the rich oppressors who do not lose anything at the end of their lives. The persons depicted here prefer the earth to heaven.⁴⁸ They have found what suits them on earth. For them, the earth is not contaminated. On the contrary, the earth has become a space where they fulfil their desire. These people do not therefore have the same dualistic perception, if indeed they ever did have.

The fallen angels, on the other hand, want to defy the spatial dualism by pretending that heaven and earth are one and the same, and that one can cross the borders and return to the original place without accountability.

3.4 From relative dualism to radical dualism

According to the BW, after the last judgement, there will be dualism not only in the loose sense but also in the meaning defended by God. The new heaven and the fiery abyss become two totally unrelated spaces. Dualism becomes, in a way, stronger. The separation will be irreversible; there will be no more possibility of connection between the two worlds.

This may be put differently. In the three-decker universe, inhabitants will change their dwelling place. The wicked will join the fallen angels who are sent to the netherworld. People who were living on earth, who were sharing the same world, even in situations of oppression, not on equal social levels, will be sent to two different places. There is thus an increase in the distance between them. The distance between people that were close will grow, resulting in division. This develops from a spatial distance on earth to a clear and irreversible distance after the last judgement.

In the present age, the BW presents relative dualism with regard to space. Inhabitants of heaven can communicate with those living on earth in the present age. Although distinct, inhabitants of one space can pass to the other, either by their own transgression like the fallen angels, or by God’s decree, like angels who come down to earth by divine commission or by righteous people like Enoch who are taken up and enjoy ascent to heaven.

⁴⁸ It is difficult to see here a denial of heaven’s existence.

However, one can push the analysis further and ask whether we have the same situation in the future age. The situation is in fact remarkably different. We observe a radicalisation of spatial dualism. After the last judgement, in the future age, there are two separate spaces, one for the righteous; another for the condemned. As seen in earlier chapters in this study, it is difficult to determine clearly the nature of the space that is prepared for the future age. Yet, the BW affirms that the future age consists of a new situation on earth. It will be characterised by peace, joy, prosperity and blessings. Space as dwelling place of righteous human beings is therefore transformed. The interesting point is that the space of the future age will be divided into two mutually exclusive places.

In other words, the polarity is strengthened in the future age. There will be total separation between the dwelling place of the righteous and the abyss of fire of the condemned. Unless one says that the condemned are annihilated after being sent to the fiery pit, spatial dualism becomes radical. It will be impossible to pass from one place to another. The righteous do not go to the netherworld, so to say, and the wicked cannot go to the new heaven.⁴⁹

The shift from relative spatial dualism to radical dualism is also applicable to anthropological dualism. The human beings are occupying either heaven or the abyss of fire and are totally separated after the last judgement. It is not clear whether the new earth and the new heaven are transformed in themselves, or whether they are different because of the human beings that will occupy them. According to the BW, both alternatives seem to apply.

The day of judgement is an event of separation. The sinners and the wicked, who mingle physically in the present age but are distinguished morally, will pass to another level after the last judgement. A spatial distance will be added to the moral distinction. The righteous will not mix with the wicked in the future age. Hence, anthropological dualism, perhaps not very sharp in the present age, is sharpened in the future age. For one thing, what was somewhat hidden becomes obvious. For another, in the future age, things are irreversible. There is no room for passing from one camp to another in the future age, while this is possible on earth.

⁴⁹ There are, however, some theories and texts that allow the transfer of inhabitants from the space of damnation to a space of salvation. The theory of *apokatastasis* may break this “rule”. For a discussion of apokatastasis in the ancient world, including ancient Christianity, see Turcan (1987:420–423).

3.5 Revelation

It is through revelation, dreams and visions that Enoch the narrator overcomes the distinction and disparity between heaven and earth. There is no need of revelation for humans, including Enoch, to perceive ordinary things on earth. On the other hand, access to heavenly realities presuppose revelation, at least before the last judgement. Without revelation, the proximity between the earth and heaven would not be realised.

There will be an evolution of spatial distinction according to the BW. In the present age, inhabitants of the earth occupy the same space. There is no segregation between the righteous and the wicked. The distinction is rather between the habitat of human beings and the habitat of God and angels. Similarly, the spatial distinction between the middle of the earth and the edges of the earth does not involve human beings. The edges of the earth are not a place of residence for human beings.

Another space has been demarcated that distinguishes between the righteous and the wicked. It is the dark place where the fallen angels are kept, never to meet with the edges of the earth. It is even far from the middle of the earth. This might compromise the thesis of spatial dualism. Or does it rather mean that spatial dualism has already become more radical after the flood?

In his response to Koch's critique over the question of dualism in *1 Enoch*, Nickelsburg (2003:59) refers to "revelation" as a key concept when trying to understand the unity of the Enochic corpus:

Yet, if all my dualisms do not pervade all the section of the Enochic collection, one element in my scheme does, namely the notion of revelation.

From the discussion above, one may deduce that the spatial and the anthropological dualisms at least are changed but not dismissed. This is unlike Nickelsburg's definition of one of the purposes of the apocalypse that we are studying (2002:41). According to Nickelsburg, *1 Enoch* reflects a quest to bridge and to overcome dualisms. On the contrary, spatial and anthropological dualisms will continue even more strongly and with some alteration.

Given that various spaces are identified in the BW, in heaven, on earth, at the borders of the earth and in the netherworld, with various compartments as we shall see below, should one not speak

of spatial pluralism? The answer is negative if one adopts the perspective of the narrator. He focuses on the contamination of the middle of the earth and wants to draw the attention of the implied reader to this. One does, however, see a plurality of polarities when one considers the various spaces inside the borders of the earth and in the netherworld.

4. TEMPORAL COMPLEXITY

4.1 The present age

Much of the three episodes of the BW deals with the present age from the point of view of the implied reader. The oracle of Enoch (*1 En* 1–5), the story of the fallen angels (*1 En* 6–9), Enoch's disappearance from the middle of the earth (*1 En* 12), Enoch's ascent to heaven, and Enoch's visit of the borders of the earth are all events that belong to the present age.

In the present age, one thinks in terms of what is already here and of what will then follow, namely the future age. Temporal dualism as posited by Nickelsburg underlines the contrast between the present age and the future one. The two differ in quality and probably in kind. Such a dualism will not continue after the last judgement for the present age will then cease to exist. On the contrary, anthropological dualism will be stricter than ever. While in the present age, anthropological dualism accommodates the mixed living of the righteous and the sinners, the subsequent separation is quite sharp.

The present age does not necessarily exclude heaven or events which take place in heaven. Some actions from heaven are simultaneous with events which take place on earth. God's descent to Mount Sinai (*1 En* 1), does take place during the present age, that is, during the life of the Israelites' history. The decisions taken in heaven against the angels' intrusion and their union with women on earth is another example of an overlap (*1 En* 14-15). Enoch's ascent, his conversation with God in the heavenly temple (*1 En* 14) and his heavenly tour in most sections of the BW show a spatial distance but not a temporal one. All this belongs to the present age.

4.2 The future age

4.2.1 The last judgement

There are, in each episode, glimpses of the future age. In the oracle (*1 Enoch* 2–5), the reader is informed about the threshold of the future age, namely the last judgement with a reference to God's appearance on Mount Sinai (*1 En* 1:5) and the trembling of the watchers who had committed sin (*1 En* 1:6). We saw in Chapter 5 that Sinai is reminiscent of the Exodus and of the covenant between God and Israel.

The last judgement might seem to be the end to temporal dualism because it means an end to suffering, but it also implies the termination of expectations. The question of temporal dualism – the two exclusive, decisive and perpetual times – will also change. There is the time of eternal punishment and the time of eternal bliss. If suffering of the righteous is removed, it will be given eternally to the fallen angels and to the sinners, irrespective of their ethnic origin, whether they are Israelites or gentiles.

Temporal dualism ceases to exist if one considers the perspective of the implied reader or of a righteous addressee. Once the righteous is in the future age, there is no more waiting of another period. Yet, this observation is not applicable in the case of the fallen angels, the wicked, Enoch or God and the holy angels. The fallen angels and the wicked may always hope for a better situation while being in darkness or in an abyss of fire. The waiting itself can even be part of the suffering. Enoch is already in the future age. In other words, the temporal dualism, if this indeed exists, does not concern all the characters or the main characters of the BW. It is not even the main temporal issue of the BW.

The BW's dualism or disparity or polarity therefore undergoes some changes. One may even say that the dualism was less marked before the last judgement and it will be more pure or strict after it. Temporal, anthropological and spatial dualism will be different after the last judgement. Nickelsburg's distinction applies to the situation between and after the last judgement. Dualism will persist while its nature will alter.

4.2.2 The punishment

In the second episode (*1 En* 10–11), the future age is narrated in greater detail (*1 Enoch* 10:13–16):

And in those days they will lead them to the abyss of fire; in torment and in prison they will be shut up for all eternity. And then he (Shemihaza) will be burnt and from then on destroyed with them; together they will be bound until the end of all generations. And destroy all the souls for just and the sons of the Watchers, for they have wronged men. Destroy all wrong from the face of the earth, and every evil work will cease.

From the above passage one notices that the act of burning, an event known in the present age, will take place in the future age as far as the fallen angels are concerned. There is ambiguity regarding the lot of Shemihaza. On the one hand, it is said that he will be burnt and destroyed, and, on the other, that he will be bound “until the end of generations”. How can he be bound if he is destroyed? The text leaves the reader perplexed.

Punishment of the future age is also narrated in the third episode. In *1 Enoch 27:2*, human sinners are targeted. Enoch sees the place of their judgement and punishment and receives an explanation from the archangel who accompanies him:

Then Raphael, one of the holy angels who was with me, answered me and said to me: “This accursed valley is for those who are cursed for ever; here will be gathered together all who speak with their mouths against the Lord words that are not fitting and say hard things about his glory. Here they will gather then together, and here (will be) their place of judgement.”

4.2.3 The reward

The act of planting is then mentioned in connection with the situation of the righteous, in the future age. Again, the activity as such is not different from what one would find in the present age. The language is however metaphorical. The future age is hence characterised by righteousness and truth. What then makes the difference between the present age and the future one, as far as these virtues are concerned? It seems that, unlike in the present age of the author, where there is also unrighteousness and lies, the future age will be full of righteousness and truth, unmixed with vices.

More intriguing is the fact that the act of giving birth, an ordinary phenomenon of the present age, is also mentioned as part of the future age (*1 En 10:16*):

And let the plant of righteousness and truth appear, and the deed will become a blessing; righteousness and truth will they plant in joy for ever.

The difference is of intensity, the future age marked by a greatly increased birth rate (*1 En* 10:17):

And now all the righteous will be humble and will live until they beget thousands; and all the days of their youth and their Sabbaths they will fulfil in peace.

Besides, there is harmony between the earth and the righteous. The latter will sow and reap in peace while the former produce abundantly because it is blessed (*1 En* 10:18). While trees are mentioned in general and described as “pleasant”, trees producing wine and oil are more specifically designated.

And in those days the whole earth will be tilled in righteousness, and all of it will be planted with trees, and it will be filled with blessing. And all pleasant trees they will plant on it, and they will plant on it vines, and the vine which is planted on it will produce fruit in abundance; and every seed which is sown on it, each measure will produce a thousand, and each measure of olives will produce ten baths of oil.

The future age is thus characterised by abundant production of wine and oil, quite similar to the prophetic promises of *Amos* 9:13–14 and *Joel* 3:18:

The time is surely coming, says the LORD, when the one who plows shall overtake the one who reaps, and the treader of grapes the one who sows the seed; the mountains shall drip sweet wine, and all the hills shall flow with it. I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them; they shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit. (...) In that day the mountains shall drip sweet wine, the hills shall flow with milk, and all the stream beds of Judah shall flow with water; a fountain shall come forth from the house of the LORD and water the Wadi Shittim (NRS).

Concerning the abundance of oil, the references in *Joel* 2:19 and 2:24 are quite interesting:

In response to his people the LORD said: I am sending you grain, wine, and oil, and you will be satisfied. (...) The threshing floors shall be full of grain, the vats shall overflow with wine and oil (NRSV).

In the third episode, archangels explain some places with significance for the future age. The motif of the tree recurs. This time it is the tree of life, the fruits of which will be offered as a

reward for the righteous and humble (*1 En 25:4–5*). As in the second episode where abundance of plants, thousands of children, wine and oil are promised, in the third episode a long life of happiness is assured. According to *1 Enoch 25:6*, the future age is also characterised by the absence of some elements, namely “sorrow”, “pain”, “toil” and “punishment”. The future is hence a time of punishment and a time of reward.

In the present age of the implied reader, Enoch experiences the realities of the future age, through his visit to the borders of the earth as well as the divine heavenly house. While belonging to the present age, he perceives not only the past where the fallen angels are punished and imprisoned, but also especially the future in which the last judgement, the resurrection and the new heaven and earth are established. Enoch is allowed to transcend the temporal borders that exist between the present and the future age, thanks to revelation. The community members that have Enoch as their model await the future age with anticipation.

The distinction between the present and the future age reflects two approaches. On the one hand, the BW uses symbols already present in the present age like wine, oil and trees. It also mentions activities like planting, toiling, smelling fragrance and rejoicing which are already practised in the present age. The difference lies in the intensity and the length of these activities. In the future age these activities will last for ever. Negatively, some experiences, known in the present age, will be entirely absent from the future age. These include sorrow, pain and defilement.

One wonders now whether the similar activities and symbols that describe the present and the future age do not compromise the idea of temporal dualism. The similarities seem to indicate continuity rather than interruption, without denying the qualitative difference and the disappearance of corruption in the future age.

4.2.4 Separation between the righteous and the wicked

It is not only in *1 Enoch 1* that the day of tribulation draws a line of distinction between the righteous and the wicked. The repeated use of the expressions “that day”, “the last day”, “the day of tribulation”, “the day of judgement” imply a clear difference vis-vis “this day”. If this day, part of the present age, was agreeable, one would not look for another one. One would, on the

contrary, wish for the prolongation of this day. Enoch the narrator and, presumably, the righteous do not want the prolongation of the present age.

Koch acknowledges a certain use of the expression “ethical dualism” whereby the division between the righteous and the wicked is “sharpened and eschatologized” (Koch 2003:49). However, he contests Nickelsburg’s use of the expression “ontological dualism” on the grounds that God “is often engaged in the care of the apostates as well”.

This would seem to create a divergence or misunderstanding between Nickelsburg and Koch regarding the term “ontological”. Koch questions its use because he understands it to mean an opposition between good nature and bad nature, good beings and bad beings. And that would imply the existence of something bad from the origin of its nature or essence, something that would compromise the goodness of creation. In order to avoid the danger of denying God’s good creative activity, Koch thinks that one should rather speak of “anthropological dualism”. In this way, one may show that the difference is between the actions of the righteous and the wicked only. The opposition is then at an ethical level or at the level of peoples’ relationship with God. Such an opposition does not touch the essence of human beings, as created by God.

On the other hand, Nickelsburg’s distinction is not between different categories of human beings. Nickelsburg is underlining the distinction between two “natures”, the divine and the human, whereas Koch understands “ontological dualism” as a distinction of qualities within members of the same group or species. For Nickelsburg, distinct natures should be kept separate. To mix them is bad: it transgresses nature, which is one major cause of evil in the stories of the BW. As long as the angels did not mate with women, they were spiritual beings, living in the holy spiritual heaven. When they break that “dualism” by uniting with human beings, disorder follows. Abnormal, hybrid beings result, and becomes the cause of a terrible disaster for all creatures on earth. Both Nickelsburg and Koch do indeed agree that God is creator in the BW and that there is no denial of the goodness of creation. Thus, Nickelsburg (2003:56) affirms that “in no sense” does he infer that creation is “ontologically evil”.

If one follows Nickelsburg’s usage of the term “ontological”, the ontological dualism will continue in the future age. God, the holy angels and Enoch are together but are not confounded. The distinction will also remain between members of the same group when it comes to angels

and to human beings. In the future age, the distinction between the fallen angels and the holy ones, between the righteous and the wicked will endure. Though human beings live together on earth, the distinction between the righteous and the wicked reaches an irreversible stage, like the spatial dualism discussed above.

There is in fact continuity between the righteous of the present age and those who in the future age plant a multitude on earth. This situation would strengthen Koch's argument according to which there is no opposition between the present and the future ages.

4.2.5 Time in heaven

Heaven, being above the firmament, the sun, the moon and the stars, does not have the same temporal indicators as earth. God is beyond human and cosmological time. Unlike the earth, heaven is not governed by time reckoning based on the movements of the sun and the moon.

The BW does not give any clear indication as to whether the future age includes the activities of the sun and the moon. Do the metaphors of planting and being fruitful presuppose the presence of the heavenly bodies in the future age? Nothing is said about the latter disappearing, apart from the fact that some stars which disobeyed by not moving according to the rules set for them are imprisoned and await their final punishment at the last judgement. (*1 En* 18:13–16).

And a terrible thing I saw there seven stars like great burning mountains. And like a spirit questioning me the angel said; "This is the place of the end of heaven and earth; this is the prison for the stars of heaven and the host of heaven. And the stars which roll over the fire, these are the ones which transgressed the command of the Lord from the beginning of their rising because they did not come out at their proper times. And he was angry with them and bound them until the time of the consummation of their sin in the year of mystery."

The future age comes after the present age. Nevertheless, there are exceptional moments when the future age of human beings becomes mingled with their present age. These are moments when God and an angel intervene in the present age. The peculiarity is that God's transcendence is underlined. While in many biblical passages, God comes to human beings, in *1 Enoch* it is a human being who is taken away towards God. One needs to be removed from the earth in order to be close to the divine.

As mentioned above, God and the righteous, who live both in the present and the future age, represent continuity in the deepest manner. As a consequence, the proximity between God and the righteous on earth will be similar to the intimacy in the after age, the only possible difference being one of degree.

Temporal dualism is different from spatial dualism in its destiny. While spatial dualism continues to exist after the last judgement and even persists in a sharp and eternal way, temporal dualism reaches an end point. After the last judgement, there is no further distinction between a before and an after. With or without succession, there is no longer any qualitative difference between time for those who occupy heaven or for those who occupy the netherworld. The concept of “before and the after”, if one may use the expression irrespective of its accuracy, does not allow for discrepancy. Even if there were a temporal progression in heaven, it is in the direction of improvement. Such a fact does not allow for dualism. The same is true for an eternal abyss of fire as a place of punishment.

Enoch prefers the future age. He desires all righteous people to join him in the feast of the future age. That is why he blesses them. He exhorts them to embrace righteousness. He comforts them by gearing their focus on the last judgement and the reversal situation. He prefers angelic company to human business. He has already quit the present age to join the future one. By being hidden from this age (*1 En* 12:1), he is touching an aspect of the future age.

The future age makes sense especially for the righteous who are living on earth or who are waiting for it while still in the netherworld. The archangels who accompany Enoch at the borders of the earth are also interested in the future age, but it is because they are interested in the good of the righteous. The strong distinction between the present and the future age makes sense only for the righteous that receive Enoch’s blessing. For the imprisoned fallen angels, there is not much difference. They will not be freed in the future, nor will they experience peace, light and joy. They have already commenced their future age, qualified by darkness. Nor can we speak of temporal dualism for Enoch. He has already started the future age. He does not long for a better future: he may only hope for the righteous to join him.

For Nickelsburg, the dualisms in *1 Enoch*, far from being positive, are causes of tension. In other words, *1 Enoch* reflects a quest to bridge and to overcome dualisms (Nickelsburg 2002:41).

Something is wrong because there is spatial and temporal dualism. Righteousness and the last judgement, revealed to the narrator, are ways of overcoming the dualisms.

In this connection, Nickelsburg affirms (2002:39): “Although definitive salvation lies in the future, revelation transmitted in present time effects a significant resolution of the book’s temporal, spatial and temporal dualism”. This statement of Nickelsburg is demonstrable in the analysis of the plot (Chapter 4), the focalisation and the voice of the narrator (Chapter 5). It is through revelation that Enoch receives the verdict concerning the neutralisation of the fallen angels. The verdict announces the definitive imprisonment of the agents who introduced evil to the earth. It is also through revelation that Enoch receives the decisive solution concerning the cry of the earth and the cry of innocent victims, including the cry of Abel. In this, Nickelsburg is implying the dynamic and relative dimensions of the dualisms in the BW.

The archangels who inform Enoch about the future age are at the service of God who is preparing the future. Enoch affirms this in one of his praises (*1 En 25:7*):

Then I blessed the Lord of Glory, the Eternal King, because he has prepared such things for righteous men, and has created such things and said that they are to be given to them.

God knows the future and shares it with Enoch through revelation. Nickelsburg (2002:59) links the two: “Enoch sees into the future and that lies in and beyond judgement, he travels to those parts of the universe that are inaccessible to mortals, and he receives instruction about hidden things from God and members of the divine entourage”.

5. CONCLUSION

The spatial disparity in the BW can be equated with spatial dualism if one considers, like Nickelsburg, dualism in a loose sense, as a synonym for polarity. Koch’s definition of dualism would not fit the spatial disparity of the BW. Having said that, the author of the BW risks not taking into consideration the structure of the universe in the debate over spatial dualism. For one thing, the horizontal model of spatial dualism whereby a distinction is made between the middle and the borders of the earth tends to ignore the fact that the borders and the middle of the earth are part of the same level in the three-decker universe, below heaven and above the netherworld. For another, there are clear spatial distinctions in the netherworld which are not taken into

consideration in the debate over spatial dualism. When one includes the dynamic nature of spatial dualism concerning the opposition between heaven and earth, one may conclude that the BW reflects spatial polarities that cannot be limited to the relationship between heaven and earth or earth and its borders.

As for temporal dualism in the BW, apart from the debate over the use of the term “dualism” between Nickelsburg and Koch, the situation is exceptional. If there were a total break between the present and the future age, one would back Nickelsburg and endorse temporal dualism. If there were entire continuity and no trace of discontinuity whatsoever, one would defend Koch and deny temporal dualism. We have seen above that there are elements and activities of both continuity and interruption between the present and the future age.

Besides, there is one element that disappears after the last judgement. It is the absence of expectation of a better future, which is mentioned, perhaps indirectly, through the absence of pain and sadness in the future age. That is an end to temporal polarity. There is more than temporal dualism in a loose sense in the BW. The temporal complexity cannot be reduced to the distinction between the present and the future age.

When we consider the multifaceted temporal experiences of the BW, one notices that temporal dualism as an opposition between the present and the future age does not express it comprehensively. Temporal dualism, as discussed by Nickelsburg, is focused on the human perspective. And even this human perspective includes that of the real readers. The implied reader is immersed in the transformation of Enoch and wishes to emulate him.

CHAPTER 9

CONCLUSION

1. INTRODUCTION

This thesis focuses on space and time in the BW with the intention of contributing to the debate over the construction of reality in *1 Enoch*. According to Nickelsburg (2003), spatial and temporal dualism characterise the apocalyptic construction of reality in the *Book of Enoch*. Koch (2003) refutes his views. We have argued that the disagreement between the two scholars stems mainly from their definitions of the term “dualism” and their diverging perspectives of the apocalypses of *1 Enoch*. Using their perspectives as a basis, the thesis explores space and time as narrated by the narrator of the BW. The outcome of a narrative-critical analysis shows that space and time in the BW reflect more subtleties than that which is usually found in discussions of narrative analysis.

2. A REVIEW OF THE RESEARCH PROCESS

The choice of the BW for this study had the following objectives. First, *1 Enoch* is a long text and the study would gain depth if it were done on a more limited corpus. Second, *1 Enoch* is a heterogenous text, with parts written at different periods and with different contexts. This situation implies that each section, written in a particular context, might not reflect space and time in the same way, or to the same degree. A study of spatial and temporal dualism on each section of the *Book of Enoch* might not yield the same result as we obtained in the narrative analysis of the BW. Third, the BW is the one of the oldest sections of *1 Enoch*, preceded perhaps only by the *Book of Astronomy* (*1 En* 72–82). In other words, one would see the reception of the motifs found in the BW in other subsequent parts of *1 Enoch* more clearly. The motif of the fallen angels and the introduction to evil on earth are the most influential ones. Fourth, the BW is very suitable for a narrative analysis, and this would not necessarily be the case for the *Book of Astronomy*.

The second chapter of this thesis focused on terminological issues. It was meant to obtain precision about the terms “space”, “time” and “dualism”, especially in the Ancient Near East and biblical contexts. The question of vocabulary is important. Should one speak of “polarity”,

“disparity” or “dualism”? The narrative analysis has shown that there is spatial disparity and temporal complexity in the BW. It is in this connection, and by doing this kind of comparison, that Koch engaged in the discussion and contested the use of the term “dualism”. One can however not claim more than what the narrative analysis allows one to conclude.

In the third chapter, we moved from terminological issues to the analysis of the protagonists of the BW. Three main characters, namely, God, Enoch and the fallen angels were identified. These characters, besides being crucial for the plot of the BW which is composed of three episodes, are also key to the examination of the themes on space and time.

Having said that, we have also observed that everything revolves around the main character Enoch. This is confirmed by the study of the plot of the BW, in which all three episodes give ample room to Enoch. In the first he utters his blessing and his oracle. In the second, he intercedes for the fallen angels and receives a verdict after a heavenly ascent. In the third, he visits with angels at the edges of the earth.

The analysis of the plot in the BW enabled us to recognise a plot of resolution and a plot of revelation. The former is the ever-increasing violence and disaster interrupted by divine decision and angelic intervention. The resolution has significance for space in the BW. It involves the fitting out of a new space, namely the dark prison below the earth, besides the contamination of the middle of the earth. And that will have an impact on the perception of space narrated in the BW. The second concerns Enoch’s knowledge which is informed by divine revelation concerning the verdict regarding the fallen angels, as well as the discovery of the edges of the earth that intersect with the heavenly realm. The revelation to Enoch of the marvellous space is also significant in terms of what will transpire in the future age.

The study of the narrator and the reader has been quite helpful when exploring the importance given to heaven and to the edges of the earth. Through focalisation, the narrator has allowed the implied reader to experience the value and beauty of divine and angelic space. The examination of the narrator’s voice too has allowed the reader to be sensitive to the explicit and implicit commentaries. This enables the reader to appreciate the symbolic values of fire, houses, throne, mountainous regions which contrast visibly with the aspects of the middle of the earth. As one

progresses in the events of the narrative, one realises that the disparity of space becomes more dynamic. The prison beneath the earth contrasts sharply with the edges of the earth.

Besides, one of the interesting points that a narrative reading confirms is the special favour enjoyed by the narrator Enoch who speaks in the first person. Thus, we saw how the narrator Enoch enjoys both the sympathy of God, of the angels, and even of the fallen angels. God lets him enter where even angels are not allowed. The holy archangels accompany him on his tour by taking him to the edges of the earth and by explaining to him the mysteries of heaven. The fallen angels ask him to bring their case before God. Enoch has practically no enemies. Even the angels who caused such damage to the earth and to human beings do not harm him.

In the BW, space, being more than part of a setting for events and scenes, becomes an object of visits and a source of information about the peaceful, joyful and bright life that awaits the righteous. The contrast between such space and the contaminated middle of the earth has been examined in Chapter 6 of this thesis. Thus, the study of narrative space discussed issues of distance and proximity, height and lowness, contamination and purity, beauty and ugliness, threat and secured space. All these disparate elements were associated with the apocalyptic construction of the reality in the BW.

Narrative time was the focus of Chapter 7. Themes of order, duration and frequency have been discussed as far as story time and discourse time were concerned. More words and more descriptions of scenes reflected the narrator's focus and the reader's interest. The second part of the chapter on narrative time was meant to show the various temporal experiences of the characters in the BW and to illustrate the temporal complexity displayed in the BW.

The last chapter of the thesis was dedicated to the clash between Nickelsburg's view and one of Koch's views over the question of spatial and temporal dualism. The remarks of both authors were based on the examination of various sections, chapters and verses in *1 Enoch* and were not limited to the BW. It was necessary to check whether the observations made on other sections of *1 Enoch* were applicable to the BW. After highlighting the diverging usage of the term "dualism", and after exposing the various aspects of the two scholars' stands, further reflections have been made in the light of narrative-critical analysis. The major finds of the analysis are presented below.

3. THE RESULTS OF THE RESEARCH

Nickelsburg's thesis on spatial dualism can be confirmed by the narrator's description and presentation of space in the BW. The narrator's voice, through implicit commentaries, indicate the contrast between the middle of the earth, on the one hand, and heaven, as well as the edges of the earth, on the other. The plot privileges the edges of the earth and heavenly space over what is known about the middle of the earth. The order in which the scenes are presented in the narrative of the BW shows conspicuous distinctions between what is desired and what is avoided. There is a wish to shun the corrupted earth and a longing to reach the edges of the earth and heaven. God affirms the qualitative difference between the eternal, holy and high heaven against the middle of the earth which is contaminated by the sin of the fallen angels. Enoch's departure from the middle of the earth to heaven shows spatial disparity. The fallen angel's desire to return to heaven indicates the difference between the two spaces, namely between heaven and earth. All these spatial distinctions are related by the narrator through the speeches and the actions of the characters.

Nevertheless, the vocabulary and the question as to whether "dualism" is the best term to explain the spatial reality of the BW are still debatable. As already mentioned in the previous chapter, it is interesting to note that Nickelsburg (Nickelsburg 2003:56) himself confesses the difficulties that the term "dualism" may cause. He asserts that he uses the term for lack of a better one. He then suggests as an alternative: the term "polarity". One would also ask whether Koch would have written his article against the existence of spatial and temporal dualism in the BW, had Nickelsburg spoken of spatial and temporal "polarity".

The highest heaven, the dwelling space of God, is at the same time very far, transcendent, but also open to righteous human beings like Enoch. Besides, the earth is God's footstool. If by "dualism" we mean two equal and antagonistic powers, one can affirm that the BW is not dualistic. From this point of view, Koch's stance is appropriate.

Koch's reluctance to accept the attribution of the term "dualistic" for the BW is justified if one is talking of absolute dualism. There are, as he underscores, positive elements concerning the middle of the earth and the present age. However, these elements are at most exceptions and do

not affect the general picture of spatial and temporal polarities described in *1 Enoch*. The evil planned in heaven by the fallen angels (*1 En* 6:2–6) does not make heaven a space of identical status with the middle of the earth. The two remain distinct. Only God, the good angels and the righteous make an intersection between the two. The mountain that reaches heaven (*1 En* 17:2; 18:10), together with other spaces, is part of the borders of the earth and makes sense within this context. The fact that a principle of darkness does not exist from the beginning of creation does not exclude the spatial disparity and temporal complexity of the BW.

If by dualism we mean two equal and antagonistic powers, one can affirm that the BW is not dualistic. From this point of view, the contribution of Koch (2003) is pertinent. Koch's conviction helps, at the very least, to reflect critically and in depth on the issues of spatial and temporal dualism. In many cases, one could say that Nickelsburg and Koch affirm similar points. Most of their disagreements arise from their use of different terms and occasional misunderstandings. However, their conversation helps to deepen our study of space and time in the BW.

Spatial disparity and temporal complexity are underscored in the BW through a symbolic and paradoxical language used to describe heaven and the future age. Unlike the middle of the earth, the edges of the earth and heaven are described in an enigmatic way. Enoch visits the heavenly throne and house with his human body. Spiritual beings, the fallen angels, behave like human beings who have a body and who can mate with women and beget offspring. The heavenly house is at the same time hot as fire and cold as ice.

Similarly, the paradox that exists concerning time can be described as follows. In the future age, there is at the same time a succession of events and eternal realities. The paradox enables the narrator to show the continuity but also the great peculiarity of the edges of the earth and heaven. Succession of events and calendars are part of the earth in a three-decker universe. The highest heaven, which is beyond the heavenly bodies that serve to reckon days, months, years, cycles and periods of time, offers another perspective for relating to the past, the present and the future. Revelation enables Enoch to experience this different and divine temporal perspective.

In this connection, it is worthwhile to pay attention to what the narrator affirms through the prayers of the archangels, after the damage of the fallen angels has taken place on earth: "And

you know everything before it happens, and you know this and what concerns each of them” (*1 En 9:11*).

The future as well as the direction of time are known to God, which is also a major point of difference between the present and the future ages. While time in the present age goes towards the day of judgement, it does not seem to have any direction in the future one. The present age is a journey of the suffering victims towards the last judgement, the day of mercy, the time of the reversal. The future age is the final destination for the righteous who will live in peace in a renewed earth, the arrival port, the answer to the cries of the suffering of the righteous and innocent like Abel.

Both the middle and the borders of the earth, as well as heaven, belong to God. All the interactions and the effects of the good and the bad between the earth and heaven clearly show their interdependence. The search for justice and righteousness also illustrates the link well. There is connection and interdependence not only spatially, but temporally as well. This is well exemplified by the relationships between God, Enoch and the fallen angels, the main protagonists of the BW.

In the BW, like the spatial disparity, the temporal polarity between this age and the future one is relative. In the present age, Enoch experiences realities of the future age, through his visit to the borders of the earth as well as the heavenly divine house. While belonging to the present age, he perceives both the past where the fallen angels are punished and imprisoned, and also especially the future whereby the last judgement, the return to life on earth, the new heaven and earth are established. Enoch is allowed to transcend the temporal borders that exist between the present and the future age.

Some reflections may be needed concerning the term “dualism”, if one adopts or borrows the vocabulary used by Nickelsburg (2003). Concerning space, there is intrusion of heavenly beings, both good and bad, into the earth but also an intrusion of an earthly being (Enoch) into heaven, already during the present age. Besides, one may speak of a transition from a relative spatial dualism to an absolute one, in the future age, because there will be two exclusive spaces; heaven and the netherworld (abyss) will be definitively separated. Nickelsburg’s end of dualism needs then to be understood in terms of what will happen with the righteous. The last judgement solves

the tension caused by the dualism between heaven and earth for the righteous who will be united with God. If one takes into consideration all human beings, including the wicked, the spatial dualism is sharpened even more after the last judgement.

Spatial disparity has already become radical in the BW. Enoch and the fallen angels will never be in the same space. Both were in the middle of the earth when the angels solicited Enoch's intercession. After their confinement in darkness, the distance between them and Enoch who has ascended increases. Enoch represents the entrance of the eternal heaven eagerly expected by the righteous. The fallen angels represent the sinners and the wicked, supposed to be totally separated from the righteous. Here one may speak of radical spatial disparity or polarity, stronger than that suggested by Nickelsburg.

While the spatial disparity of our narrative analysis may correspond with Nickelsburg's spatial dualism, time in the BW is too complex to be reduced to temporal disparity or temporal dualism. Its complexity is discussed in Chapter 7, based on the study of the narrator and reader (Chapter 5), where perspective, focalization and narrative voice have been discussed. In other words, there are more temporal disparities in the BW than the one between the present age and the future one, suggested by Nickelsburg. The souls of the dead living in *she'ol* below a mountain, the righteous living in the middle of the earth, the fallen angels beneath the earth, Enoch the narrator and God, all have different temporal experiences and perspectives.

The oracle announces what is just asserted above. When God comes to Sinai, it is for the last judgement, for the end of temporal dualism, the end of expectation. It is also for separating the righteous from the sinners and to establish a radical spatial dualism. The verdict of *1 Enoch* 14 anticipates the verdict at the end of time. The heavenly journey of Enoch is a prelude to the reward that awaits the righteous. The imprisonment of the fallen angels is also a prefiguration of the punishment of the sinners.

Similarly, the fallen angels do not expect any better situation to come for them. Only from the perspective of the righteous that expect the last judgement could one speak of temporal distinction or dualism.

Besides, one of the interesting points that a narrative reading confirms is the special favour enjoyed by the narrator Enoch who speaks in the first person. One can thus see how the narrator Enoch enjoys both the sympathy of God and of the angels, including the fallen ones. God let him enter where even angels are not allowed to go. The good angels and archangels accompany him in his tour by taking him to the borders of the earth and by explaining to him the mysteries of heaven. The fallen angels ask him to bring their case before God. Enoch has practically no enemies. Even the angels who caused such damage to the earth and to human beings do not harm him.

The BW seems to reflect a complaint concerning a delay from the side of God (*1 En* 9:10–11):

And now behold the souls which have died cry out and complain unto the gate of heaven, and their lament has ascended, and they cannot go out in the face of the iniquity which is being committed on the earth. And you know everything before it happens, and you know this and what concerns each of them. But you say nothing to us. What ought we to do with them about this?

According to the archangels, the cry of the dead's soul, coming from the netherworld, reaches the gates of heaven after crossing the surface of the earth. In the cries there is a quest for justice which has been delayed, from their point of view. It is noteworthy here that the archangels make a connection between the disaster and the corruption which take place on earth and the complaint of the souls that are in the netherworld.

The same complaint is also noticed by Enoch the narrator as he was visiting the borders of the earth in *1 Enoch* 22:5: "And I saw the spirits of the sons of men who were dead, and their voice reached heaven and complained".

The cry for justice and the sense of delay are also symbolised by the cry of Abel's soul. The implied reader and the righteous can identify with this cry that crosses centuries:

Then I asked Raphael, the angel who was with me, and said to him: "Whose is this spirit whose voice thus reaches heaven and complains?" And he answered me and said to me, saying: "This spirit is the one which came out of Abel whom Cain, his brother, killed. And he will complain about him until his offspring is destroyed from the face of the earth, and from amongst the offspring of men his offspring perishes" (*1 En* 22:6).

The magnificent mountain in the middle of the earth is seen from an eschatological perspective. Its beauty, as well as the unique tree with its unique aroma, belongs to the future. It is part of what the righteous will experience at the end of time.

Enoch sees then Mount Zion and Jerusalem as beautiful; their real splendour will appear at the last judgement, when, as *1 Enoch 25* explains, God will come to visit the earth. All the other beautiful places and elements described by Enoch, even when they are on earth, are beyond human reach. Enoch has to be hidden and taken away to the edges of the earth in order to appreciate the splendour of God's creation.

Paradoxically, the idea of divine delay is mitigated by the "distant future" announced in the oracle of Enoch. Suppose a group in the context of Second Temple Judaism have high expectations of the end and calculate the time of the last judgement as an event that would appear in their near future – how would they live? The high expectation of the future age suggests lack of satisfaction about the present one. For Enoch and his group, God has delayed intervening. This is affirmed by the narrator's voice that narrates God's delay in acting when the giants, children of the fallen angels, caused much harm to the earth.

The BW can be read as a text that has announced the last judgement to take place in the distant future from the perspective of primordial time or the period of Enoch. The absence of periodisation in the BW, unlike other subsequent booklets of *1 Enoch*, especially the *Animal Apocalypse (1 En 85–90)*, makes the expectation rather flexible. Various dates would be suggested given that they all belong to the distant future anyway. All the time of the second temple is part of the distant future vis-à-vis the pre-diluvian father and prophet Enoch.

A date for the end, suggested during the second temple period and disconfirmed, will not prevent the suggestion of another date. This makes the BW more adaptable to disconfirmations and new situations. One can await with eagerness and excitement the nearness of the last judgement. The "distant future" enables the righteous of the second temple Judaism to expect the last judgement and the reversal of situations eagerly.

According to the BW, God who rejected the petition of the fallen angels has listened favourably to the prayers of the souls of human victims and the prayers of archangels. In other words, not

all petitions are accepted. Only the prayers of innocent victims and the righteous are. Salvation in the past has been the response of God who remembered humanity and had pity on the innocent victims. Such prayer transcends space and time. It reaches the gates of heaven; it traverses centuries.

In the BW, the answer to the quest for justice is revelation, as we can clearly see in the plot and in the point of view of the narrator. The denouement of the tension (concerning the lack of justice) is accomplished through the revelation given to the hero. Enoch, the narrator, is given the chance to discover the other space and the future age which both confirm that the quest of justice will be satisfied. There is no other solution except heaven and the future age. Space and time become important parameters, with hope for the righteous.

Nevertheless, Nickelsburg's thesis according to which revelation satisfies the quest to overcome dualisms needs to be nuanced. That works only in the case of temporal dualism. There will be no more distinction between a time of pain and a time of peaceful blessing after the last judgement. When the righteous live forever with abundance of plants, wine and oil, as illustrated in the BW, the discourse of temporal polarity or dualism comes to an end.

On the other hand, the spatial and the anthropological dualisms will persist, though in a different form. One cannot here speak of the end of spatial and anthropological dualism, unless one means that the righteous will no longer be disturbed by an evil power, angelic or human. The space inhabited by the fallen angels and the wicked will still exist, but this will not be on the earth which is transformed, purified and inherited by the righteous.

The reader, in empathising with Enoch, can to some extent taste the future age explored by Enoch. In the process of reading, the reader is experiencing another time, different from the one of suffering and expectation, while still being in the present age and in the middle of the earth. If there is a community whose members consider Enoch as their model, father or intercessor, it would experience some degree of anticipation of the future age through reading the narrative.

Besides, when one observes that the main character and narrator Enoch draws the attention of the reader to the borders of the earth and heaven while the reader is still in the middle of the earth, omnipresence is invoked, and tension and impatience are questioned or overcome.

Similarly, when the narrator explores and relates with enthusiasm, amazement and praise the future age while the reader is still in the present age, the borders of the present age are breached.

If Enoch's righteousness allows him to gain the love and the favour of God as well as the holy angels, the appreciation from the fallen watchers reflects more an attitude based on interest. Their request for Enoch's intercession is driven by their desire to return to heaven. They, in a way, assume that Enoch is the best person to present their wish before God, since God hears the prayers of the righteous. Righteousness guarantees respect from the side of evil-doers.

From this point of view, the narrator of the BW offers a powerful invitation to become righteous. Those who suffer should comfort themselves, for they will enjoy with Enoch what he has already enjoyed. What has been bestowed on Enoch will also be given to the righteous. Righteousness takes one closer to heaven; it creates proximity. Thus, one detects a difference between physical distance and figurative distance: heaven as the dwelling place of God is expressed in terms of figurative distance. Enoch in *1 Enoch* 14 is not necessarily very far or further than the distance between earth and the sky. He is allowed to get near to the heavenly house of fire, despite the paradox of not being burnt by the flames.

Similarly, the encyclopaedic wisdom bestowed on Enoch, related through the art of narration, is supposed to be transmitted to the righteous, who are thus allowed to know about the future. They are encouraged and comforted as they await a better future and gain the knowledge of history's destiny. As they master the plan of history, they also can situate their position with regard to the past and the future. The righteous have thus mastery over time and space, narrated by Enoch through divine revelation. For them the spatial and temporal tensions collapse since heaven and earth are transformed and merged; since the past, the present and the future harmonise.

The suffering of the righteous is an important theme of the BW. This is particularly visible in the narration of the cry of the dead souls (*1 En* 22:8–11). The last judgement is about the end of the suffering of the righteous. The suffering may result from violence, like the one caused by the fallen angels, especially by the evil spirits that came from their offspring, or by the skill of using weapons introduced by Azazel.

The BW does not refer directly to the suffering caused by gentiles over Israel, by those who possess the land or by those who exploit the poor. These themes are reflected in other sections of *1 Enoch*, being written later, although in different contexts. Resistance to Hellenistic domination (Portier-Young 2011), hope and consolation for those who suffer may explain the purpose of the BW's composition. If in the BW one understands a reaction to some gentile domination, the story of the fallen angels, besides being "a paradigm for the origin of sin and evil" (Collins 1998:52), would also be open to various symbolical interpretations, taking into consideration the historical context of second temple Judaism (Nickelsburg 2001:169–171), as well as the specific socio-religious setting.

The BW affirms that suffering will have an end thanks to divine intervention. This is demonstrable on two accounts. On the one hand, God has defeated evil in the past by neutralising or eliminating the evil perpetrators, the fallen angels and the giants. On the other hand, there are proleptic signs of divine intervention; God has already taken away Enoch and put him in paradise. This is an anticipatory action and reflects that the same will happen to the righteous in the future. Just as the fallen angels lost heaven, the righteous will gain it.

The BW could be then read as an answer to suffering. It is not just about the origin of evil but also about the solution to suffering and to evil, thanks to divine intervention. The solution to suffering and evil and oppression is extended both in time and space. A time where there will be a real unravelling of human suffering will come, as will a space where there is no suffering at all.

The narrative analysis, especially the examination of the narrator's point of view, has shown how the narrator Enoch experiences omniscience and omnipresence, both spatially and temporally. In this way, deeper meanings have been probed and new aspects concerning time and space have been explored in the BW. Thanks to the narrative analysis it has been possible to perceive the transformation of the components of spatial disparity: from the polarity between heaven and the middle of the earth, or between the edges of the earth and the middle of the earth, we move to the polarity between heaven (or the edges of the earth) and the netherworld. Yet, in this shift, the middle of the earth is totally united with the side of heaven after the last judgement. The narrative analysis has also enabled us to examine various temporal experiences by different characters and to appreciate the temporal complexity in the BW.

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