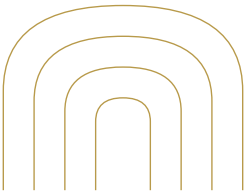
HEKHAL · READER'S EDITION



ספר היכלות

3 Enoch (Sefer Hekhalot)

The Book of the Palaces: chapters 1 to 48, the shorter printed text with chapters 16 to 22 from the Hebrew of Odeberg (1928), Hebrew and English, with the full apparatus

Hekhal Targum Project (machine-assisted draft; pending scholarly review)

PROVISIONAL EDITION · MACHINE-ASSISTED · NOT YET REVIEWED BY A CREDENTIALED EDITOR

27 parts · Edition of 2026-11-14 · hekhal.org

About this edition

This volume gathers every part of *3 Enoch (Sefer Hekhalot)* published on Hekhal as of 2026-11-14, in order. Each part keeps its own apparatus and notes.

Hebrew of 3 Enoch (Sefer Hekhalot, the Book of the Palaces) in its shorter printed form. The text is the one A. Jellinek printed in Bet ha-Midrasch V (Vienna, 1873), pages 170 to 190, as J.D. Eisenstein reprinted it in Otzar Midrashim, in the entry Metatron, under the heading 'Enoch is Metatron' (Sefaria files the section as 'The Angel Metatron (Chanoch)'). It was taken from Sefaria's digitization of Eisenstein (version 'Otzar Midrashim, New York, 1915', public domain; source record at the National Library of Israel, NNL_ALEPH001175329), fetched 2026-11-10. Hugo Odeberg, whose edition of 1928 divides the work into 48 chapters, describes Jellinek's print as holding chapters 1 to 15 and 23 to 48A; chapters 16 to 22 are not in it. This edition gives them, with two additional fragments that he numbers 22B and 22C, from the Hebrew of Odeberg's own edition, in parts that say so. The parts numbered 48B, 48C and 48D are the piece Eisenstein prints separately as 'Sefer Chanoch' from Bet ha-Midrasch II, page 114; Odeberg gives the same material, from the Alphabet of R. Akiva, as the end of his chapter 48. The chapter numbers are Odeberg's and are not in the printed Hebrew; the division into paragraphs is Hekhal's. On 2026-11-10 the digitization was compared word by word with a scan of the 1928 printing of Otzar Midrashim (archive.org, item otsarmidrashimbe121unse); for chapters 1 to 48A the 1915 printing that Sefaria names was not compared, because no scan of its second volume was found. For 48B to 48D the text layer of a scan of the 1915 printing (archive.org, item ozarmidrashimlib11unse, volume 1) was compared as well, and it shows the same three corrections. All 302 differences were read. Fifteen readings, at 17 places, where the digitization's wording differed from the printed page were corrected to the print before translation: in chapters 6, 10, 11, 23, 25, 26, 28, 29, 34, 37, 45 and 47 and in 48B and 48C. Those that change the sense are in chapters 11, 25, 29, 34, 37, 45 and 47 and in 48C. At 15 places the print abbreviates where the digitization writes the words out; these were left as digitized. The remaining differences were reading errors of the scan's text layer, page headings, and Eisenstein's own notes. Punctuation was not compared. Eisenstein's notes and his scripture references are removed from the Hebrew and reported in the notes of the part they belong to; words he prints in square brackets are kept, in the Hebrew and in the English. Not checked: Jellinek's own volumes, any manuscript, and, for the chapters of this shorter print, the Hebrew of Odeberg's edition, which has all 48 chapters.

TRADITION	jewish-mysticism
LANGUAGE	Hebrew
PERIOD	date uncertain; a Hebrew work of the Hekhalot literature, printed in this shorter form by A. Jellinek in 1873
ATTRIBUTION	Anonymous (told in the name of R. Ishmael)

TRANSLATION	Hekhal Targum Project (machine-assisted draft; pending scholarly review)
LICENCE	CC-BY-SA-4.0
ONLINE	https://hekhal.org/texts/3-enoch/

> **Cite this edition:** Hekhal Targum Project, trans. "3 Enoch (Sefer Hekhalot)." Hekhal reader's edition, 2026-11-14. https://hekhal.org/texts/3-enoch/

> What this is: a machine-assisted, provisional translation. Every rendering choice and every unresolved reading is recorded in the apparatus beside the text. If you read the original and something looks wrong, write to community@hekhal.org; corrections are credited.

Contents

1. 3 Enoch 1-2; R. Ishmael's ascent and the angels' question
2. 3 Enoch 3-4; the seventy names, the Youth, and Enoch son of Jared
3. 3 Enoch 5; the Shekhinah at Eden and the generation of Enosh
4. 3 Enoch 6-8; Enoch taken up, and the gates opened to him
5. 3 Enoch 9-11; the wings and eyes, the throne at the seventh palace, and the secrets revealed
6. 3 Enoch 12-15; the robe, the crown, the lesser YHWH, and the body turned to fire
7. 3 Enoch 16; the throne at the door of the seventh palace, Aher, and the sixty lashes of fire
8. 3 Enoch 17; the princes of the seven firmaments, of the sun, the moon and the stars
9. 3 Enoch 18; the order of the princes: each takes off his crown before the one above him
10. 3 Enoch 19-22; the princes of the wheels, of the living creatures and of the cherubim
11. 3 Enoch 22B-22C; the bridges, the rivers and the measures before the throne of glory (additional fragments)
12. 3 Enoch 23; the winds beneath the wings of the cherubim
13. 3 Enoch 24; the chariots of the Holy One
14. 3 Enoch 25; the prince of the ofanim
15. 3 Enoch 26; the prince of the seraphim
16. 3 Enoch 27-28; the keeper of the books, and the Watchers and Holy Ones
17. 3 Enoch 29-33; the court on high and the throne of judgment
18. 3 Enoch 34-36; the circles around the throne, the camps, and the river of fire
19. 3 Enoch 37-40; the saying of Holy in heaven
20. 3 Enoch 41-43; the letters of creation, the names that hold fire and water, and the souls of the righteous
21. 3 Enoch 44; the souls of the wicked and the prayer of the patriarchs
22. 3 Enoch 45; the curtain on which every generation is engraved
23. 3 Enoch 46-47; the stars, and the souls of the angels who were burned
24. 3 Enoch 48A; the right hand of the Omnipresent and the redemption
25. 3 Enoch 48B; the names that go out from the throne of glory

26. 3 Enoch 48C; Alef: Enoch son of Jared taken and appointed
27. 3 Enoch 48D; the names of Metatron, the Torah given to Moses, and the handing down of the mystery

3 Enoch 1-2; R. Ishmael's ascent and the angels' question

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor’s notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.

ויתהלך חנוך את האלהים ואיננו כי לקח אותו אלהים. אמר רבי ישמעאל כשעליתי למרום להסתכל בצפיית המרכבה הייתי נכנס בששה היכלות חדר בתוך חדר, וכיון שהגעתי בפתח היכל שביעי ועמדתי בתפלה לפני הקב״ה ונשאתי עיני כלפי מעלה ואמרתי רבש״ע בבקשה מלפניך שתגרום לי בשעה הזאת זכות אהרן בן עמרם אוהב שלום ורודף שלום שקבל כתר כהונה מלפני כבודך בהר סיני שלא ישלטו בי קפציא״ל השר ומלאכי זעמו ואל ישלוט מן השמים, מיד זימן לי מטטרון עבדו מלאך שר הפנים ופרח בכנפיו ויצא כנגדי בשמחה רבה להצילני מידם, ותפשני בידו לעיניהם ואמר לי בואך לשלום שנרצית לפני מלך רם ונשא להסתכל במראות המרכבה.

באותה שעה נכנסתי להיכל הרביעי והדריכני למראה שכינה והציגני לפני כסא הכבוד להסתכל במרכבה, וכשראוני שרי המרכבה ושרפי להבה ונתנו עיניהם בי נזדעזעתי ונרתעתי ונפלתי ממעמדי ונרדמתי מפני זוהר ראות עיניהם וזיו מראה פניהם ופרחה נשמתי, עד שגער

"And Enoch walked with God, and he was not, for God took him." R. Ishmael said: When I ascended on high to look intently upon the vision of the chariot, I was entering through six palaces, chamber within chamber. And once I reached the door of the seventh palace, I stood in prayer before the Holy One, blessed be He, and lifted my eyes upward, and said: Master of the Universe, I beseech You, that You cause for me at this hour the merit of Aaron son of Amram, lover of peace and pursuer of peace, who received the crown of priesthood from before Your glory on Mount Sinai, so that Kaftziel the prince and the angels of his wrath may not have dominion over me, and let none have dominion from the heavens. At once He summoned for me Metatron, His servant, the angel, the Prince of the Presence, and he flew with his wings and came out toward me with great joy to rescue me from their hand. And he grasped me with his hand before their eyes and said to me: Your coming be in peace, for you have found favor before the high and exalted King, to look intently upon the visions of the chariot.

At that hour I entered the fourth palace, and he led me to the vision

of the Shekhinah and set me before the throne of glory to look intently upon the chariot. And when the princes of the chariot and the seraphim of flame saw me and fixed their eyes on me, I quaked and recoiled and fell from my standing-place and fell into a stupor because of the brilliance of the sight of their eyes and the radiance of the appearance of their faces, and my soul flew away, until the Holy One, blessed be He, rebuked them and said to them: My ministers, My cherubim and My ofanim, cover your eyes from before Me, and hearken to My beloved, My dear one, and My glory, so that he not recoil and not quake. At once Metatron, the Prince of the Presence, came and restored my soul to me and set me on my feet. And still I had no power to utter song before the throne of glory of the King of Glory, noble over all kings, potentate over all potentates, until an hour had passed.

After an hour the Holy One, blessed be He, opened to me gates of understanding, gates of wisdom, gates of peace, gates of power, gates of might, gates of speech, gates of song, gates of sanctification, gates of sweetness; and He illumined my eyes and my heart with utterances of laudation and praise and

בהם הקב״ה ואמר להם: משרתיי כרוביי ואופניי כסו עיניכם מלפני ושמעו אל אוהבי חביבי וכבודי שלא ירתע ולא יזדעזע, מיד בא מטטרון שר הפנים והחזיר לי נשמתי והציגני על רגלי. ועדיין לא היה לי כח לומר שירה לפני כסא הכבוד של מלך הכבוד אדיר על כל המלכים רוזן על כל הרוזנים עד שכלתה שעה,

לאחר שעה פתח לי הקב״ה שערי בינה שערי חכמה שערי שלום שערי כח שערי גבורה שערי דבור שערי שירה שערי קדושה שערי נעימה, והאיר את עיני ואת לבי באמרי תהלה ושבח ורינה ותודה וזמרה פאר ונאוה הילול ועוז. וכשפתחתי פי ושבחתי שירה לפני הכסא, חיות הקדש מתחת כסא של מלך הכבוד ולמעלה מן הכסא עונין אחרי ואומרים קדוש קדוש קדוש וברוך כבוד ה׳ ממקומו.

אמר רבי ישמעאל באותה שעה היו נערי המרכבה ואופני להבה ושרפי אש אוכלה באין ושואלין מאיזה עם הוא, מאיזה שבט הוא, מה טיבו של זה, משיבם מטטרון ואומר להם מעם ישראל מובחר מהקב״ה להיות לו לעם, משבט לוי הוא מרום לשמו, מזרע אהרן

jubilation and thanksgiving and melody, beauty and comeliness, acclamation and strength. And when I opened my mouth and praised in song before the throne, the holy living creatures beneath the throne of the King of Glory and above the throne answer after me and say: “Holy, holy, holy,” and “Blessed be the glory of YHWH from His place.”

R. Ishmael said: At that hour the youths of the chariot and the ofanim of flame and the seraphim of consuming fire were coming and asking: From which people is he? From which tribe is he? What is the nature of this one? Metatron answers them and says to them: From the people Israel, chosen by the Holy One, blessed be He, to be His people; from the tribe of Levi is he, raised up to His name; from the seed of Aaron is he, whom He chose for Himself as minister, upon whom the Holy One, blessed be He, Himself bound the crown of priesthood at Sinai. At once they began and said: Surely this one is worthy to look intently upon the chariot, as it is written: “Happy is the people for whom it is thus.”

הוא שבחר לו למשרת שקשר לו הקב״ה בעצמו כתר כהונה בסיני, מיד פתחו ואמרו בודאי ראוי זה להסתכל במרכבה דכתיב אשרי העם שככה לו.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **heikhal** (rendered as *palace*), **merkavah** (rendered as *chariot*), **tzefiyat-ha-merkavah** (rendered as *vision-of-the-chariot*), **kavod** (rendered as *glory*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **seraphim** (rendered as *seraphim*), **kerubim** (rendered as *cherubim*), **ofanim** (rendered as *ofanim*), **chayyot** (rendered as *living-creatures*), **kedushah** (rendered as *sanctification*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

the course of the ascent

The passage opens with the verse about Enoch and then follows R. Ishmael through six palaces, chamber within chamber, to the door of the seventh palace, into the presence before the throne of glory, and on to song. No seal or secret name is recited for protection. Instead R. Ishmael pleads the merit of Aaron against Kaftziel and the angels of wrath, and Metatron comes out to escort him. A second testing comes when the angels ask who he is, and Metatron answers with his descent.

Enoch walked with God

The verse stands at the head of the passage without comment. Because the narrative that follows gives Metatron the part of R. Ishmael's guide, the verse about Enoch, who 'was not, for God took him', invites the reader to connect Enoch with Metatron. The passage itself does not state that identification. The print has האלהים with the article and then אלהים without it; both are rendered 'God'.

I ascended

The verb is עליתי, 'I ascended', and the goal is מרום, 'on high'. The English keeps the language of going up that the passage itself uses.

and let none have dominion from the heavens

The printed text reads ואל ישלוט מן השמים. The verb is singular and has no expressed subject, so the clause is defective as printed. The English supplies ‘none’ only because English grammar needs a subject. The clause can equally be construed with Kaftziel as subject: ‘and let him not have dominion from the heavens’. The English does not settle the reading.

Kaftziel

The print spells the name קפציא"ל, with a mark before the final letter. In the English it is written in plain letters. The threat that he and the angels of wrath might have dominion over the visionary is treated as real.

lover of peace and pursuer of peace

The phrase describes Aaron, whose merit R. Ishmael pleads at the door of the seventh palace. In this passage the merit of the priestly ancestor is what protects the visionary.

the fourth palace

The printed text reads היכל הרביעי, ‘the fourth palace’, although R. Ishmael has already passed through six palaces and reached the door of the seventh, and what follows sets him before the throne of glory. The number does not fit its context. It is kept as

printed and the oddity is recorded here; no other number is put in its place.

the visionary's collapse

The passage gives a sequence: quaking, recoiling, falling from his standing-place, a stupor, the soul flying away, then restoration by Metatron, who sets him on his feet, and an hour without power for song before the gates are opened. The English renders each step without explaining it.

looking intently

The verb להסתכל, 'to look intently', recurs through the passage: upon the vision of the chariot, upon the visions of the chariot, and upon the chariot. The angels' gaze answers his: the brilliance of their eyes and the radiance of their faces overwhelm him until they are told to cover their eyes. Seeing is presented as a real and dangerous act, not as a figure for understanding.

the vision of the Shekhinah

מראה שכינה is the passage's own phrase. Shekhinah is the passage's word for the indwelling divine Presence and is kept in transliteration. No later doctrine of divine grades is read into it.

the gates and the words of praise

Both lists, the gates and the words of praise, are kept in the order of the print, and no two terms are merged. Each Hebrew word has its own English word: כח is ‘power’, גבורה ‘might’ and עוז ‘strength’; תהלה is ‘laudation’ and שבח ‘praise’; שירה is ‘song’ and זמרה ‘melody’; הילול is ‘acclamation’; פאר is rendered ‘beauty’, as everywhere in this edition.

Holy, holy, holy

The holy living creatures answer with the words of Isaiah 6:3 and Ezekiel 3:12. The Hebrew participles, ‘answer after me and say’, shift into the present tense, and the English keeps the shift. R. Ishmael sings first and the living creatures answer after him.

Israel, Levi and Aaron

The angels ask about his people, his tribe and his nature, and Metatron answers by descent alone: from Israel, from the tribe of Levi, from the seed of Aaron, on whom the Holy One, blessed be He, Himself bound the crown of priesthood at Sinai. The crown of priesthood was already named in R. Ishmael’s prayer at the door of the seventh palace. In this passage priestly descent is what makes the visionary worthy to look upon the chariot.

Happy is the people

The angels close with Psalm 144:15, introduced by דכתיב, ‘as it is written’. Only the first half is quoted; the rest of the verse, אשרי העם שה׳ אלהיו, ‘happy is the people whose God is YHWH’, is left for the reader to supply. Coming after Metatron’s answer, the people of the verse is narrowed from all Israel to the priestly visionary.

Editorial decisions

- **the fourth palace.** ‘Fourth palace’ is kept as printed and not corrected. The oddity is recorded among the printed readings and the doubtful readings.
- **Shekhinah.** The passage’s own word is transliterated ‘Shekhinah’ in the English. Deleting or paraphrasing it would be unfaithful. The edition avoids importing later vocabulary, but it renders vocabulary the passage actually uses.
- **chamber within chamber.** ‘Chamber’ renders חדר and ‘palace’ renders היכל, so that the two Hebrew words stay apart in the English.
- **the Name YHWH.** In the verse the living creatures recite, the print writes ה׳. The received Hebrew text of that verse, Ezekiel 3:12, has the Tetragrammaton, so the English has ‘YHWH’; ‘the LORD’ is not used.

- **the Holy One, blessed be He, and Master of the Universe.** The abbreviations הקב״ה and רבש״ע are expanded as ‘the Holy One, blessed be He’ and ‘Master of the Universe’. These are the standard rabbinic epithets, so they are written out in English rather than transliterated.
- **Scripture quoted.** “And Enoch walked with God”: Genesis 5:24. “Holy, holy, holy”: Isaiah 6:3. “Blessed be the glory of YHWH”: Ezekiel 3:12. “Happy is the people for whom it is thus”: Psalm 144:15.
- **The printed edition: notes and corrections.** Eisenstein heads the text חנוך הוא מטטרון (“Enoch is Metatron”) and gives its source as בית המדרש חדר ה׳ 170, that is Jellinek’s Bet ha-Midrasch, part 5, page 170. The heading and the reference are not printed in the Hebrew column.

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria’s digitization corrected to the print)**: The printed text reads היכל הרביעי, ‘the fourth palace’, after R. Ishmael has passed through six palaces and reached the door of the seventh: Kept as printed. The edition does not propose another number.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria’s digitization corrected to the print)**: The printed text reads

ואל ישלוט מן השמים, with no expressed subject, and כסו עיניכם מלפני ושמעו אל אוהבי, ‘cover your eyes from before Me, and hearken to My beloved’: Both are translated as printed. The possible ways of construing them are set out among the doubtful readings.

3 Enoch 3-4; the seventy names, the Youth, and Enoch son of Jared

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.



אר״י באותה שעה שאלתי את מטטרון מלאך שר הפנים, אמרתי לו מה שמך, אמר לי שבעים שמות יש לי כנגד שבעים לשונות שבעולם וכולם על שם של מלך מלכי המלכים, אבל מלכי קורא אותי נער.

אר״י אמרתי למטטרון מפני מה אתה נקרא בשם קונך בשבעים שמות ואתה גדול מכל השרים וגבוה מכל המלאכים וחביב מכל המשרתים ונכבד מכל הצבאים ורב מכל האדירים במלוכה ובגדולה ובכבוד, ומפני מה קורין אותך בשמי מרומים נער? השיב ואמר לי מפני שאני חנוך בן ירד, כשחטא דור המבול ואמר לאל סור ממנו ודעת דרכיך לא חפצנו העלני הקב״ה מביניהם להיות לעד עליהם בשמי מרום לכל באי העולם שלא יאמרו רחמן אכזר הוא, מה חטאו כל אותן האוכלסין, ואם הם חטאו, נשיהם בניהם ובנותיהם סוסיהם פרדיהם מקניהם וכל קנינם וכל עופות שבעולם שאבדן הקב״ה עמהם בימי דור המבול מה חטאו שנאספו עמהם? לפיכך העלני בחייהם לעיניהם בשמי מרום להיות עד עליהם לעוה״ב וזיווגני

R. Ishmael said: At that hour I asked Metatron, the angel, the Prince of the Presence; I said to him: What is your name? He said to me: Seventy names have I, corresponding to the seventy tongues that are in the world, and all of them are upon the name of the King of the kings of kings; but my King calls me Youth.

R. Ishmael said: I said to Metatron: Why are you called by the name of your Maker with seventy names, and you are greater than all the princes, and higher than all the angels, and more beloved than all the ministers, and more honored than all the hosts, and exalted above all the noble ones in kingship and in greatness and in glory, and why do they call you Youth in the heavens on high? He answered and said to me: Because I am Enoch son of Jared. When the generation of the flood sinned and said to God, “Depart from us, and the knowledge of Your ways we do not desire,” the Holy One, blessed be He, brought me up from among them to be a witness against them in the heavens on high to all who come into the world, so that they should not say, “The Merciful One is cruel! What did all those multitudes sin? And if they sinned, their wives, their sons

and their daughters, their horses, their mules, their cattle and all their possessions, and all the birds that are in the world, which the Holy One, blessed be He, destroyed with them in the days of the generation of the flood: what did they sin, that they were gathered in together with them?" Therefore He brought me up in their lifetime, before their eyes, into the heavens on high, to be a witness against them for the world to come. And the Holy One, blessed be He, joined me on high as prince and ruler among the ministering angels.

Uzza and Azael, of the ministering angels, were against me in the heavens on high, and they said before the Holy One, blessed be He: Master of the Universe, did not the first ones speak well before You: "You shall not create man again"? The Holy One, blessed be He, answers and says to them: "I have made, and I will bear, and I will carry, and I will deliver." And when they saw me, they said before Him: Master of the Universe, what is the nature of this one who has gone up to the height of heights? Is he not of the sons of those who perished in the days of the flood? Again the Holy One, blessed be He, answers, and said to them: What is your nature, that you

הקב״ה במרום לשר ולנגיד בין מלאכי השרת.

עוזא ועזאל היו עלי בשמי מרומים ממלאכי השרת ואמרו לפני הקב״ה רבש״ע לא יפה אמרו הראשונים לפניך לא תברא אדם עוד, משיב הקב״ה ואומר להם "אני עשיתי ואני אשא ואני אסבול ואמלט", וכיון שראו אותי אמרו לפניו רבש״ע מה טיבו של זה שעלה למרום מרומים, לא מבניהם הללו שנאבדו בימי המבול? עוד משיב הקב״ה ואמר להם מה טיבכם שאתם נכנסים לדבר [סרה] באשר חפצתי בו יותר מכולכם להיות לשר ולנגיד עליכם בשמי מרום, מיד עמדו כולם ויצאו לקראתי והשתחוו לפני ואמרו לי אשריך ואשרי הוריך שרצה בהם קונך, ומתוך שאני קטן בתוכם ונער ביניהם בימים ובחדשים ובשנים לפיכך קורין אותי נער.

come in to speak [rebellion] concerning the one in whom I have delighted more than all of you, to be prince and ruler over you in the heavens on high? At once they all rose and went out to meet me, and prostrated themselves before me, and said to me: Happy are you, and happy are your parents, for your Maker has taken pleasure in them. And because I am small among them, and a youth among them in days and in months and in years, therefore they call me Youth.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **kavod** (rendered as *glory*). For each, the apparatus carries the sense set and the reason for the rendering chosen.



Enoch's ascent and Metatron's names

The ascent in this passage is told in the past: Enoch says he was brought up from among the generation of the flood to the height of heights. The passage explains Metatron's names and his rank among the angels, and so explains why he is fit to answer R. Ishmael. The seventy names are said to be 'upon the name of the King', but no name is spoken in this passage.

R. Ishmael said

The printed abbreviation אר״י is written out in full as 'R. Ishmael said:'. It introduces R. Ishmael's own first-person account.

the name of your Maker

'Called by the name of your Maker': R. Ishmael's question links Metatron's seventy names to the name of God. The word translated 'your Maker' (קונך) can also be construed as 'your Owner'. In Metatron's answer the seventy names correspond to the seventy tongues of the world.

the King of the kings of kings

’The King of the kings of kings’ (מלך מלכי המלכים) is kept in its threefold form and not shortened to ‘King of kings’. The doubled honorific places God above all who are called kings.

the verse spoken by the generation of the flood

The words the generation of the flood speaks to God (the Hebrew word here is אל) are a verse of scripture, “Depart from us, and the knowledge of Your ways we do not desire” (סור ממנו ודעת דרכיך לא חפצנו). Putting the verse in the mouth of the generation of the flood is the passage’s own interpretation of it. The passage then gives a reason for Enoch’s ascent: he is taken up alive, before their eyes, as a witness against them, so that no one can say ‘the Merciful One is cruel’ when wives, children, animals and birds perished with the sinners. The ‘first ones’ who said ‘You shall not create man again’ are earlier objectors before God, not named here. The English keeps all of this as story and does not recast it as a reasoned argument.

Uzza and Azael

Uzza and Azael (עוזא ועזאל) are named here as ministering angels who object to Enoch’s promotion. They ask whether he is not one of the sons of those who perished in the flood, and at the end they bow before him.

Youth

Youth (נער) is treated as a name. The passage itself explains it from age: Enoch is ‘small among them and a youth among them in days and in months and in years’. The Hebrew word can also mean a servant or attendant. That sense is kept open in the note on the two meanings of the name.

you shall not create man again

’You shall not create man again’: the Hebrew is לא תברא אדם עוד, which can be read ‘You shall not create man again’ or ‘You shall not create man any more’. God’s answer is a verse of scripture, “I have made, and I will bear, and I will carry, and I will deliver” (אני עשיתי ואני אשא ואני אסבול ואמלט). Here it is used as God’s reply to the angels’ objection to creating man: a promise to carry humanity even though it sins. The print spells the third verb אסבול, with a vav.

to speak rebellion

The printed text reads לדבר [סרה], with the last word in square brackets as a supplement of the printed editor. The English keeps the word in brackets as ‘[rebellion]’. The phrase is a difficulty in the print: without the bracketed word the clause reads ‘that you come in to speak concerning the one in whom I have delighted’.

Editorial decisions

- **אר״י.** The abbreviation is written out as ‘R. Ishmael said:’, so that R. Ishmael’s first-person account stays in view.
- **לאל.** Rendered ‘God’. The Hebrew word in the quoted verse is אל.
- **הקב״ה / רבש״ע / רחמן / קונך.** Written out as ‘the Holy One, blessed be He’, ‘Master of the Universe’, ‘the Merciful One’ and ‘your Maker’. Each epithet is kept distinct and none is reduced to ‘God’.
- **משיב ... ואמר.** The mix of tenses in the Hebrew (present ‘answers’ with past ‘said’) is kept in the English and not evened out.
- **נער.** Translated ‘Youth’ and treated as a name.
- **Scripture quoted.** “Depart from us, and the knowledge of Your ways”: Job 21:14. “I have made, and I will bear”: Isaiah 46:4.
- **The printed edition: notes and corrections.** After the words לא תברא אדם עוד (“You shall not create man again”) Eisenstein adds a note of his own: רמז על המלאכים שקטרגו בבריאת האדם ואמרו מה אנוש כי תזכרנו. ועי׳ ילקוט ראובני כ״ג ע״ד בשם חכם הרזים, “an allusion to the angels who brought an accusation at the creation of man and said, What is man that You remember him; and see Yalkut Reuveni 23d, in the

name of Chakham ha-Razim". The note is his, not part of the text, and is not printed in the Hebrew column.

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: [סרה] לדבר: the word סרה stands in square brackets as a supplement of the printed editor: The supplement makes the phrase mean 'to speak rebellion'. Without it the clause reads 'to speak concerning the one in whom I have delighted'. The English keeps the brackets.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: The printed text has the singular verb ואמר ('and said') before the verse spoken to God: The singular agrees with the collective subject 'the generation of the flood'. The text is translated as printed.

3 Enoch 5; the Shekhinah at Eden and the generation of Enosh

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.



אר״י א״ל מטטרון שר הפנים מיום שגרש הקב״ה לאדם הראשון מג״ע היתה שכינה שרויה על כרוב תחת עץ החיים ומלאכי השרת היו מקפצין ובאין ויורדין כתות כתות מן השמים לשוט בכל העולם כלו ואדם הראשון וחוה יושבין על פתח ג״ע להסתכל בדמות תוארו של זיו השכינה, לפי שזיו השכינה היה מהלך מסוף העולם ועד סופו על שס״ה אלפים בגלגל חמה, שכל המסתכל בזיו אותה השכינה אין זבובים ויתושין שורין בו ואינו חולה ואין כל מזיקין יכולין להזיק אותו, ולא עוד אלא מלאכים אין שולטין בו, והקב״ה היה הולך ושט מגן לעדן ומעדן לגן ומן גן לרקיע ומרקיע לגן עדן, והכל מסתכלין בזיו דמות שכינתו ואינן נזוקין,

עד שבאו בני דורו של אנוש והיו הולכין מסוף העולם ועד סופו ומביאין כל אחד ואחד כסף וזהב ואבנים טובות ומרגליות כהרי הרים וגבעות גבעות ועושים אותם ע״ז בעולם כשיעור אלף פרסאות ומורידין חמה ולבנה וכוכבים ומזלות לעמוד לפניהם מימינם ומשמאלם לשמש בהם

R. Ishmael said: Metatron, the Prince of the Presence, said to me: From the day that the Holy One, blessed be He, drove the first Adam out of the Garden of Eden, the Shekhinah was dwelling upon a cherub beneath the tree of life. And the ministering angels would spring up and come and go down, band upon band, from the heavens, to roam through the whole world entire. And the first Adam and Eve were sitting at the entrance of the Garden of Eden to gaze upon the likeness of the form of the radiance of the Shekhinah, because the radiance of the Shekhinah went from one end of the world to the other, at three hundred and sixty-five thousand times the wheel of the sun. For whoever gazes upon the radiance of that Shekhinah, no flies or gnats settle upon him, and he does not fall sick, and no harmful spirits whatever are able to harm him; and not only that, but angels have no dominion over him. And the Holy One, blessed be He, was going and roaming from the Garden to Eden and from Eden to the Garden, and from the Garden to the firmament and from the firmament to the Garden of Eden; and all were gazing upon the radiance of the likeness of His Shekhinah and were not harmed,

כדרך שהיו משמשין להקב״ה, שנאמר כל צבא השמים עומדים עליו מימינו ומשמאלו, והיאך היה בהם כח שהיו מורידין אותם ומשתמשין בהם? עוזא ועזאל היו מלמדין להם כשפים שהיו מורידין אותן ומשתמשין, שאלמלי כן לא היו יכולין להם להורידן.

באותה שעה קראו מלאכי השרת קטיגור לפני הקב״ה ואמרו לפניו רבש״ע מה לך אצל בני אדם מה אנוש כי תזכרנו, מה אדם לא נאמר אלא מה אנוש שהוא ראש לע״ז, מפני מה הנחת את שמי שמים העליונים מלון כבוד שלך וכסא רם ונשא שבמרום ערבות והלכת אצל בני אדם שעובדין ע״ז שהשוו אותך בע״ז, עכשיו אתה בארץ וע״ז בארץ מה טיבך בין דיירי הארץ עובדי ע״ז. סילק הקב״ה שכינה מן הארץ מביניהם, באותה שעה באו מלאכי השרת מגדודי צבאות וחיילי ערבות ואלף ריבוא צבאות ונטלו את החצוצרות ותפשו בידם את השופרות והקיפו את השכינה בשירים ובשירות לשמי מרום שנאמר עלה אלהים בתרועה ה׳ בקול שופר.

until the men of the generation of Enosh came, and they went from one end of the world to the other, and each and every one brought silver and gold and precious stones and pearls, like mountains upon mountains and hills upon hills, and they made them into idols in the world, to the measure of a thousand parasangs. And they brought down sun and moon, stars and constellations, to stand before them, on their right and on their left, to minister to them in the way that they used to minister to the Holy One, blessed be He, as it is said: “All the host of heaven standing over Him on His right and on His left.” And how was there power in them, that they could bring them down and make use of them? Uzza and Azael were teaching them sorceries, so that they could bring them down and make use of them; for were it not so, they would not have been able to bring them down.

At that hour the ministering angels raised an accusation before the Holy One, blessed be He, and said before Him: Master of the Universe, what have You to do with the sons of men? “What is enosh, that You remember him?” It does not say “What is adam” but “What is enosh”, for he is the head

of idolatry. Why have You left the uppermost heavens of heavens, the abode of Your glory, and the high and exalted throne that is in the height of Aravot, and gone among the sons of men who worship idols, who have made You equal with idolatry? Now You are on the earth and idolatry is on the earth: what is Your business among the inhabitants of the earth, worshippers of idolatry? The Holy One, blessed be He, removed the Shekhinah from the earth, from among them. At that hour the ministering angels came, from the troops of the hosts and the armies of Aravot and a thousand myriads of hosts, and they took up the trumpets and grasped the shofars in their hands, and surrounded the Shekhinah with songs and with hymns, up to the heavens on high, as it is said: "God has gone up with a shout, YHWH with the sound of the shofar."

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **kerubim** (rendered as *cherubim*), **malach** (rendered as *angel*), **kavod** (rendered as *glory*). For each,

the apparatus carries the sense set and the reason for the rendering chosen.

⁂

R. Ishmael said

The passage opens with a double attribution, אר״י א״ל, ‘R. Ishmael said: Metatron said to me’, and it is kept in full. The speaker is R. Ishmael, who reports what Metatron, the Prince of the Presence, told him. The authority claimed is a report from an angel to a sage, not a teaching handed down from teacher to pupil.

Shekhinah

’Shekhinah’ stands in the English because the Hebrew itself uses the word here (היתה שכינה שרויה; זיו השכינה; שכינתו). It is kept as a name for the divine presence; nothing in this passage ties it to

the later Kabbalistic system of sefirot, and the English adds no such sense. The verb is feminine (היתה ... שרויה), and the English never uses ‘it’ for the Shekhinah. The phrase שכינתו, ‘His Shekhinah’, ties the Shekhinah to the Holy One rather than presenting her as a separate being.

the radiance of the Shekhinah

The verbs of gazing here are להסתכל, המסתכל and מסתכלין. The passage says that gazing on the radiance protects the one who gazes: no flies or gnats settle on him, he does not fall sick, harmful spirits (מזיקין) cannot harm him, and angels have no dominion over him. בדמות תוארו של זיו is construed with an anticipatory suffix, ‘its form, namely of the radiance’, so the English has ‘the likeness of the form of the radiance’ without a separate ‘his’.

three hundred and sixty-five thousand

שס״ה is a number written in letters, three hundred and sixty-five, joined to אלפים, ‘thousand’. It is not used here for any play on the values of the letters. Its pairing with גלגל חמה, ‘the wheel of the sun’, may be deliberate, since a solar year has three hundred and sixty-five days. How the whole phrase is to be construed is discussed in the note on its uncertain construction.

the Garden and Eden

The Holy One's circuit, 'from the Garden to Eden and from Eden to the Garden, and from the Garden to the firmament and from the firmament to the Garden of Eden', treats the Garden and Eden as two distinct places. Before the generation of Enosh the divine presence moves between the earth and the firmament; in the last paragraph it is withdrawn to the heavens on high. The names of the heavens are kept distinct in the English: Aravot, the firmament (רקיע) and 'the heavens of heavens'.

what is enosh

The angels quote "What is enosh, that You remember him" (מה אנוש כי תזכרנו) and draw a lesson from the choice of word: 'it does not say "What is adam" but "What is enosh"'. The formula לא נאמר ... אלא marks a reading that turns on why the verse uses one word for 'man' rather than another. The word enosh is taken as the name of Enosh, whose generation the passage has just described as makers of idols, and so the angels call him 'the head of idolatry'. Genesis 4:26, the verse about the days of Enosh, reads אז הוחל לקרא בשם ה׳. A possible sound-play between אנוש and ראש, 'head', is not stated in the passage and is not treated as a play on letters.

all the host of heaven

The verse is quoted as כל צבא השמים עומדים עליו מימינו ומשמאלו. The Masoretic text reads וכל צבא השמים עֹמֵד עליו מימינו ומשמאלו, with an opening ‘and’ and the singular עֹמֵד, ‘standing’. The printed plural עומדים is kept in the English. In the verse the host of heaven attends God; applying it to the sun, moon, stars and constellations serving the idolaters is the passage’s own interpretation, which sets the idolaters’ false court beside the true one.

God has gone up with a shout

The last verse, “God has gone up with a shout, YHWH with the sound of the shofar”, is the proof text for the Shekhinah’s ascent. The passage reads the verse’s shout and shofar as the trumpets, shofars and songs of the ministering angels who escort the Shekhinah up to the heavens on high, so the withdrawal becomes a procession with an angelic escort. Both divine names of the verse are kept distinct in the English, ‘God’ and ‘YHWH’.

Uzza and Azael

Uzza and Azael (Hebrew עוזא ועזאל) are angels who teach sorcery. The passage presents their teaching as the means by which people brought down the sun, moon, stars and constellations; without it, the passage says, they could not have

done so. The passage treats their sorcery as real power, not as a figure of speech.

the shape of the passage

The passage builds its story from the verses it quotes and ends with a procession of trumpets, shofars and songs. It explains why the Shekhinah, once near the earth, withdrew to the heavens on high. The words for descending to the chariot do not occur in this passage.

songs and hymns

בשירים ובשירות pairs the masculine and feminine plurals of the word for song. The pairing is kept as ‘songs and hymns’ so that the doubled form stays visible instead of being merged into one word.

the printed text

The text translated is that of Eisenstein’s Otzar Midrashim: Sefaria’s digitization, corrected to the printed page of the 1928 printing where the two differ. The chapter numbers are those of Hugo Odeberg’s edition of 1928 and do not appear in the printed Hebrew. The division into paragraphs is this edition’s own.

Editorial decisions

- **shekhinah.** ‘Shekhinah’ is kept in the English because the Hebrew uses the word itself. The pronoun ‘it’ is never used for the Shekhinah.
- **כסא רם ונשא.** Rendered ‘the high and exalted throne’, not ‘the throne of glory’: the Hebrew does not say כסא הכבוד here, and ‘throne of glory’ would put a phrase in its mouth.
- **ע״ז.** The printed abbreviation ע״ז, for עבודה זרה, is rendered ‘idols’ when it is the object made (עושים אותם ע״ז) and ‘idolatry’ when it is the practice.
- **ה׳.** The printed text writes the Name in the last verse as ה׳. It is translated ‘YHWH’.
- **Scripture quoted.** “All the host of heaven standing over Him”: 1 Kings 22:19. “What is enosh, that You remember him”: Psalm 8:5. “God has gone up with a shout”: Psalm 47:6.
- **The printed edition: notes and corrections.** After the opening words (“R. Ishmael said: Metatron, the Prince of the Presence, said to me”) Eisenstein adds the reference שם דף כ״ה ע״ג, “there, folio 25, column 3”, pointing back to the book named in his previous note (Yalkut Reuveni). The digitized text gives the column as ע״ב; the printed page has ע״ג. The reference is not printed in the Hebrew column.

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: עוזא ועזאל, Uzza and Azael: This is the only witness used for this passage; the names are translated as printed.

3 Enoch 6-8; Enoch taken up, and the gates opened to him

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.



R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: When He sought to bring me up on high, at first He sent to me Anafiel the prince, and he took me from among them before their eyes, and conducted me in great glory upon "a chariot of fire and horses of fire" and ministers of glory, and brought me up to the Shekhinah, to the heavens on high. And as soon as I reached the heavens on high, the holy living creatures, and the ofanim, seraphim and cherubim, and the wheels of the chariot, and the ministers of consuming fire were smelling my scent at a distance of sixty-five thousand three hundred parasangs, and they said: "What is the scent of one born of woman, and what is the taste of a white drop, that he goes up into the heavens on high and should serve among the hewers of flame?" The Holy One, blessed be He, answers and said to them: "My ministers, My hosts, My cherubim, My ofanim and My seraphim, let not your heart be grieved over this matter. For all the children of men denied Me and My great kingdom, and went and served idols, and I removed the Shekhinah from among them and went up on high. And this one whom I took from among them, he is the choicest of

אמר ר״י אמר לי מטטרון מלאך שר הפנים, כשבקש להעלות אותי במרום, בתחלה שגר לי ענפיאל השר ונטלני מביניהם לעיניהם והדריכני בכבוד גדול על רכב אש וסוסי אש ומשרתי כבוד והעלני עד השכינה לשמי מרום, וכיון שהגעתי לשמי מרום, היו חיות הקדש ואופנים שרפים וכרובים וגלגלי המרכבה ומשרתי אש אוכלה מריחין את ריחי ברחוק ששים וחמשה אלפים ושלש מאות פרסה, ואמרו מה ריח ילוד אשה ומה טעם טיפת לבן שהוא עולה בשמי מרום וישמש בין חוצבי שלהבת? משיב הקב״ה ואמר להם משרתי צבאי וכרובי ואופני ושרפי, אל ירע לבבכם בדבר זה שכל בני האדם כפרו בי ובמלכותי הגדולה והלכו ועבדו ע״ז וסילקתי שכינה מביניהם ועליתי למרום, וזה שנטלתי מביניהם מובחר שבכולם הוא וזה שקול כנגד כולם באמונה ובצדקה ובכשרון מעש וזה שנטלתי שכרי בעולמי תחת השמים.

אר״י אמר לי מטטרון שר הפנים כשלקחוני מן בני דור המבול העלוני בכנפי רוח שכינה לרקיע העליון והכניסוני בתוך פלטורין

them all, and this one is weighed against all of them in faith and in righteousness and in fitness of deed; and this one I took as My wage in My world under the heavens."

R. Ishmael said: Metatron, the Prince of the Presence, said to me: When they took me from among the children of the generation of the flood, they bore me up on the wings of the wind of the Shekhinah to the uppermost firmament, and brought me into the midst of the great palaces that are on high in Aravot, the firmament, where are the throne of glory, the Shekhinah, and the chariot. And there are troops of fire, and armies of fury, and shinanim of anger, and cherubim of torch, and ofanim of coal, and ministers of flame, and hashmalim of lightning-flash, and seraphim of lightning. And they stationed me to serve the throne of glory each and every day.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Before they stationed me to serve the throne of glory, the Holy One, blessed be He, opened to me one thousand three hundred thousand gates of wisdom, and three hundred thousand gates of understanding, and three hundred

גדולים שבמרום ערבות רקיע ששם כסא הכבוד שכינה ומרכבה ושם גדודים של אש וחיילים של זעף ושנאנים של אף וכרובים של לפיד ואופנים של גחל ומשרתים של להב וחשמלים של בזק ושרפים של ברק, והעמידוני לשמש בכל יום ויום את כסא הכבוד.

אר״י א״ל מטטרון מלאך שר הפנים קודם שהעמידוני לשמש את כסא הכבוד פתח לי הקב״ה אלף ושלש מאות אלפים שערי חכמה ושלש מאות אלפים שערי בינה ושמ״א שערי ערמה ושמ״א שערי חיים ושמ״א שערי שלום ושמ״א שערי שכינה ושמ״א שערי גבורה וחיל ושמ״א שערי כח ושמ״א שערי חן וחסד ושמ״א שערי אהבה ושמ״א שערי חמדה ושמ״א שערי ענוה ושמ״א שערי יראת חטא. באותה שעה הוסיף לי הקב״ה חכמה על חכמה בינה על בינה ערמה על ערמה דעת על דעת רחמים על רחמים תורה על תורה אהבה על אהבה חסד על חסד חמדה על חמדה ענוה על ענוה גבורה על גבורה כח על כח חיל על חיל זוהר על זוהר יופי על יופי תואר על תואר, ונתכבדתי ונתפארתי בכל מדות טובות

ומשובחות הללו יותר מן כל בני מרומים.

thousand gates of prudence, and three hundred thousand gates of life, and three hundred thousand gates of peace, and three hundred thousand gates of the Shekhinah, and three hundred thousand gates of might and valor, and three hundred thousand gates of power, and three hundred thousand gates of grace and lovingkindness, and three hundred thousand gates of love, and three hundred thousand gates of delight, and three hundred thousand gates of humility, and three hundred thousand gates of fear of sin. At that hour the Holy One, blessed be He, added to me wisdom upon wisdom, understanding upon understanding, prudence upon prudence, knowledge upon knowledge, mercy upon mercy, Torah upon Torah, love upon love, lovingkindness upon lovingkindness, delight upon delight, humility upon humility, might upon might, power upon power, valor upon valor, brilliance upon brilliance, loveliness upon loveliness, form upon form. And I was honored and glorified with all these good and praiseworthy qualities more than all the children of the heights.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **anafiel** (rendered as *anafiel*), **chayyot** (rendered as *holy-living-creatures*), **ofanim** (rendered as *ofanim*), **seraphim** (rendered as *seraphim*), **kerubim** (rendered as *cherubim*), **merkavah** (rendered as *chariot*), **kavod** (rendered as *glory*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **hashmal** (rendered as *hashmal*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

R. Ishmael said

Each paragraph opens ‘R. Ishmael said: Metatron … said to me’. R. Ishmael passes on Metatron’s own first-person account, and

the opening is kept in full every time. The print's abbreviations הקב״ה, א״ל, אר״י, ר״י and ע״ז are written out in the English.

the shape of the passage

Metatron tells the story himself, through R. Ishmael. It moves from the taking up and the angels' protest, to the classes of beings around the throne of glory, to the gates opened and the qualities added before Metatron begins his service. The lists are rendered in full.

Anafiel

The print spells the name ענפיאל. Here he is given the title 'the prince' and is sent to take the speaker up.

a chariot of fire

The words רכב אש וסוסי אש are the words of the verse about Elijah's being taken up, and are set in quotation marks. The verbs of taking in this passage (ונטלני, לקחוני, שנטלתי) recall Genesis 5:24, "כי לקח אתו אלהים". The word here for 'chariot' is rekhev, not merkavah; see the note on the chariot.

Shekhinah

The print uses its own word שכינה, which is kept as ‘Shekhinah’. In this passage the Shekhinah is something God can remove from among people and take up on high, and something that has its own gates. The English brings in nothing from the Kabbalistic scheme of sefirot.

one born of woman

The angels object, by smell and taste, to a human being coming among them. God’s answer is that the one taken is the choicest of all humanity and is weighed against all of them. ‘Hewers of flame’ recalls Psalm 29:7, “קול ה׳ חצב להבות אש”, where it is the divine voice that hews flames; here the phrase names a class of angels.

taste of a white drop

’Taste’ is kept so that it pairs with ‘scent’ in the same question. Ma ta’am can also mean ‘what reason’ or ‘what worth’, so the clause can be read ‘what is the worth of a white drop’. Both readings are recorded among the doubts.

in My world

בעולמי means literally ‘in My world’, and the English keeps ‘in’. The clause וזה שנטלתי שכרי is awkward in the Hebrew: ‘and this

one that I took, My wage'. It is rendered 'this one I took as My wage', which joins the two halves as the sense seems to need.

sixty-five thousand three hundred parasangs

The printed text reads ששים וחמשה אלפים ושלש מאות פרסה, and the English translates it as printed.

palaces

פלטורין (palatorin) is a loanword for a palace, and is rendered 'palaces'. It is not the usual Hebrew word for palace, heikhal. The borrowed court word suits the courtly picture of the passage.

Aravot, the firmament

ערבות רקיע is rendered 'Aravot, the firmament'. Here it is the place of the throne of glory, the Shekhinah and the chariot. The name recalls Psalm 68:5, "סלו לרכב בערבות".

the fiery classes

The list in the second paragraph pairs each class of being with a fire word in an 'X of Y' pattern. Several of the fire words come from Ezekiel's vision: torch, compare Ezekiel 1:13, "כמראה הלפדים"; coal, Ezekiel 1:13, "כגחלי אש"; lightning, Ezekiel 1:13,

"ומן האש יוצא ברק"; lightning-flash, Ezekiel 1:14, "כמראה הבזק"; hashmal, Ezekiel 1:4, "כעין החשמל". Shinanim recalls Psalm 68:18, "רכב אלהים רבתים אלפי שנאן". The list can be read as exegesis turned into a list of angels, or as an account of what is seen. The English takes no side.

hashmalim

Hashmal is transliterated, never 'electricity' or 'bronze'. The plural hashmalim turns the shining substance into a class of beings, standing beside the other classes in the list.

one thousand three hundred thousand

The printed text reads אלף ושלש מאות אלפים for the gates of wisdom. The uncertain part is the first word, אלף, 'a thousand', which stands before a figure that is complete without it. It can be read as one figure with what follows, or as a separate thousand beside the three hundred thousand. The figure breaks the pattern of the list and may be corrupt. It is translated as printed, word for word, so that both readings stay open.

three hundred thousand gates of prudence

The print writes the figure out in full for the first two gates, the gates of wisdom and the gates of understanding, and then abbreviates it as שמ״א for the eleven that follow. These letters are

read here as the short form of שלש מאות אלף, ‘three hundred thousand’, and the figure is written out in the English every time. The letters could also be read as the numeral three hundred and forty-one (300, 40 and 1). This edition reads the short form.

wisdom, understanding and the other qualities

The lists of gates and of added qualities include chokhmah, binah, gevurah and chesed, and the verb nitpa’arti, from the same root as tif’eret. They are rendered as ordinary nouns (wisdom, understanding, might, lovingkindness; ‘I was glorified’), not as names of sefirot. The lists also hold words that have no such use (ormah, chayyim, shalom, anavah, yir’at chet, zohar, yofi, to’ar). Any reading of these lists as a system of sefirot belongs to the history of how the passage was read, not to the passage itself.

answers and said

The Hebrew shifts tense, ‘mashiv ha-Kadosh barukh hu ve-amar’ (present participle, then perfect). This is kept as ‘answers and said’. Likewise ‘oleh … ve-yeshamesh’ (participle, then imperfect) is kept as ‘goes up … and should serve’.

Editorial decisions

- **the chariot.** This edition renders merkavah ‘chariot’ throughout, as in ‘the wheels of the chariot’ and ‘the throne of glory, the Shekhinah, and the chariot’. The ‘chariot of fire’ of the first paragraph is a different Hebrew word, rekhev, taken from the verse about Elijah. English cannot keep the two apart, so the difference is recorded here.
- **Shekhinah.** The print’s own word שכינה is transliterated ‘Shekhinah’ in the English. Its sense in this passage is described in the note on the Shekhinah.
- **the lists.** The list of fiery classes, the list of gates and the list of qualities added ‘upon’ one another are all rendered in full, in the order of the Hebrew, with nothing shortened.
- **wind and wheels.** רוח is rendered ‘wind’; the reading ‘spirit’ is recorded among the doubts. גלגלי המרכבה is rendered ‘the wheels of the chariot’ and אופנים is transliterated ‘ofanim’, so the two words stay distinct.
- **Scripture quoted.** “a chariot of fire and horses of fire”: 2 Kings 2:11.
- **The printed edition: notes and corrections.** After the words תחת השמים (“under the heavens”) Eisenstein adds the reference עי׳ ציוני דף י״ג ע״ד וילקוט ראובני כ״ד ע״א, “see Tziyyuni, folio 13d, and Yalkut Reuveni 24a”. It is not printed in the Hebrew column. Correction: the digitized

text read וחמשת in the number of parasangs; the printed page has וחמשה. The number is the same.

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: The printed text reads ששים וחמשה אלפים ושלש מאות פרסה (sixty-five thousand three hundred parasangs): Translated as printed.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: The printed text writes the figure out in full for the first two gates (the gates of wisdom and the gates of understanding) and then abbreviates it as שמ״א for the eleven gates that follow: The letters could also be read as the numeral three hundred and forty-one. This edition reads them as the short form of שלש מאות אלף, 'three hundred thousand'. See the doubt recorded on these letters.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: The printed text reads אלף ושלש מאות אלפים for the gates of wisdom: Breaks the pattern of the list and may be corrupt. Translated as printed.

3 Enoch 9-11; the wings and eyes, the throne at the seventh palace, and the secrets revealed

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.

אר״י א״ל מטטרון מלאך שה״פ אחר כל המדות הניח הקב״ה ידו עלי וברכני שלש מאות אלף וששים וחמשת אלפים ברכות, ורוממתי והגבהתי כשיעור ארכו ורחבו של עולם והעלו לי שבעים ושתים כנפים, ל״ו כנפים מצד אחד ול״ו כנפים מצד אחד, וכל כנף וכנף כמלוא עולם, וקבע בי שלש מאות אלף וששים וחמשת אלפים עינים וכל עין ועין כמאור הגדול, ולא הניח מינין של זיו ותואר ויופי ואורות שבעולם שלא קבע בי.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: After all these qualities the Holy One, blessed be He, laid His hand upon me and blessed me with three hundred and sixty-five thousand blessings. I was exalted and lifted up to the measure of the length and breadth of the world. And they caused seventy-two wings to grow on me, thirty-six wings on one side and thirty-six wings on the other side, and each and every wing was like the fullness of the world. And He fixed in me three hundred and sixty-five thousand eyes, and each and every eye was like the great luminary. And there was no kind of radiance, form, loveliness and light in the world that He did not fix in me.

אר״י א״ל מטטרון מלאך שה״פ כל זאת עשה לי הקב״ה, עשה לי כסא מעין כסא הכבוד ופרש עלי פרש של זיו ושל זוהר ותואר וכבוד ויופי וחסד מעין פרש של כסא הכבוד וכל מיני זיו מאורות שבעולם קבועין בו ושמו על פתח היכל שביעי, והושיבני עליו והכרוז יצוא יצא בכל רקיע ורקיע לאמר מטטרון עבדי שמתיו לשר ולנגיד על כל שרי מלכותי ועל כל בני מרומים, חוץ משמונה שרים הנכבדים והנוראים שנקראו ה׳ כשמי שר עולם, וכל מלאך ומלאך שיש לו דבר לדבר לפני ילך לפניו וידבר אליו, וכל דבר

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: All this the Holy One, blessed be He, did for me. He made me a throne in the likeness of the throne of glory. Over me He spread a covering of radiance and of brilliance, of form and glory, loveliness and lovingkindness, in the likeness of the covering of the throne of glory, and every kind of radiance of the luminaries that are in the world is fixed in it. He set it at the door of the seventh palace and seated me upon it. And the

herald went out into each and every firmament, saying: "Metatron My servant: I have made him prince and ruler over all the princes of My kingdom and over all the children of the heights. Excepted are the eight princes, the honored and the awesome, who are called YHWH after My name, Prince of the World. Every angel who has a matter to speak before Me shall go before him and speak to him. And every word he speaks to you in My name, you shall keep and you shall do, because the Prince of Wisdom and the Prince of Understanding minister to him, to teach him the wisdoms of the upper ones and the lower ones, the wisdom of this world and the secret of the world to come. I have also appointed him over all the treasuries of the palace of Aravot and over all the storehouses of life that are in the heavens on high."

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: The Holy One, blessed be He, revealed to me every wellspring of the hidden things of Torah, all the mysteries of wisdom, all the depths of the perfect Torah, and all the thoughts of the hearts of created beings. All the mysteries of the world and all the hidden things of the beginning are revealed before me, just as they are

ודבר שהוא מדבר בשמי אליכם תנטרון ותפעלון מפני, ששר החכמה ושר הבינה משרתין לו ללמדו חכמות עליונים ותחתונים חכמת עולם הזה וסוד עוה״ב, וגם אני מניתיו על כל גנזי היכל ערבות ועל כל אוצרות חיים שיש בשמי מרום.

אר״י א״ל מטטרון מלאך שה״פ גילה לי הקב״ה כל מעין של סתרי תורה וכל רזי חכמה וכל עומקי תורה תמימה, וכל מחשבות לבבות של בריות, וכל רזי עולם וכל סתרי בראשית גלויים לפני כדרך שגלויים לפני יוצר בראשית, וציפיתי מאז להסתכל ברזי עמקה ובסוד מופלאה. קודם שיחשוב אדם אני יודע קודם שיצפין במסתרים אני רואה וקודם שיעשה אדם אני יודע ואין במרום נעלם ועמוק ממני.

revealed before the Former of the beginning. And from then on I have gazed, to contemplate the mysteries of her depth and the secret of her wonder. Before a man thinks, I know; before he hides anything in hidden places, I see; before a man acts, I know. Nothing on high is concealed or too deep for me.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **heikhal** (rendered as *palace*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

R. Ishmael said, Metatron said to me

Each of the three paragraphs opens with the doubled formula written short in the print as אר״י א״ל: ‘R. Ishmael said: Metatron … said to me’. The formula is translated in full each time rather than condensed, because the chain of speakers is the warrant for what follows: the angel speaks, and R. Ishmael reports.

the throne at the door

The throne is set ‘at the door of the seventh palace’ (על פתח היכל שביעי), at the threshold, not inside. Because the throne is made ‘in the likeness of’ (מעין) the throne of glory rather than being the throne itself, the passage keeps a deliberate gap between Metatron and the glory. This is why the phrase is rendered ‘the throne of glory’ and not ‘throne of God’. The herald’s proclamation that follows has the tone of a royal decree.

wings and eyes

The many eyes and wings fixed in Metatron recall the living creatures and wheels of Ezekiel, whose rims are ‘full of eyes’ (מלאת עינים, Ezekiel 1:18), and the seraphim of Isaiah with their six wings (שש כנפים שש כנפים לאחד, Isaiah 6:2). ‘Like the great

luminary’ (כמאור הגדול) echoes ‘the great luminary’ (המאור הגדל) of Genesis 1:16. These are echoes, not quotations, so they are not set in quotation marks.

the numbers

The numbers are translated exactly as printed and written out in words. The print gives the same figure, three hundred and sixty-five thousand, for the blessings and for the eyes, and divides the seventy-two wings into thirty-six on one side and thirty-six on the other, writing the thirty-six with Hebrew letters (ל״ו). No calculation is made in the passage itself, so none is drawn from these figures here.

Prince of the World, a difficult phrase

This is a crux. The printed text reads שנקראו ה׳ כשמי שר עולם, ‘who are called YHWH after My name, Prince of the World’. The last two words stand without a conjunction and without a clear link to what precedes. They can be read as a title in apposition to the eight princes, as the name of a further figure excepted alongside them, or as a gloss or corruption. The English translates what is printed and does not emend.

called YHWH after My name

'Called YHWH after My name' (שנקראו ה׳ כשמי) and 'every word he speaks in My name' recall 'for My name is in him' (כי שמי בקרבו, Exodus 23:21). The Name is translated 'YHWH', the specific Name, not 'the Lord', and it is not softened when applied to the eight princes.

Metatron My servant

'Metatron My servant' (מטטרון עבדי) borrows the language of divine servanthood, as in 'My servant Moses' (עבדי משה, Numbers 12:7). 'Prince and ruler' (שר ונגיד) is the vocabulary of a royal court. Metatron's appointment is told as a royal proclamation, not argued. The verbs 'you shall keep and you shall do' (תנטרון ותפעלון), with their old -un endings and the Aramaic-like verb for 'keep', give the proclamation a legal and archaic tone.

treasuries of Aravot

'The treasuries of the palace of Aravot … the storehouses of life' (גנזי היכל ערבות … אוצרות חיים). Metatron is made steward of what is stored in the highest heaven. Aravot is kept as a name. The word רקיע is rendered 'firmament', in keeping with the picture of the heavens as a series of firmaments.

radiance, brilliance, form, glory, loveliness, lovingkindness

Metatron's covering is described with a run of nouns for light and honor: זיו, זוהר, תואר, כבוד, יופי, חסד. Each is given one English word used consistently across this edition: radiance, brilliance, form, glory, loveliness, lovingkindness. They are taken here as qualities of light and honor belonging to the covering, and are written in lower case. Likewise 'the secret of the world to come' and 'the hidden things of Torah' are rendered as plain nouns.

I have gazed

'I have gazed ... to contemplate' (וציפיתי ... להסתכל) uses the vocabulary of visionary gazing, but the gaze is directed at the mysteries of Torah and of the beginning, not at the chariot. The next sentence plays on similar letters: Metatron gazes (צפה), and nothing a man hides (יצפין) escapes him. In this passage knowing and seeing go together.

Editorial decisions

- **ה׳.** The print writes the Name here as ה׳. It is rendered 'YHWH', the specific Name, not 'the Lord'.

- **הקב״ה.** Expanded as ‘the Holy One, blessed be He’. This is a rabbinic epithet, not a recited name.
- **מעין.** ‘In the likeness of’ is used in the second paragraph and ‘wellspring’ in the third. The double meaning of the spelling is set out among the ambiguities.
- **ziv / zohar / to’ar / yofi / chesed.** These are rendered radiance / brilliance / form / loveliness / lovingkindness, so that each Hebrew word has one English word and none is confused with ‘glory’, which is kept for kavod.
- **the seventh palace.** The word for palace is rendered ‘palace’ throughout. The seventh palace is kept as a place and not turned into ‘heaven’.
- **Scripture quoted.** No verse of scripture is quoted word for word in the English body, so no scripture stands in quotation marks there. The phrase ‘the great luminary’ in the first paragraph echoes the words המאור הגדל of Genesis 1:16 but is not set as a quotation.
- **The printed edition: notes and corrections.** Corrections from the printed page: לאמר where the digitized text had לאמור (spelling only), and כדרך שגלויים (“as they are revealed”) where the digitized text had בדרך שגלויים (“in the way that they are revealed”).

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: שנקראו ה׳ כשמי שר עולם: The printed text reads this. The words 'Prince of the World' stand loosely at the end of the clause. They are translated as printed and not emended; see the note on the difficult phrase Prince of the World.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: שלש מאות אלף וששים וחמשת אלפים, for both the blessings and the eyes: The printed text gives the same figure, three hundred and sixty-five thousand, for the blessings and for the eyes. It is translated as printed and not altered.

3 Enoch 12-15; the robe, the crown, the lesser YHWH, and the body turned to fire

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.



אר״י אמר לי מטטרון מלאך שה״פ מתוך אהבה שאהב אותי הקב״ה יותר מכל בני מרומים עשה לי לבוש של גיאה שכל מיני מאורות קבועים בו, והעטיפני ועשה לי כתר מלכות שקבועים בו ארבעים ותשע אבני בוער באור גלגל החמה שזיוו הולך בארבע ערבות רקיע ובשבעה רקיעים ובארבע רוחות העולם, וקשרו על ראשי וקראני הוי״ה הקטן בפני כל פמליא שבמרום שנאמר כי שמי בקרבו.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Out of the love with which the Holy One, blessed be He, loved me more than all the children of the heights, He made for me a garment of exaltation in which every kind of luminary is set, and He wrapped me in it. And He made for me a crown of kingship in which are set forty-nine stones, burning with the light of the wheel of the sun, whose radiance goes forth into the four Aravot, the firmament, and into the seven firmaments, and into the four winds of the world. And He bound it upon my head, and He called me the lesser YHWH before the whole household that is on high, as it is said: “For My name is in him.”

אר״י א״ל מטטרון מלאך שר הפנים מתוך אהבה רבה וחמלה גדולה שאהבני וחבבני הקב״ה יותר מכל בני מרומים כתב באצבעו בעט שלהבת על כתר שבראשי אותיות שנבראו בהן שמים וארץ, אותיות שנבראו בהן ימים ונהרות, אותיות שנבראו בהן הרים וגבעות, אותיות שנבראו בהן כוכבים ומזלות ברקים רוח ורעמים קולות שלג ברד סופה וסערה, אותיות שנבראו בהן צרכי עולם וכל סתרי בראשית, וכל אות ואות זורחת פנים בפנים כמראה צאת השמש ולבנה וכוכבים.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Out of the great love and the great compassion with which the Holy One, blessed be He, loved me and cherished me more than all the children of the heights, He wrote with His finger, with a pen of flame, upon the crown that is on my head the letters by which heaven and earth were created; the letters by which seas and rivers were created; the letters by which mountains and

hills were created; the letters by which stars and constellations, lightnings, wind and thunders, voices, snow, hail, whirlwind and storm were created; the letters by which the needs of the world and all the hidden things of the beginning were created. And each and every letter shines, face against face, like the appearance of the going-forth of the sun, and the moon, and the stars.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: When the Holy One, blessed be He, bound this crown upon my head, all the princes of kingdoms in the height of Aravot quaked before me, and all the armies of each firmament; and even the princes of the elim, and the princes of the tafsarim, and the princes of the erelim, who are greater than all the ministering angels who serve before the throne of glory, were quaking and shaking before me. And even Samael the wicked, head of all the accusers, who is great among all the kingdoms on high, was fearing and quaking. And even the angel of fire, the angel of hail, the angel of wind, the angel of lightning, the angel of wrath, the angel of thunder, the angel of snow, the angel of rain, the angel of day, the angel of night, the angel of the

אר״י א״ל מטטרון מלאך שה״פ כשקשר לי הקב״ה כתר זה בראשי זעו ממני כל שרי מלכיות ברום ערבות וכל חיילי רקיע ורקיע ואפילו שרי אלים ושרי טפסרים ושרי אראלים שגדולים מכל מלאכי השרת המשמשים לפני כסא הכבוד זעין ונתרעין ממני, ואפילו סמאל הרשע ראש לכל המשטינים שהוא גדול בכל מלכיות שבמרום ירא ומזדעזע, ואפילו מלאך האש מלאך הברד מלאך הרוח מלאך הברק מלאך הזעם מלאך הרעם מלאך השלג מלאך המטר מלאך היום מלאך הלילה, מלאך הכוכבים והמזלות שמנהג את כל העולם מתוך ידיהן זייעין ונתרעין מלפני כשרואין אותי.

ואלה שמותן של שרים המנהיגים את העולם: גבריאל מלאך האש, ברדיאל מלאך הברד, רוחיאל מלאך שהוא ממונה על הרוח, ברקיאל מלאך שהוא ממונה על הברקים, זעמיאל שהוא ממונה על הזעם, זקיאל שהוא ממונה על הזיקים, זועיאל שהוא ממונה על הזועות, זעפיאל שהוא ממונה על הזעף רעמיאל שהוא ממונה על הרעמים, רעשיאל שהוא ממונה על הרעש, שלגיאל שהוא ממונה על השלג, מטריאל שהוא ממונה

על המטר, שמשיאל שהוא ממונה על היום, ליליאל שהוא ממונה על הלילה, גלגליאל שהוא ממונה על גלגל החמה, אופניאל שהוא ממונה על אופן לבנה, כוכביאל שהוא ממונה על הכוכבים, רהטיאל שהוא ממונה על המזלות, וכולן נופלין על פניהם כשרואין אותי ואינן יכולין להסתכל בי מפני הוד והדר זיו זוהר יופי תואר ונגה ואור כבוד שעל ראשי.

אר״י א״ל מטטרון מלאך שה״פ הדר מרום כל, כיון שלקחני הקב״ה לשמש את כסא הכבוד ואת גלגלי המרכבה ואת כל צרכי השכינה, מיד נהפך לי בשרי לשלהבת וגידי לאש ועצמותי לגחלי רתמים ואור עפעפי לזוהר רקיע וגלגלי עיני ללפידי אש ושער ראשי ללהט וללהבה וכל אברי לכנפי אש בוערת וגוף קומתי לאש יוקדת, מימיני חוצבי להבות אש ומשמאלי בוער לפיד אש וסביבותי מפורחת רוח סערה וסופה וקול רעש ברעש מלפני ומלאחורי.

stars and the constellations, who leads the whole world through their hands, were quaking and shaking before me when they saw me.

And these are the names of the princes who lead the world: Gabriel, the angel of fire; Baradiel, the angel of hail; Ruhiel, the angel who is appointed over the wind; Barakiel, the angel who is appointed over the lightnings; Zaamiel, who is appointed over wrath; Zikiel, who is appointed over the sparks; Zoiel, who is appointed over the tremors; Zaafiel, who is appointed over the fury; Raamiel, who is appointed over the thunders; Raashiel, who is appointed over the earthquake; Shalgiel, who is appointed over the snow; Matariel, who is appointed over the rain; Shimshiel, who is appointed over the day; Lailiel, who is appointed over the night; Galgaliel, who is appointed over the wheel of the sun; Ofaniel, who is appointed over the wheel of the moon; Kokhaviel, who is appointed over the stars; Rahatiel, who is appointed over the constellations. And all of them fall upon their faces when they see me, and they are not able to gaze upon me because of the grandeur and splendor, the radiance, the brilliance, the loveliness, the form,

and the brightness, and the light of glory that is upon my head.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, the splendor on high of all, said to me: As soon as the Holy One, blessed be He, took me to serve the throne of glory, and the wheels of the chariot, and all the needs of the Shekhinah, at once my flesh was turned into flame, and my sinews into fire, and my bones into coals of broom-wood, and the light of my eyelids into the brilliance of the firmament, and the globes of my eyes into torches of fire, and the hair of my head into blaze and flame, and all my limbs into wings of burning fire, and the body of my stature into blazing fire. On my right, hewers of flames of fire; and on my left, a torch of fire burns; and round about me a wind of storm and whirlwind is blowing; and the sound of quaking upon quaking is before me and behind me.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **merkavah** (rendered as *chariot*), **kavod** (rendered as *glory*). For each, the

apparatus carries the sense set and the reason for the rendering chosen.



the garment, the crown and the Name

The passage is Metatron's own account of how he was clothed with a garment, crowned, and called by the Name. The list of light words for what rests on the crowned head is kept in full and in its order. In the last paragraph the speaker's own body is changed into fire.

R. Ishmael said

Every paragraph except the list of names opens 'R. Ishmael said: Metatron … said to me'. This double opening, in which the narrator passes on the angel's own words, is kept every time and not shortened. The short written forms of the formula in the

printed text (אר״י, א״ל, שה״פ) are spelled out in full in the English.

the lesser YHWH

The printed text reads הוי״ה הקטן. The print writes the Name here with its four letters in a changed order (הוי״ה); it is translated YHWH, and the title is ‘the lesser YHWH’. Elsewhere in this edition the name Metatron is never replaced by this title; here the Hebrew itself has it.

For My name is in him

’For My name is in him’ (כי שמי בקרבו) is introduced with the formula ‘as it is said’. The passage applies the verse to Metatron, to explain why he is called by the Name.

the garment of exaltation

’Exaltation’ renders גיאה. The garment is one ‘in which every kind of luminary is set’ (שכל מיני מאורות קבועים בו), the same verb, ‘set’, that is used of the stones in the crown.

forty-nine stones

The number is forty-nine (ארבעים ותשע), kept exactly as printed. The printed text reads אבני בוער, literally ‘stones of burning’,

which is awkward; it is translated as printed, ‘stones, burning with the light of the wheel of the sun’.

the four Aravot, the firmament

The printed text reads בארבע ערבות רקיע, ‘into the four Aravot, the firmament’, with nothing between ‘four’ and ‘Aravot’. The English adds no word. The same sentence goes on to ‘the seven firmaments’ and ‘the four winds of the world’ (ארבע רוחות העולם). The possible ways of taking the phrase are set out among the open questions for this passage.

the household on high

’Household’ renders פמליא, the heavenly retinue as a whole.

the letters on the crown

The crown carries the letters ‘by which heaven and earth were created’, and the passage goes on through seas, mountains, stars and weather to ‘the needs of the world and all the hidden things of the beginning’ (סתרי בראשית). בראשית is literally ‘beginning’; the phrase can also be understood as ‘the hidden things of creation’. The Hebrew does not say which letters are meant. In the weather list סופה is ‘whirlwind’ and סערה is ‘storm’.

the going-forth of the sun

’Like the appearance of the going-forth of the sun’ (כמראה צאת השמש) echoes Judges 5:31 (כצאת השמש בגברתו); the passage adds ‘appearance’ and appends the moon and the stars. This is an echo, not a quotation.

the princes and Samael

Several classes of heavenly beings are named and kept in Hebrew: princes of kingdoms (שרי מלכיות), elim (אלים), tafsarim (טפסרים) and erelim (אראלים). The passage says they are greater than the ministering angels, so their names are not flattened to ‘angels’. Samael is called ‘the wicked, head of all the accusers’ (המשטינים), and the passage says that even he feared and quaked before the crowned speaker. He is called ‘great among all the kingdoms on high’ (גדול בכל מלכיות), not ‘greater than’ them.

the names of the princes

Most names in the list are formed from the Hebrew word for what the angel governs plus the ending -el: Baradiel from ברד ‘hail’, Raamiel from רעם ‘thunder’, Galgaliel from גלגל ‘wheel’, Ofaniel from אופן ‘wheel’, and so on. Some of the governed things are rendered as follows: זיקים ‘sparks’, זועות ‘tremors’, זעף ‘fury’, רעש ‘earthquake’. זעף is rage; the word can also be used of a raging storm, and ‘fury’ is chosen to keep it apart from זעם,

‘wrath’, which stands just before it in the list. Gabriel and Baradiel are named with ‘the angel of’ and lack the phrase ‘who is appointed over’, which every following name has; the difference is kept. Shimshiel, whose name is built on שמש ‘sun’, is appointed over the day, while Galgaliel is appointed over the wheel of the sun. The Hebrew uses two words here, galgal for the sun and ofan for the moon; both are ‘wheel’ in English. Ofaniel (אופניאל), set over the wheel of the moon, is a different name from Ofafniel (אפפניאל), the prince of the ofanim in chapter 25. The Hebrew spellings of the less familiar names are רוחיאל Ruhiel, ברקיאל Barakiel, זעמיאל Zaamiel, זקיאל Zikiel, זועיאל Zoiel, זעפיאל Zaafiel, רעשיאל Raashiel, שלגיאל Shalgiel, מטריאל Matariel, שמשיאל Shimshiel, לילֿיאל Lailiel, כוכביאל Kokhaviel and רהטיאל Rahatiel.

the needs of the Shekhinah

’The needs of the Shekhinah’ (צרכי השכינה) is the source’s own wording. Shekhinah is the rabbinic word for the indwelling divine presence; it is kept and transliterated, and no later mystical meaning is given to it.

the body turned to fire

The last paragraph is woven from scriptural language. ‘Coals of broom-wood’ (גחלי רתמים) echoes Psalm 120:4 (עם גחלי רתמים).

‘Hewers of flames of fire’ (חוצבי להבות אש) echoes Psalm 29:7 (חצב להבות אש). ‘The sound of quaking’ (קול רעש) echoes Ezekiel 3:12-13 (קול רעש גדול); here the quaking is both before and behind the speaker. ‘A wind of storm’ (רוח סערה) recalls Ezekiel 1:4 (רוח סערה), and ‘the wheels of the chariot’ uses the word גלגל, not אופן.

Editorial decisions

- **the words for light and praise.** Each light and praise word has one English word throughout: גיאה ‘exaltation’, הוד ‘grandeur’, הדר ‘splendor’, זיו ‘radiance’, זוהר ‘brilliance’, נגה ‘brightness’, יופי ‘loveliness’, תואר ‘form’, and כבוד ‘glory’.
- **Shekhinah.** The source’s own word Shekhinah is kept and transliterated in the English.
- **גלגל and** גלגל **.אופן** is rendered ‘wheel’, in ‘the wheel of the sun’ as in ‘the wheels of the chariot’; אופן is ‘wheel’ as well, in ‘the wheel of the moon’.
- **סערה and** סערה **.סופה** is ‘storm’ and סופה is ‘whirlwind’ in both places where the pair occurs; רוח סערה is ‘a wind of storm’.
- **Scripture quoted.** “For My name is in him”: Exodus 23:21.

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: The printed text reads אבני בוער, 'stones of burning': The phrase is awkward. It is translated as printed, 'stones, burning'.

3 Enoch 16; the throne at the door of the seventh palace, Aher, and the sixty lashes of fire

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew of this part comes from a different printed witness than most of this edition: it is a transcription, made by eye from a scan, of the Hebrew text of Hugo Odeberg's edition of 1928, credited in the provenance line of this page. It keeps his brackets and the misprints of the print, and the notes say what each is. Any modern English translation still under copyright is cited as a comparand only.



R. Ishmael said: Metatron, the angel, the Prince of the Presence, the splendor on high of all, said to me: At first I was sitting on a great throne at the entrance of the seventh palace, and I judged all the children of the heights, the household on high, by permission of the Holy One, blessed be He. And I apportioned greatness and kingship, lordship and rule, splendor and praise, and a diadem and a crown of glory, to all the princes of kingdoms, when I was sitting in the session above, and the princes of kingdoms were standing by me, on my right and on my left, by permission of the Holy One, blessed be He. And when Aher came to gaze upon the vision of the chariot and set his eyes on me, he was fearing and quaking before me, and his soul was dismayed to the point of going out from him, because of the dread of me and the awe of me and the fear of me, when he saw me sitting on a throne like a king, and the ministering angels standing by me like servants, and all the princes of kingdoms, binding crowns, surrounding me.

At that hour he opened his mouth and said: “Surely there are two

א״ר ישמעאל. אמר לי מטטרון מלאך שר הפנים הדר מרום כל ∴ בתחלה הייתי יושב על כסא (ה)גדול בפתח היכל שביעי ודנתי את כל בני מרומים פמליא של מרום מרשות ה[ק]ב״ה. וחלקתי גדולה ומלכות רבות ושלטון הדר ושבח ועטרה וכתר כבוד לכל שרי מלכיות כשאני יושב בישיבה של מעלה ושרי מלכיות עומדים עלי מימיני ומשמאלי מרשות ה[ק]ב״ה ∴ וכיון שבא אחר להסתכל בצפיית המרכבה ונתן עיניו בי והוא מתייירא ומזדעזע מלפני ונפשו מבוהלת לצאת ממנו מפני פחדי ואימתי ומוראי כשרואה אותי יושב על כסא כמלך ומלאכי השרת (היו) עומדים עלי כעבדים וכל שרי מלכיות קושרים כתרים סובבים אצלי ∴

באותה שעה פתח את פיו ואמר. וודאי שתי רשוית בשמים ∴ מיד יצאה בת קול מן השמים מלפני השכינה ואומרת. שובו בנים שובכים חוץ מאחר (ד״א) ∴ באותה שעה בא ענייל השר הנכבד נהדר נחמד נפלא נורא נערץ משליחות של ה[ק]ב״ה

והכני ששים פולסאות של אור
והעמידני על רגלי׃

powers in the heavens!” At once a heavenly voice went forth from the heavens, from before the Shekhinah, saying: “Return, backsliding children”, except Aher. At that hour Aniyel the prince came, the honored, splendid, desirable, wondrous, fearsome, revered one, on the errand of the Holy One, blessed be He, and he struck me with sixty lashes of fire and stood me on my feet.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **heikhal** (rendered as *palace*), **merkavah** (rendered as *chariot*), **tzefiyat-ha-merkavah** (rendered as *vision-of-the-chariot*), **kavod** (rendered as *glory*). For each, the apparatus carries the sense set and the reason for the rendering chosen.



R. Ishmael said

The print opens with the short form אי״ר, ‘R. … said’, which the English writes out. R. Ishmael reports what Metatron told him, and Metatron is given three titles: מלאך, ‘the angel’; שר הפנים, ‘the Prince of the Presence’, written in full here; and הדר מרום כל, ‘the splendor on high of all’. The last is three bare nouns, ‘splendor’, ‘height’ and ‘all’, and how they are to be joined is open. Odeberg’s verse divider stands after these words, so everything from ‘At first’ onward is Metatron’s speech.

a great throne at the entrance of the seventh palace

The Hebrew is כסא גדול(ה). Odeberg puts the letter ה in round brackets. His practice and his notes show that round brackets enclose something that stands in his manuscript and that he would leave out; he states no rule of his own beyond saying that emendations are suggested by brackets in the text. Without the letter the words mean ‘a great throne’, and the English follows him; with it they point to one known throne, ‘the great throne’. The throne stands בפתח, ‘at the entrance’ or ‘at the door’, of the seventh palace, not inside it.

the children of the heights, the household on high

בני מרומים, 'the children of the heights', and פמליא של מרום, 'the household on high', stand side by side with no 'and' between them, so the second explains the first: those whom Metatron judged are the household on high. פמליא is a word for the body of attendants of a great house.

by permission of the Holy One, blessed be He

מרשות is word for word 'from the permission of'. Metatron says it twice, once of his judging and once of the princes who stood by him: all of it was held by leave of the Holy One, blessed be He. The same Hebrew word comes back in the plural in Aher's cry, where it is translated 'powers'. The short form of the divine title is printed each time as ה[ק]ב״ה: the letter ק in square brackets is not in the manuscript, as Odeberg prints it, and he supplies it. The English writes the title out in full.

greatness and kingship, lordship and rule

The things Metatron apportions are a chain of nouns: גדולה, 'greatness'; מלכות, 'kingship'; רבות, 'lordship'; שלטון, 'rule'; הדר, 'splendor'; שבח, 'praise'; עטרה, 'a diadem'; and כתר כבוד, 'a crown of glory'. The Hebrew sets them in pairs, each joined by 'and', and the English keeps every 'and' where the Hebrew has it and adds none. Those who receive them are שרי מלכיות, 'the princes of kingdoms'; the passage does not say which kingdoms.

the session above

ישיבה is a sitting, and so a session of a court or of a house of study. של מעלה is ‘of above’. The English ‘the session above’ keeps both words plain. The passage has just said that Metatron judged, so a sitting in judgment suits the place, but the word itself does not decide. The princes ‘standing by me’ are, word for word, ‘standing over me’, the Hebrew way of saying that attendants stand while the one they attend is seated.

Aher

אחר is the Hebrew word for ‘another’. It is used here as the byname of a man, and the English writes it as a name, with h for the letter ח. The text of the manuscript as Odeberg prints it does not give his own name, and the passage does not say why he is called so. It says only that he came to gaze upon the vision of the chariot, what he saw, what he said, and that he alone is shut out from the call to return.

to gaze upon the vision of the chariot

The Hebrew has two words of seeing: להסתכל, ‘to gaze upon’, and צפיית, ‘the vision of’, said of the chariot. Then it says ונתן עיניו בי, ‘and set his eyes on me’: Aher came to see the chariot, and what his eyes rested on was Metatron on his throne.

the dread of me and the awe of me and the fear of me

Three nouns of fear, each with ‘my’ in the Hebrew: פחדי, אימתי, מוראי. ‘My dread’ in English would mean the dread that Metatron feels, so the English has ‘the dread of me’, and so with the others. פחד is ‘dread’, אימה is ‘awe’, and מורא, from the same root as the common word for fear, is ‘fear’. Before them the passage says that Aher was מתייראmומזדעזע, ‘fearing and quaking’, and that his soul was מבוהלת לצאת ממנו, ‘dismayed to go out from him’, that is, so shaken that it was near to leaving him.

like a king, like servants

What Aher saw is told in three parts: Metatron sitting on a throne כמלך, ‘like a king’; the ministering angels standing by him כעבדים, ‘like servants’; and all the princes of kingdoms around him. The Hebrew says ‘like’ both times. In the manuscript, as Odeberg prints it, the word היו, ‘were’, stands before ‘standing’; he puts it in round brackets and the English leaves it out.

binding crowns

קושרים כתרים is ‘binding crowns’, an active form. To bind a crown is the Hebrew way of saying to put a crown on. The passage does not say whether the princes have bound crowns on their own heads or are binding them on another. סובבים אצלי is ‘surrounding beside me’, translated ‘surrounding me’.

Odeberg's English of 1928 has 'adorned with crowns' here; this English keeps the active verb of the printed Hebrew.

two powers in the heavens

Aher's words are וודאי שתי רשוית בשמים. וודאי is 'surely'. רשוית is the plural of רשות, the word translated 'permission' in the first paragraph; here it is translated 'powers', since two that rule are meant. The Hebrew has no verb, word for word 'surely two powers in the heavens', and the English supplies 'there are'. The passage gives the reason for the cry in what comes before it: he saw Metatron seated on a throne like a king, with angels standing by him like servants.

a heavenly voice

בת קול is word for word 'daughter of a voice'. It is translated 'a heavenly voice'. The passage says where it comes from in two steps: מן השמים, 'from the heavens', and מלפני השכינה, 'from before the Shekhinah'. What it says is a verse, 'Return, backsliding children', followed by חוץ מאחר, 'except Aher'. In the manuscript, as Odeberg prints it, the letters ד״א follow the word Aher; he puts them in round brackets and they are not translated.

sixty lashes of fire

Aniyel comes משליחות של, 'from the errand of', the Holy One, blessed be He, that is, sent by Him. Six words of praise follow his name with no 'and' between them: נכבד, 'honored'; נהדר, 'splendid'; נחמד, 'desirable'; נפלא, 'wondrous'; נורא, 'fearsome'; נערץ, 'revered'. He strikes Metatron ששים פולסאות, 'sixty lashes'; the number is sixty. של אור is 'of fire' if the unpointed word is read as the word for fire, and 'of light' if it is read as the word for light. Then he 'stood me on my feet': up to this point the passage has said again and again that Metatron was sitting, and it ends with him made to stand.

Editorial decisions

- **The text translated.** The text translated is the Hebrew of Hugo Odeberg's edition of 1928, transcribed by eye from a scan of the book. The chapter and verse numbers are those of Hugo Odeberg's edition of 1928. The first paragraph is verses 1 and 2 of chapter 16 and the second is verses 3 to 5; the division into paragraphs is this edition's own. The Hebrew is printed with Odeberg's signs. He states no rule of his own for the brackets beyond saying that emendations are suggested by brackets in the text; what is said of them here is what his practice and his notes show. Round brackets enclose what stands in his manuscript and what he would leave out; the English does not translate it. Square brackets enclose what is not in the manuscript and what he would

put in; in this passage that is only the letter ק inside a short form. The sign of three dots is his verse divider and leaves no mark in the English.

- **Scripture quoted.** "Return, backsliding children": Jeremiah 3:22. The same three Hebrew words, שובו בנים שובבים, also open Jeremiah 3:14. The passage quotes no more than these three words, and Odeberg's Hebrew prints no reference beside them. No divine name stands in the words quoted.
- **Misprints and odd spellings in the print.** In the verse quoted in the second paragraph the print reads שובכים, with the letter כ. It is a misprint for שובבים, with the letter ב, the word of the verse quoted, and the English gives 'backsliding'. In the same paragraph the print reads רשוית, the plural of רשות spelled with one letter ו, where the fuller spelling is רשויות; the English gives 'powers'. The print reads וודאי, with the letter ו doubled; the English gives 'surely'. The name of the prince is printed עניייל, with the letter י doubled and no letter א before the last letter; it is written as printed, Aniyel.
- **The names of the angels.** Metatron (מטטרון); Aniyel (עניייל). Each name is written in plain letters from the printed consonants. Aher (אחר) is the byname of a man and not the name of an angel. The print spells Aniyel with a doubled letter י, read here as a sounded y, and without the letter א that such names usually have before the last letter; the English follows the print.

- **Aher.** The Hebrew word אחר, ‘another’, is written as a name, Aher, both times it stands in this passage. It is not translated and no other name is supplied.
- **permission and powers.** The one Hebrew word רשות is translated ‘permission’ where Metatron says that he acted ‘by permission of the Holy One, blessed be He’, and ‘powers’ in Aher’s cry, ‘two powers in the heavens’. The note on the two senses of the word says what each choice gives up.
- **words supplied.** The English supplies ‘there are’ in Aher’s cry, where the Hebrew has no verb, and the word ‘one’ after the six words of praise for Aniyel. No other word has been added to the sense.

Readings of the printed text

- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: In verse 1 the manuscript, as Odeberg prints it, has כסא הגדול, ‘the great throne’. Odeberg puts the letter ה in round brackets, marking it for omission: The English follows his marking: ‘a great throne’.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: In verse 2 the manuscript, as Odeberg prints it, has ומלאכי השרת היו עומדים עלי, ‘and the ministering angels were standing by me’. Odeberg puts the

word היו, ‘were’, in round brackets, marking it for omission: The English follows his marking: ‘and the ministering angels standing by me’. The sense is the same either way.

- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: In verse 4 the manuscript, as Odeberg prints it, has the letters ד״א after חוץ מאחר, ‘except Aher’. Odeberg puts them in round brackets, marking them for omission. ד״א is a short form that most often stands for דבר אחר, ‘another matter’ or ‘another reading’: The English follows his marking and does not translate the letters. With them the clause would read ‘except Aher, another matter’, or the letters may be a copyist’s sign that another reading was known; the passage does not show which.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: The short form of ‘the Holy One, blessed be He’ is printed three times as ב״ה[ק]ה. The manuscript, as Odeberg prints it, has it without the letter ק, and he supplies the letter in square brackets: The sense is not changed. The English writes the title out in full and has no brackets, since only a letter inside a word is supplied.

3 Enoch 17; the princes of the seven firmaments, of the sun, the moon and the stars

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew of this part comes from a different printed witness than most of this edition: it is a transcription, made by eye from a scan, of the Hebrew text of Hugo Odeberg's edition of 1928, credited in the provenance line of this page. It keeps his brackets and the misprints of the print, and the notes say what each is. Any modern English translation still under copyright is cited as a comparand only.



R. Ishmael said: Metatron, the angel, the Prince of the Presence, the splendor on high of all, said to me: Seven are the great princes, comely, fearsome, wondrous, honored, who are appointed in the seven firmaments. And these are they: Michael, Gabriel, Shatkiel, Shahakiel, Bakhriel, Badariel, Pahriel. And all of them are princes of the host of a firmament, and with each one are four hundred and ninety-six thousand myriads of ministering angels. Michael, the great prince, is appointed over the seventh firmament, the highest, which is in Aravot. Gabriel, the prince of the host, is appointed over the sixth firmament, which is in Makhon. Shatkiel, the prince of the host, is appointed over the fifth firmament, which is in Maon. Shahakiel, the prince of the host, is appointed over the fourth firmament, which is in Zevul. Badariel, the prince of the host, is appointed over the third firmament, which is in Shehakim. Barakhiel, the prince of the host, is appointed over the second firmament, which is in the height of the firmament. Pazriel, the prince of the host, is appointed over the firmament which is in Vilon, which is in the heavens.

א״ר ישמעאל. אמר לי מטטרון
מלאך שר הפנים הדר מרום כל ∴
שבעה שרים הגדולים נאים
נוראים נפלאים נכבדים שהם
ממונים בז׳ רקיעים. ואלו הן
מיכאל. גבריאל. שתקיאל.
שחקיאל. בכריאל. בדריאל.
פחריאל ∴ וכלם שרי צבא רקיע
הם. ועם כל אחד ארבע מאות
ותשעים וששה אלפים רבבות
מלאכי השרת ∴ מיכאל שר
הגדול ממונה על רקיע שביעי של
עליו׳ שבערבות. גבריאל שר
הצבא ממונה על רקיע ששי
שבמכון. שתקיאל. שר הצבא
ממונה על רקיע חמישי שיש
במעון. שחקיאל שר הצבא ממונה
על רקיע רביעי שבזבול. בדריאל
שר הצבא ממונה על רקיע שלישי
שבשחקים. ברכיאל שר הצבא
ממונה על רקיע שני שבמרום
רקיע. פזריאל שר הצבא ממונה
על רקיע שבוילון שבשמים ∴

למטה מהם גלגליאל השר
הממונה על גלגל החמה. ועמו צ״ו
מלאכים רבים ונכבדים שהם
מורידין את גלגל חמה ברקיע ∴
[למטה] מהן אופניאל השר שהוא
ממונה על גלגל הלבנה. ועמו

שמונים ושמנה מלאכים שהם מורידין את גלגל הלבנה ג׳ מאות וחמשים וארבע[ת] אלפים פרסאות בכל לילה ולילה כל זמן שהלבנה עומדת במזרח בתקופתה. ואימתי יושבת במזרח בתקופתה. הוי אומר. בי״ו בכל חדש וחדש ∴ למטה מהם רהטיאל השר שהוא ממונה על המזלות ועמו ע׳ב מלאכים גדולים ונכבדים. ולמה נקרא שמו רהטיאל. מפני שהוא מרהיט המזלות בגלגלים ובמסילותם ג׳ מאות ושלשים ותשעה אלפים פרסאות בכל לילה מן המזרח למערב ומן המערב למזרח מפני שאהל אחד עשה לכלם ה[ק]ב״ה לחמה וללבנה ולמזלות וכוכבים שהן מהלכין בלילה מן המערב למזרח ∴

למטה מהן כוכביאל השר שהוא ממונה על הכוכבים כולן. ועמו ג׳ מאות ושׁשים וחמשה אלפים רבבות מלאכי השרת גדולים נכבדים שהן מורידין את הכוכבים מעיר לעיר וממדינה למדינה ברקיע השמים ∴ ולמעלה מהם יש ע׳ב שרי מלכיות במרום כנגד ע׳ב לשונות שבעולם. וכולם קשורים כתרי מלכות ולבושים בגדי מלכות ועטופים בגדי מלכות. וכולם רכובים בסוסי

Below them is Galgaliel, the prince who is appointed over the wheel of the sun, and with him are ninety-six angels, eminent and honored, who bring down the wheel of the sun in the firmament. [Below] them is Ofaniel, the prince who is appointed over the wheel of the moon, and with him are eighty-eight angels who bring down the wheel of the moon three hundred and fifty-four thousand parasangs each and every night, all the time that the moon stands in the east at its turning. And when does it sit in the east at its turning? You must say: on the sixteenth of each and every month. Below them is Rahatiel, the prince who is appointed over the constellations, and with him are seventy-two angels, great and honored. And why is his name called Rahatiel? Because he makes the constellations run in the wheels and in their paths three hundred and thirty-nine thousand parasangs every night, from the east to the west and from the west to the east, because the Holy One, blessed be He, made one tent for them all, for the sun and for the moon and for the constellations and stars, which go by night from the west to the east.

Below them is Kokhaviel, the

מלכות ותופסים בידם שרביטי מלכות. וכל אחד ואחד כשהוא מהלך ברקיע רצין לפניו בכבוד גדול וביקר רב ושמשי מלכות כדרך שמהלכין בארץ במרכבה ופרשים וחילות רבות ובכבוד ובגדולה שבח ותהלה ותפארת:

prince who is appointed over all the stars, and with him are three hundred and sixty-five thousand myriads of ministering angels, great, honored, who bring down the stars from city to city and from province to province in the firmament of the heavens. And above them there are seventy-two princes of kingdoms on high, corresponding to the seventy-two tongues that are in the world. And all of them are bound with crowns of kingship and clothed in garments of kingship and wrapped in garments of kingship. And all of them are mounted on horses of kingship and hold in their hand scepters of kingship. And each and every one, when he goes in the firmament, there run before him, in great glory and in much honor, attendants of kingship, in the manner that they go on earth with chariot and horsemen and many armies, and in glory and in greatness, praise and laudation and beauty.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **malach** (rendered as *angel*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **merkavah** (rendered as *chariot*), **kavod** (rendered as *glory*). For each,

the apparatus carries the sense set and the reason for the rendering chosen.

⁂

R. Ishmael said

The print opens with the short form א״ר, ‘R. … said’, and the English writes it out. The speaker is R. Ishmael, who reports what Metatron told him. Metatron has both of his titles here, ‘the angel’ and ‘the Prince of the Presence’, written out in full in the print (מלאך שר הפנים), and after them the phrase הדר מרום כל, word for word ‘splendor of the height of all’, translated ‘the splendor on high of all’.

seven are the great princes

The Hebrew sets the number first and the describing words after it: שבעה שרים הגדולים, then four words with no ‘and’

between them, נאים, ‘comely’, נוראים, ‘fearsome’, נפלאים, ‘wondrous’, נכבדים, ‘honored’. They are said to be appointed ‘in’ the seven firmaments (בז׳ רקיעים, the number written with the letter ז); when each prince is taken singly the Hebrew says ‘appointed over’. The English keeps both prepositions.

the seven princes named twice

The seven are named in a list and then again one by one, each with his firmament. The print does not spell all the names alike the two times. Michael, Gabriel, Shatkiel, Shahakiel and Badariel are the same in both places. The list has בכריאל and פחריאל; the second naming has ברכיאל and פזריאל. In the first pair the same letters stand in a different order; in the second pair one letter differs. The order differs too: in the list Bakhriel stands before Badariel, and in the second naming Badariel has the third firmament and Barakhiel the second. The English writes each name from the letters printed where it stands, so the list ends ‘Bakhriel, Badariel, Pahriel’ and the second naming has ‘Barakhiel’ and ‘Pazriel’. Nothing in the passage shows which spelling is the right one.

four hundred and ninety-six thousand myriads

The number is written out in words in the Hebrew, ארבע מאות ותשעים וששה אלפים רבבות, and is translated as it stands. A myriad

(רבבה) is ten thousand; the passage does not multiply the figure out and neither does the English.

the great prince and the prince of the host

Michael alone is called שר הגדול, 'the great prince'. Each of the other six is called שר הצבא, 'the prince of the host'. Just before, all seven together are called שרי צבא רקיע, 'princes of the host of a firmament'. The word צבא is always 'host' in this English, and שר always 'prince'.

the names of the firmaments

Each of the seven firmaments is said to be 'in' a place with a name: Aravot, Makhon, Maon, Zevul, Shehakim, then מרום רקיע, 'the height of the firmament', and last Vilon, 'which is in the heavens'. Two of these names are ordinary words that this English translates wherever they occur: רקיע, 'firmament', and שמים, 'the heavens'. So the second firmament is said to be 'in the height of the firmament', where the second word 'firmament' seems to be the name of that one heaven. Vilon (וילון) is a word for a curtain or door-hanging and is kept as a name. The passage counts from the seventh down to the second and gives the last firmament no number; the English does not supply 'first'. Odeberg's English of 1928 has 'the first heaven', and his note marks the word as inserted from his source D and absent from

A, the manuscript he prints. D is his siglum for two printed editions (Lemberg 1859 and Warsaw 1864), not for a manuscript. For the fifth the Hebrew has שיש במעון, 'which there is in Maon', where the others have the shorter שב, 'which is in'; the English has 'which is in' for all of them.

below them

After the princes of the seven firmaments the passage goes downward, with למטה מהם or למטה מהן, 'below them', four times: the prince of the wheel of the sun, the prince of the wheel of the moon, the prince of the constellations, the prince of the stars. The second of the four is printed מהן [למטה], with the word 'below' in square brackets: the brackets are Odeberg's and, as his practice and his notes show, mark a word that he supplies (he states no rule of his own beyond saying that emendations are suggested by brackets in the text), so the English has '[Below] them'. Then, with ולמעלה מהם, 'and above them', it turns to the seventy-two princes of kingdoms. The passage does not say above whom they stand, whether above the four princes of the lights or above their companies of angels.

the wheel of the sun, the wheel of the moon

גלגל is a wheel or a sphere, and גלגל החמה and גלגל הלבנה are translated 'the wheel of the sun' and 'the wheel of the moon'.

The names of the four princes are built on the words for what they govern: Galgaliel on גלגל, ‘wheel’; Ofaniel on אופן, another word for a wheel; Kokhaviel on כוכב, ‘star’; Rahatiel on a word for running. The passage itself explains only the last of these names. The first time the sun’s wheel is named the Hebrew has ‘the sun’ with the word for ‘the’ (גלגל החמה) and the second time without it (גלגל חמה); the English has ‘the wheel of the sun’ both times.

who bring down

The verb said of the angels of the sun, of the moon and of the stars is מורידין, ‘bring down, lower’, each time. It is translated as printed. For the sun no distance is given, only ‘in the firmament’. For the moon a distance is given for each night. For the stars the movement is ‘from city to city and from province to province in the firmament of the heavens’, words that elsewhere describe travel on earth and are here said of the sky. Odeberg’s English of 1928 has ‘move’ in all three places, and his note there gives ‘bring down’ as the reading of A, the manuscript he prints, and takes the other verb from his source D.

at its turning

תקופה comes from a root for going round. It can mean a circuit, a point where a circuit turns, or a season of the year. Here it is said of the moon, בתקופתה, and is translated ‘at its turning’. The passage first says that the moon ‘stands’ (עומדת) in the east at its turning and then asks when it ‘sits’ (יושבת) there; the two verbs are kept apart in the English. The answer is given with הוי אומר, ‘you must say’, and the day is written as a number in letters, בי״ו: the letter ב is ‘on’, and the letters י, ten, and ו, six, make sixteen, so the English has ‘on the sixteenth’. The number is translated as the print has it. Odeberg’s English of 1928 has ‘in the fifteenth day’. The Hebrew word for the moon is feminine; the English has ‘it’.

why is his name called Rahatiel

The name רהטיאל is explained from the verb מרהיט, ‘makes run’: he is called Rahatiel because he makes the constellations run. The name and the verb share the letters רהט. The constellations (מזלות) run ‘in the wheels and in their paths’; the first noun has no ‘their’ in the Hebrew and the second has it. The distance, three hundred and thirty-nine thousand parasangs, is written partly with a letter (ג׳ מאות, ‘three hundred’) and partly in words, and is translated as it stands. Here the Hebrew has בכל לילה, ‘every night’, where the sentence about the moon has בכל לילה ולילה, ‘each and every night’.

one tent for them all

The reason given for the running in both directions is that the Holy One, blessed be He, 'made one tent for them all', for the sun, the moon, the constellations and the stars. The word is אהל, a tent. The passage quotes no verse for this. The same word is used of the sun in Psalm 19:5, לשמש שם אהל בהם, 'for the sun He has set a tent in them'; whether the passage has that verse in mind it does not say. The print writes the divine title short and Odeberg supplies one of its letters, ה[ק]ב״ה; the English writes it out, 'the Holy One, blessed be He'.

seventy-two princes of kingdoms

שרי מלכיות is 'princes of kingdoms'. There are seventy-two of them 'on high' (במרום), and the passage says that they correspond to (כנגד) the seventy-two tongues that are in the world. Both times the number is written with letters, ע׳ב. The same number is given for the angels who are with Rahatiel. The passage does not name these princes or say which kingdom belongs to which.

crowns, garments, horses and scepters of kingship

Six things in this paragraph are 'of kingship' (מלכות): crowns, garments, garments again, horses, scepters and, in the next sentence, attendants. The word is translated 'kingship' each time

and is a different word from מלכיות, ‘kingdoms’. The print has בגדי מלכות, ‘garments of kingship’, twice, once with ‘clothed’ (לבושים) and once with ‘wrapped’ (עטופים), and the English keeps both. The crowns are ‘bound’ on (קשורים), the usual verb for putting on a crown in this work. רכובים, ‘mounted’, is said of riding the horses. ‘In their hand’ is singular in the Hebrew (בידם).

attendants of kingship run before him

The last sentence is loosely built. Word for word it runs: ‘and each and every one, when he goes in the firmament, running before him in great glory and in much honor and attendants of kingship, in the manner that they go on earth with chariot and horsemen and many armies, and in glory and in greatness, praise and laudation and beauty’. The English makes the attendants (שמשי מלכות) those who run and leaves the rest in its order. יקר, here ‘honor’, is a different word from כבוד, ‘glory’, which stands beside it; רב, ‘much’, is the word translated ‘eminent’ earlier in the passage, where it is said of angels. The sentence ends with five nouns of state, the first two joined to it by ‘in’ and the last three set down bare: glory, greatness, praise (שבח), laudation (תהלה) and beauty (תפארת).

Editorial decisions

- **The text translated.** The text translated is the Hebrew of Hugo Odeberg's edition of 1928, transcribed by eye from a scan of the book. The chapter and verse numbers are those of Hugo Odeberg's edition of 1928. The division into paragraphs is this edition's own: the first paragraph holds verses 1 to 3, the second verses 4 to 6, the third verses 7 and 8. The sign of three dots in the Hebrew is the print's verse divider and leaves no mark in the English.
- **Odeberg's brackets.** Square brackets in the Hebrew enclose what Odeberg supplies. This is what his practice and his notes show: he states no rule of his own beyond saying that emendations are suggested by brackets in the text. A whole word that he supplies is translated inside square brackets: '[Below]' in the second paragraph. A letter supplied inside a word is translated without brackets. There are no round brackets and no scripture references of his in this passage.
- **Scripture quoted.** No verse of scripture is quoted in this passage, so no scripture stands in quotation marks in the English.
- **Misprints and odd spellings in the print.** NAMES spelled two ways: the print reads בכריאל in the list of the seven princes and ברכיאל where the firmaments are given; the English has 'Bakhriel' and 'Barakhiel'. The print reads פחריאל in the list and פזריאל afterwards; the English has 'Pahriel' and 'Pazriel'. The passage does not show which

form is the slip, so each is kept as printed. Other places: the print reads עליו׳, a word broken off with a stroke, translated ‘the highest’. The print reads שתקיאל. with a stop after the name the second time it stands; the English has no stop there. The print reads ושמנה, a short spelling of the word for ‘eight’, in ‘eighty-eight’. The print reads מורידין, ‘bring down’, of the sun, the moon and the stars, and it is translated as printed. The print reads רכובים, translated ‘mounted’. The print reads בגדי מלכות twice running, translated ‘garments of kingship’ both times. The print reads ושמשי מלכות, ‘and attendants of kingship’; the English has ‘attendants of kingship’ without the ‘and’.

- **The names of the angels.** The names are written in plain letters from the printed consonants, in the order in which they first stand: Metatron (מטטרון), Michael (מיכאל), Gabriel (גבריאל), Shatkiel (שתקיאל), Shahakiel (שחקיאל), Bakhriel (בכריאל), Badariel (בדריאל), Pahriel (פחריאל), Barakhiel (ברכיאל), Pazriel (פזריאל), Galgaliel (גלגליאל), Ofaniel (אופניאל), Rahatiel (רהטיאל), Kokhaviel (כוכביאל). The print gives consonants only, and the vowels written in the English names are conventional. Two of the seven princes of the firmaments are spelled in two ways in the print, and each spelling is listed as printed: Bakhriel and Barakhiel, Pahriel and Pazriel.

- **numbers written with letters.** The print writes some numbers with Hebrew letters and some in words, and the English writes all of them in words: ז׳ is ‘seven’, צ״ו is ‘ninety-six’, ג׳ מאות is ‘three hundred’, בי״ו is ‘on the sixteenth’ (the letters י and ו are ten and six), ע״ב is ‘seventy-two’. No number has been changed or rounded.
- **words supplied.** The Hebrew often has no verb ‘is’ or ‘are’; the English supplies it (‘Below them is Galgaliel’, ‘with him are ninety-six angels’). In the last sentence ‘there’ is supplied before ‘run’. No other word has been added to the sense.

Readings of the printed text

- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: In verse 5 the print reads [למטה] מהן אופניאל. The manuscript, as Odeberg prints it, has only מהן, ‘of them’ or ‘from them’, before the name Ofaniel; Odeberg supplies למטה, ‘below’, in square brackets: The English follows his marking and has ‘[Below] them is Ofaniel’. Without the supplied word the sentence would say ‘Of them is Ofaniel’, and Ofaniel would not be placed below the prince of the sun.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: Two letters are supplied in square brackets inside words: וארבע[ת] in the number of

parasangs in verse 5, and ה[ק]ב״ה, the short form of ‘the Holy One, blessed be He’, in verse 6. The manuscript, as Odeberg prints it, has וארבע and הב״ה: Neither letter changes the sense. The English translates the words as he corrects them, without brackets: ‘fifty-four thousand’ and ‘the Holy One, blessed be He’.

- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: In the list of the seven princes in verse 1 the print reads בכריאל. בדריאל. פחריאל. In verse 3, where each prince is given his firmament, it reads בדריאל for the third firmament, ברכיאל for the second and פזריאל for the last: Each name is translated as printed where it stands: Bakhriel, Badariel, Pahriel in the list, and Badariel, Barakhiel, Pazriel afterwards.

3 Enoch 18; the order of the princes: each takes off his crown before the one above him

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew of this part comes from a different printed witness than most of this edition: it is a transcription, made by eye from a scan, of the Hebrew text of Hugo Odeberg's edition of 1928, credited in the provenance line of this page. It keeps his brackets and the misprints of the print, and the notes say what each is. Any modern English translation still under copyright is cited as a comparand only.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, the splendor on high of all, said to me: The angels of the first firmament, when they see their prince, go down from their horse and fall upon their faces. And the prince of the first firmament, [when he] [sees] the prince of the second firmament, removes the crown of glory from his head and falls upon his face. And the prince of the second firmament, when he sees the prince of the third firmament, removes the crown of glory from his head and falls upon his face. And the prince of the third firmament, when he sees the prince of the fourth firmament, removes the crown of glory from his head and falls upon his face. And the prince of the fourth firmament, when he sees the prince of the fifth firmament, removes the crown of glory from his head and falls upon his face. And the prince of the fifth firmament, when he sees the prince of the sixth firmament, removes the crown of glory from his head and falls upon his face. And the prince of the sixth firmament, when he sees the prince of the seventh firmament, removes the crown of glory from his head and falls upon his face.

א״ר ישמעאל. אמר לי מטטרון מלאך שר הפנים הדר מרום כל ∴ מלאכי רקיע ראשון כשהם רואין את שר שלהם יורדין מעל סוס שלהם ונופלין על פניהם. ושר רקיע ראשון (כשהם) [כשהוא] (רואין) [רואת] את שר רקיע שני (יורדין) מעביר כתר כבוד מעל ראשו ונופל על פניו. ושר רקיע ב׳ כשרואה את שר רקיע שלישי מעביר כתר כבוד מעל ראשו ונופל על פניו. ושר רקיע ג׳ כשרואה את שר רקיע ד׳ מעביר כתר כבוד מעל ראשו ונופל על פניו. ושר רקיע ד׳ כשרואה את שר רקיע ה׳ מעביר כתר כבוד מעל ראשו ונופל על פניו. ושר רקיע ה׳ בשרואה את שר רקיע ששי מעביר כתר כבוד מעל ראשו ונופל על פניו. ושר רקיע ששי כשרואה את שר רקיע שביעי מעביר כתר כבוד מעל ראשו ונופל על פניו ∴

ושר רקיע שביעי כשרואה את ע׳ב שרי טלכיות מעביר כתר כבוד מעל ראשו ונופל על פניו ∴ וע׳ב שרי מלכיות כשהם רואים את שומרי פתח היכל ראשון שבערבות רקיע העליון היו

מעבירין כתר מלכות מעל ראשן ונופלים על פניהם. ושומרי פתח היכל ראשון כשרואין את שומרי פתח היכל ב׳ מעבירין כתר כבוד מעל ראשן ונופלים על פניהם. ושומרי פתח היכל ב׳ כשרואין את שומרי פתח היכל ג׳ מעבירין כתר כבוד מעל ראשן ונופלים על פניהם. ושומרי פתח היכל ג׳ כשרואין את שומרי פתח היכל ד׳ מעבירין כתר כבוד מעל ראש(י)ן ונופלים על פניהם. ושומרי פתח היכל ד׳ כשרואין את שומרי פתח היכל ה׳ מעבירין כתר כבוד מעל ראש(י)ן ונופלין על פניהם. ושומרי פתח היכל ה׳ כשרואין את שומרי פתח היכל ששי מעבירין כתר כבוד מעל ראש(י)ן ונופלים על פניהם. ושומרי פתח היכל ששי כשרואין את שומרי פתח היכל שביעי מעבירין כתר כבוד מעל ראש(י)ן ונופלים על פניהם ∴

ושומרי פתח היכל שביעי כשרואין את ד׳ שרים גדולים הנכבדים הממונים׳ על ארבע מחנות שכינה מעבידין כתר כבוד מעל ראש(י)ן ונופלים על פניהם ∴ וד׳ שרים הגדולים כשרואין את תגעץ שרא רבא ויקירא בשירה תהלה בראש כל בני עליונים מעבירין כתר כבוד מעל

And the prince of the seventh firmament, when he sees the seventy-two princes of kingdoms, removes the crown of glory from his head and falls upon his face. And the seventy-two princes of kingdoms, when they see the guardians of the door of the first palace that is in Aravot, the uppermost firmament, would remove the crown of kingship from their head and fall upon their faces. And the guardians of the door of the first palace, when they see the guardians of the door of the second palace, remove the crown of glory from their head and fall upon their faces. And the guardians of the door of the second palace, when they see the guardians of the door of the third palace, remove the crown of glory from their head and fall upon their faces. And the guardians of the door of the third palace, when they see the guardians of the door of the fourth palace, remove the crown of glory from their head and fall upon their faces. And the guardians of the door of the fourth palace, when they see the guardians of the door of the fifth palace, remove the crown of glory from their head and fall upon their faces. And the guardians of the door of the fifth palace, when they see the guardians of the door of the sixth palace,

ראש(י)ן ונופלין על פניהם ∴
ותגעץ שרא רבא ויקירא כשרואה
את ברטטיאל השר הגדול של
שלש אצבעות ברום ערבות רקיע
העליון מעביר כתר כבוד מעל
ראשו ונופל על פניו ∴ וברטטיאל
שר הגדול כשרואה את המון שר
הגדול והנורא הנכבד והנחמד
והנערץ שהוא מרעיש את כל בני
מרומים הגיע זמן לומר קדוש
שנא[מר] ((ישעיה ל׳ג ג׳)) מקול
המון נדדו עמים מרוממותיך
נפוצו גוים. מעביר כתר כבוד
מעל ראשו ונופל על פניו ∴

והמון השר הגדול כשרואה את
טטרסיאל השר הגדול מעביר
כתר כבוד מעל ראשו ונופל על
פניו ∴ וטטרסיאל ה׳ השר הגדול
כשרואה את אטרוגיאל השר
הגדול היה מעביר כתר כבוד מעל
ראשו ונופל על פניו ∴ ואטריגיאל
השר הגדול כשרואה את
נעריריאל ה׳ השר הגדול מעביר
כתר כבוד מעל ראשו ונופל על
פניו ∴ ונעריריאל ה׳ השר הגדול
כשרואה את ססניגיאל השר
הגדול היה מעביר כתר כבוד מעל
ראשו ונופל על פניו ∴ וססניגיאל
ה׳ כשרואה את זוריאל ה׳ השר
הגדול היה מעביר כתר כבוד מעל
ראשו ונופל על פניו ∴ וזוריאל ה׳
השר כשרואה את גבורתיאל ה׳

remove the crown of glory from their head and fall upon their faces. And the guardians of the door of the sixth palace, when they see the guardians of the door of the seventh palace, remove the crown of glory from their head and fall upon their faces.

And the guardians of the door of the seventh palace, when they see four great princes, the honored ones, who are appointed over the four camps of the Shekhinah, remove the crown of glory from their head and fall upon their faces. And the four great princes, when they see Tagatz, the great and honored prince, in song, laudation, at the head of all the children of the upper ones, remove the crown of glory from their head and fall upon their faces. And Tagatz, the great and honored prince, when he sees Bartatiel, the great prince of three fingers in the height of Aravot, the uppermost firmament, removes the crown of glory from his head and falls upon his face. And Bartatiel, the great prince, when he sees Hamon, the great and fearsome, honored and desirable and revered prince, who shakes all the children of the heights when the time arrives to say “Holy”, as it is said: “At the sound of the tumult peoples fled; at Your upliftings nations were

scattered", removes the crown of glory from his head and falls upon his face.

And Hamon, the great prince, when he sees Tatrasiel, the great prince, removes the crown of glory from his head and falls upon his face. And Tatrasiel YHWH, the great prince, when he sees Atrugiel, the great prince, would remove the crown of glory from his head and fall upon his face. And Atrigiel, the great prince, when he sees Naaririel YHWH, the great prince, removes the crown of glory from his head and falls upon his face. And Naaririel YHWH, the great prince, when he sees Sasnigiel, the great prince, would remove the crown of glory from his head and fall upon his face. And Sasnigiel YHWH, when he sees Zazriel YHWH, the great prince, would remove the crown of glory from his head and fall upon his face. And Zazriel YHWH, the prince, when he sees Gevuratiel YHWH, the prince, would remove the crown of glory from his head and fall upon his face. And Gevuratiel YHWH, the prince, when he sees Arafiel, the prince, would remove the crown of glory from his head and fall upon his face. And Arafiel YHWH, the prince, when he sees Ashruyilu, the prince, would remove the crown of glory from his head and fall upon

השר היה מעביר כתר כבוד מעל ראשו ונופל על פניו ∴ וגבורתיאל ה׳ השר כשרואה את ערפיאל השר היה מעביר כתר כבוד מעל ראשו ונופל על פניו ∴ וערפיאל ה׳ השר כשרואה את אשרויילו השר היה מעביר כתר כבוד מעל ראשו ונופל על פניו ∴

ואשרויילו ה׳ השר ראש כל פרק בני מרומים כשרואה את גליצור ה׳ השר המגלה כל רזי התורה היה מעביר כתר כבוד מעל ראשו ונופל על פניו ∴ וגליצור ה׳ השר כשרואה את זכזכיאל ה׳ השר שהוא ממונה לכתוב זכיותן של ישראל שעושין על כסא הכבוד היה מעביר כתר כבוד מעל ראשו ונופל על פניו ∴ וזכזכיאל ה׳ השר הגדול כשרואה את ענפ[י]אל ה׳ השר שהוא שומר מפתחי היכלי ערבות רקיע היה מעביר כתר כבוד מעל ראשו ונופל על פניו. ולמה נקרא שמו ענפיאל. מפני שענף הודו והדרו וכתרו וזיוו וזוהרו את כל הדרי ערבות רקיע עליון כיוצר עולם. מה יוצר עולם כתוב בו ((חבקוק ג׳ג׳)) כסה שמים הודו ותהלתו מלאה הארץ אף ענפיאל ה השר מכסה הודו והדרו את כל הדרי ערבות עליון ∴

וכשהוא רואה את סוֹתֵר אַשִׁיאֵל ה׳ השר הגדול והנורא והנכבד ה[יה] מעביר כתר כבוד מעל ראשו ונופל על פניו. ולמה נקרא שמו סותר (ו)אשיאל. מפני שהוא ממונה בפנים על ד׳ ראשי נהר דינור כלפי כסא הכבוד וכל שר ושר שהוא יוצא ונכנס לפני השכינה אינו יוצא ונכנס אלא ברשותו. מפני שחותמות ד׳ נהרי דינור מסור[ו]ת בידו. ולא עוד אלא שרום גובהו שבע׳ אלף רבבות פרסאות והוא סותר אש של נהר דינור ויוצא ונכנס לפני השכינה לפרש של כל באי העולם כע[נין] ש[נאמר] דינא יתיב וספרין פתיחו ∴ וסותר אשיאל כשרואה שוקד חוזי ה׳ השר הגדול הגבור והנורא והנכבד ה[יה] מעביר כתר [כבוד] מעל ראשו ונופל על פניו. ולמה נקרא שמו שוקד חוזי. מפני שהוא שוקל כל זכיות בכף מוזנים לפני ה[ק]ב׳ה ∴

וכשרואה את זהנפוריין ה׳ השר הגדול הגבור והנורא הנכבד הנהדר הנערץ בכל פמליא שלמעלה מעביר כתר כבוד מעל ראשו ונופל על פניו. ולמה נקרא שמו זהנפוריי׳ מפני שהוא זועף בנהר דינור ודועכו ב(מ)מקומו ∴ וכשהוא רואה את אזבוגה ה׳ השר

his face.

And Ashruyilu YHWH, the prince, head of every session of the children of the heights, when he sees Gallitzur YHWH, the prince, who reveals all the mysteries of the Torah, would remove the crown of glory from his head and fall upon his face. And Gallitzur YHWH, the prince, when he sees Zakhzakhiel YHWH, the prince, who is appointed to write the merits of Israel, which they perform, upon the throne of glory, would remove the crown of glory from his head and fall upon his face. And Zakhzakhiel YHWH, the great prince, when he sees Anafiel YHWH, the prince, who guards the keys of the palaces of Aravot, the firmament, would remove the crown of glory from his head and fall upon his face. And why is his name called Anafiel? Because his grandeur and his splendor and his crown and his radiance and his brilliance branch over all the splendors of Aravot, the uppermost firmament, like the Former of the world. As of the Former of the world it is written: “His grandeur covered the heavens, and the earth was full of His laudation”, so too Anafiel YHWH, the prince: his grandeur and his splendor cover all the splendors of uppermost Aravot.

And when he sees Soter Ashiel YHWH, the great and fearsome and honored prince, he would remove the crown of glory from his head and fall upon his face. And why is his name called Soter Ashiel? Because he is appointed, within, over the four heads of the river of fire, facing the throne of glory, and each and every prince who goes out and comes in before the Shekhinah does not go out and come in except by his permission, because the seals of the four rivers of fire are given into his hand. And not only that, but the height of his stature is seventy thousand myriads of parasangs, and he tears down the fire of the river of fire, and he goes out and comes in before the Shekhinah to set forth what is of all who come into the world, as it is said: "The court sat, and the books were opened." And Soter Ashiel, when he sees Shoked Hozi YHWH, the great, mighty and fearsome and honored prince, would remove the crown [of glory] from his head and fall upon his face. And why is his name called Shoked Hozi? Because he weighs all merits in the pan of a balance before the Holy One, blessed be He.

And when he sees Zehanpuryin YHWH, the great, mighty and

הגדול הנכבד והנורא הנכבד
והנעדר הנפלא והנשגב הנחמד
והנערץ בתוך שרים הגדולים
המכירים ברז כסא הכבוד מעביר
כתר כבוד מעל ראשו ונופל על
פניו. ולמה נקרא שמו אזבוגה.
מפני שהוא (אזור) [אוזר] בגדי
חיים ועוטף מעיל חיים לעתיד
לבא לצדיקים ולחסידי עולם כדי
שיה[ו] חיים בהם חיי עולם ∴

וכשרואה את שני שרים הגדולים
רבים ונכבדים העומד[ים] למעלה
הימנו מעביר כתר כבוד מעל
ראשו ונופל על פניו. ואלה
שמותם המלאכים השרים.
סופריאל ה׳ ממית השר הגדול
נכבד נהדר נקי ישיש עז שופריאל
ה׳ מחייה השר הגדול נכבד נהדר
נקי ישיש ועוז ∴ ולמה נקרא שמו
ספריאל ה׳ ממית. מפני שהוא
ממונה על ספרי מתים שכל מי
שהגיע יום מותו הוא כותבו על
ספרי מתים. ולמה נקרא שמו
שופריאל ה׳ מחיה. מפני שהוא
ממונה על ספרי חיים שכל מי
שרוצה ה[ק]ב״ה בחיים הוא
כתבו בספרי חיים מרשות
המקום. ושמא תאמר הואיל
[ו]ה[ק]ב״ה יושב על כסא אף הם
יושבין וכותבין. ת״ל וכל צבא
השמים עומדים עליו ((דברי׳ ב׳
י׳ח י״ח)). צבא השמים מלמד

fearsome, honored, splendid prince, revered in all the household on high, he removes the crown of glory from his head and falls upon his face. And why is his name called Zehanpuryin? Because he is in fury against the river of fire and quenches it in its place. And when he sees Azbogah YHWH, the great prince, honored and fearsome, honored and splendid, wondrous and lofty, desirable and revered among the great princes who are acquainted with the mystery of the throne of glory, he removes the crown of glory from his head and falls upon his face. And why is his name called Azbogah? Because he [girds] garments of life and wraps a robe of life, in the time to come, upon the righteous and the pious of the world, so that they may live in them an everlasting life.

And when he sees the two great princes, eminent and honored, who stand above him, he removes the crown of glory from his head and falls upon his face. And these are their names, the angels, the princes: Sofriel YHWH, who puts to death, the great prince, honored, splendid, pure, aged, strong; Shofriel YHWH, who gives life, the great prince, honored, splendid, pure, aged and strong. And why is his name called Safriel YHWH, who puts to death?

שאפילו שרים הגדולים שאין
כיוצא בהן לשמי מרום אין עושין
צרכי השכינה אלא כשהן עומדים.
וכצד כותבים והן עומדים ∴

אלא זה עומד על גלגלי סופה וזה
עומד על גלגלי סערה. זה לבוש
אצשלות של מל(א)כים וזה לבוש
אצטלות של מל(א)כים. זה עטוף
מעיל של גאוה. וזה עטוף מעיל
של גאוה. זה קשור קשר של
מלכות. וזה קשור קשר של
מלכות. זה גופו מלא עינים וזה
גופו מלא עינים. זה מראהו
כמראה ברקים וזה מראהו
כמראה ברקים. זה עיניו כשמש
בגבורתו וזה עיניו כשמש
בגבורתו זה (גבוהו) [גובהו]
כרום שבעה רקיעים וזה (גבוה)
[גובהו] כרום שבעה רקיעים זה
כנפיו כימות השנה וזה כנפיו
כימות השנה. זה כנפיו כמרחבי
רקיע וזה כנפיו כמרחבי רקיע. זה
שפתיו כשערי מזרח וזה שפתיו
כשערי מזרח. זה לשונו כרום גלי
הים וזה לשונו כרום גלי הים. זה
יוצא מפיו שלהבת וזה יוצא מפיו
שלהבת. זה יוצא מפיו ברקים וזה
יוצא מפיו ברקים. זה מזיעתו
האש דולק וזה מזיעתו האש
דולק. זה מלשונו בוער לפיד וזה
מלשונו בוער לפיד. זה על ראשו
אבן ספיר וזה על ראשו אבן ספר.

זה על כתפיו גלגל כרוב קל וזה על כתפיו גלגל כרוב קל. זה בידו מגלה של גחל וזה בידו מגלה של גחל. זה בידו עט של שלהבת וזה בידו עט של שלהבת. אורך המגילה ג׳ אלפים רבבות פרסאות ושעורו של עט ג׳ אלפים רבבות פרסאות. שיעור כל אות ואות שהן כותבים ג׳ מאות וששים וחמש[ה] פרסאות:

Because he is appointed over the books of the dead, for everyone whose day of death has arrived, he writes him upon the books of the dead. And why is his name called Shofriel YHWH, who gives life? Because he is appointed over the books of the living, for everyone whom the Holy One, blessed be He, desires in life, he writes him in the books of the living, by the permission of the Omnipresent. And lest you say: Since the Holy One, blessed be He, sits on a throne, they too sit and write, Scripture says: "And all the host of the heavens standing by Him." "The host of the heavens": this teaches that even the great princes, who have none like them in the heavens on high, do not perform the needs of the Shekhinah except when they are standing. And how do they write while they are standing?

Rather, this one stands on wheels of whirlwind, and that one stands on wheels of storm. This one is clothed in mantles of kings, and that one is clothed in mantles of kings. This one is wrapped in a robe of exaltation, and that one is wrapped in a robe of exaltation. This one is bound with a band of kingship, and that one is bound with a band of kingship. This one has a body full of eyes, and that

one has a body full of eyes. This one has an appearance as the appearance of lightnings, and that one has an appearance as the appearance of lightnings. This one has eyes as the sun in its might, and that one has eyes as the sun in its might. This one, [his stature] is as the height of seven firmaments, and that one, [his stature] is as the height of seven firmaments. This one has wings as the days of the year, and that one has wings as the days of the year. This one has wings as the expanses of the firmament, and that one has wings as the expanses of the firmament. This one has lips as the gates of the east, and that one has lips as the gates of the east. This one has a tongue as the height of the waves of the sea, and that one has a tongue as the height of the waves of the sea. From the mouth of this one a flame goes forth, and from the mouth of that one a flame goes forth. From the mouth of this one lightnings go forth, and from the mouth of that one lightnings go forth. From the sweat of this one the fire is kindled, and from the sweat of that one the fire is kindled. From the tongue of this one a torch burns, and from the tongue of that one a torch burns. Upon the head of this one is a sapphire stone, and upon the head of that one is a sapphire stone.

Upon the shoulders of this one is the wheel of a swift cherub, and upon the shoulders of that one is the wheel of a swift cherub. In the hand of this one is a scroll of coal, and in the hand of that one is a scroll of coal. In the hand of this one is a pen of flame, and in the hand of that one is a pen of flame. The length of the scroll is three thousand myriads of parasangs, and the measure of the pen is three thousand myriads of parasangs. The measure of each and every letter that they write is three hundred and sixty-five parasangs.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)



▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **heikhal** (rendered as *palace*), **shomrei-ha-petach** (rendered as *guardians-of-the-gate*), **kavod** (rendered as *glory*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **anafiel** (rendered as *anafiel*), **chotam** (rendered as *seal*). For each, the

apparatus carries the sense set and the reason for the rendering chosen.



the splendor on high of all

The opening words are אמר לי מטטרון מלאך שר הפנים הדר מרום כל, and the print sets its verse divider after כל, ‘all’. With the divider there, כל closes Metatron’s title, ‘the splendor on high of all’, and the account begins with ‘The angels of the first firmament’. Without the divider the same word could open the account: ‘all the angels of the first firmament’. The English follows the print’s division.

go down from their horse

The angels of the first firmament יורדין מעל סוס שלהם, ‘go down from their horse’; the Hebrew has ‘horse’ in the singular

although the riders are many, and the English keeps it. They are the only ones in the passage who are said to ride. From their prince upward every rank does the same two things: it takes off its crown and falls upon its face. In the next sentence, about the prince of the first firmament, Odeberg's English of 1928 has 'he dismounts', which translates the word יורדין that his Hebrew marks for omission; the English here follows the marking.

removes the crown of glory

The formula מעביר כתר כבוד מעל ראשו ונופל על פניו, 'removes the crown of glory from his head and falls upon his face', returns at every step of the ascent, and the English gives it in the same words each time. Where the Hebrew changes it, the English changes with it. The plural ranks have מעבירין ... ראשן ... פניהם, 'remove ... from their head ... upon their faces'; the Hebrew says 'their head' in the singular. The print alternates the bare participle, מעביר, with היה and the participle, היה מעביר (once היו מעבירין), mostly from the fourth paragraph on. The first is given as a present, 'removes', and the second as 'would remove'; no difference of sense is intended by this edition. The seventy-two princes of kingdoms take off כתר מלכות, 'the crown of kingship', where every other rank has 'the crown of glory'. Once the word 'glory' is missing in the manuscript, as Odeberg prints it, and he supplies it in square brackets.

princes of kingdoms and guardians of the door

ע׳ב שרי מלכיות is ‘the seventy-two princes of kingdoms’; ע׳ב is the number seventy-two written in letters. The passage does not say here which kingdoms are meant. שומרי פתח היכל, ‘the guardians of the door of the palace’, are named for each of the seven palaces, which the passage places ‘in Aravot, the uppermost firmament’ (שבערבות רקיע העליון). פתח is the opening or doorway of a palace; this edition translates it ‘door’. The ordinal numbers are partly written out (שני, שלישי, ששי, שביעי) and partly written as letters (ב׳, ג׳, ד׳, ה׳); the English writes them all out. After ‘firmament’ and ‘palace’ the letter ה׳ is the number five, ‘the fifth’, and not the divine Name.

Tagatz, the great and honored prince

The print has תגעץ שרא רבא ויקירא. The first word is the name, four consonants with no vowels; ‘Tagatz’ follows the letters. The three words after it are not Hebrew but Aramaic, and they are a title: שרא, ‘the prince’, רבא, ‘great’, ויקירא, ‘and honored’. They answer to the Hebrew title השר הגדול, ‘the great prince’, given to the other princes of this passage, and are translated ‘the great and honored prince’; the English cannot show the change of language. Odeberg’s English of 1928 has ‘the prince, great and honoured’ and likewise takes Tagatz alone as the name. The words that follow, בשירה תהלה, ‘in song, laudation’, stand

without a connecting ‘and’. They can be taken closely with ‘honored’, so that the prince is honored in song and laudation, or with his place ‘at the head of all the children of the upper ones’; the English keeps the order of the Hebrew and leaves both open.

of three fingers

ברטטיאל השר הגדול של שלש אצבעות is, word for word, ‘Bartatiel, the great prince of three fingers’. The passage does not say what the three fingers are or whose they are, and the English keeps the words as they stand. ‘In the height of Aravot, the uppermost firmament’ can be taken with the fingers or with the prince.

Hamon and the verse

The prince’s name, המון, is the ordinary Hebrew word for a tumult or a roaring crowd. The passage says that he ‘shakes all the children of the heights’ when the time comes to say ‘Holy’, and proves it from a verse in which the same word stands: מקול המון, ‘at the sound of the tumult’. The proof works only in Hebrew, where the verse can be heard as ‘at the sound of Hamon’. The English translates the verse in its own sense and leaves the name in the narrative. The Hebrew has no word for ‘when’ before הגיע זמן לומר קדוש, word for word ‘the time has arrived to say Holy’; the English supplies it. The print spells two

words of the verse more fully than the received text: מרוממותיך for מרוממתך and נפוצו for נפצו. The fuller spelling of the first can be read as a plural, and the English has ‘upliftings’.

YHWH after a name

After most of the names from Tatrasiel onward the print sets ה׳, its short way of writing the Tetragrammaton, between the name and the title: טטרסיאל ה׳ השר הגדול, ‘Tatrasiel YHWH, the great prince’. The English writes YHWH after the name with no comma, so that the name of God stands joined to the angel’s name as it does in the Hebrew. The print is not regular. The same prince is often named without ה׳ when he is the one seen and with it when he is the one who sees; the English has YHWH only where the print has the sign. Once, at the third mention of Anafiel in the fifth paragraph, the print has the letter ה without its stroke. The name stands three times there: ענפ[י]אל ה׳, then ענפיאל, then ענפיאל ה. The bare ה is read as the Name and translated YHWH, because the same formula with the stroke stands a few lines earlier in the same paragraph. Sasnigiel is once named with YHWH and no title at all, and the English follows. The titles also vary: ‘the great prince’, ‘the prince’, and twice שר הגדול without the article on the first word, which English cannot show.

head of every session

ראש כל פרק בני מרומים. פרק is called אשרויילו is a section, a chapter or a set time; ראש פרק can name the one who presides over a session of study. The English has ‘head of every session of the children of the heights’. The words could also be read ‘head of every division’. The two princes named next are described in words that echo their names: גליצור is the one who ‘reveals’, המגלה, ‘all the mysteries of the Torah’, and זכזכיאל is the one who writes זכיות, ‘merits’. The passage does not stop to explain these two names as it does the later ones.

Anafiel

The passage explains the name ענפיאל from ענף, ‘branch’ or ‘bough’: his grandeur, splendor, crown, radiance and brilliance ענף, ‘branch over’, the whole of Aravot. The Hebrew uses the word once, as a verb in the singular, before the list of five nouns; the English has ‘branch over’. He is then compared with God, ‘the Former of the world’, of whom the verse says that His grandeur covered the heavens: in the same way Anafiel’s grandeur and splendor cover Aravot. What they cover is printed both times as הדרי, ‘the splendors of’ Aravot, and is translated so. The word חדרי, ‘the chambers of’, differs from it by one letter of similar shape. In the verse תהלתו is ‘His laudation’, the word used for תהלה throughout this edition. The name is first

printed עגפ[י]אל, with the letter י supplied by Odeberg in square brackets, and then twice in full.

Soter Ashiel

The print gives this name with vowel points the first time, סוֹתֵר אַשִׁיאֵל, and the English follows them. The passage explains it from the words סותר אש, which it uses a few lines later: 'he tears down the fire of the river of fire'. סותר is the usual word for pulling down what has been built; how a fire is 'torn down' the passage does not say. He is appointed בפנים, 'within', over the four heads of the river of fire, and holds the seals of the four rivers, so that no prince goes out or comes in before the Shekhinah without his leave. The sentence about his own going out and coming in ends לפרש של כל באי העולם, word for word 'to set forth of all who come into the world'; the print has no noun after 'to set forth', and the English has 'what is of'. The verse that follows, about a court and open books, suggests that what he sets forth is the record or the judgment of every person.

Shoked Hozi

The name is printed שוקד חוזי. The passage explains it from שוקל, 'weighs': he weighs all merits in the pan of a balance before the Holy One, blessed be He. The name has ד where the explaining word has ל, so the two are alike in sound but not the

same word; שוקד by itself means ‘watchful’. The print writes the balance מוזנים and the divine title ה[ק]ב׳ה, with a letter supplied by Odeberg. This prince is introduced without the particle את after ‘sees’, and the word ‘glory’ in his formula is Odeberg’s supplement.

Zehanpuryin and Azbogah

From the sixth paragraph on, the print often does not repeat the name of the prince who sees: it says only ‘and when he sees’, and the reader supplies the prince named just before. זהנפוריין is explained from the words זועף בנהר דינור, ‘he is in fury against the river of fire’. The name shares the letters ז and פ with זועף, ‘furious’, and נ and ר with נהר, ‘river’; the passage does not spell the derivation out. He ‘quenches it in its place’. אזבוגה is explained from אוזר בגדי חיים, ‘he girds garments of life’. The name shares the letters א and ז with אוזר, ‘girds’, and ב and ג with בגדי, ‘garments of’; again the passage leaves the reader to hear it. The garments and the robe of life are for ‘the righteous and the pious of the world’ in the time to come, ‘so that they may live in them an everlasting life’, word for word ‘the life of the world’. In the list of Azbogah’s praises the word ‘honored’ stands twice in the Hebrew, and the English keeps both. The last letter of the first name is read here as a final nun; Odeberg’s English of 1928 has ‘Zehanpuryu’. For ודועכו במקומו, ‘and quenches it in its

place', his English has 'pushes it back to its place'; the Hebrew verb is the one used of a flame that goes out.

Sofriel and Shofriel

The two princes above Azbogah are named together and described in the same words. Their names differ by one letter, ס and ש, and after each name and the sign of the divine Name stands one more word: ממית, 'who puts to death', and מחייה, 'who gives life'. These two words are not part of the names, and the English translates them in all four places. In Odeberg's print each angel name carries a wavy line above it, and here the line stands over שופריאל, סופריאל and ספריאל only, and not over the word that follows. Both names are explained from ספרי, 'the books of': one is appointed over the books of the dead and the other over the books of the living. The print spells the first name סופריאל and then ספריאל, and the English follows each spelling where it stands, 'Sofriel' and 'Safriel'. The word after the other name is printed מחייה and then מחיה; it is the same word, and the English has 'who gives life' both times. The first prince writes 'upon' the books (על ספרי מתים) and the second 'in' them (בספרי חיים), and the second writes 'by the permission of the Omnipresent', word for word 'from the permission'. The last word of their praises is עז for the first and ועוז, 'and strength', for the second. Odeberg's English of 1928 also translates the two

words, ‘killeth’ and ‘maketh alive’, and writes both names alike, ‘Sopheriel’.

standing by Him

The passage raises an objection of its own: since the Holy One sits on a throne, perhaps these two scribes sit as well. It answers with a verse in which the host of the heavens is ‘standing’, and draws the lesson that even the greatest princes do the needs of the Shekhinah only on their feet. The verse is quoted in a wording that joins two parallel verses; the list of scripture quoted gives both. The paragraph ends with a question, ‘And how do they write while they are standing?’, and the answer is the whole of the next paragraph, which begins with אלא, ‘Rather’. The print spells ‘how’ וכצד.

this one and that one

The last paragraph describes the two scribes by saying each thing twice, זה ... וזה ... ‘this one ... and that one ...’, in the same words for both. Only the first pair differs: one stands on wheels of whirlwind (סופה) and the other on wheels of storm (סערה). ‘Wings as the days of the year’ compares a number: as many wings as the year has days. ‘The wheel of a swift cherub’ renders גלגל כרוב קל word for word. The scroll is מגלה של גחל, ‘a scroll of coal’, and the pen עט של שלהבת, ‘a pen of flame’. The measures

are given exactly as printed: three thousand myriads of parasangs for the length of the scroll and again for the pen, and three hundred and sixty-five parasangs for each letter. ‘Three hundred and sixty-five’ is also the number of days in a year, which the paragraph has just named. For קשור קשר של מלכות, ‘bound with a band of kingship’, Odeberg’s English of 1928 has ‘crowned with a royal crown’; the Hebrew noun is קשר, a band or knot, and not כתר, ‘crown’.

the printed text

The text translated is the Hebrew of Hugo Odeberg’s edition of 1928, transcribed by eye from a scan of the book. The chapter and verse numbers are those of Hugo Odeberg’s edition of 1928. The division into paragraphs is this edition’s own. Odeberg’s printed Hebrew uses three kinds of brackets. As his practice and his notes show, round brackets enclose words or letters that stand in his manuscript and that he would omit, and square brackets enclose words or letters that he would insert. He states no rule of his own for them beyond saying that emendations are suggested by brackets in the text. Words in round brackets are not translated; a whole word supplied in square brackets is translated inside square brackets, and a letter supplied inside a word is translated without any mark. At some places the print sets his square-bracketed correction small above the line, over the round-bracketed word; this edition sets it in

the line after that word. Double round brackets enclose his references to Scripture, which are not translated in the body and are checked in the list of scripture quoted. The sign of three dots is the print's verse divider and leaves no mark in the English. The print's short forms are written out: א״ר, 'R. ... said'; ב״ה[ק]ה, 'the Holy One, blessed be He'; [מר]שנא and [נאמר] ש[נין]כע, 'as it is said'; ת״ל, 'Scripture says'; ע׳׳ב, 'seventy-two'; ד׳, 'four'; ג׳, 'three'.

Editorial decisions

- **Scripture quoted.** "At the sound of the tumult peoples fled": Isaiah 33:3; this is the reference Odeberg prints beside the verse. "His grandeur covered the heavens": Habakkuk 3:3; this is the reference Odeberg prints. "The court sat, and the books were opened": Daniel 7:10; the print gives no reference here. "And all the host of the heavens standing by Him": 2 Chronicles 18:18, the reference Odeberg prints, for the words וכל צבא השמים עמדים, 'and all the host of the heavens standing'; the next word of the print, עליו, 'by Him', is not in that verse, which goes on על ימינו ושמאלו, 'at His right hand and His left', but stands in the parallel verse 1 Kings 22:19, עמד עליו. The words "The host of the heavens", repeated at once, are taken from the same verse.

- **The names of the angels.** The names are written from the printed consonants, letter by letter, with no vowel signs of the print to go by except in one name. Apart from that one name the print gives consonants only, and the vowels written in the English names are conventional. In the order in which they first stand: Metatron (מטטרון); Tagatz (תגעץ); Bartatiel (ברטטיאל); Hamon (המון); Tatrasiel (טטרסיאל); Atrugiel (אטרוגיאל); Atrigiel (אטריגיאל); Naaririel (נעריריאל); Sasnigiel (ססניגיאל); Zazriel (זזריאל); Gevuratiel (גבורתיאל); Arafiel (ערפיאל); Ashruyilu (אשרויילו); Gallitzur (גליצור); Zakhzakhiel (זכזכיאל); Anafiel (ענפ[י]אל, then ענפיאל); Soter Ashiel (סוֹתֵר אַשִׁיאֵל, then סותר (ו)אשיאל and סותר אשיאל); Shoked Hozi (שוקד חוזי); Zehanpuryin (זהנפוריין, and short זהנפוריי׳); Azbogah (אזבוגה); Sofriel (סופריאל); Shofriel (שופריאל); Safriel (ספריאל). Two names are spelled two ways by the print and each spelling is kept where it stands: Atrugiel and Atrigiel, Sofriel and Safriel. ‘Gallitzur’ is written with a doubled l; the print has one ל. After the name Tagatz the print sets the title שרא רבא ויקירא. The title is Aramaic, ‘the great and honored prince’, and it is translated and not written out as part of the name, as Odeberg’s English of 1928 also does. In the name אשרויילו the doubled yod is sounded as y, ‘Ashruyilu’, as this edition writes ענייל ‘Aniyel’ in its sixteenth part. The words ממית and מחייה, which stand after the names Sofriel, Safriel and Shofriel, are

not part of the names and are translated, ‘who puts to death’ and ‘who gives life’; the second is printed מחייה and then מחיה. In Odeberg’s print every angel name carries a wavy line above it, which is the print’s own evidence for where a name ends. It covers the name Tagatz and not the Aramaic title after it, both words of Soter Ashiel and of Shoked Hozi, and Sofriel and Shofriel without the word that follows.

- **Misprints and odd spellings in the print.** The Hebrew is printed as the book has it. In the first paragraph Odeberg’s supplement is printed [רואת]; the evident word is רואה, ‘sees’, as in כשרואה in the next sentence. English: ‘sees’. In the first paragraph בשרואה is a misprint for כשרואה, the word printed in the sentences on either side. English: ‘when he sees’. In the second paragraph טלכיות is a misprint for מלכיות, printed rightly in the next sentence. English: ‘kingdoms’. In the third paragraph the print reads הממונים׳ with a stroke after the word; it is translated as the full word, ‘who are appointed’. In the third paragraph מעבידין is a misprint for מעבירין, the word of the formula everywhere else. English: ‘remove’. In the verse quoted in the third paragraph the print reads מרוממותיך נפוצו where the received text has מרוממתך נפצו. English: ‘at Your upliftings nations were scattered’. In the fourth paragraph one prince’s name is spelled two ways, אטרוגיאל and then ואטריגיאל. English: ‘Atrugiel’ and ‘Atrigiel’, each where it stands. In the fifth

paragraph the print reads ענפיאל ה השר, with the letter ה without its stroke. English: ‘Anafiel YHWH, the prince’. In the sixth paragraph the numeral is printed short, שבע׳. English: ‘seventy’; the other possible reading is given among the open questions of the passage. In the verse quoted in the sixth paragraph the print reads יתיב where the received text has יתב. English: ‘sat’. In the sixth paragraph the print reads מוזנים for the word usually spelled מאזנים. English: ‘a balance’. In the sixth paragraph the print reads ה[ק]ב׳ה with a single stroke. English: ‘the Holy One, blessed be He’. In the sixth paragraph the print reads לפרש של כל באי העולם, ‘to set forth of all who come into the world’, with no noun after the verb; the English supplies ‘what is’. In the seventh paragraph the name printed in full as זהנפוריין is printed short the second time, זהנפוריי׳, with a stroke in place of its last letter. English: ‘Zehanpuryin’ both times. In the seventh paragraph the print reads והנעדר, which would mean ‘and the one who is missing’. The evident word is והנהדר, ‘and splendid’: the same praise, הנהדר, stands after ‘honored’ in the list a few lines above. English: ‘and splendid’. In the eighth paragraph one prince’s name is spelled two ways, סופריאל and then ספריאל. English: ‘Sofriel’ and ‘Safriel’, each where it stands. In the eighth paragraph the word that follows the other prince’s name is spelled two ways, מחייה and then מחיה. English: ‘who gives life’ both times. In the

eighth paragraph the print reads כתבו where the sentence before has כותבו. English: 'he writes him' in both; the shorter spelling could also be read 'he wrote him'. In the eighth paragraph the print reads וכצד for וכיצד. English: 'And how'. In the ninth paragraph אצשלות is a misprint for אצטלות, printed rightly in the second half of the same sentence. English: 'mantles'. In the ninth paragraph אבן ספר is a misprint for אבן ספיר, printed rightly in the first half of the same sentence. English: 'a sapphire stone'. In the ninth paragraph the same word is spelled מגלה and then המגילה, and the word for 'measure' ושעורו and then שיעור. English: 'scroll' and 'measure'.

- **height and stature.** Two Hebrew words for height stand side by side in this passage. רום is 'height', as in 'the height of Aravot'; גובה is rendered 'stature' here, so that רום גובהו is 'the height of his stature' and גובהו כרום שבעה רקיעים is 'his stature is as the height of seven firmaments'.
- **the praises of the princes.** The adjectives heaped on the princes are given one English word each: גדול 'great', נורא 'fearsome', נכבד 'honored', נחמד 'desirable', נערץ 'revered', גבור 'mighty', נהדר 'splendid', נפלא 'wondrous', נשגב 'lofty', נקי 'pure', ישיש 'aged', עז 'strong'. רבים, said of the two scribes, is 'eminent': it is the plural of רב, 'great' or 'master', and is kept apart from גדולים, 'great', which stands beside it.

- **their head.** מעל ראשן is translated ‘from their head’, in the singular as the Hebrew has it, and על פניהם ‘upon their faces’. In the same way ‘their horse’ in the first sentence keeps the singular סוס.
- **in fury.** זועף, said of Zehanpuryin, is translated ‘is in fury’, so that the noun ‘fury’, used for this root throughout this edition, is heard in the explanation of his name.
- **the Omnipresent.** המקום in מרשות המקום is the name of God that this edition translates ‘the Omnipresent’. In the same paragraph God is also called ה[ק]ב״ה, ‘the Holy One, blessed be He’, and the two names are kept apart.

Readings of the printed text

- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: ושר רקיע ראשון (כשהם) [כשהוא] מעביר (יורדין) את שר רקיע שני [רואת] (רואין): The manuscript, as Odeberg prints it, has ‘And the prince of the first firmament, when they see the prince of the second firmament, go down, removes the crown of glory’: the plural words of the sentence before are repeated. Odeberg marks ‘when they’, ‘see’ and ‘go down’ for omission and supplies ‘when he’ and ‘sees’. The English follows his marking and sets the two supplied words in square brackets.

- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: מעל ראש(י)ן: From the guardians of the door of the third palace onward the manuscript, as Odeberg prints it, has ראשין; he marks the letter י for omission, which gives ראשן, ‘their head’, the form printed for the first two palaces. The English has ‘their head’ throughout.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: ענפ[י]אל: At the first mention of this prince the manuscript, as Odeberg prints it, has ענפאל; he supplies the letter י. The English has ‘Anafiel’, the form the print gives in full just afterwards.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: מעביר ה[יה]: Twice in the sixth paragraph the manuscript, as Odeberg prints it, has the single letter ה before מעביר; he supplies two letters to make היה, ‘was’. The English follows him: ‘would remove’. Without the supplement the letter could be the short sign of the divine Name left without its stroke.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: סותר (ו)אשיאל: In the question about the name the manuscript, as Odeberg prints it, has סותר ואשיאל, ‘Soter and Ashiel’ or ‘Soter Veashiel’. Odeberg marks the letter ו for omission, and the English has ‘Soter Ashiel’ as in the other two places.

- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: מעביר כתר [כבוד] מעל ראשו: In the formula of Soter Ashiel before Shoked Hozi the manuscript, as Odeberg prints it, has only 'would remove the crown from his head'. Odeberg supplies כבוד, 'glory', and the English sets 'of glory' in square brackets.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: ב(מ)מקומו: The manuscript, as Odeberg prints it, has a second מ, which could be read 'from its place'. Odeberg marks it for omission, and the English has 'in its place'.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: בגדי חיים [אוזר] (אזור): The manuscript, as Odeberg prints it, has אזור, 'girded': 'because he is girded with garments of life'. Odeberg marks it for omission and supplies אוזר, 'girds', so that the prince is the one who clothes the righteous. The English follows him and sets 'girds' in square brackets.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: למעלה הימנו העומד[ים]: The manuscript, as Odeberg prints it, has the singular העומד, 'who stands above him', although two princes are spoken of. Odeberg supplies the plural ending, and the English has 'who stand'.

- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: אצטלות של מל(א)כים: Both times the manuscript, as Odeberg prints it, has מלאכים, ‘angels’: ‘mantles of angels’. Odeberg marks the letter א for omission, which gives מלכים, ‘kings’, and the English has ‘mantles of kings’.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: (גבוה) וזה ... [גובהו] (גבוהו) זה [גובהו]: The manuscript, as Odeberg prints it, has גבוהו for the first scribe and גבוה, ‘tall’, for the second: ‘that one is tall as the height of seven firmaments’. Odeberg marks both for omission and supplies גובהו, ‘his stature’, twice. The English follows him and sets ‘his stature’ in square brackets both times.

3 Enoch 19-22; the princes of the wheels, of the living creatures and of the cherubim

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew of this part comes from a different printed witness than most of this edition: it is a transcription, made by eye from a scan, of the Hebrew text of Hugo Odeberg's edition of 1928, credited in the provenance line of this page. It keeps his brackets and the misprints of the print, and the notes say what each is. Any modern English translation still under copyright is cited as a comparand only.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Above these three angels, these great princes, there is one prince, chief and honored, noble and resplendent, splendid and revered, mighty, stout, and great and magnified, stalwart and beautified, wondrous and lofty, pure and desirable, sovereign, exalted and high, aged, strong, whose like there is not among all the princes, all of them. Rikhbiel YHWH, [the prince], the great and the fearsome, is his name, who stands beside the chariot. And why is his name called Rikhbiel? [Because] he is appointed over the wheels of the chariot, and they are given into his hand. And how many wheels are there? Eight, two and two to each and every wind. And round about them four winds surround them, and these are their names: a wind of whirlwind, a wind of storm, and a strong wind, and a wind of earthquake.

And from beneath them four rivers of fire are drawn out and go forth, a river of fire to each and every side. And between them four clouds are set around, and these are they: clouds of fire, clouds of torch-flame, clouds of coal, clouds

א״ר ישמעאל. אמר לי מטטרון מלאך שר הפנים ∴ למעלה מאלה ג׳ מלאכים השרים הגדולים הללו יש שר אחד אלוף ונכבד אדיר ונהדר הדור ונערץ גבור חזק וגדול ומגודל תקיף ומפואר נפלא ונשגב נקי ונחמד שליט גאה ורם ישיש עז שאין כמוהו בכל השרים כלם. רכביאל ה׳ (השם) [השר] הגדול והנורא שמו שהוא עומד אצל המרכבה ∴ ולמה נקרא שמו רכביאל. [מפני] שהוא ממונה על גלגלי המרכבה והם מסורים בידו ∴ וכמה גלגלים הם. ח׳. ב׳ב׳ לכל רוח ורוח. וסביבותיהם ד׳ רוחות מקיפות להם. ואלו שמותהן: רוח סופה. רוח סערה. ורוח עזה. ורוח רעש ∴

ומתחתיהם מושכין ויוצאין ד׳ נהרי אש נהר אש לכל צד וצד. וביניהן מוקפין ד׳ ענגים ואלו הן. ענני אש. ענני לפיד. ענני גחל. ענני גפרית. שתלים ועומדים כנגד גלגלותם ∴ (ואלו) ורגלי החיות נתונים על גבי גלגלים ורעש ברעש בין גלגל לגלגל. ורעם ברעם בין גלגל לגלגל ∴ וכשיגיע זמן לומר שירה רועשים המון גלגלים. רעדים המון ענגים.

of brimstone, planted and standing opposite their wheels. And the feet of the living creatures are set upon the wheels, and quaking upon quaking is between wheel and wheel, and thunder upon thunder is between wheel and wheel. And when the time comes to say song, the multitude of wheels shake, the multitude of clouds tremble, all the captains shake, all the horsemen are in tumult, all the mighty ones recoil, shaking, [all] the hosts quake, all the troops [are filled with dread], all the appointed ones hasten, all the princes and armies are dismayed, all the ministers melt away, [all] the angels and divisions writhe. And wheel makes a voice heard to wheel, cherub to cherub, living creature to living creature, ofan to ofan, seraph to seraph: "Extol Him who rides [in Aravot], by Yah is His name, and exult before Him."

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Above them there is one prince, great and stalwart, Hayliel YHWH is his name: a prince noble and fearsome, a prince [chief] and mighty, a prince great and fearsome, a prince before whom all the children of the upper ones quake, a prince who is able to swallow the whole world at one time. And why is his name called

רועשים כל שלישים. רוגשים כל פרשם. נרתעים רועשים כל גבורים. מזדעזעים [כל] הצבאים. [מתפחדים] כל הגדודים. נחפזים כל הממונים. מתבהלים כל השרים וחיילים. נמוגו כל המשרתים. מתחוללים [כל] המלאכם ודגלים ∴ וקול ישמיע גלגל לגלגל כרוב לכרוב חיה לחיה אופן לאופן שרף לשרף סולו לרוכב [בערבות] ביה שמו ועלזו לפניו: ((תהלים ס״ח ה׳))

א״ר ישמעאל: אמר לי מטטרון מלאך שר הפנים ∴ למעלה מהן יש שר אחד גדול ותקיף חייליאל ה׳ שמו. שר אדיר ונורא שר [אלוף] וגבור שר גדול ונורא שר שכל בני עליונים מזדעזעים (ו)מלפניו. שר שהוא יכול לבלע את העולם כולם בבת אחת ∴ ולמה נקרא שמו חייליאל ה׳ שמו השר מפני שהוא ממונה על החיות בפולסאות של אור והוא מפאר אותם בתיתם תהלה שבח רננה והוא ממהר אותם שיאמר[ו] קדוש. וברוך כבוד ה׳ ממקומו.

א״ר ישמעאל. אמר לי מטטרון מלאך שר הפנים ∴ ארבעה חיות כנגד ד׳ רוחות. כל חיה וחיה כמלא עולם כולו. וכל אחד ואחד יש לו ארבע[ה] פנים וכל פנים

Hayliel YHWH, his name, the prince? Because he is appointed over the living creatures with lashes of fire, and he beautifies them when they give laudation, praise, jubilation, and he hastens them to say "Holy" and "Blessed be the glory of YHWH from His place."

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Four living creatures, corresponding to the four winds. Each and every living creature is as the full extent of the whole world. And each and every one has four faces, and each and every face is as the face of the east. And each and every one has four wings, and each and every wing is as the covering of the world. And each and every one has faces within faces, and each and every one has wings within wings. The measure of the faces is two hundred and forty-eight faces, and the measure of the wings is three hundred and sixty-five wings. And each and every one has two thousand crowns bound upon its head, and each and every crown is as the bow in the cloud, and its radiance is as the radiance of the wheel of [the sun], and the sparks that go forth from each and every one are as the radiance of the star Nogah in the east.

R. Ishmael said: Metatron, the

ופנים כפני מזרח ∴ וכל אחד ואחד יש לו ארבע כנפים וכל כנף וכנף ככסוי של עולם ∴ וכל אחד ואחד יש לו פנים בתוך פנים וכל אחד ואחד יש לו כנפים בתוך כנפים. שיעורם של פנים ק׳ק מ׳ח פנים ושיעורן של כנפים שס׳ה כנפים ∴ וכל אחד ואחד קשורים בראשו ב׳ אלפים כתרים וכל כתר וכתר כקשת בענן וזיוו כזיו גלגל [חמה] וניצוצים היוצאים מכל א[חד] וא[חד] כזיו כוכב הנוגה במזרח:

א׳ר ישמעאל. אמר לי מטטרון מלאך שר הפנים ∴ למעלה מהן יש שר אחד (ו)אדיר ומופלא אמיץ ומשובח בכל מיני שבח כרוביאל ה׳ שמו שר גבור מלא כח גבורות שר גאוה וגיאה עמו. שר צדיק ועמו צדקה. שר קדוש ועמו קדושה. שר מפואר באלפי צבאות. שר מסתלסל בריבי חיילות ∴ מקצפו תרעש תבל ומרגזו זועפין מחנות ומאימתו יחולו יסודות ומגערתו ירעשו ערבות ∴ קומתו מלאה גחלים. רום קומתו כרום שבעה רקיעים. ורוחב קומתו כרוחב ז׳ רקיעים. ועובי קומתו כעובי שבעה רקיעים ∴ מפתח פיו כלפיד אש. ולשונו אוכלת אש ועפעפיו כזוהר ברק ועיניו כזיקוקי זוהר. ומראה

angel, the Prince of the Presence, said to me: Above them there is one prince, noble and wondrous, valiant and praised with every kind of praise, Keruviel YHWH is his name: a mighty prince, full of the power of mighty acts; a prince of exaltation, and exaltation is with him; a righteous prince, and righteousness is with him; a holy prince, and holiness is with him; a prince beautified with thousands of hosts; a prince adorned with myriads of armies. At his indignation the world shakes, and at his rage the camps are in fury, and from awe of him the foundations writhe, and at his rebuke Aravot shakes. His stature is full of coals. The height of his stature is as the height of seven firmaments, and the breadth of his stature is as the breadth of seven firmaments, and the thickness of his stature is as the thickness of seven firmaments. The opening of his mouth is as a torch of fire, and his tongue consumes fire, and his eyelids are as the brilliance of lightning, and his eyes are as flashes of fire of brilliance, and the appearance of his face is as blazing fire. And a crown of holiness is upon his head, on which the explicit Name is engraved, from which lightnings go forth, and the bow of the Shekhinah is between his shoulders. And his sword is

פניו כאש יוקדת ∴ וכתר קדושה
על ראשו ששם מפורש חקוק בו.
שממנו ברקים יוצאים. וקשת
שכינה בין כתפיו ∴ וחרבו על
מתניו וחצי כברק על חגוריו.
ותריס אש אוכלה על צוארו וגחלי
רתמים על סביבותיו ∴

וזיו שכינה על פניו וקרני ההוד
על אופניו וצניף מלוכה על קדקדו
∴ וגופו מלא עינים וגובה קומתו
כלו כנפים ∴ מימינו להבה
מתלהב ומשמאלו להט תלהט
וגחלים בוערים מגופו ולפידים
יוצאים ממנו. וברקים מברקים
מפניו. ועמו תמיד רעם ברעם
ואצלו תמיד רעש ברעש ∴ שרי
ב׳ מרכבה במקומו ∴

ולמה נקרא שמו כרוביאל ה׳
השר. מפני שהוא ממונה על
מרכב׳ כרובים וכרובי גבורה
מסורים בידו וכתרי ראשם הוא
מפאר ועטרת קדקדם הוא מצחצח
∴ שבח [תארם] הוא מעורר
ותפארת גאונ(י)ם הוא ממהר
ורבות גדול יקרם הוא מגדיל
ושיר תהלתם הוא משורר ועוז
תפארתם הוא משנן רזוהר כבודם
הוא מזרח ופאר חן חסדם משפיר
וחמדת נגהם הוא מרקם וחמלת
יופיים הוא מיפה וקושט הדרם
הוא מהדר וסדר שבחם הוא

upon his loins, and arrows as lightning are upon his girdle, and a shield of consuming fire is upon his neck, and coals of broom-wood are round about him.

And the radiance of the Shekhinah is upon his face, and the horns of grandeur are upon his wheels, and a turban of kingship is upon the crown of his head. And his body is full of eyes, and the height of his stature is all of it wings. On his right a flame flames, and on his left a blaze blazes, and coals burn from his body, and torches go forth from him, and lightnings flash from his face. And with him always is thunder upon thunder, and beside him always is quaking upon quaking. The two princes of the chariot are in his place.

And why is his name called Keruviel YHWH, the prince? Because he is appointed over the chariot of the cherubim, and the cherubim of might are given into his hand. And the crowns of their heads he beautifies, and the diadem of the crown of their heads he polishes. The praise of [their form] he rouses, and the beauty of their exaltation he hastens, and the abundance of the greatness of their honor he magnifies, and the song of their laudation he sings, and the strength of their beauty he

מסלסל להכין מושב ליושב הכרובים ∴

והכרובים עומדים אצל (ה)חיות הקדש וכנפיהם כרום ראשיהם. ושכינה על גביהם וזוהר כבוד על פניהם ושיר ותהלה בתוך פיהם וידיהם תחת כנפיהם ורגליהם מכוסים בכנפיהם וקרני הדר על ראשיהם. וזיו שכינה על אפיהם ושכינה על גביהם. ואבני ספיר סביבותיהם ועמודי אש על רבעיהם ועמודי לפיד בצדדיהם ∴ ספיר א׳ מזה תחת ספיריהם גחלי אש רתמים ∴ כרוב אחד מזה וכרוב אחד מזה וכנפי כרובים זה את זה מוקפים על קדקדם בככוד פרושים לשורר בהם שיר לשוכן שחקים ולהעריץ בהם פאר למלך מלאכים ∴ וכרוביאל ה׳ [ה]שר שהוא ממונה עליהם מסדר אותם בסדרים נאים ויפים ונע[ימ]ים ומסלסל אותם בכל מיני סלסול יקר וכבוד וממהר אותם בכבוד ועוז לפעול רצון קונם בכל רגע ורגע כי על רום ראשיהם תמיד כבוד רב למלך יושב הכרובים:

sharpens, and the brilliance of their glory he makes shine, and the beauty of the grace of their lovingkindness he makes fair, and the delight of their brightness he embroiders, and the compassion of their loveliness he makes lovely, and the rightness of their splendor he makes splendid, and the order of their praise he adorns, to prepare a seat for Him who sits upon the cherubim.

And the cherubim stand beside the holy living creatures, and their wings are as the height of their heads, and the Shekhinah is upon their backs, and the brilliance of glory is upon their faces, and song and laudation are within their mouths, and their hands are beneath their wings, and their feet are covered by their wings, and horns of splendor are upon their heads, and the radiance of the Shekhinah is upon their countenances, and the Shekhinah is upon their backs. And sapphire stones are round about them, and pillars of fire are on their four sides, and pillars of torch-flame are at their sides. One sapphire is on this side; beneath their sapphires are coals of fire of broom-wood. One cherub is on this side and one cherub on that side, and the wings of the cherubim, one with another, are set around over the crown of

their heads in glory, spread out, to sing with them a song to Him who dwells in Shehakim and to proclaim with them in reverence beauty to the King of angels. And Keruviel YHWH, the prince who is appointed over them, orders them in orders comely and lovely and sweet, and adorns them with every kind of adornment of honor and glory, and hastens them in glory and strength to do the will of their Maker at each and every moment, for upon the height of their heads there is always the great glory of the King who sits upon the cherubim.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **merkavah** (rendered as *chariot*), **chayyot** (rendered as *living-creatures*), **ofanim** (rendered as *ofanim*), **seraphim** (rendered as *seraphim*), **kerubim** (rendered as *cherubim*), **kavod** (rendered as *glory*), **kedushah** (rendered as

holiness), **shem-ha-meforash** (rendered as *the-explicit-name*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

R. Ishmael said

Each of the four chapters opens with the same words, printed short: א״ר ישמעאל, ‘R. Ishmael said’, and then אמר לי מטטרון מלאך שר הפנים, ‘Metatron, the angel, the Prince of the Presence, said to me’. R. Ishmael reports what Metatron told him. The title is written out in full in the Hebrew each time.

these three angels

למעלה מאלה ג׳ מלאכים השרים הגדולים הללו, ‘above these three angels, these great princes’, points back to beings spoken of before this passage begins. The passage does not name them.

The later chapters open with למעלה מהן, ‘above them’, so that each prince is set higher than what was described just before: Rikhbiel above the three, Hayliel above the wheels and their prince, Keruviel above the living creatures.

the praises of Rikhbiel

The prince is praised in a long chain of words, most of them in pairs, and the English gives one word for each: אלוף ונכבד, ‘chief and honored’; אדיר ונהדר, ‘noble and resplendent’; הדור ונערץ, ‘splendid and revered’; גבור חזק, ‘mighty, stout’; וגדול ומגודל, ‘and great and magnified’; תקיף ומפואר, ‘stalwart and beautified’; נפלא ונשגב, ‘wondrous and lofty’; נקי ונחמד, ‘pure and desirable’; שליט גאה ורם, ‘sovereign, exalted and high’; ישיש עז, ‘aged, strong’. נהדר and הדור are two shapes of the root of הדר, ‘splendor’, and are kept apart as ‘resplendent’ and ‘splendid’. Chapters 16 and 18 of this edition give ‘splendid’ for נהדר; ‘resplendent’ is used here only because הדור stands in the same list and takes ‘splendid’. מפואר is from פאר, ‘beauty’. נקי is the plain word for clean or guiltless and is translated ‘pure’. נחמד is from the root of חמדה, ‘delight’, and means one who is desired. גאה is of the same root as the nouns translated ‘exaltation’. ישיש is a word for a very old man.

Rikhbiel YHWH

The name is printed רכביאל. The passage explains it: he is called so because he is appointed over the wheels of the chariot. The name has the letters of רכב, to ride, which are also the root letters of מרכבה, ‘chariot’; the explanation rests on that likeness. After the name the print has ה׳, its short way of writing the Name of four letters, translated ‘YHWH’. In these chapters the Name is set after the name of each prince, and the English writes it after the name with no comma between. When the name is asked about a second time, ‘why is his name called Rikhbiel’, the print has no ה׳ after it, and the English follows the print.

eight wheels and four winds

The numbers are written with letters: ח׳ is eight, ב׳ב׳ is ‘two, two’, and ד׳ is four. The wheels are two to each רוח. The word רוח means both a wind and a side or quarter of the world, and the passage uses it in both ways within a few words: the wheels stand two ‘to each and every wind’, and then four winds surround them and are named. The English keeps ‘wind’ throughout. The four names are רוח סופה, ‘a wind of whirlwind’; רוח סערה, ‘a wind of storm’; רוח עזה, ‘a strong wind’; and רוח רעש, ‘a wind of earthquake’. In the third the second word describes the wind; in the others it is a noun.

rivers and clouds

מושכין ויוצאין, ‘are drawn out and go forth’, is said of the four rivers of fire. The clouds are four, and each kind is given in the plural: ענני אש, ‘clouds of fire’; ענני לפיד, ‘clouds of torch-flame’; ענני גחל, ‘clouds of coal’; ענני גפרית, ‘clouds of brimstone’. לפיד is a torch. The clouds are שתלים ועומדים, ‘planted and standing’, a picture taken from a planted tree, and they stand כנגד גלגלותם, translated ‘opposite their wheels’; the last word is discussed among the doubtful places.

quaking upon quaking

רעש ברעש and רעם ברעם are literally ‘quaking in quaking’ and ‘thunder in thunder’: one sound running into the next. The same two phrases come again in the description of Keruviel. When the time of song comes, each class is given its own verb of fear, and the English keeps them apart: רועשים, ‘shake’; רעדים, ‘tremble’; רוגשים, ‘are in tumult’; נרתעים, ‘recoil’; מזדעזעים, ‘quake’; מתפחדים, ‘are filled with dread’; נחפזים, ‘hasten’; מתבהלים, ‘are dismayed’; נמוגו, ‘melt away’; מתחוללים, ‘writhe’. נמוגו alone is in the past tense, ‘have melted’; the English keeps the present with the rest. The noun רעש is ‘quaking’ in the pair and ‘earthquake’ in the name of the wind.

captains, horsemen, divisions

The classes that take fright are named in the words of an army: שלישים, ‘captains’; פרשם, ‘horsemen’; גבורים, ‘mighty ones’; צבאים, ‘hosts’; גדודים, ‘troops’; ממונים, ‘appointed ones’; שרים וחיילים, ‘princes and armies’; משרתים, ‘ministers’; מלאכם ודגלים, ‘angels and divisions’. דגל is a banner and also the body of men that marches under it; ‘divisions’ is chosen because the word stands beside ‘angels’ as a class.

Extol Him who rides

The words that wheel calls to wheel are a verse of the Psalms, quoted with no introducing word. The word בערבות, ‘in Aravot’, stands in the print in square brackets, as supplied by Odeberg; the English keeps the brackets. ערבות is kept as the name Aravot, as it is wherever the word stands in this work. ביה שמו is ‘by Yah is His name’; Yah is the short Name, and the English keeps it as it is. After the verse the print adds a reference to the Psalms in double round brackets, which is Odeberg’s and is not translated.

Hayliel YHWH

The name is printed חייליאל. The passage explains it from his charge: he is appointed over the חיות, the living creatures. The name and that word share their first two letters; the letters of the name are nearer to חיל, ‘army’, a word the passage does not use

in the explanation. In the question the print reads חייליאל ה׳ שמו השר, with the word שמו, ‘his name’, a second time after the name. The English keeps it: ‘Hayliel YHWH, his name, the prince’.

Holy and Blessed

The prince hastens the living creatures to say two things. קדוש, ‘Holy’, is the opening word of the song of the seraphim, and וברוך כבוד ה׳ ממקומו is ‘Blessed be the glory of YHWH from His place’, a verse of Ezekiel. Both are set in quotation marks. The print writes the Name in the verse as ה׳; the received verse has the Name of four letters, so the English has ‘YHWH’. ממהר, ‘hastens’, is the same verb that is used later of Keruviel and the cherubim.

faces, wings and crowns

The four living creatures are counted with a masculine numeral, ארבעה חיות, though חיה is a feminine word, and the passage goes on with the masculine כל אחד ואחד, ‘each and every one’. The English has ‘its head’. כמלא עולם כולו is ‘as the full extent of the whole world’, and ככסוי של עולם ‘as the covering of the world’. כפני מזרח, ‘as the face of the east’, is word for word; the passage does not say more. The crowns are two thousand, written ב׳ אלפים. כקשת בענן is ‘as the bow in the cloud’, the rainbow. The

radiance of each crown is compared to גלגל [חמה], 'the wheel of [the sun]', where the word for the sun is Odeberg's supplement, and the sparks to כוכב הנוגה, 'the star Nogah'. Nogah means 'brightness' and is the name of a star; as a name it is left in Hebrew.

two hundred and forty-eight faces

The print writes the first number ק׳ק מ׳ח. The letter ק is one hundred, מ is forty and ח is eight. Read as a number, with the two hundreds added, it is two hundred and forty-eight, and the English reads it so. The second number, שס׳ה, is three hundred and sixty-five. The passage explains neither number. שיעור is a measure or amount; how 'faces within faces' are measured by a number of faces is not said.

Keruviel YHWH

The name is printed כרוביאל, the word כרוב, 'cherub', with the ending of an angel's name. The passage explains it in the third paragraph of the chapter: he is appointed over the chariot of the cherubim. In the English the class keeps its familiar spelling, 'cherubim', and the name is spelled from its Hebrew letters, Keruviel. He is praised first in single words, אדיר ומופלא אמיץ ומשובח, 'noble and wondrous, valiant and praised', and then in a row of sentences that each begin with שר, 'a prince'. In שר גאוה

וגיאה עמו two words of one root stand side by side; both are ‘exaltation’ in the English.

indignation, rage, awe, rebuke

Four words for the anger of the prince, each with its effect: מקצפו, ‘at his indignation’, the world shakes; מרגזו, ‘at his rage’, the camps are in fury; מאימתו, ‘from awe of him’, the foundations writhe; מגערתו, ‘at his rebuke’, Aravot shakes. זועפין is the verb of זעף, ‘fury’. יחולו is the verb used of a woman in labor and is translated ‘writhe’, like מתחוללים earlier. ערבות takes a plural verb in the Hebrew, ירעשו.

the body of Keruviel

His stature is measured three ways against seven firmaments: רום, ‘height’; רוחב, ‘breadth’; עובי, ‘thickness’. The number is written once as a letter, ז׳, and twice as a word. Then come the mouth, tongue, eyelids, eyes and face. מפתח פיו is ‘the opening of his mouth’. כזיקוקי זוהר is ‘as flashes of fire of brilliance’: זיקוקין is one Hebrew word, translated ‘flashes of fire’ wherever it stands in this work, and זוהר is brilliance. The Hebrew has no separate word for fire here; word for word the phrase is ‘flashes of brilliance’. His weapons follow: sword, arrows, shield. חגוריו, translated ‘his girdle’, is plural in shape. תריס is a shield. גחלי רתמים, ‘coals of broom-wood’, are coals of the broom shrub.

the crown of holiness

כתר קדושה is ‘a crown of holiness’, as ‘holiness is with him’ was said of the prince a little earlier. On it שם מפורש, ‘the explicit Name’, is engraved; the Hebrew has no ‘the’ before the two words. שממנו, ‘from which’, can point to the crown or to the Name; the English leaves it as open as the Hebrew. קשת שכינה is ‘the bow of the Shekhinah’.

thunder and flame about him

On his right להבה מתלהב, ‘a flame flames’, and on his left להט תלהט, ‘a blaze blazes’: in each pair the noun and the verb are of one root, and the English keeps that. צניף מלוכה is ‘a turban of kingship’; צניף is a wound head-cloth. גובה קומתו, ‘the height of his stature’, has a different Hebrew word from רום קומתו, also ‘the height of his stature’, said of him earlier; English has one word for the two.

the works of Keruviel

The care of the prince for the cherubim is told in a chain of short clauses, each with a thing of theirs and a verb, and in most of them the verb echoes the noun. The verbs: מפאר, ‘beautifies’; מצחצח, ‘polishes’; מעורר, ‘rouses’; ממהר, ‘hastens’; מגדיל, ‘magnifies’; משורר, ‘sings’; משנן, ‘sharpens’; מזרח, ‘makes shine’; משפיר, ‘makes fair’; מרקם, ‘embroiders’; מיפה, ‘makes lovely’;

מהדר, ‘makes splendid’; מסלסל, ‘adorns’. The nouns keep the words used for them elsewhere in this work: תואר, ‘form’; תפארת and פאר, ‘beauty’; גאון, ‘exaltation’; יקר, ‘honor’; תהלה, ‘laudation’; עוז, ‘strength’; זוהר, ‘brilliance’; כבוד, ‘glory’; נוגה, ‘brightness’; יופי, ‘loveliness’; הדר, ‘splendor’; שבח, ‘praise’. חמלה is compassion, and ‘the compassion of their loveliness’ is what is printed. קושט is taken as ‘rightness’, a word for truth; nearly the same letters spell a word for ornament. The purpose of all of it is להכין מושב ליושב הכרובים, ‘to prepare a seat for Him who sits upon the cherubim’.

the cherubim

The last paragraph describes the cherubim themselves. They stand beside חיות הקדש, ‘the holy living creatures’. ‘The Shekhinah is upon their backs’ is said twice, as printed. על גביהם is translated ‘upon their backs’; it can also mean simply ‘upon them’, and Odeberg’s English of 1928 has ‘(resting) upon them’. פניהם is ‘their faces’ and אפיהם, a different word, is ‘their countenances’. רבעיהם is ‘their four sides’, from the word for four. The sentence ספיר א׳ מזה, ‘one sapphire is on this side’, has no second half in the print, unlike the sentence about the two cherubim that follows it, כרוב אחד מזה וכרוב אחד מזה, ‘one cherub is on this side and one cherub on that side’. גחלי אש רתמים is ‘coals of fire of broom-wood’.

He who dwells in Shehakim

The wings of the cherubim are spread ‘to sing with them a song’, לשורר בהם שיר: the Hebrew says that the song is sung with the wings. שוכן שחקים is ‘Him who dwells in Shehakim’. שחקים is the common word for the skies and is in this work the name of one of the heavens, so it is left as a name. להעריץ is the verb of נערץ, ‘revered’, and has פאר, ‘beauty’, as its object: literally ‘to revere beauty to the King of angels’, that is, to offer beauty to Him in reverence. The English has ‘to proclaim with them in reverence beauty to the King of angels’. The three words for the orders in which the prince sets them are נאים, ‘comely’; יפים, ‘lovely’; נעימים, ‘sweet’. קונם is ‘their Maker’.

Editorial decisions

- **The text translated.** The text translated is the Hebrew of Hugo Odeberg’s edition of 1928, transcribed by eye from a scan of the book. The chapter and verse numbers are those of Hugo Odeberg’s edition of 1928. The division into paragraphs is this edition’s own. The sign of three dots in the Hebrew is the print’s verse divider and leaves no mark in the English.
- **Odeberg’s brackets.** In the printed Hebrew, round brackets enclose words or letters that stand in the manuscript and that Odeberg would omit; square brackets enclose words or

letters that are not in the manuscript and that he would insert; double round brackets enclose his references to Scripture. This is what his practice and his notes show: he states no rule of his own beyond saying that emendations are suggested by brackets in the text. At some places the print sets his square-bracketed correction small above the line, over the round-bracketed word; this edition sets it in the line after that word. The English translates the text as he corrects it. A word in round brackets is not translated. A whole word in square brackets is translated inside square brackets: '[the prince]', '[Because]', '[all]' twice, '[are filled with dread]', '[in Aravot]', '[chief]', '[the sun]', '[their form]'. A letter or an ending supplied inside a word is translated with no brackets. What the manuscript has at each of these places is set out in the list of readings.

- **הי׳.** The print writes the Name of four letters as ה׳. It stands after the name of each of the three princes, Rikhbiel, Hayliel and Keruviel, as the divine Name set after the name, and in the verse 'Blessed be the glory of YHWH from His place'. It is translated 'YHWH' each time, and after a prince's name it follows the name with no comma between.
- **Scripture quoted.** "Extol Him who rides [in Aravot], by Yah is His name, and exult before Him": Psalm 68:5 (the print's own reference, in double round brackets, is to the same psalm and verse; the verse is spoken by the wheels and

the other classes with no introducing word). “Holy”: the first word of the threefold “Holy” of Isaiah 6:3. “Blessed be the glory of YHWH from His place”: Ezekiel 3:12 (the print gives no reference for these two).

- **Misprints and odd spellings in the print.** The Hebrew is given as the book prints it. Misprints, each evident from the passage itself: in 22:12 the print reads רזוהר where the word is וזוהר, ‘and the brilliance’, with ר for the look-alike ו (the phrase וזוהר כבוד stands rightly in 22:13); the English has ‘and the brilliance of their glory’. In 22:15 the print reads בככוד where the word is בכבוד, ‘in glory’, with כ for the look-alike ב (בכבוד stands rightly in 22:16); the English has ‘in glory’. In 20:1 the print reads העולם כולם, ‘the world, all of them’, where 21:1 has עולם כולו; the English has ‘the whole world’ in both places. Other odd spellings, translated as they stand: in 19:3 the print reads שמותהן, ‘their names’. In 19:4 the print reads שתלים, ‘planted’, and גלגלותם, translated ‘their wheels’. In 19:6 the print reads רעדים, ‘tremble’, and פרשם and המלאכם, ‘horsemen’ and ‘the angels’, each without the letter י of the usual spelling. In 21:1 the print reads ארבעה חיות, ‘four living creatures’, with the masculine shape of the numeral. In 22:6 the print reads וחצי, translated ‘and arrows’; ‘his’ is not written. In 22:11 the print reads מרכב׳, a word cut short, translated ‘the chariot of’. In 22:12 the print reads מזרח, taken as the verb ‘makes shine’, and חמלת, ‘the

compassion of'. In 22:14 the print reads ספיר א׳ מזה, 'one sapphire is on this side', with no second half. No name of an angel is spelled two ways in this passage.

- **The names of the angels.** The names are written in plain letters from the printed consonants, in the order in which they first stand: Metatron (מטטרון); Rikhbiel (רכביאל); Hayliel (חייליאל); Keruviel (כרוביאל). The Name written ה׳ after the names of the three princes is translated 'YHWH' and is not part of this list.
- **words kept as names.** ערבות is 'Aravot' and שחקים is 'Shehakim', both names of heavens in this work. כוכב הנוגה is 'the star Nogah'. שכינה is 'the Shekhinah'. אופן in the cry of the second paragraph is 'ofan', the singular of ofanim, since it stands in a list of classes with cherub, living creature and seraph; in the description of Keruviel אופניו is translated 'his wheels'.

Readings of the printed text

- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: רכביאל ה׳ (השם) [השר] הגדול והנורא שמו (19:1): The manuscript, as Odeberg prints it, has השם, 'the Name': 'Rikhbiel YHWH, the Name, the great and the fearsome, is his name'. Odeberg marks that word for omission and supplies השר, 'the prince', in its place. The

English follows his marking: ‘Rikhbiel YHWH, [the prince], the great and the fearsome, is his name’.

- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: [מפני] (19:2) שהוא ממונה: The manuscript, as Odeberg prints it, has no מפני; the answer begins ‘that he is appointed over the wheels of the chariot’. Odeberg supplies מפני, ‘because’, and the English follows him: ‘[Because] he is appointed’.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: (ואלו) (19:5) ורגלי החיות: The manuscript, as Odeberg prints it, has ואלו, ‘and these’, before ‘and the feet of the living creatures’. Odeberg marks the word for omission, and the English follows his marking and does not translate it.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: מזדעזעים [כל] הצבאים. [מתפחדים] (19:6) כל הגדודים ... מתחוללים [כל] המלאכם ודגלים: Odeberg supplies three words that the manuscript, as he prints it, does not have: כל, ‘all’, twice, and the verb מתפחדים, ‘are filled with dread’. Without them the manuscript has ‘the hosts quake, all the troops’, with one verb for both classes, and ‘the angels and divisions writhe’. The English follows his marking and keeps his supplements in square brackets.

- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: סולו לרוכב [בערבות] ביה שמו (19:7): The manuscript, as Odeberg prints it, has the verse without בערבות: 'Extol Him who rides, by Yah is His name'. Odeberg supplies the word, which the received verse has, and the English follows him: 'who rides [in Aravot]'.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: (20:1) וגבור [אלוף] שר: The manuscript, as Odeberg prints it, has only 'a prince and mighty'. Odeberg supplies אלוף, 'chief', and the English follows him: 'a prince [chief] and mighty'.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: (21:4) כזיו גלגל [חמה]: The manuscript, as Odeberg prints it, has 'as the radiance of the wheel' and no more. Odeberg supplies חמה, 'the sun', and the English follows him: 'the wheel of [the sun]'.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: (22:12) הוא מעורר [תארם] שבח: The manuscript, as Odeberg prints it, has 'the praise he rouses', with nothing after 'praise'. Odeberg supplies תארם, 'their form', and the English follows him: 'The praise of [their form] he rouses'.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: ;(20:1) (ו)מלפניו ;(22:12) גאונ(י)ם

(22:13) חיות הקדש (ה)(22:1); אדיר (ו): In these four words Odeberg marks a single letter of the manuscript for omission. The English follows his marking: ‘their exaltation’, ‘before whom’, ‘noble’, ‘the holy living creatures’. With the letter kept, the first would be a plural, ‘their exaltations’, and the third would begin with ‘and’.

3 Enoch 22B-22C; the bridges, the rivers and the measures before the throne of glory (additional fragments)

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew of this part comes from a different printed witness than most of this edition: it is a transcription, made by eye from a scan, of the Hebrew text of Hugo Odeberg's edition of 1928, credited in the provenance line of this page. It keeps his brackets and the misprints of the print, and the notes say what each is. Any modern English translation still under copyright is cited as a comparand only.

[ב] אמר רבי ישמעל. אמר לי מטטרון ש׳ה: היאך עומדים למעלה המלאכים. אמר לי: כגשר שהוא מונח על הנהר ועברים עליו כל העולם כך מונח גשר מראש המבוי עד סופו ∴ וג׳ מלאכי השרת סובבים אותו ואומר׳ שירה לפני יוי אלהי ישראל. ועמדים לפניו זריזי אמה שלישי יראה. אלף אלפים וריבי רבבאות נועמים שבח וקילוס לפני יוי אלהי ישראל:

כמה גשרים הם גשרי אש כמה גשרי ברד כמה נהרי ברד כמה אוצרות שלג הם כמה גלגלי אש ∴ כמה מלאכי שרת. י״ב אלפים רבוא. ו׳ למעלה. ו׳ למטה. י״ב אלפים נהרי ברד. ו׳ למעלה. ו׳ למטה. י״ב אלפים אוצרות שלג. ו׳ למעלה ו׳ למטה. כ״ד ריבא גלגלי אש י״ב למעלה. י״ב למטה. וסובבים לגשרים לנהרי אש לנהרי ברד (ואוצרות שלג) וכמה מלאכי שרת מבוי ומבוי לכל ברייה וברייה העומדים בתוכה כנגד שבילי רקיע שמים ∴

[B] R. Ishmael said: Metatron, the Prince of the Presence, said to me: How do the angels stand on high? He said to me: Like a bridge that is laid over the river, and all the world passes over it, so a bridge is laid from the head of the entry to its end. And three ministering angels go around it and say a song before YHWH, the God of Israel. And there stand before Him the swift ones of awe, the captains of fear, a thousand thousands and myriads of myriads, making sweet praise and laud before YHWH, the God of Israel.

How many bridges are the bridges of fire? How many are the bridges of hail? How many are the rivers of hail? How many storehouses of snow are there? How many are the wheels of fire? How many are the ministering angels? Twelve thousand myriads: six above, six below. Twelve thousand rivers of hail: six above, six below. Twelve thousand storehouses of snow: six above, six below. Twenty-four myriads of wheels of fire: twelve above, twelve below. And they go around the bridges, the rivers of

מה עושה יוי אלהי ישראל מלך הכבוד. מכסה פניו אל גדול ונורא גיבור בגבורה ∴ בערבות תר׳ס אלפים רבוא מלאכי הכבוד עומדים נגד כסא הכבוד וחצובי אש שלהבות ומלך הכבוד מכסה פניו אם לא כן היה ערבות רקיע מתבקע בכבדה מפני הדר זיו יופי תואר חמדת זוהר צָהֲרי שבח מראה ברוך הוא ∴

כמה משרתים עושי רצונו. כמה מלכים. כמה שרים בערבות מחמדו. נוראים ברוזני עליון נשואי פנים. הדורי שירה מזכירי אהבה. נבהלים מזוהר שכינה. באשים עניהם מאור יופי זיו מלכם והשחירו פנים ותשש כוחם ∴ מתנהרים נהרי שמחה. נחלי ששון. נהרי גילה. נחלי רינה. נהרי אהבה נחלי ריעות [נ׳א זיעות] משתפים ויוצים מלפני כסא הכבוד ומתגברין והולכין בשערי נתיבות ערבות רקיע מקול צערות וניגון חיותיו ומקול רינות תופי אופניו ומקול זמרת צלצלי כרוביו ומתגבר ויוצא ברעש בק׳ק׳ק יוי צבאות מכה״כ.

[למר] חצר יש לפני כסא הכבוד שאין שרף ומלאך יכול ליכנס לשם. והוא ל׳ו אלפים רבא

fire, the rivers of hail. And how many ministering angels there are, entry upon entry, for each and every created being, who stand within it, corresponding to the paths of the firmament of the heavens.

What does YHWH, the God of Israel, the King of Glory, do? He covers His face, the great and fearsome God, mighty in might. In Aravot six hundred and sixty thousand myriads of angels of glory stand facing the throne of glory, and those hewn of fire, flames. And the King of Glory covers His face; if it were not so, Aravot, the firmament, would be split by its weight, because of the splendor, the radiance, the loveliness, the form, the delight of the brilliance of the noonday lights of the praise of the appearance, blessed be He.

How many ministers do His will! How many kings! How many princes in Aravot, His delight! Fearsome among the potentates of the Most High, lifted of face, splendid in song, making mention of love, dismayed by the brilliance of the Shekhinah. Their eyes are sickened by the light of the loveliness of the radiance of their King, and their faces have blackened, and their power has

failed. Rivers of joy flow, streams of gladness, rivers of rejoicing, streams of jubilation, rivers of love, streams of friendship [another reading: quakings], joining together and going forth from before the throne of glory, and they grow stronger and go on through the gates of the paths of Aravot, the firmament, from the sound of the pains and the tune of His living creatures, and from the sound of the jubilations of the timbrels of His ofanim, and from the sound of the melody of the cymbals of His cherubim; and it grows stronger and goes forth with a roar, with "Holy, holy, holy is YHWH of hosts; the whole earth is full of His glory."

[Lmr] There is a court before the throne of glory, which no seraph or angel can enter. And it is thirty-six thousand myriads of parasangs, as it is written: "Seraphim stand above Him", thirty-six. According to the count of thirty-six there are bridges there. And there are twenty-four myriads of wheels of fire there. And the ministering angels are twelve thousand myriads. And twelve thousand rivers of hail. And twelve thousand storehouses of snow. [And in the seven palaces are chariots of fire and flames, without number, or end, or searching out.]

פרסאות דכתיב ((ישע׳ ו׳ ב׳)) שרפים עומדים ממעל ׳ל׳ו. כמניין ל׳ו יש גשרים שם. ושם כ׳ד רבוא גלגלי אש ∴ ומלאכי השרת י״ב אלפים רבוא. וי״ב אלפי׳ נהרי ברד. וי״ב אלפים אוצרות שלג. [ובז׳ היכלות מרכבות של אש ושלהביות לאין מספר. וקץ. וחקר].

אמר רבי ישמעאל. אמר לי מטטרון ש״ה. כמה שיעור בין גשר לגשר. י״ב ׳ריבות פרסאות בעלייתן י״ב ריבוא פרסאות וביריד‌תן י״ב ∴ בין נהרי אימה לנהרי יראה כ׳ב רבוא פרסאות בין נהרי ברד לנהרי חשוך ל׳ו ריבא פרסאות. בין חדרי ברקים לעננ‌י ניחומין מ׳ב ריבוא פרסאות. בין עננ‌י ניחומין למרכבה פ׳ד ריבוא פרסאות. בין מרכבה לכרובים קמ׳ה ריבוא פרסאות. בין כרובים לאופנים כ׳ד ריבוא פרסאות. בין אופנים לחדרי חדרים כ׳ד ריבוא. בין חדרי חדרים לחיות הקודש אלפים פרסאות בין כנף לכנף י״ב ריבוא ורוחבן כמו כן. וכן בין חיות הקודש לכסא הכבוד כמו כן ריבוא פרסאות ∴ ומרגל כסא הכבוד עד מקום שהוא יושב מ׳ אלפים ריבוא פרסאות ושמו מתקדש שם ∴

R. Ishmael said: Metatron, the Prince of the Presence, said to me: What is the measure between bridge and bridge? Twelve myriads of parasangs. In their going up, twelve myriads of parasangs, and in their going down, twelve. Between the rivers of awe and the rivers of fear, twenty-two myriads of parasangs. Between the rivers of hail and the rivers of darkness, thirty-six myriads of parasangs. Between the chambers of lightnings and the clouds of consolations, forty-two myriads of parasangs. Between the clouds of consolations and the chariot, eighty-four myriads of parasangs. Between the chariot and the cherubim, one hundred and forty-five myriads of parasangs. Between the cherubim and the ofanim, twenty-four myriads of parasangs. Between the ofanim and the chambers of chambers, twenty-four myriads. Between the chambers of chambers and the holy living creatures, two thousand parasangs. Between wing and wing, twelve myriads, and their breadth is the same. And so between the holy living creatures and the throne of glory, the same, myriads of parasangs. And from the foot of the throne of glory to the place where He sits, forty thousand myriads of parasangs. And His

וכיפי הקשת נתונות על ערבות גבוהות אלף אלפים וריבי רבבות מידה כנגד מידת עירין וקדישין דכתיב ((בראשית ט׳ י״ג)) את קשתי נתתי בענן. אתן בענן אין כתיב כאן אלא נתתי כבר. עבים המקיפים (ה)כסא הכבוד. כשעביו עברו מלאכי ברד גחלי אש ∴ וירד אש של קול מאצל (ה)חיות הקודש ומפני הבל הקול רצוא לעבור במקום אחר ויראים שמא יאמר ללכת לכך ושוב שלא יזיק מצד האחר לכך ((יחזקאל א׳ י״ד)) רצוא ושוב ∴

ואותם כיפי הקשת יפים וצחים מלובן השמש בתקופת תמוז והם מלובנים מאש להב והם גדולים ויפים ∴ ולמעלה גלגלי האופנים נתונים על כיפי הקשת גבוהים אלף אלפים וריבי רבבות מידה כנגד מידת שרפים וגדודים.

ב: אמר רבי ישמעאל. שאלתי לרבי עקיבה. כמה שיעור בין גשר לגשר. אמר לי. רבי ישמעאל. ישרות וחסידות בלבבך לידעת כמה שיעור יש בשמים. אמר לו. כשעליתי בהיכל א׳ אדיר הייתי. בהיכל ב׳ טוהר הייתי. בהיכל שלישי ישר הייתי. בהיכל ד׳ תמים הייתי. בהיכל ה׳ הגעתי

קדושה לפני מלך מל(א)כי המל(א)כים הקב״ה בהיכל ו׳ אמרתי קדושה לפני מי שאמר והיה עולם ויצר וציוה לכל הבריות שלא ישחיתוני מלאכי שרת. בהיכל ז׳ עמדתי בכל כוחי ונרתעתי וגו׳

name is sanctified there.

And the arches of the bow are set upon Aravot, a thousand thousands and myriads of myriads high, a measure corresponding to the measure of the Watchers and Holy Ones, as it is written: “My bow I have set in the cloud.” “I will set in the cloud” is not written here, but “I have set”: already. Thick clouds that surround the throne of glory. When His thick clouds passed, angels of hail, coals of fire. And a fire of the voice came down from beside the holy living creatures, and because of the breath of the voice there is running, to pass over to another place; and they fear lest it say to go there; and returning, so that it should not do harm from the other side. Therefore: “running and returning.”

And those arches of the bow are lovelier and clearer than the whiteness of the sun at the season of Tammuz, and they are whitened by flaming fire, and they are great and lovely. And above, the wheels of the ofanim are set upon the arches of the bow, a thousand thousands and myriads of myriads high, a measure corresponding to the measure of the seraphim and the troops.

B: R. Ishmael said: I asked R. Akiva: What is the measure between bridge and bridge? He said to me: R. Ishmael, uprightness and piety are in your heart, to know what measure there is in the heavens. He said to him: When I went up into the first palace I was noble. In the second palace I was pure. In the third palace I was upright. In the fourth palace I was blameless. In the fifth palace I brought sanctification before the King of the kings of kings, the Holy One, blessed be He. In the sixth palace I said sanctification before Him who spoke and the world came to be, and formed, and commanded all the created beings, so that the ministering angels should not destroy me. In the seventh palace I stood with all my power, and I recoiled, and so on.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **chayyot** (rendered as *holy-living-creatures*), **ofanim** (rendered as *ofanim*), **kerubim** (rendered as *cherubim*), **seraphim** (rendered as *seraphim*), **merkavah** (rendered as

chariot), **heikhal** (rendered as *palace*), **kedushah** (rendered as *sanctification*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

[B]

[B], [Lmr] and ‘B:’ are Odeberg’s sigla for his sources and are not words of the text; the last paragraph comes from his apparatus and not from his main text.

How do the angels stand on high?

As the Hebrew is printed, the question stands in Metatron’s own words: אמר לי מטטרון ש׳ה: היאך עומדים למעלה המלאכים, ‘Metatron, the Prince of the Presence, said to me: How do the angels stand on high?’, and the answer follows with a second אמר לי, ‘He said to me’. The English keeps the two openings as

they are printed and does not make R. Ishmael the one who asks. ש׳ה is the print's short form of שר הפנים and is written out, 'the Prince of the Presence'.

from the head of the entry to its end

מבוי is a way in, a lane or passage by which one enters. The comparison is with a bridge over a river that everyone crosses: in the same way a bridge is laid along the whole entry, 'from its head to its end'. The same word returns in the second paragraph, מבוי ומבוי, 'entry upon entry'. 'Entry' is used for it in both places.

three ministering angels

The print has וג׳ מלאכי השרת. The letter ג with its stroke is the numeral three, and the English has 'and three ministering angels'. The number is small beside the 'thousand thousands and myriads of myriads' of the next sentence; it is translated as it is printed.

the swift ones of awe, the captains of fear

זריזי אמה שלישי יראה. The two phrases are built alike, a plural noun followed by a word for fear. אמה is taken as אימה, 'awe', written without the letter yod; the sixth paragraph spells the word in full in נהרי אימה, 'the rivers of awe', beside נהרי יראה, 'the

rivers of fear'. שלישי is taken as the plural of שליש, an officer of high rank, 'captains'. The same letters can be read 'third', which gives no clear sense here.

making sweet praise and laud

נועמים שבח וקילוס. The verb is from the root of נעימה, 'sweetness': the angels make their praise sweet, that is, they sing it pleasantly. שבח is 'praise' and קילוס 'laud'.

the questions and the figures

The second paragraph asks about bridges of fire, bridges of hail, rivers of hail, storehouses of snow, wheels of fire and ministering angels. The figures that follow are given for the ministering angels (the bare 'twelve thousand myriads' that comes straight after the question about them), for the rivers of hail, for the storehouses of snow and for the wheels of fire. No figure is printed for the bridges. Each figure is halved between 'above' and 'below' with the bare numerals ו׳, 'six', and י״ב, 'twelve'; the English gives them as bare numbers, as the Hebrew does. The rivers of fire are named only in the sentence about going around.

He covers His face

מכסה פניו is said twice of 'the King of Glory' (מלך הכבוד). The words אל גדול ונורא גיבור בגבורה, 'the great and fearsome God,

mighty in might', stand after the verb as a description of the one who covers His face; 'God' here renders the Hebrew word אל.

would be split by its weight

היה ערבות רקיע מתבקע בכבדה. The print reads בכבדה, without vowels. It is taken from כובד, 'weight', with an ending that can mean 'its': the firmament would split under the weight. Whose weight is meant is not said; the sentence goes on 'because of the splendor', so the weight may be that of the glory that the covered face holds back.

the delight of the brilliance of the noonday lights

The Hebrew piles up nine nouns with no joining word: הדר זיו יופי תואר חמדת זוהר צָהֳרי שבח מראה. Two of them, חמדת and צָהֳרי, have the form that binds a noun to the next one, so the English writes 'the delight of the brilliance of the noonday lights of the praise of the appearance'; the first four are set side by side with commas. צָהֳרי is the one word in this part that the print supplies with vowel points. It is taken from the root of צהרים, 'noon', as lights like those of midday. ברוך הוא, 'blessed be He', closes the sentence and shows whose appearance is meant.

Their eyes are sickened

The print reads עניהם. עניהם באשים is taken as עיניהם, ‘their eyes’, written without the first yod. באשים is taken from the root that means to be bad or ill: their eyes are made ill by the light of their King. The sentence continues with their faces turning black and their power failing, which suits this sense. A literal rendering would be ‘bad are their eyes from the light’.

streams of friendship [another reading: quakings]

Six streams are named in three pairs: joy and gladness, rejoicing and jubilation, love and ריעות. ריעות is rendered ‘friendship’, the companion of ‘love’. After it Odeberg prints in square brackets נ׳א זיעות, ‘another reading: quakings’. In chapters 16 to 22 his practice and his notes show that square brackets are his sign for words he supplies (he states no rule of his own beyond saying that emendations are suggested by brackets in the text); what they mark here, where he prints from B and from Lmr and not from A, he does not say. The English keeps the square brackets. נ׳א is the short form of נוסח אחר, ‘another reading’.

joining together and going forth

The print reads משתפים. משתפים ויוצים is from the root of ‘partner’: the rivers and streams join one another. The word may stand for משתפכים, ‘pouring out’, with one letter missing; the printed word is translated. ויוצים is ויוצאים, ‘and going forth’,

written without the letter alef. The verbs that follow change from plural, ‘they grow stronger and go on’, to singular, ‘it grows stronger and goes forth’; the English keeps the change. The singular is most easily understood of the sound.

the sound of the pains and the tune of His living creatures

The print reads מקול צערות וניגון חיותיו. צערות, as it is spelled, is a plural of צער, ‘pain’ or ‘distress’, and is translated so. The two sounds that follow are musical, ‘the jubilations of the timbrels of His ofanim’ and ‘the melody of the cymbals of His cherubim’, so a word for an instrument or a sound of music would be expected here; the printed word is kept and not replaced. מקול is ‘from the sound of’: the sound is what drives the streams on.

with “Holy, holy, holy”

The print writes the verse short: בק׳ק׳ק יוי צבאות מכה״כ. ק׳ק׳ק stands for the word קדוש three times, and מכה״כ for מלא כל הארץ כבודו, ‘the whole earth is full of His glory’. The English writes the verse out. The divine Name is spelled יוי throughout this part and is translated ‘YHWH’.

”Seraphim stand above Him”, thirty-six

The last word of the verse, לו, ‘Him’ (literally ‘to Him’), is printed with numeral strokes, ל״ו. As a numeral the two letters make thirty-six: ל is thirty and ו is six. The passage uses the word in both ways at once: it quotes the verse and reads its last word as the number of the court’s measure, ‘thirty-six thousand myriads of parasangs’, and of the bridges. English cannot do both with one word, so it gives ‘Him’ inside the quotation and ‘thirty-six’ after it. דכתיב, ‘as it is written’, is the Aramaic formula that introduces the verse.

the distances

Each distance is printed as a Hebrew-letter numeral followed by a form of the word ‘myriad’ and, in most cases, פרסאות, ‘parasangs’. Three places are odd and are translated as printed. Between the chambers of chambers and the holy living creatures the print has אלפים פרסאות with no numeral: אלפים is the regular word for ‘two thousand’, and it can also be read ‘thousands’. Odeberg does not translate the printed word as it stands: his English of 1928 has “40,000 myriads of parasangs” here, and his note to the figure says that he follows Lmr and Lo there and gives B as ‘1000’. The English follows the printed Hebrew. Between the chariot and the cherubim the print has the numeral קמ״ה, one hundred and forty-five, and this edition follows the printed Hebrew numeral. Between the ofanim and the chambers of chambers, and between wing and wing, the word

'parasangs' is not printed. Between the holy living creatures and the throne of glory the print has כמו כן ריבוא פרסאות, 'the same, myriads of parasangs', with no numeral before 'myriads'. 'Their going up' and 'their going down' are those of the bridges.

the arches of the bow

כיפי הקשת. כיפה is an arch or vault, and קשת is the bow, here the rainbow of the verse that is quoted. The arches are 'set upon Aravot', and in the next paragraph 'the wheels of the ofanim' are set upon the arches in turn. The measure is given both times with the same words, 'a thousand thousands and myriads of myriads high, a measure corresponding to the measure of' a class of angels.

"I have set": already

The passage reasons from the tense of the verse. The verse says נתתי, 'I have set', and not אתן, 'I will set'; from this the passage concludes כבר, 'already': the bow was already in its place, in the thick clouds that surround the throne of glory. The words that follow, 'When His thick clouds passed, angels of hail, coals of fire', echo the wording of a verse (see the note on Scripture quoted) but are not introduced as a quotation and add the word 'angels'.

running and returning

The end of the seventh paragraph explains the two verbs of the verse one at a time. רצוא, ‘running’: because of the breath of the voice there is running, to pass over to another place. ושוב, ‘and returning’: they fear being told to go there, and they return so that no harm comes from the other side. הבל is breath or vapor, here the hot breath of the fiery voice. The Hebrew does not name the ones who run and fear; the verse it is explaining speaks of the living creatures.

B:

[B], [Lmr] and ‘B:’ are Odeberg’s sigla for his sources and are not words of the text; the last paragraph comes from his apparatus and not from his main text.

He said to him

In the last paragraph R. Ishmael speaks in the first person, ‘I asked R. Akiva’ and ‘He said to me’, and then the print has אמר לו, ‘He said to him’, before the account of the seven palaces. The English keeps the change of person. The speaker who went up through the palaces is most naturally R. Akiva, who is answering. The paragraph breaks off with וגו׳, ‘and so on’.

noble, pure, upright, blameless

The speaker names what he was in each of the first four palaces: אדיר, טוהר, ישר, תמים. אדיר is rendered ‘noble’, the word used for it throughout this edition; its other common rendering is ‘mighty’. טוהר is a noun, ‘purity’; a literal rendering would be ‘I was purity’, and the English has ‘I was pure’ to match the other three.

Editorial decisions

- **Scripture quoted.** “Holy, holy, holy is YHWH of hosts; the whole earth is full of His glory”: Isaiah 6:3 (the print writes the words short and gives no reference). “Seraphim stand above Him”: Isaiah 6:2 (Odeberg’s printed reference is the same). “My bow I have set in the cloud”: Genesis 9:13 (Odeberg’s printed reference is the same). “running and returning”: Ezekiel 1:14 (Odeberg’s printed reference is the same). Not a quotation, but an echo: the words ‘When His thick clouds passed, angels of hail, coals of fire’ take up עביו עברו ברד וגחלי אש, from Psalm 18:13.
- **The two recensions of 22B and the passage after 22C.** Paragraphs one to four are the additional fragment 22B as Odeberg prints it from his manuscript B; the first opens with his label in square brackets, given in the English as ‘[B]’. Paragraph five is the parallel piece from Lmr, which is

shorter, that he prints beside it; it opens with that label, given as '[Lmr]'. Paragraphs six to eight are the fragment 22C. The last paragraph is not in his main text: it is what his apparatus (note 46 to 22C) reports as following in B after 22C, and it opens with the siglum of B and a colon, given as 'B:'. The same note first reports a different continuation in his Lo, which is not reproduced here. It breaks off with 'and so on', and Odeberg gives no English for it. The print shows three things that this edition does not reproduce. First, the print sets the two pieces of 22B in two columns under one heading, the piece from Lmr on the right beside verses 1 to 6 of B, with marginal verse letters 1, 3 and 4; this edition gives it after verse 8 of B. Second, under the Lmr column the print has the bracketed note (הכא סוף ל למר), 'here Lmr ends'. Third, on the heading line of 22C the print has the bracketed note [בלאו למר. על ב ונוס׳ מן לאו ו למר], which names his sources for the fragment: in B, Lo and Lmr; printed according to B, with variants from Lo and Lmr. Neither note is printed in the Hebrew column here.

- **Misprints and odd spellings in the print.** The Hebrew is given as the book prints it. Odd spellings, each translated as the evident word: ישמעל in the first paragraph, for ישמעאל as the sixth and last paragraphs spell it, 'Ishmael'; ועברים and ועמדים, written without the letter vav of the full spelling, 'passes' and 'stand'; אמה for אימה, which the sixth paragraph

spells in full, ‘awe’; רבבאות in the first paragraph for רבבות, as the seventh and eighth paragraphs spell it, ‘myriads’; the word for ‘myriad’ printed as רבוא, ריבא, רבא, ריבוא and once, with a stroke before it, as ריבות׳, all rendered ‘myriad’ or ‘myriads’; עניהם for עיניהם, ‘their eyes’; ויוצים for ויוצאים, ‘and going forth’; שלהביות, ‘flames’; לידעת for לדעת, ‘to know’; עקיבה, ‘Akiva’. Short forms written out: ואומר׳ for ואומרים, ‘and say’; אלפי׳ for אלפים, ‘thousand’; ישע׳ in Odeberg’s reference, for Isaiah. Places where the print reads a word whose sense is in doubt, translated as printed: באשים, ‘sickened’; משתפים, ‘joining together’; צערות, ‘pains’; בכבדה, ‘by its weight’. The verse-word לו is printed as a numeral, ל׳ו, and is given as ‘Him’ and as ‘thirty-six’.

- **The names of the angels.** Metatron (מטטרון). No other angel is named in this part; R. Ishmael and R. Akiva are the sages who speak.
- **The text and its numbering.** The text translated is the Hebrew of Hugo Odeberg’s edition of 1928, transcribed by eye from a scan of the book. The chapter and verse numbers are those of Hugo Odeberg’s edition of 1928. The division into paragraphs is this edition’s own. The sign of three dots in the Hebrew is the print’s verse divider and is not translated. Odeberg’s references to Scripture, printed in double round brackets, are not part of the text and are not

translated; they are reported in the note on Scripture quoted.

- **YHWH.** The print spells the divine Name יוי. It is translated 'YHWH' in each place, in יוי אלהי ישראל, 'YHWH, the God of Israel', and in the verse of the fourth paragraph, where the received text of the verse has the Tetragrammaton.
- **measure.** Two Hebrew words are rendered 'measure' in this part: שיעור, in the question 'What is the measure between bridge and bridge?', and מידה, in 'a measure corresponding to the measure of' the angels. Both mean a measured size, and no English pair keeps them apart without forcing one of them.
- **storehouses, clouds and thick clouds.** אוצרות is 'storehouses' ('storehouses of snow'). ענני is 'clouds' ('the clouds of consolations') and עבים is 'thick clouds'; ענן in the verse of Genesis is 'cloud'. ניחומין is rendered 'consolations', its usual sense; the phrase is not explained by the Hebrew.
- **going up and going down.** בעלייתן and בירידתן, said of the bridges, are rendered 'in their going up' and 'in their going down'. They are the plain words for rising and falling and describe the bridges, not the journey of one who goes to the chariot.

Readings of the printed text

- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: (ואוצרות שלג): In the second paragraph the manuscript, as Odeberg prints it, has ‘and the storehouses of snow’ after ‘the rivers of hail’: ‘And they go around the bridges, the rivers of fire, the rivers of hail and the storehouses of snow’. Odeberg sets the two words in round brackets; his practice and his notes show that this is his sign for words he would omit (he states no rule of his own beyond saying that emendations are suggested by brackets in the text). The English follows his marking and leaves them out.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: [נ׳א זיעות]: In the fourth paragraph Odeberg prints ‘another reading: quakings’ in square brackets after ‘streams of friendship’. In chapters 16 to 22 his practice and his notes show that square brackets are his sign for words he supplies (he states no rule of his own beyond saying that emendations are suggested by brackets in the text); what they mark here, where he prints from B and from Lmr and not from A, he does not say. The English keeps the words in square brackets.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: [ובז׳ היכלות מרכבות של אש ושלהביות לאין מספר. וקץ. וחקר]: The last sentence of the fifth paragraph, ‘And in the seven palaces are chariots of fire and

flames, without number, or end, or searching out', stands in square brackets in the print. In chapters 16 to 22 his practice and his notes show that square brackets are his sign for words he supplies (he states no rule of his own beyond saying that emendations are suggested by brackets in the text); what they mark here, where he prints from B and from Lmr and not from A, he does not say. The English keeps the sentence in square brackets.

- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: מלך מל(א)כי המל(א)כים: In the last paragraph the manuscript, as Odeberg prints it, has מלאכי המלאכים, which gives 'the King of the angels of the angels'. Odeberg sets the letter alef in round brackets in both words, which his practice and his notes show to be his sign for letters he would omit (he states no rule of his own beyond saying that emendations are suggested by brackets in the text), and which leaves מלכי המלכים. The English follows his marking: 'the King of the kings of kings'.
- **Odeberg, 3 Enoch (Cambridge, 1928), Hebrew text; transcribed from the scan**: כסא הכבוד; (ה)חיות הקודש(ה): In the seventh paragraph Odeberg sets the letter ה, 'the', in round brackets before 'throne of glory' and before 'holy living creatures'. The English is the same with or without the letter.

3 Enoch 23; the winds beneath the wings of the cherubim

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.



אמר רבי ישמעאל, אמר לי
מטטרון מלאך שר הפנים כמה
רוחות מנשבות מתחת כנפי
הכרובים: מנשבת רוח מרחפת
שנאמר ורוח אלהים מרחפת,
מנשבת רוח עזה שנאמר ויולך ה׳
את הים ברוח קדים עזה, מנשבת
רוח קדים שנאמר ורוח הקדים
נשא את הארבה, מנשבת רוחו
של ים שנאמר ורוח נסע מאת ה׳
ויגז שלוים מן הים, מנשבת רוח
קנאה שנאמר ועבר עליו רוח
קנאה, מנשבת רוח רעש שנאמר
ואחר הרוח רעש לא ברעש ה׳,
מנשבת רוח רעה שנאמר וסרה
מעליו רוח הרעה, מנשבת רוח
חכמה ובינה רוח עצה וגבורה רוח
דעת ויראה שנאמר ונחה עליו
רוח ה׳ רוח חכמה ובינה רוח עצה
וגבורה רוח דעת ויראת ה׳,
מנשבת רוח גשמים שנאמר רוח
צפון תחולל גשם, מנשבת רוח
ברקים שנאמר ברקים למטר
עשה מוצא רוח מאוצרותיו,
מנשבת רוח משכת מים שנאמר
ויעבר אלהים רוח על הארץ
וישכו המים, מנשבת רוח חמה
ודאגה שנאמר רוח גדולה באה
מעבר המדבר ויגע בארבע פינות
הבית ויפול על הנערים, מנשבת
רוח סערה שנאמר רוח סערה

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: How many winds blow from beneath the wings of the cherubim! A hovering wind blows, as it is said: "And the wind of God was hovering." A strong wind blows, as it is said: "And YHWH drove the sea with a strong east wind." An east wind blows, as it is said: "And the east wind carried the locusts." The wind of the sea blows, as it is said: "And a wind set out from YHWH and swept quails from the sea." A wind of jealousy blows, as it is said: "And a wind of jealousy passes over him." A wind of earthquake blows, as it is said: "And after the wind an earthquake; YHWH was not in the earthquake." An evil wind blows, as it is said: "And the evil wind would depart from upon him." A wind of wisdom and understanding, a wind of counsel and might, a wind of knowledge and fear blows, as it is said: "And the wind of YHWH shall rest upon him, a wind of wisdom and understanding, a wind of counsel and might, a wind of knowledge and of the fear of YHWH." A wind of rains blows, as it is said: "The north wind brings forth rain." A wind of lightnings blows, as it is said: "He made lightnings for the rain, bringing out the wind

from His storehouses." A wind that stills water blows, as it is said: "And God made a wind pass over the earth, and the water subsided." A wind of wrath and worry blows, as it is said: "A great wind came from across the wilderness and struck the four corners of the house, and it fell upon the young men." A wind of storm blows, as it is said: "Wind of storm, doing His word." And the Satan stands among them.

These winds blow only beneath the wings of the cherubim, as it is said: "And He rode upon a cherub and flew, and He swooped upon the wings of the wind." And where do the winds go and come to an end? This teaches that from beneath the wings of the cherubim they go out and fall upon the wheel of the sun, as it is said: "Going to the south and turning to the north, turning, turning goes the wind, and upon its circuits the wind returns." And from the wheel of the sun they return and fall upon the mountains and the seas and the hills, as it is said: "For behold, the Former of mountains and the Creator of wind." And from seas and rivers they return to the settled land, and from the settled land they return and fall upon the towns and the provinces, and from there they fall to the

עושה דברו, והשטן עומד ביניהם.

הרוחות הללו אין מנשבות אלא
תחת כנפי הכרובים שנאמר
וירכב על כרוב ויעף וידא על
כנפי רוח, ולהיכן הולכות הרוחות
וכלות, מלמד שמתחת כנפי
הכרובים יוצאות ונופלות בגלגל
חמה שנאמר הולך אל דרום
וסובב אל צפון סובב סובב הולך
הרוח ועל סביבותיו שב הרוח,
ומגלגל חמה חוזרות ונופלות
בהרים ובימים ובגבעות שנאמר
כי הנה יוצר הרים ובורא רוח,
ומימים ונהרות חוזרות ביישוב
ומיישוב חוזרות ונופלות בעיירות
ובמדינות ומשם נופלות לגן ומגן
נופלות לעדן שנאמר מתהלך בגן
לרוח היום, ובתוך גן עדן
מתערבות ונושבות מצד זה לצד
זה ומתבשמים מבשמי ג״ע,
וממרקחי גן עדן עד שנפרדות
ומתמלאות מריח בושם טהור
ומביאות ריח מרקחי ובשמי גן
עדן לפני צדיקים וחסידים יורשי
ג״ע ועץ החיים לעתיד לבוא,
שנאמר עורי צפון ובואי תימן
הפיחי גני יזלו בשמיו יבא דודי
לגנו ויאכל פרי מגדיו.

Garden, and from the Garden they fall to Eden, as it is said: “walking in the Garden at the wind of the day.” And within the Garden of Eden they mingle and blow from this side to that side, and they are perfumed from the spices of the Garden of Eden, and from the perfumes of the Garden of Eden, until they part and are filled with the scent of pure spice, and they bring the scent of the perfumes and spices of the Garden of Eden before the righteous and the pious, the heirs of the Garden of Eden and the tree of life in the time to come, as it is said: “Awake, north, and come, south; breathe upon my garden, let its spices flow. Let my beloved come to his garden and eat the fruit of his choice things.”

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **kerubim** (rendered as *cherubim*), **mayim** (rendered as *water*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

R. Ishmael said

The passage opens with a double attribution, אמר רבי ישמעאל, אמר לי מטטרון מלאך שר הפנים: R. Ishmael reports what Metatron told him. Metatron carries the fuller title here, 'the angel, the Prince of the Presence'. Everything that follows in both paragraphs is given as Metatron's words.

wind

The Hebrew word is רוח in every item, and it means both wind and spirit. The passage builds its list on that: each item names a רוח and proves it from a verse in which the word stands. The English has 'wind' everywhere, including places where English readers are used to 'spirit', so that the single Hebrew word stays visible. The verb that heads each item, מנשבת, 'blows', is a verb of wind.

blows

Each item of the list begins with the feminine singular participle מנשבת, followed by the name of the wind. The English puts the wind first and the verb after it, ‘A hovering wind blows’, and keeps the same sentence shape for every item so that the repetition can be heard. The Hebrew names the winds without the article except in רוחו של ים, ‘the wind of the sea’. In the second paragraph the simpler form נושבות is used once, with no difference of sense that the English can show.

the wind of the sea

The Hebrew is רוחו של ים, literally ‘its wind, of the sea’. In the verse brought as proof the wind sets out ‘from YHWH’ and brings the quails ‘from the sea’; the passage names the wind after the sea. The word ים is translated ‘the sea’ here and in the verse.

a wind of earthquake

The Hebrew is רוח רעש. In the verse brought as proof the wind and the earthquake are named one after the other, ‘and after the wind an earthquake’. The passage reads the two words together as the name of one wind. The English keeps the verse as it stands and the name as the passage has it.

knowledge and fear

The name of this wind in the list ends ויראה, ‘and fear’, while the verse quoted after it ends ויראת ה׳, ‘and of the fear of YHWH’. The English keeps the difference. The list takes over the three pairs of the verse and repeats the word רוח before each pair, as the verse does. In this verse too the word is translated ‘wind’, ‘the wind of YHWH’, ‘a wind of wisdom’, so that the play on the one Hebrew word is kept; ‘spirit’ is the equally possible sense here.

a wind that stills water

The printed text reads רוח משכת מים. The verse that follows says that God made a wind pass over the earth ‘and the water subsided’, וישכו המים, and the English takes משכת from that same verb. The other way of reading the printed letters is set out among the open readings.

wrath and worry

The Hebrew is רוח חמה ודאגה. Neither word stands in the verse brought as proof, which tells of a great wind that struck the four corners of a house so that it fell on the young men; the passage names the wind by what it brings. חמה is translated ‘wrath’; the same letters can also be read as ‘heat’. In the verse, ‘it fell’ has the house as its subject.

the Satan

The Hebrew has the article, והשטן, and the English keeps it: ‘the Satan’. The clause closes the list of winds and is not supported by a verse. The passage says only that he stands among them; who ‘them’ are is one of the open readings.

He swooped

The verse is quoted with וידא, ‘and He swooped’. A verse with the same words but with וירא, ‘and He was seen’, also exists (2 Samuel 22:11 וירכב על כרוב ויעף וירא על כנפי רוח); the passage has the form with וידא. The verse sets ‘a cherub’ beside ‘the wings of the wind’, and the passage draws from it that the winds blow only beneath the wings of the cherubim. The pronouns are capitalised because the rider is God.

the wheel of the sun

The Hebrew is גלגל חמה. The word galgal is rendered ‘wheel’, as in ‘the wheels of the chariot’. The winds are said to ‘fall’ at each station, נופלות ב, which the English renders ‘fall upon’; with the Garden and Eden the Hebrew changes to נופלות ל, ‘fall to’. The verse brought for this station speaks of the wind going south and turning north and does not name the sun.

to the Garden, to Eden

The passage first separates the two words, ‘they fall to the Garden, and from the Garden they fall to Eden’, and then speaks of גן עדן, ‘the Garden of Eden’, as one place. The English follows this. The proof verse has only ‘in the Garden’. The print abbreviates the Garden of Eden as ג״ע in two places; the English writes it out.

the seas and rivers

The stations are given as mountains, seas and hills, and the next clause starts ‘from seas and rivers’, although rivers were not named before. The English translates what is printed and does not supply them earlier. יישוב is translated ‘the settled land’, the inhabited part of the earth; עיירות and מדינות are ‘towns’ and ‘provinces’.

they are perfumed

The verb ומתבשמים has a masculine ending, while the other verbs of the winds in this paragraph are feminine; the subject is still the winds. בשמים and בושם are translated ‘spices’ and ‘spice’, and מרקחים, compounded scents, ‘perfumes’. The print has a comma between ‘the spices of the Garden of Eden’ and ‘and from the perfumes of the Garden of Eden’, and the English

keeps that order. עד שנפרדות is ‘until they part’: the winds that mingled in the Garden separate again, by then full of scent.

Awake, north

The last verse does not contain the word רוח. It addresses ‘north’ and ‘south’, צפון and תימן, and the passage takes them as the north and south winds that carry the scent of the garden’s spices. The English leaves the verse as it is and does not add ‘wind’. In the verse the garden is ‘my garden’ and then ‘his garden’, and the English keeps both.

Editorial decisions

- **wind for רוח. רוח** is translated ‘wind’ in every place in this passage, in the list, in the verses and in the second paragraph, because the passage treats all of them as things that blow. Where ‘spirit’ is the equally possible sense, this is recorded among the open readings.
- **ה׳.** The printed text writes the Name in the verses as ה׳. It is translated ‘YHWH’.
- **ג״ע.** The printed abbreviation ג״ע, for גן עדן, is written out as ‘the Garden of Eden’.
- **verses as quoted.** Each verse is translated in the wording and to the length that the passage quotes, including where it

begins or ends in the middle of a sentence. No words of the verses are supplied that the passage does not quote.

- **Scripture quoted.** “And the wind of God was hovering”: Genesis 1:2. “And YHWH drove the sea”: Exodus 14:21. “And the east wind carried the locusts”: Exodus 10:13. “And a wind set out from YHWH”: Numbers 11:31. “And a wind of jealousy passes over him”: Numbers 5:14. “And after the wind an earthquake”: 1 Kings 19:11. “And the evil wind would depart”: 1 Samuel 16:23. “And the wind of YHWH shall rest upon him”: Isaiah 11:2. “The north wind brings forth rain”: Proverbs 25:23. “He made lightnings for the rain”: Psalm 135:7. “And God made a wind pass over the earth”: Genesis 8:1. “A great wind came from across the wilderness”: Job 1:19. “Wind of storm, doing His word”: Psalm 148:8. “And He rode upon a cherub and flew”: Psalm 18:11. “Going to the south and turning to the north”: Ecclesiastes 1:6. “For behold, the Former of mountains”: Amos 4:13. “walking in the Garden”: Genesis 3:8. “Awake, north, and come, south”: Song of Songs 4:16.
- **The printed edition: notes and corrections.** Eisenstein sets the heading סדר רוחות (“the order of the winds”) before this chapter, with the reference 176 בית המדרש שם (Bet ha-Midrasch, the same part, page 176). Neither is printed in the Hebrew column. Correction from the printed page: in the first verse quoted in the second paragraph the print has וירכב

על כרוב (“and He rode upon a cherub”) where the digitized text had רוכב על כרוב (“rides upon a cherub”).

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria’s digitization corrected to the print)**: רוח משכת מים: This is the only witness used for this passage. The printed text reads משכת, and it is translated as printed, ‘a wind that stills water’.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria’s digitization corrected to the print)**: ומתבשמים: The printed text has a masculine form here among feminine verbs. It is translated with the winds as its subject.

3 Enoch 24; the chariots of the Holy One

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, the splendor on high of all, said to me: How many chariots the Holy One, blessed be He, has! He has chariots of the cherub, as it is said: "And He rode upon a cherub and flew." He has chariots of wind, as it is said: "And He swooped upon the wings of the wind." He has chariots of the swift cloud, as it is said: "Behold, YHWH rides upon a swift cloud." He has chariots of clouds, as it is said: "Behold, I come to you in the thickness of the cloud." He has chariots of the altar, as it is said: "I saw the Lord standing upon the altar." He has chariots of myriads, as it is said: "The chariots of God are myriads, thousands of shinan." He has chariots of the Tent of Meeting, as it is said: "And YHWH spoke to him from the Tent of Meeting." He has chariots of the kapporet, as it is said: "And he heard the voice speaking to him from above the kapporet." He has chariots of sapphire stone, as it is said: "And under His feet, as it were a work of sapphire brick." He has chariots of eagles, as it is said: "And I bore you upon the wings of eagles." He has chariots of the shout, as it is said: "God has gone up with a shout." He has chariots of Aravot, as it is said: "Extol Him who rides in Aravot, by Yah is His name." He

אר״י א״ל מטטרון מלאך שה״פ הדר מרום כל, כמה מרכבות יש להקב״ה, יש לו מרכבות כרוב שנאמר וירכב על כרוב ויעף, יש לו מרכבות רוח שנאמר וידא על כנפי רוח, יש לו מרכבות עב קל שנאמר הנה ה׳ רוכב על עב קל, י״ל מרכבות עננים שנאמר הנה אנכי בא אליך בעב הענן, יל״מ מזבח שנאמר ראיתי ה׳ נצב על המזבח, יל״מ רבותים שנאמר רכב אלהים רבותים אלפי שנאן, יל״מ אוהל מועד שנאמר וידבר ה׳ אליו מאהל מועד, יל״מ כפורת שנאמר וישמע את הקול מדבר אליו מעל הכפרת, יל״מ אבן ספיר שנאמר ותחת רגליו כמעשה לבנת הספיר, יל״מ נשרים שנאמר ואשא אתכם על כנפי נשרים, יל״מ תרועה שנאמר עלה אלהים בתרועה, יל״מ ערבות שנאמר סולו לרוכב בערבות ביה שמו, יל״מ עבים שנאמר השם עבים רכובו, יל״מ חיות שנאמר והחיות רצוא ושוב רצים ברשות ושבים ברשות שהשכינה על רום ראשיהם, יל״מ גלגל שנאמר ויאמר בא אל בינות לגלגל, יל״מ כרוב קל שנאמר רכב על כרוב קל,

ובשעה שהוא רוכב על כרוב קל

has chariots of thick clouds, as it is said: "Who makes the thick clouds His chariot." He has chariots of the living creatures, as it is said: "And the living creatures running and returning": running by permission and returning by permission, for the Shekhinah is above the height of their heads. He has chariots of the galgal, as it is said: "And He said: Go in between the galgal." He has chariots of the swift cherub, as it is said: "He rode upon a swift cherub."

And at the hour when He rides upon a swift cherub, and sets one foot upon its back and has not yet set His second foot, He surveys eighteen thousand worlds in a single survey, and discerns and sees into the populations, and knows these and these, until He has set His second foot upon its back, as it is said: "Eighteen thousand." And whence do we know that He surveys all these every day? As it is said: "God looked down from heaven upon the children of man, to see if there is any who understands, who seeks God." He has chariots of ofanim, as it is said: "And the ofanim are full of eyes round about." He has chariots of the holy throne, as it is said: "God sits upon His holy throne." He has chariots of the throne of Yah, as it is said: "For a hand is upon the

ומניח על גביו רגל אחת ועדיין לא הניח רגלו שניה סוקר שמונה עשר אלפים עולמות בסקירא אחת ומבין ורואה באוכלסין ויודע אלו ואלו עד שהניח רגלו שניה על גביו, שנאמר שמונה עשר אלף, ומנין שהוא סוקר בכל אלו בכל יום שנאמר אלהים משמים השקיף על בני אדם לראות היש משכיל דורש את אלהים, יש לו מרכבות אופנים שנאמר והאופנים מלאים עינים סביב, יל"מ כסא קדוש שנאמר אלהים ישב על כסא קדשו, יל"מ כס יה שנאמר כי יד על כס יה, יל"מ כסא כבוד שנאמר כסא כבוד מרום מראשון מקום מקדשנו, יל"מ כסא רם ונשא שנאמר וארא את ה' יושב על כסא רם ונשא.

throne of Yah." He has chariots of the throne of glory, as it is said: "A throne of glory, on high from the beginning, the place of our sanctuary." He has chariots of the high and exalted throne, as it is said: "And I saw the Lord sitting upon a high and exalted throne."

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **merkavah** (rendered as *chariot*), **kerubim** (rendered as *cherubim*), **chayyot** (rendered as *living-creatures*), **ofanim** (rendered as *ofanim*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*). For each, the apparatus carries the sense set and the reason for the rendering chosen.



R. Ishmael said

The printed text writes the opening short, as אר״י א״ל, that is אמר רבי ישמעאל אמר לי, ‘R. Ishmael said: … said to me’. The words are given in full in the English. The list of chariots is presented as something R. Ishmael heard from Metatron, so the opening is kept in full.

how the chariots are found in Scripture

Each kind of chariot in this list is matched with a verse that has a word for riding (וירכב, רוכב, רכב, רכובו), a word for God standing or sitting (נצב, ישב), or a place from which God speaks (the Tent of Meeting, the kapporet). The list of chariots is built out of these verses.

the Shekhinah

השכינה is the passage’s own word: ‘for the Shekhinah is above the height of their heads’. It is not added by the translator, and it is kept as ‘Shekhinah’. Here it names the divine presence resting above the living creatures. The sentence explains the words ‘running and returning’: the living creatures run and return ‘by

permission' (ברשות) because the presence rests above their heads.

running and returning

The verse והחיות רצוא ושוב כמראה הבזק goes on beyond the words quoted here. The passage stops at רצוא ושוב and adds its own explanation, רצים ברשות ושבים ברשות. The English keeps the shortened quotation, followed by the explanation.

printed wording of the verses

The verses are translated as the printed text gives them, with one exception. In the verse about the altar and the verse about the high and exalted throne the print writes ה׳ (ראיתי ה׳, ואראה את ה׳); the received text of Amos 9:1 and of Isaiah 6:1 has אדני; the English follows the verse and reads 'I saw the Lord standing upon the altar' and 'And I saw the Lord sitting upon a high and exalted throne'. The words 'He rode upon a swift cherub' (רכב על כרוב קל) have not been identified as a verse in this wording. 'And He swooped upon the wings of the wind' is printed with the verb וידא. 'And YHWH spoke to him from the Tent of Meeting' begins in the middle of its verse. Some words are printed with full spelling (רוכב, רבותים, דורש, סולו, אוהל, כפורת); these do not change the sense.

how the print writes the divine names

The print writes ה׳ for more than one divine name. In ‘Behold, YHWH rides upon a swift cloud’ and ‘And YHWH spoke to him from the Tent of Meeting’ the received text of the verse has the Name YHWH, and the English has ‘YHWH’. In the verse about the altar and the verse about the high and exalted throne the print writes ה׳; the received text of Amos 9:1 and of Isaiah 6:1 has אדני; the English follows the verse and has ‘the Lord’. אלהים is translated ‘God’, יה is translated ‘Yah’, and הקב”ה is translated ‘the Holy One, blessed be He’. Pronouns that refer to God are written with a capital.

He has chariots of

The printed text writes the repeated words יש לו מרכבות sometimes in full and sometimes short (י”ל מרכבות, יל”מ). Every time they are translated in full, ‘He has chariots of’, so that the repetition of the list is kept. Each entry is followed by שנאמר, ‘as it is said:’, and a verse. Some of the verses have no word for riding at all (the altar, the Tent of Meeting, the kapporet, the eagles, the shout), so the list treats as a chariot any place in Scripture where God is said to stand, sit, speak or be carried. ומנין, ‘And whence do we know’, asks for a verse in proof, and brings the verse about God looking down from heaven as proof of the daily survey.

eighteen thousand worlds

The passage says that in the time between setting one foot on the cherub's back and setting the other, He surveys eighteen thousand worlds. It then supports the number with a bare quotation, 'Eighteen thousand', which matches the last words of the verse סביב שמנה עשר אלף.

words of seeing

The passage has many words for seeing (סוקר, סקירא, רואה, השקיף, עינים), but the one who looks is the divine rider, together with the ofanim full of eyes, and those who are looked upon are 'the children of man'. The verb for the survey is סקר, 'to survey, scan', translated 'survey' throughout.

Aravot, galgal, kapporet and shout

Some words are kept in Hebrew so that the list does not collapse into near-synonyms. Aravot is kept as a name, as in the verse 'Extol Him who rides in Aravot'. Galgal, a 'whirling wheel', is kept apart from the ofanim, which the list names as a different kind of chariot. The kapporet is the cover of the ark, from above which the voice speaks to him in the verse quoted. Shinan, in the verse about the myriads, is a rare word of uncertain sense and is kept as it stands. רבותים is translated 'myriads'. תרועה is translated 'shout'.

Editorial decisions

- **the Name written ה׳.** The short form ה׳ is translated ‘YHWH’ where the received text of the quoted verse has the Name (Isaiah 19:1, Leviticus 1:1). In the verses about the altar and the high and exalted throne the print writes ה׳; the received text of Amos 9:1 and of Isaiah 6:1 has אדני; the English follows the verse and has ‘the Lord’. The printed wording is described in the notes.
- **Shekhinah.** The passage’s own word Shekhinah is kept in the English. It is the passage’s word, not one added by the translator, and its sense here is explained in a note.
- **chariots.** The plural ‘chariots’ is kept in every entry, and the short forms י״ל and יל״מ are given in full as ‘He has chariots of’ each time, so that the repetition of the list is kept.
- **Scripture quoted.** “And He rode upon a cherub and flew”: Psalm 18:11. “And He swooped upon the wings of the wind”: Psalm 18:11. “Behold, YHWH rides upon a swift cloud”: Isaiah 19:1. “Behold, I come to you in the thickness of the cloud”: Exodus 19:9. “I saw the Lord standing upon the altar”: Amos 9:1. “The chariots of God are myriads”: Psalm 68:18. “And YHWH spoke to him from the Tent of Meeting”: Leviticus 1:1. “And he heard the voice speaking to him”: Numbers 7:89. “And under His feet, as it were a work of sapphire brick”: Exodus 24:10. “And I bore you upon the

wings of eagles": Exodus 19:4. "God has gone up with a shout": Psalm 47:6. "Extol Him who rides in Aravot": Psalm 68:5. "Who makes the thick clouds His chariot": Psalm 104:3. "And the living creatures running and returning": Ezekiel 1:14. "And He said: Go in between the galgal": Ezekiel 10:2. "He rode upon a swift cherub": reference not identified. "Eighteen thousand": Ezekiel 48:35. "God looked down from heaven upon the children of man": Psalm 53:3. "And the ofanim are full of eyes round about": Ezekiel 10:12. "God sits upon His holy throne": Psalm 47:9. "For a hand is upon the throne of Yah": Exodus 17:16. "A throne of glory, on high from the beginning": Jeremiah 17:12. "And I saw the Lord sitting upon a high and exalted throne": Isaiah 6:1.

- **The printed edition: notes and corrections.** Eisenstein adds two references in round brackets, which are not printed in the Hebrew column: יחזקאל י' ב' (Ezekiel 10:2) after the verse about the wheel, and סוף יחזקאל ("the end of Ezekiel") before the words "eighteen thousand".

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: The printed text reads ה' in the verses 'I saw the Lord standing upon the altar' and

‘And I saw the Lord sitting upon a high and exalted throne’: The received text of Amos 9:1 and of Isaiah 6:1 has אדני, and the English follows the verse. See the note on how the print writes the divine names.

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria’s digitization corrected to the print)**: The printed text puts a comma after הדר מרום כל: The English follows this punctuation. See the note on the doubt over where the word ‘all’ belongs.

3 Enoch 25; the prince of the ofanim

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.

אר״י א״ל מטטרון מלאך שה״פ
למעלה מהן יש אחד שר גדול
ונורא גבור ונכבד אלוף ונערץ
ישיש ועוז, ואפפניא״ל ה׳ שמו
שיש לו ששה עשר פנים ארבעה
לכל צד וצד, ויש לו שמונת
אלפים ושבע מאות וששים
וארבע עינים כמנין שעות ימות
השנה, שני אלפים ומאה ותשעים
ואחד, ושש עשרה לכל צד וצד.
ואותן שתי עינים שבפניו בכל
אחד ואחד ברקים מבריקות ובכל
אחת לפידים בוערות ואין כל
בריה יכולה להסתכל בהם שכל
המסתכל בהם מיד נשרף, ורום
קומתו מהלך שני אלפים וחמש
מאות שנה שאין כל עין בריה
יכולה לראות ואין כל פה יוכל
לדבר כח וגבורות עוזו אלא מלך
מלכי המלכים הקב״ה בלבדו.

ולמה נקרא שמו אפפניאל מפני
שהוא ממונה על האופנים והם
מסורים בידו והוא עומד בכל יום
ויום ומשמש ומפחד ומעדן אותם
ומסדר ומסלסל את מרוצתם
ומקהיל את דוכנם ומעדן את
דירתם ומרוה את פנתם ומדשן
את מושבם, והוא משכים ומעריב
עליהם לילה ויום לרבות את
תפארתם ולהגדיל את גאונם
ולעשותם מהירים בשבח קוניהם,

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Above them there is one prince, great and fearsome, mighty and honored, chief and revered, aged and strong, and Ofafniel YHWH is his name. He has sixteen faces, four on each and every side, and he has eight thousand seven hundred and sixty-four eyes, as the number of the hours of the days of the year: two thousand one hundred and ninety-one, and sixteen, on each and every side. And those two eyes that are in his faces, in each and every one, flash lightnings, and in each one torches burn, and no created being is able to gaze upon them, for whoever gazes upon them is at once burned. And the height of his stature is a journey of two thousand five hundred years, which no eye of a created being is able to see, and no mouth is able to tell the power and the mighty acts of his strength, except the King of the kings of kings, the Holy One, blessed be He, alone.

And why is his name called Ofafniel? Because he is appointed over the ofanim, and they are given into his hand. And he stands each and every day and ministers to them and fills them with dread and delights them, and he orders and adorns their running, and

והאופנים כולם מלאים עינים
ומלאים כנפים, עינים כנגד
כנפים, כנפים כנגד עינים
ומביניהם מבהיק אור כאור נוגה
ושבעים ושתים אבני ספיר
קבועין על כתר שלכל אחד ואחד,
זיוו הולך בארבע רוחות ערבות
גלגל חמה שזיוו הולך בארבע
רוחות העולם. ולמה נקרא שמו
צדקאל, מפני שזיוו דומה למראה
צדק, ומקיפים להם סוכות זיו,
סוכות זוהר, סוכות אור ספיר
וברקת מפני מראית דמות עינים.

assembles their platform, and delights their dwelling, and waters their corner, and fattens their seat. And he rises early and stays late over them, night and day, to increase their beauty and to magnify their exaltation and to make them swift in the praise of their Maker. And the ofanim are all full of eyes and full of wings, eyes facing wings, wings facing eyes, and from between them shines a light like the light of brightness. And seventy-two sapphire stones are set upon the crown of each and every one; its radiance goes forth to the four winds of Aravot, like the wheel of the sun, whose radiance goes forth to the four winds of the world. And why is his name called Tzadkael? Because his radiance resembles the appearance of Tzedek. And booths of radiance surround them, booths of brilliance, booths of the light of sapphire and emerald, because of the appearance of the likeness of eyes.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **malach** (rendered as *angel*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **ofanim**

(rendered as *ofanim*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

R. Ishmael said

The print opens with short forms: אר״י for ‘R. Ishmael said’, א״ל for ‘said to me’, and שה״פ for ‘Prince of the Presence’. The English writes all of them out. The speaker is R. Ishmael, who reports what Metatron told him, and Metatron is given both of his titles here, ‘the angel’ and ‘the Prince of the Presence’.

above them

למעלה מהן, ‘above them’, points back to beings spoken of before this passage begins. The passage itself does not name them. What it does say is that the prince it describes stands higher than they do.

Ofafniel YHWH

The name of the prince is printed the first time as אפפניא"ל, with a mark before the last letter and with the short form ה׳ after it, and the second time as אפפניאל, with no mark and nothing after it. The English spells the name from the printed letters, which have the letter pe twice. Ofafniel (אפפניאל), the prince of the ofanim, is a different name from Ofaniel (אופניאל), the angel set over the wheel of the moon in chapter 14. ה׳ is the print's short way of writing the Name of four letters and is translated YHWH. Whether the Name belongs to the prince's name is discussed in the note on that doubt.

great and fearsome

The prince is praised in four pairs: גדול ונורא, 'great and fearsome'; גבור ונכבד, 'mighty and honored'; אלוף ונערץ, 'chief and revered'; ישיש ועוז, 'aged and strong'. In the last pair the second word is a noun, 'strength', where the other pairs have a describing word; the English has 'strong' to keep the pair even. ישיש is a word for a very old man and is translated 'aged'.

the number of the eyes

The eyes are counted twice. The total is eight thousand seven hundred and sixty-four, and the passage says that this is 'as the number of the hours of the days of the year'. Then comes two

thousand one hundred and ninety-one, ‘on each and every side’; four times that number is the total, and the faces are also four to a side. The passage does not say how many days or hours it reckons to the year. The words ‘and sixteen’ between the second number and ‘on each and every side’ are hard to place and are translated where they stand. All the numbers are given as printed.

those two eyes

After thousands of eyes the passage speaks of ‘those two eyes’, as though of a pair already known. The Hebrew word פניו can mean ‘his face’ or ‘his faces’, and the English takes it as the sixteen faces, each with its two eyes. The two halves of the description differ in gender in the Hebrew, בכל אחד ואחד and ובכל אחת, and the English keeps both as ‘in each and every one’ and ‘in each one’. The verb for the lightnings, מבריקות, agrees with the eyes, so it is the eyes that flash.

is at once burned

The verb for looking is להסתכל, ‘to gaze’, used twice. The passage states the result flatly: whoever gazes upon the eyes is burned, נשרף, and the English does not soften it. The word מיד is ‘at once’.

a journey of two thousand five hundred years

The height of the prince is not given in a measure of length. It is given as מהלך, a ‘going’ or journey, of two thousand five hundred years, that is, the distance a traveller covers in that time. The passage adds that no eye can see this height and no mouth can tell his power, ‘except the King of the kings of kings, the Holy One, blessed be He, alone’.

why is his name called Ofafniel

The passage explains the name from the word אופנים, ofanim: the prince is called Ofafniel because he is appointed over the ofanim. The explanation rests on the likeness of the two words. The same form of question is used again lower down for the name Tzadkael.

the verbs of tending

The service of the prince is told in a chain of verbs, and the English keeps their plain pictures. משמש is ‘ministers’. מפחד, from פחד, ‘dread’, is ‘fills them with dread’. מעדן, used of the ofanim and again of their dwelling, comes from the word for delight and is translated ‘delights’ both times. מסלסל is to curl or dress hair and so to adorn, and is translated ‘adorns’; it is said of their running. מקהיל, ‘assembles’, is said of their דוכן, a raised stand, translated ‘platform’. מרוה is to give drink, ‘waters’, and

מדשן is to make fat, ‘fattens’; these are said of their corner and their seat. משכים ומעריב is to be at a task early in the morning and late in the evening.

their beauty and their exaltation

תפארתם is translated ‘their beauty’ and גאונם ‘their exaltation’, the words this edition uses for these two nouns everywhere. Nothing in the passage gives either word a special sense.

their Maker

קוניהם, ‘their Maker’, is plural in shape, word for word ‘their makers’. The English has the singular and a capital letter, since the passage knows one Creator. The word comes from a root that means both to make and to own.

the light of brightness

נוגה is translated ‘brightness’, the word this edition keeps for it. The same Hebrew word is also the name of the planet Venus. Since the passage goes on to compare a radiance to the wheel of the sun and to Tzedek, which is the name of the planet Jupiter, ‘a light like the light of Venus’ is a possible sense here.

seventy-two sapphire stones

The stones are אבני ספיר, ‘stones of sapphire’, and there are seventy-two of them on the crown of each of the ofanim. The passage gives the number without explaining it. The word ‘like’ before ‘the wheel of the sun’ is supplied in the English; the Hebrew sets the two clauses side by side with no linking word.

Tzadkael and Tzedek

The second name is printed צדקאל and is explained from צדק, Tzedek, the Hebrew name of the planet Jupiter and also the common word for righteousness: ‘because his radiance resembles the appearance of Tzedek’. The play is on the shared letters, so the English keeps the Hebrew word and does not write ‘Jupiter’. The name comes in abruptly, after the description of the crowns of the ofanim, and the passage does not say whether it is another name of the prince or the name of something else.

booths of radiance

סוכות are booths or shelters. Three kinds are named, each with its own word for light: זיו, ‘radiance’; זוהר, ‘brilliance’; and אור, ‘light’, here the light of two stones, ספיר, ‘sapphire’, and ברקת, translated ‘emerald’. Which stone ברקת is cannot be settled from this passage; the word is formed from ברק, ‘lightning’. ‘Them’ may be the ofanim or the crowns.

Editorial decisions

- **ה׳.** The printed text writes the Name after the name of the prince as ה׳. It is translated ‘YHWH’.
- **the names Ofafniel and Tzadkael.** The two names are written in plain letters from the printed consonants, אפפניאל and צדקאל. Tzedek, the word from which the passage explains the second name, is kept in Hebrew so that the likeness of name and word can be seen.
- **ofanim.** The Hebrew word is kept in the English, without a gloss in the body, because the passage explains the name of the prince from it.
- **words supplied.** The Hebrew has no word of comparison before ‘the wheel of the sun’; the English supplies ‘like’. No other word has been added to the sense.
- **Scripture quoted.** No verse of scripture is quoted in this passage, so no scripture stands in quotation marks in the English.
- **The printed edition: notes and corrections.** After the number “two thousand one hundred and ninety-one” Eisenstein adds a note of his own: ד׳ פעמים ב״א וקצ״א עולה ח״א ותשס״ד, עי׳ היכלות פ״ב, “four times 2,191 comes to 8,764; see Hekhalot, chapter 2”. It is not printed in the Hebrew column. Correction from the printed page: לדבר כח וגבורות

עוזו (“to tell the power and the mighty deeds of his strength”) where the digitized text had לדבר בה.

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria’s digitization corrected to the print)**: The printed text reads אפניא”ל ה׳ at the first mention of the prince and אפניאל at the second: This is the only witness used for this passage. Both spellings are translated ‘Ofafniel’, and ה׳ is translated ‘YHWH’ where it is printed.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria’s digitization corrected to the print)**: The printed text reads שני אלפים ומאה ותשעים ואחד, ושש עשרה לכל צד וצד, with a comma before ושש עשרה: The English follows this punctuation: ‘two thousand one hundred and ninety-one, and sixteen, on each and every side’.

3 Enoch 26; the prince of the seraphim

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.



אר״י א״ל מטטרון מלאך שה״פ,
למעלה מהן יש צד אחד מופלא
ואדיר יקר גבור ועריץ אלוף
ונגיד הדור ונכבד ונחמד, וכולו
מלא זיו, וכולו מלא שבח ונוגה,
וכולו מלא זוהר, וכולו מלא אור,
וכולו מלא יופי חמדה גדולה,
דמותו כמלאכים וגופו כנשרים,
זיוו כברקים תוארו כלפידים ויפיו
כבזקים והודו כנחלים, הדרו
כחשמלים, נוגהו כאור נוגה,
מראיתו כמאור הגדול, גובהו
כשבעה רקיעים, ואור עפעפיו
כאור שבעתים, ואבן ספיר על
ראשו כמלא עולם, כזיו עצם
השמים לטוהר, וגופו מלא עינים
ככוכבי השמים שאין להם חקר
ואין להם תכלית, וכל עין ועין
בכוכב הנוגה, ויש מהן כמאור
הקטן ויש מהן כמאור הגדול,
מקרסוליו ועד ארכבותיו ככוכבי
הברק, ומארכבותיו ועד ירכותיו
ככוכבי הנוגה, ומירכותיו ועד
מתניו כמאור הלבנה, וממתניו
ועד צואריו כמאור החמה,
ומצוארו ועד קדקד ראשו כאור
לא נעדר, וכתר שעל ראשו כזיו
כסא הכבוד. שיעור של כתר
מהלך חמש מאות ושתי שנים,
ואין מיני זיו ואין מיני זוהר ואין
מיני נוגה ואין מיני מאור בעולם
שאין קבועין באותו הכתר.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Above them there is one side, wondrous and noble, precious, mighty and formidable, chief and ruler, splendid and honored and delightful. And all of him is full of radiance, and all of him is full of praise and brightness, and all of him is full of brilliance, and all of him is full of light, and all of him is full of loveliness, great delight. His likeness is as angels and his body as eagles; his radiance is as lightnings, his form as torches, and his loveliness as lightning-flashes, and his grandeur as streams; his splendor is as hashmalim; his brightness is as the light of brightness; his appearance is as the great luminary; his height is as seven firmaments; and the light of his eyelids is as the sevenfold light. And a sapphire stone is upon his head, as the full extent of the world, like the radiance of the very heavens for purity. And his body is full of eyes, like the stars of heaven, which cannot be searched out and have no end. And each and every eye is as the star Nogah, and some of them are as the small luminary and some of them as the great luminary. From his ankles to his knees, as the stars of lightning; and from his knees to his thighs, as the stars of brightness; and from his

thighs to his loins, as the luminary of the moon; and from his loins to his neck, as the luminary of the sun; and from his neck to the crown of his head, as light that does not fail. And the crown that is upon his head is as the radiance of the throne of glory. The measure of the crown is a journey of five hundred and two years, and there is no kind of radiance, and no kind of brilliance, and no kind of brightness, and no kind of luminary in the world that is not set in that crown.

ואותו השר שרפיאל ה׳ שמו, מפני שהוא ממונה על השרפים ושרפי להבה מסורים בידו והוא עומד עליהם לילה ויום ומלמד להם שירה ותהלה פאר עז גאוה לפאר למלכם בכל מיני שבח וקדושה. וכמה הם שרפים ארבעה כנגד ארבע רוחות של עולם, וכמה כנפים יש להם שש כנגד ששת ימי בראשית, וכמה פנים יש להם שש עשרה פנים ארבע לכל רוח, ושיעורם של כנפים כל כנף וכנף כמלא רקיע, שיעורם של פנים כל פנים ופנים כפני מזרח מאירים, כל אחד ואחד כזיו כסא הכבוד, שאפילו חיות הקודש ואופני הוד וכרובי הדר אין יכולין להסתכל בו, שכל המסתכל בו עיניו כהות מזיו גדול שעליו.

And that prince, Serafiel YHWH is his name, because he is appointed over the seraphim, and the seraphim of flame are given into his hand. And he stands over them night and day and teaches them song and laudation, beauty, strength, exaltation, to beautify their King with every kind of praise and sanctification. And how many are the seraphim? Four, corresponding to the four winds of the world. And how many wings do they have? Six, corresponding to the six days of creation. And how many faces do they have? Sixteen faces, four to each wind. And the measure of the wings: each and every wing is as the full extent of a firmament. The measure of the faces: each and every face is as the face of the east,

ולמה נקרא שמם שרפים מפני שהן שורפין פנקסאות של שטן, בכל יום ויום השטן יושב עם סמאל הרשע שר של רומי ועם דמואל שר של פרס וכותב עונותיהם של ישראל על פנקסאו ונותנים אותם לשרפים להכניס אותם לפני הקב״ה לאבד ישראל מן העולם והשרפים יודעין בראיה כי הקב״ה אינו רוצה שתפול אומה זו של הקב״ה ישראל, מה עושין שרפים, בכל

יום ויום נוטלין אותם מיד השטן ושורפין אותם באש יוקדת שכנגד כסא רם ונשא כדי שלא יכנסו לפני הקב"ה בשעה שהוא יושב על הדין ודן את העולם כולו כאחת.

shining. Each and every one is as the radiance of the throne of glory, so that even the holy living creatures and the ofanim of grandeur and the cherubim of splendor are not able to gaze upon him, for whoever gazes upon him, his eyes grow dim from the great radiance that is upon him.

And why is their name called seraphim? Because they burn the tablets of Satan. Each and every day the Satan sits with Samael the wicked, the prince of Rome, and with Demuel, the prince of Persia, and writes the iniquities of Israel on his tablets, and they give them to the seraphim to bring them in before the Holy One, blessed be He, to destroy Israel from the world. And the seraphim know by sight that the Holy One, blessed be He, does not want this nation of the Holy One, blessed be He, Israel, to fall. What do the seraphim do? Each and every day they take them from the hand of the Satan and burn them in the blazing fire that is opposite the high and exalted throne, so that they shall not come in before the Holy One, blessed be He, at the hour when He sits in judgment and judges the whole world as one.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **hashmal** (rendered as *hashmal*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **seraphim** (rendered as *seraphim*), **kedushah** (rendered as *sanctification*), **chayyot** (rendered as *holy-living-creatures*), **ofanim** (rendered as *ofanim*), **kerubim** (rendered as *cherubim*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

R. Ishmael said

The passage opens with a double attribution, אר״י א״ל מטטרון מלאך שה״פ: R. Ishmael reports what Metatron told him. Three

of the opening words are written short in the print. They are written out in the English: ‘R. Ishmael said’, ‘said to me’, and the title ‘the Prince of the Presence’. Metatron has here the two titles the Hebrew gives him, ‘the angel’ and ‘the Prince of the Presence’, and no more.

above them

למעלה מהן, ‘above them’. The passage does not say who ‘they’ are. The word points back to what stands before this passage in the work, and the English leaves it as open as the Hebrew does. The orders named later in the passage are the seraphim, the holy living creatures, the ofanim and the cherubim, but none of them has been named yet when ‘them’ is said.

one side

The printed text reads צד אחד, word for word ‘one side’, and the English gives that. What follows is not said of a place or a direction. It is said of someone: ten words of rank and worth are given (‘wondrous and noble’ to ‘delightful’), then ‘all of him is full’ five times, then his likeness, his body, his eyelids, his head and his crown. The second paragraph takes him up with the words ואותו השר, ‘and that prince’, and gives his name. The English keeps ‘he’ and ‘his’ throughout the first paragraph for that reason.

the words for light

The first paragraph is built from many words for light, and each Hebrew word has one English word throughout this edition: זיו is ‘radiance’, זוהר ‘brilliance’, נוגה ‘brightness’, אור ‘light’, מאור ‘luminary’, הוד ‘grandeur’, הדר ‘splendor’, יופי ‘loveliness’, תואר ‘form’. The one exception is the name ‘the star Nogah’, which has its own note. The paragraph ends by gathering four of them: no kind of radiance, brilliance, brightness or luminary is missing from the crown. Because the same words come back, the English repeats itself where the Hebrew does, as in נוגהו כאור נוגה, ‘his brightness is as the light of brightness’.

as streams

והודו כנחלים. The printed text reads כנחלים, ‘as streams’ or ‘as torrents’, and the English translates what is printed. The word stands in a run of comparisons taken from fire and from the sky: lightnings, torches, lightning-flashes, hashmalim. A word for running water is unexpected among them, and the reader should know that the oddness is in the print and not in the English. The printed word differs by a single letter from גחלים, ‘coals’, a word that would sit easily among the others; the English does not put it in the place of what is printed.

hashmalim

הדרו כחשמלים. The word is the one found in the vision of the chariot in the book of Ezekiel, כעין החשמל, and it is left in Hebrew because its meaning there is not settled. Here it is in the plural and serves only as a measure of splendor. The word כבזקים, ‘as lightning-flashes’, two comparisons earlier, uses a rare noun of the same vision, כמראה הבזק.

the star Nogah

כוכב הנוגה, word for word ‘the star of the brightness’. Nogah, the word for brightness, is the Hebrew name of the planet Venus, and the English gives the phrase as that name, ‘the star Nogah’. Where the word נוגה stands by itself in this paragraph it is ‘brightness’. The plural ככוכבי הנוגה, ‘as the stars of brightness’, is not the planet’s name and is left in plain words, like ככוכבי הברק, ‘as the stars of lightning’, beside it. The passage does not say which stars the plural phrases mean.

phrases that echo scripture

No verse is quoted in this passage, but several of its phrases are the words of verses. ‘The great luminary’ and ‘the small luminary’ are the words of Genesis 1:16, את המאור הגדל and ואת המאור הקטן, where they are the sun and the moon. ‘The sevenfold light’ recalls Isaiah 30:26, ואור החמה יהיה שבעתים. The sapphire stone and ‘the very heavens for purity’ recall Exodus

24:10, כמעשה לבנת הספיר וכעצם השמים לטהר. ‘Light that does not fail’ recalls Zephaniah 3:5, לאור לא נעדר. ‘The high and exalted throne’ in the third paragraph is the phrase of Isaiah 6:1, כסא רם ונשא, the verse that is followed at once by the seraphim, שרפים עמדים ממעל לו. None of these is marked in the Hebrew as a quotation, so none stands in quotation marks in the English.

from his ankles to the crown of his head

The body is described from below upward in five stretches, and the light grows with each: the stars of lightning, the stars of brightness, the luminary of the moon, the luminary of the sun, and light that does not fail. The Hebrew has no verb and no subject in these clauses. It does not say whether it is the eyes of each stretch or the body itself that shines so, and the English adds neither. The crown, above the head, comes last and is likened to the radiance of the throne of glory.

a journey of five hundred and two years

שיעור של כתר מהלך חמש מאות ושתי שנים. The size of the crown is given as a distance, the length of a journey of so many years. The number is translated exactly as it is printed, five hundred and two.

Serafiel YHWH

ואותו השר שרפיאל ה׳ שמו. The name of the prince is spelled שרפיאל, and after it the print has ה׳, the short way of writing the Name, which is translated ‘YHWH’. The Hebrew gives the reason for the name with מפני, ‘because’: he is appointed over the seraphim. The name is built from their name. The sentence has no main verb besides ‘is his name’, and the English keeps it so.

song and laudation

ומלמד להם שירה ותהלה פאר עז גאוה לפאר למלכם. The prince is the teacher of the seraphim. The five nouns are rendered one by one, ‘song and laudation, beauty, strength, exaltation’, with ‘and’ only where the Hebrew has it. לפאר, ‘to beautify’, is the verb of the noun פאר, ‘beauty’, which stands a few words before it, and the English shows the repetition. שבח is ‘praise’, here and in the first paragraph, so תהלה has a different word, ‘laudation’. מלכם is ‘their King’, the King of the seraphim.

four, six, sixteen

The paragraph asks three questions with וכמה, ‘and how many’, and answers each with a number and, for the first two, a reason: four seraphim for the four winds of the world, six wings for the six days of creation (ששת ימי בראשית, word for word ‘the six days of beginning’), sixteen faces, four to each wind. The Hebrew

does not say whether the six wings are the wings of each seraph or of all of them; the English says only ‘six’. רוח means both ‘wind’ and ‘side’ or ‘quarter’ of the world, and ‘wind’ is used for both occurrences so that the same word answers the same word. The numbers are as printed.

why seraphim

ולמה נקרא שמם שרפים מפני שהן שורפין. The third paragraph explains the name from the verb ‘to burn’: seraphim, שרפים, are those who burn, שורפין. This is an explanation of a name by its sound and root, told as a story, and it stands beside the first explanation in the second paragraph, where the prince Serafiel is named from the seraphim. What they burn are פנקסאות, writing tablets, a word that came into Hebrew from Greek; they burn them ‘in the blazing fire that is opposite the high and exalted throne’. The throne is called here כסא רם ונשא and not כסא הכבוד, and the English keeps the two phrases apart. The passage ends with the Holy One, blessed be He, sitting in judgment (יושב על הדין) and judging the whole world כאחת, ‘as one’, that is, all together.

the Satan, Samael and Demuel

The accuser is written once without the article, של שטן, ‘of Satan’, and twice with it, השטן, ‘the Satan’; the English follows

the Hebrew each time. He sits with two others, סמאל הרשע, ‘Samael the wicked’, who is called the prince of Rome, and דמואל, here written Demuel, who is called the prince of Persia. The verb of writing is singular, וכותב, ‘and writes’, and the verb of giving is plural, ונותנים, ‘and they give’; the English keeps both, so that one writes and all three hand the tablets over. In אומה זו של הקב״ה ישראל the Holy One, blessed be He, is named a second time within one clause, and the English repeats the name as the Hebrew does: ‘this nation of the Holy One, blessed be He, Israel’.

the printed text

The text translated is that of Eisenstein’s Otzar Midrashim: Sefaria’s digitization, corrected to the printed page of the 1928 printing where the two differ. The chapter numbers are those of Hugo Odeberg’s edition of 1928 and do not appear in the printed Hebrew. The division into paragraphs is this edition’s own.

Editorial decisions

- **ה׳.** The printed text writes the Name after the name of the prince as ה׳. It is translated ‘YHWH’.
- **the names Serafiel and Demuel.** The two names are written in plain letters from the printed consonants, שרפיאל

and דמואל. The print has no vowels, so the vowels of 'Demuel' are a spelling of convenience. 'Samael' is written as elsewhere in this edition.

- **seraphim.** The Hebrew word is kept in the English, without a gloss in the body, because the passage explains two names from it: the name of the prince, and the name of the seraphim themselves from the verb 'burn'.
- **כסא רם ונשא.** Rendered 'the high and exalted throne', not 'the throne of glory': the Hebrew does not say כסא הכבוד at this place, though it says it twice earlier in the passage.
- **words supplied.** The Hebrew has no verb 'is' or 'are' in its comparisons; the English supplies them where a sentence needs one and leaves them out in the five clauses that run from the ankles to the crown of the head. In 'which cannot be searched out' the English turns a Hebrew noun, 'searching', into a verb. No other word has been added to the sense.
- **Scripture quoted.** No verse of scripture is quoted in this passage, so no scripture stands in quotation marks in the English. Phrases that are the words of verses without being marked as quotations are set out, with their Hebrew, in the note on phrases that echo scripture: Genesis 1:16, Isaiah 30:26, Exodus 24:10, Zephaniah 3:5 and Isaiah 6:1.

- **The printed edition: notes and corrections.** Correction from the printed page: כנגד where the digitized text had the misspelling כגגד.

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: The printed text reads צד אחד, 'one side', in the first sentence, and ואותו השר, 'and that prince', at the head of the second paragraph: This is the only witness used for this passage. Both are translated as printed.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: The printed text reads והודו כנחלים, 'and his grandeur as streams': Translated as printed, although the comparisons beside it are all of fire and light.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: The printed text reads ועד צואריו, with a plural ending, and then ומצוארו, in the singular: Both are translated 'his neck'.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: The printed text reads פנקסאות in 'the tablets of Satan' and פנקסאו in 'writes the iniquities of Israel on his tablets': The second form is

translated ‘his tablets’; the other ways of taking it are given among the open readings.

3 Enoch 27-28; the keeper of the books, and the Watchers and Holy Ones

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.

אר״י א״ל מטטרון מלאך שר הפנים, למעלה מן השרפים יש שר אחד מעולה מכל השרים מופלא מכל המשרתים דבריאל ה׳ שמו שהוא ממונה על גנזי ספריו והוא מוציא ומביא דלוסקות והוא פותח ונוטל את הספרים ונותן אותם לידי הקב״ה, והקב״ה נוטלם מידו ונותן אותם לפניו לידי הסופרים לקרות בב״ד הגדול שברום ערבות רקיע בפני פמליא של מעלה. ולמה נקרא שמו דבריאל מפני שכל דבור ודבור יוצא ממנו מלאך ועומד בשירות של מלאכי השרת ואומרים שירה לפניו בשעת הגיע זמן לומר קדוש.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Above the seraphim there is one prince, more excellent than all the princes, more wondrous than all the ministers: Dabriel YHWH is his name, who is appointed over the treasuries of His books. And he brings out and brings in the cases, and he opens and takes the books and gives them into the hands of the Holy One, blessed be He; and the Holy One, blessed be He, takes them from his hand and gives them, before Him, into the hands of the scribes, to read in the great court that is in the height of Aravot, the firmament, in the presence of the household on high. And why is his name called Dabriel? Because from each and every utterance that goes forth from him there is an angel, and it stands in the hymns of the ministering angels, and they say a song before Him at the hour when the time arrives to say “Holy”.

אמר רבי ישמעאל א״ל מטטרון מלאך שה״פ, למעלה מכל אלו יש ארבעה שרים הגדולים עירין וקדישין שמם, רמים ונכבדים נוראים ונחמדים נפלאים ואדירים, גדולים מכל בני עליונים ואין כמותן בכל שרי העליונים ואין כערכן בכל המשרתים כולם, שכל אחד ואחד שקול כנגד כולם, ומחיצתן כנגד כסא הכבוד וזיו דמותן מעין זיו השכינה והן מפארין מפאר השכינה ומשבחין בשבח השכינה, ולא עוד אלא

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Above all these there are four great princes, Watchers and Holy Ones is their name: high and honored, fearsome and desirable, wondrous and noble, greater than all the children of the upper ones; and there is none like

them among all the princes of the upper ones, and none of their worth among all the ministers, all of them, for each and every one is weighed against them all. And their enclosure is over against the throne of glory, and the radiance of their likeness is of the kind of the radiance of the Shekhinah, and they are made beautiful from the beauty of the Shekhinah and are praised with the praise of the Shekhinah. And not only that, but the Holy One, blessed be He, does not do a thing in His world until He has taken counsel with them first, and afterwards He does the thing in His world, as it is said: "By the decree of the Watchers is the matter, and by the word of the Holy Ones the question." Watchers, two; Holy Ones, two. And how do they speak before the Holy One, blessed be He? This teaches that one Watcher stands before the Holy One, blessed be He, on this side, and one Holy One stands on that side,

and forever they raise the lowly up on high and they bring the proud down to the earth. And each and every day, when the Holy One, blessed be He, sits on the throne of judgment and judges the whole world entire, and the books of the living and the books of the dead are open before Him, all the

שהקב״ה אין עושה דבר בעולמו עד שנמלך עמהם תחלה ואח״כ עושה דבר בעולמו שנאמר בגזרת עירין פתגמא ומאמר קדישין שאלתא, עירין שנים קדישין שנים, וכיצד הן אומרים לפני הקב״ה מלמד שעיר אחד עומד לפני הקב״ה מזה וקדיש אחד עומד מזה,

ולעולם הן מגביהין שפלים עד מרום והן משפילין גאים עדי ארץ, ובכל יום ויום כשהקב״ה יושב על כסא דין ודן את כל העולם כולו, וספרי חיים וספרי מתים פתוחין לפניו כל בני עליונים עומדין לפניו ביראה בפחד ורעדה, באותה שעה הקב״ה יושב כדיין על כסא הפנים, לבושו לבן כמו שלג ושער ראשו כמו צמר נקי ומעילו כולו כאור נוגה וכולו מלא צדקה כשריון, והן עירין וקדישין עומדין לפניו כשוטרין לפני השופטים, והם נושאים ונותנים בכל דבר ודבר וגומרים את הדבר שבא לפני הקב״ה בדין כענין שנאמר בגזרת עירין פתגמא ומאמר קדישין שאלתא, מהם פוסקין הדברים ומהם גוזרין בב״ד הגדול שבערבות, מהם שואלין את השאלות מלפני הגבורה ומהם גומרים את

children of the upper ones stand before Him in fear, in dread and trembling. At that hour the Holy One, blessed be He, sits as a judge on the throne of the Presence: His garment white like snow, and the hair of His head like clean wool, and His robe all of it like the light of brightness, and all of Him full of righteousness as a coat of mail. And they, the Watchers and Holy Ones, stand before Him like officers before the judges, and they debate each and every matter and conclude the matter that has come before the Holy One, blessed be He, in judgment, as it is said: "By the decree of the Watchers is the matter, and by the word of the Holy Ones the question." Some of them decide the matters, and some of them decree in the great court that is in Aravot; some of them ask the questions from before the Power, and some of them conclude the matters toward what is above; some of them establish the decrees on the earth below, as it is said: "And behold, a Watcher and a Holy One came down from heaven. He cried aloud, and thus he said: Hew down the tree and cut off its branches, strip off its foliage and scatter its fruit."

And why is their name called Watchers and Holy Ones? Because they sanctify the body and the soul

הדברים כנגד למעלה, מהם מקימים את הגזרות בארץ מתחת כענין שנאמר ואלו עיר וקדיש מן שמיא נחת קרא בחיל, וכן אמר גודו אילנא וקציצו ענפוהי אתרו אפיה ובדרו אגביה.

ולמה נקרא שמם עירין וקדישין שהן מקדשין את הגוף והנשמה בפולסאות שלהן ביום השלישי של דין שנאמר יחיינו מיומים ביום השלישי יקימנו ונחיה לפניו.

with their lashes on the third day of judgment, as it is said: “He will revive us after two days; on the third day He will raise us up, and we shall live before Him.”

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled

vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **seraphim** (rendered as *seraphim*), **malach** (rendered as *angel*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

Dabriel YHWH is his name

The prince's name is printed דבריאל ה׳ שמו. The print gives no vowels; 'Dabriel' follows the consonants. The ה׳ after the name is the print's short way of writing the Tetragrammaton, and it is translated 'YHWH', so that the name of God stands joined to the angel's name. The passage then explains the name from דבור, 'utterance': the first letters of דבריאל are heard as the root 'to speak', and the ending as 'God'.

the cases of the books

דלוסקות, here 'cases', are the containers in which the books are kept. The Hebrew says מוציא ומביא דלוסקות, word for word 'bringing out and bringing cases'; the English 'brings out and brings in' takes the two verbs as a pair of opposite motions, out of the treasury and back into it. The sentence can also be read 'he brings out and brings the cases', that is, fetches them. ספריו, 'His books', is taken of the Holy One's books, since they are handed to Him and read in His court.

the great court in Aravot

בב״ד הגדול is the print's abbreviation of בבית דין הגדול, 'in the great court'. The first paragraph places it 'in the height of Aravot, the firmament' (ברום ערבות רקיע) and the third simply 'in Aravot'. The books pass through three hands: from the prince to the Holy One, and from the Holy One to the scribes,

who read them before ‘the household on high’ (פמליא של מעלה). ‘Gives them, before Him, into the hands of the scribes’ keeps the Hebrew לפניו, ‘before Him’, which says that the scribes stand in His presence.

the hour to say Holy

בשעת הגיע זמן לומר קדוש is, word for word, ‘at the hour of the arriving of the time to say Holy’. ‘Holy’ is the opening word of the angels’ hymn of sanctification, and the passage names the hymn by that one word. The verbs change number: the angel ‘stands’ in the singular and then ‘they say’ in the plural, that is, the new angel together with the ministering angels. ‘Before Him’ is written with a capital because a song at the hour of ‘Holy’ is sung to God; the Hebrew לפניו could also mean before the prince.

Watchers and Holy Ones

עירין וקדישין are Aramaic plurals, kept by the Hebrew text as a name: ‘Watchers and Holy Ones is their name’, with ‘name’ in the singular. The words come from the verses of Daniel quoted in the passage, where עיר וקדיש, ‘a Watcher and a Holy One’, comes down from heaven. The passage counts them: four princes, ‘Watchers, two; Holy Ones, two’.

their enclosure

מחיצתן is ‘their partition’, the bounded place allotted to them; the English has ‘their enclosure’. It stands כנגד כסא הכבוד, ‘over against the throne of glory’, that is, facing it. Their radiance is said to be מעין זיו השכינה, ‘of the kind of the radiance of the Shekhinah’: like it, not identical with it. ‘Shekhinah’ stands in the English because the Hebrew itself uses the word, three times in this sentence.

the matter and the question

The Aramaic verse בגזרת עירין פתגמא ומאמר קדישין שאלתא is quoted twice. It is translated here in the way the passage itself goes on to read it. פתגמא is ‘the matter’, taken up in Hebrew by דבר and דברים (‘each and every matter’, ‘decide the matters’); שאלתא is ‘the question’, taken up by ‘some of them ask the questions’; and גזרת, ‘decree’, is taken up by ‘some of them decree’ and ‘the decrees’. In the verse’s own setting the two Aramaic nouns can also be understood as ‘sentence’ and ‘decision’. The passage uses the verse as proof that the Holy One does nothing in His world before taking counsel with these four.

how do they speak

The printed text reads וכיצד הן אומרים, ‘and how do they speak’, but the answer that follows tells where they stand: one Watcher on one side of the Holy One and one Holy One on the other. The English translates what is printed. The Hebrew for ‘stand’, עומדים, differs from the printed אומרים by one letter, and with it the question would be ‘and how do they stand’; the translation is not changed. The answer also names only one Watcher and one Holy One, although the sentence before counts two of each; the numbers are kept as printed.

raise the lowly, bring down the proud

מגביהין שפלים עד מרום ... משפילין גאים עדי ארץ: the two halves mirror each other, ‘raising the lowly up on high’ and ‘lowering the proud down to the earth’. This sentence continues the one that ends the paragraph before, so the English begins it with a small letter.

the throne of the Presence

The passage first says that the Holy One sits על כסא דין, ‘on the throne of judgment’, and then, ‘at that hour’, על כסא הפנים, word for word ‘on the throne of the face’. ‘The throne of the Presence’ renders פנים as it is rendered in Metatron’s title. The description that follows, a garment white like snow and hair like clean wool, puts into Hebrew what the book of Daniel says in

Aramaic of the one who sits in judgment (לבושה כתלג חור ושער ראשה כעמר נקא), and the open books belong to the same scene (וספרין פתיחו). The robe ‘like the light of brightness’ and righteousness ‘as a coat of mail’ are not from that Aramaic description.

officers before the judges

כשוטרין לפני השופטים: the Watchers and Holy Ones are compared to court officers standing before judges, in the plural, although the judge in the scene is one. Their work is told in legal words: נושאים ונותנים, word for word ‘carrying and giving’, the common idiom for arguing a case, here ‘debate’; גומרים, ‘conclude’; פוסקין, ‘decide’; גוזרין, ‘decree’; מקימים, ‘establish’, that is, put into effect. הגבורה, ‘the Power’, is a name for God.

the verse of the tree

The last quotation of the third paragraph runs across two verses of Daniel without a break. The print spells two of its Aramaic words differently from the received text of Daniel: אפיה where the received text has עפיה, ‘its foliage’, and אגביה where it has אנבה, ‘its fruit’. The English translates the words as the verse means them, ‘foliage’ and ‘fruit’, and the spellings are recorded with the printed readings. The print also has גודו and וקציצו with an added ו and י, which do not change the sense. The words וכן

אמר, ‘and thus he said’, belong to the verse itself and are kept inside the quotation, though the print sets a comma before them.

sanctify with their lashes

The question asks why they are called both Watchers and Holy Ones, but the answer explains only the second name: קדישין, ‘Holy Ones’, because they מקדשין, ‘sanctify’. No explanation of עירין, ‘Watchers’, is printed. פולסאות are strokes or lashes; the passage does not say of what they are made. What is sanctified is ‘the body and the soul’ together, and the verse that follows speaks of being revived and raised up, so the sanctifying is tied to a return to life ‘on the third day’.

the printed text

The text translated is that of Eisenstein’s Otzar Midrashim: Sefaria’s digitization, corrected to the printed page of the 1928 printing where the two differ. The chapter numbers are those of Hugo Odeberg’s edition of 1928 and do not appear in the printed Hebrew. The division into paragraphs is this edition’s own. The print’s abbreviations are written out in the English: אר״י, ‘R. Ishmael said’; א״ל, ‘said to me’; שה״פ, ‘the Prince of the Presence’; הקב״ה, ‘the Holy One, blessed be He’; ב״ד, ‘court’; ואח״כ, ‘and afterwards’.

Editorial decisions

- **ה׳.** The print writes the Tetragrammaton after the prince's name as ה׳. It is translated 'YHWH'.
- **children of the upper ones.** בני עליונים and שרי העליונים are rendered 'the children of the upper ones' and 'the princes of the upper ones'. עליונים is 'the upper ones'; the English keeps the word in both phrases, so that they stay alike and stay apart from מרום, 'on high'.
- **desirable.** נחמדים, said of the four princes beside 'fearsome', is rendered 'desirable', the plain sense of the root, so that the pair of contrasting words stays visible.
- **the light of brightness.** כאור נוגה is rendered 'like the light of brightness', keeping both nouns, with נוגה as 'brightness' as elsewhere in this edition. The same Hebrew word is also the name of the planet Venus, so 'like the light of Venus' is a possible sense here.
- **three thrones.** כסא הכבוד is 'the throne of glory', כסא דין 'the throne of judgment' and כסא הפנים 'the throne of the Presence'. Each is translated by its own words and none is replaced by another.
- **Scripture quoted.** "By the decree of the Watchers is the matter": Daniel 4:14 (quoted twice). "And behold, a Watcher and a Holy One came down from heaven": Daniel 4:10, running on into "He cried aloud, and thus he said:

Hew down the tree": Daniel 4:11. "He will revive us after two days": Hosea 6:2.

- **The printed edition: notes and corrections.** Before chapter 28 Eisenstein sets the heading סדר עירין ("the order of the Watchers") with the reference 180 בית המדרש שם (Bet ha-Midrasch, the same part, page 180). Neither is printed in the Hebrew column. Correction from the printed page: in the Aramaic verse the print has גודו אילנא where the digitized text had גורו אילנא.

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: אתרו אפיה ובדרו אגביה: In the verse of Daniel quoted at the end of the third paragraph the print has אפיה and אגביה where the received text of Daniel has עפיה and אנבה. The English follows the sense of the verse, 'its foliage' and 'its fruit'.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: דבריאל ה׳ שמו: The name of the prince as printed, with the Tetragrammaton written short after it. It is translated 'Dabriel YHWH is his name'.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: וכיצד הן אומרים: The

print has ‘how do they speak’, while the answer describes where they stand. The printed word is translated.

---

3 Enoch 29-33; the court on high and the throne of judgment

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.



אר״י א״ל מטטרון מלאך שה״פ, שבעים שמות יש לכל אחד ואחד מהם כנגד שבעים לשונות, וכולם על שמו של הקב״ה, וכל שם ושם כתוב בעט שלהבת על כתר נורא שעל ראשו של מלך רם ונשא, ומן כל אחד ואחד זיקוקין וברקין יוצאין ממנו, ומן כל אחד ואחד קרני זוהר מוקפין הימנו, ומן כל אחד ואחד אורות מבריקות הימנו ומן כל אחד ואחד סוכות ואהלות בינה מוקפים הימנו, שאפילו שרפים וחיות שהם גדולים מן כל בני עליונים אינם יכולים להסתכל בהן.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Seventy names has each and every one of them, corresponding to seventy tongues, and all of them are upon the name of the Holy One, blessed be He. And each and every name is written with a pen of flame upon a fearsome crown that is on the head of the high and exalted King. And from each and every one flashes of fire and lightnings go forth from it, and from each and every one horns of brilliance are set around it, and from each and every one lights flash from it, and from each and every one booths and tents of understanding are set around it, so that even seraphim and living creatures, who are greater than all the children of the upper ones, are not able to gaze upon them.

אמר רבי ישמעאל א״ל מטטרון מלאך שה״פ, בכל הזמן ב״ד הגדול יושבין ברום ערבות רקיע. הם השרים הגדולים שנקראים ה׳ בשמו של הקב״ה, וכמה הם השרים? שבעים ושנים שרי מלכיות שבעולם, חוץ משר העולם שהוא מדבר בשבחו של עולם לפני הקב״ה בכל יום בשעת פתיחת הספר שכל מעשה עולם כתובים בו, כענין שנאמר דינא יתיב וסיפרין פתיחו.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: At all times the great court sits in the height of Aravot, the firmament. They are the great princes who are called YHWH, by the name of the Holy One, blessed be He. And how many are the princes? Seventy-two princes of the kingdoms that are in the world, besides the Prince of the World, who speaks in praise of the world before the Holy One, blessed be

אמר רבי ישמעאל א״ל מטטרון מלאך שה״פ כשהקב״ה יושב על

He, every day, at the hour of the opening of the book in which all the deeds of the world are written, as it is said: "The court sat, and books were opened."

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: When the Holy One, blessed be He, sits upon the throne of judgment, righteousness stands at His right and lovingkindness at His left and truth before His face. And at the hour when a wicked man comes to be judged before Him, the attribute of lovingkindness goes forth toward his face and stands opposite him. At once the man falls upon his face; all the angels of destruction at his right fear and quake, as it is said: "And His throne shall be established in lovingkindness, and He shall sit upon it in truth."

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: When they open the book before the Holy One, blessed be He, arrows of fire and arrows of flame go forth from before Him at each and every moment, to execute with them the judgment of the wicked. And His sword is drawn from its sheath, and its radiance gleams like lightning and goes from one end of the world to the other, and sparks go forth from it,

כסא הדין עומד צדק בימינו וחסד בשמאלו ואמת כנגד פניו, ובשעה שבא אדם רשע לדון לפניו יוצא מדת החסד כלפי פניו ועומד לנגדו, מיד נופל אדם על פניו, מתיראין ומזדעזעין כל מלאכי חבלה מימינו כענין שנאמר והוכן בחסד כסאו וישב עליו באמת.

אר״י א״ל מטטרון מלאך שה״פ כשפותחין לפני הקב״ה את הספר חצי אש וחצי שלהבת יוצאין מלפניו בכל רגע ורגע לעשות בהן דין רשעים וחרבו משתלפת מנרתקה שזיוה מבהיק כברק והולך מסוף העולם ועד סופו, וניצוצים יוצאים הימנו כשיעור כוכבי רקיע שנאמר ברק חרבי.

אר״י א״ל מטטרון משה״פ בשעה שהקב״ה יושב על כסא דין אמת מלאכי רחמים עומדין לימינו ומלאכי שלום עומדין משמאלו ומלאכי חבלה עומדין לקראתו, סופר אחד למטה הימנו וסופר אחד למעלה הימנו ושרפי כבוד סובבים בארבע רוחות כסא הכבוד בחומות של ברקים, ואופנים סובבים להם בלפידים סביבות כסא הכבוד, וענני אש וענני לפיד מוקפין להם מימין ומשמאל, וחיות הקדש נושאות כסא הכבוד מתחתיהם, כל אחד

ואחד שמונת אלפים ושבע מאות
וששת אלפים פרסאות, ומתחת
רגלי החיות מושכות ויוצאות
שבע נהרות אש וכל נהר ונהר
ארכו שלש מאות וששים וחמשת
אלפים פרסאות, ארכו אין חקר
ואין מספר, וכל אחד ואחד חוזר
בהן כמין כיפה בארבע רוחות
ערבות רקיע ונופל וכלה למעון
וממעון לזבול ומזבול לשחקים
ומשחקים לרקיע ומרקיע לשמים
ומשמים על ראשי רשעים
שבגיהנם שנאמר הנה סערת ה׳
חמה יצאה וסער מתחולל על ראש
רשעים יחול.

to the measure of the stars of the firmament, as it is said: "the lightning of My sword."

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: At the hour when the Holy One, blessed be He, sits upon the throne of true judgment, angels of mercy stand at His right and angels of peace stand at His left and angels of destruction stand facing Him. One scribe is below Him and one scribe is above Him. And seraphim of glory surround the throne of glory on its four sides with walls of lightnings, and ofanim surround them with torches round about the throne of glory, and clouds of fire and clouds of torch-flame are set around them on the right and on the left. And the holy living creatures bear the throne of glory from beneath them, each and every one eight thousand and seven hundred and six thousand parasangs. And from beneath the feet of the living creatures seven rivers of fire are drawn out and go forth, and each and every river, its length is three hundred and sixty and five thousand parasangs; its length is beyond searching out and beyond number. And each and every one turns in them like a kind of dome on the four sides of Aravot, the firmament, and falls and comes to

its end at Maon, and from Maon to Zevul, and from Zevul to Shehakim, and from Shehakim to the firmament, and from the firmament to the heavens, and from the heavens upon the heads of the wicked who are in Gehinnom, as it is said: “Behold, the storm of YHWH, wrath, has gone forth, and a whirling tempest; upon the head of the wicked it shall whirl.”

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **seraphim** (rendered as *seraphim*), **chayyot** (rendered as *holy-living-creatures*), **ofanim** (rendered as *ofanim*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*). For each, the apparatus carries the sense set and the reason for the rendering chosen.



R. Ishmael said

Each of the five paragraphs opens with the same double attribution: R. Ishmael reports what Metatron told him. The print writes it short in three paragraphs (אר״י א״ל) and in full in two (אמר רבי ישמעאל א״ל); the English is the same for both. Metatron's title is printed as מלאך שה״פ in the first four paragraphs and as משה״פ in the fifth; both are the short form of מלאך שר הפנים and are written out as 'the angel, the Prince of the Presence'.

each and every one of them

The first paragraph begins 'Seventy names has each and every one of them' (לכל אחד ואחד מהם) without saying who 'they' are. The words look back to beings spoken of before this passage begins, and the English does not supply a noun that the Hebrew leaves out. By the context of the chapter before, these are the Watchers and Holy Ones.

seventy names, seventy tongues

The Hebrew has the word שבעים, 'seventy', twice: seventy names, and seventy tongues to which they correspond (כנגד,

‘over against’, ‘matching’). Neither ‘names’ nor ‘tongues’ has the article, and the English adds none. וכולם על שמו של הקב״ה is rendered word for word, ‘all of them are upon the name of the Holy One, blessed be He’; the phrase can mean that the names are formed from His name or are called after it, and the Hebrew does not say which.

a pen of flame, a fearsome crown

כתוב בעט שלהבת על כתר נורא: each name is ‘written with a pen of flame upon a fearsome crown’. The crown has no article in the Hebrew, though the clause that follows says whose head it is on, ‘the head of the high and exalted King’ (מלך רם ונשא). נורא is ‘fearsome’ in the sense of inspiring awe.

what goes forth from each name

The clause ‘and from each and every one’ (ומן כל אחד ואחד) stands four times, each time with something that comes from the name: זיקוקין וברקין, ‘flashes of fire and lightnings’; קרני זוהר, ‘horns of brilliance’, that is, rays; אורות, ‘lights’; and סוכות ואהלות בינה, ‘booths and tents of understanding’. The Hebrew repeats ‘from it’ (ממנו, הימנו) after each, and the English keeps the repetition. מוקפין הימנו, said of the horns and of the booths and tents, is literally ‘are surrounded from it’; the English has ‘are set around it’. The word בינה, ‘understanding’, may belong to the

tents only or to the booths and tents together. It is an unexpected word among things of fire and light, and the wording may be disturbed; the printed text reads בינה and it is translated as printed. At the end ‘them’ in ‘gaze upon them’ is plural (בהן); the Hebrew does not say whether the names or the lights are meant.

the children of the upper ones

בני עליונים is ‘the children of the upper ones’, the beings who belong to the heights; the first word is literally ‘sons of’. The seraphim and living creatures are called greater than all of them, and even they cannot gaze. Neither word has the article in the Hebrew (שרפים וחיות), and the English has ‘seraphim and living creatures’ without ‘the’.

the great court

The print has the short form ב״ד for בית דין, ‘court’. Its members are ‘the great princes’, and the passage itself asks and answers how many: שבעים ושנים, ‘seventy-two’, princes of the kingdoms that are in the world. The Prince of the World (שר העולם) is named ‘besides’ them (חוץ מ). His part is to speak in praise of the world every day, at the hour when the book is opened in which all the deeds of the world are written. מעשה is singular in form, ‘deed’, with a plural verb; the English has ‘all the deeds’.

called YHWH

שנקראים ה׳ בשמו של הקב״ה: the great princes ‘are called YHWH, by the name of the Holy One, blessed be He’. The print writes the Name here as ה׳, and it does so again inside the last verse of the passage. Both are translated ‘YHWH’. The Hebrew says only that the princes bear the Name; it does not say in what form, and the English adds nothing.

the court sat, and books were opened

The verse is quoted in Aramaic, דינא יתיב וסיפרין פתיחו. The print spells two of its words more fully than the received text of the verse, which has יתב and וספרין; the words are the same. דינא can be ‘the judgment’ or ‘the court’; ‘the court’ is chosen because the paragraph is about the great court. The paragraph speaks of one book (הספר) and the verse of books in the plural; the English keeps both as they stand.

righteousness, lovingkindness and truth

In the third paragraph three qualities stand by the throne of judgment like attendants: צדק, ‘righteousness’, at the right, חסד, ‘lovingkindness’, at the left, and אמת, ‘truth’, before the face. When a wicked man comes to be judged it is מדת החסד, ‘the attribute of lovingkindness’, that goes forth. The verse that closes the paragraph has the same two words, lovingkindness

and truth. The print quotes it with כסאו, ‘His throne’; the received text of the verse has כסא, ‘a throne’. The English follows the print. In the fifth paragraph the same three places are filled by companies of angels: angels of mercy, angels of peace and angels of destruction.

His sword

וחרבו משתלפת מנרתקה: ‘His sword is drawn from its sheath’. The word for sword is feminine, and the Hebrew says ‘her sheath’ and ‘her radiance’ (זיוה); English has ‘its’. The radiance ‘goes from one end of the world to the other’, and sparks (ניצוצים) go forth ‘to the measure of the stars of the firmament’ (כשיעור כוכבי רקיע); the phrase may speak of their number or of their size, and the English keeps ‘measure’. Only two words of the verse are quoted, ברק חרבי, ‘the lightning of My sword’.

around the throne of glory

The fifth paragraph sets out who stands where. One scribe is below and one above (למטה הימנו, למעלה הימנו; the Hebrew can mean ‘below Him’ or ‘below it’, the throne). The seraphim of glory go round the throne ‘on its four sides’, literally ‘in the four winds’ of the throne, with walls of lightnings; the ofanim go round ‘them’ with torches (לפידים); and clouds of fire and clouds of לפיד, the same word in the singular, here ‘torch-flame’,

are set around them on the right and on the left. The holy living creatures bear the throne ‘from beneath them’ (מתחתיהם). The pronoun is plural; the English keeps ‘them’ and does not decide whether the seraphim, the ofanim or the clouds are meant.

the measure of the living creatures

The print reads שמונת אלפים ושבע מאות וששת אלפים פרסאות, word for word ‘eight thousand and seven hundred and six thousand parasangs’. The order, thousands, then hundreds, then thousands again, is unusual for a single number, and the printed wording looks corrupt. The English gives the number words exactly as printed and offers no other figure. The measure also has no noun: the Hebrew does not say whether it is a height, a breadth or a distance.

seven rivers of fire

שבע נהרות אש: seven rivers of fire are drawn out and go forth from beneath the feet of the living creatures. The length of each is given as שלש מאות וששים וחמשת אלפים פרסאות, ‘three hundred and sixty and five thousand parasangs’. The print then has the word ארכו, ‘its length’, a second time: ‘its length is beyond searching out and beyond number’ (אין חקר ואין מספר). So the printed text first gives a length in parasangs and then says the length has no number. A reader might expect a second

dimension to be named at the second place; the print has ‘its length’ both times, and the English translates what is printed.

from Maon to Gehinnom

Each river turns ‘like a kind of dome’ (כמין כיפה) on the four sides of Aravot, the firmament, and then falls stage by stage. The Hebrew names five stages below Aravot: מעון, זבול, שחקים, רקיע and שמים. The first three are left as names, Maon, Zevul and Shehakim. The last two are ordinary Hebrew words for the sky and are translated, ‘the firmament’ and ‘the heavens’, though in this list they too serve as names of levels. וכלה, rendered ‘comes to its end’, can also mean ‘is spent’; the next words carry the fall further, down to the heads of the wicked in Gehinnom. בהן, ‘in them’, after ‘turns’ has no clear noun to refer to, and the English leaves it as it is.

the storm of YHWH

The closing verse is quoted as הנה סערת ה׳ חמה יצאה וסער מתחולל על ראש רשעים יחול. Apart from the short writing of the Name it agrees word for word with the received text of the verse. The passage reads the whirling tempest that comes down on ‘the head of the wicked’ as the rivers of fire that fall ‘upon the heads of the wicked who are in Gehinnom’. The verb יחול, ‘it shall

whirl', is from the same root as מתחולל, 'whirling', and the English uses one word for both.

the printed text

The text translated is that of Eisenstein's Otzar Midrashim: Sefaria's digitization, corrected to the printed page of the 1928 printing where the two differ. The chapter numbers are those of Hugo Odeberg's edition of 1928 and do not appear in the printed Hebrew. The division into five paragraphs is this edition's own.

Editorial decisions

- **ה׳.** The print writes the Name as ה׳ twice in this passage: where the great princes are said to be called by it, and inside the last verse. Both are translated 'YHWH'.
- חסד **חסד.** is 'lovingkindness' each time it occurs in the third paragraph, in the narrative and in the verse, so that the reader can see that the verse answers the scene. רחמים in the fifth paragraph is a different word and is 'mercy'.
- **the three thrones.** כסא הדין is 'the throne of judgment', כסא דין אמת is 'the throne of true judgment', and כסא הכבוד is 'the throne of glory'. Each is translated as it stands, and none is replaced by another.

- **numbers as printed.** Every number is given in words as the Hebrew has it: seventy names and seventy tongues; seventy-two princes; one scribe and one scribe; four sides, twice; eight thousand and seven hundred and six thousand parasangs; seven rivers of fire; three hundred and sixty and five thousand parasangs. Where the printed order of the number words is unusual it is kept, and no other figure is put in its place.
- **sparks and flashes of fire.** Two different Hebrew words are kept apart: זיקוקין in the first paragraph is ‘flashes of fire’, and ניצוצים in the fourth is ‘sparks’. ברק is ‘lightning’ throughout, and זיו is ‘radiance’.
- **Scripture quoted.** “The court sat, and books were opened”: Daniel 7:10. “And His throne shall be established in lovingkindness”: Isaiah 16:5. “the lightning of My sword”: Deuteronomy 32:41. “Behold, the storm of YHWH”: Jeremiah 23:19.
- **The printed edition: notes and corrections.** Before chapter 30 Eisenstein sets the heading סדר דין (“the order of judgment”) with the reference בית המדרש שם 181 (Bet ha-Midrasch, the same part, page 181). Neither is printed in the Hebrew column. Correction from the printed page, chapter 29: כתר נורא (“a fearsome crown”) where the digitized text had כתר נהורא (“a crown of light”).

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: והוכן בחסד כסאו, 'and His throne shall be established in lovingkindness': The print quotes the verse with כסאו, 'His throne'. The received text of the verse has כסא, 'a throne'. The English follows the print.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: ארכו ... ארכו אין חקר ואין מספר, 'its length ... its length is beyond searching out and beyond number': The print has 'its length' twice in the sentence about the rivers of fire, once with a figure in parasangs and once without number. Both are translated as printed.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: שמונת אלפים ושבע מאות וששת אלפים פרסאות, 'eight thousand and seven hundred and six thousand parasangs': The number is translated word for word as printed. Its order is unusual and no other figure is proposed.

3 Enoch 34-36; the circles around the throne, the camps, and the river of fire

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: The hooves of the feet of the living creatures are surrounded by seven clouds of coal. In front of the clouds of coal seven walls of flame are set around, and in front of them seven walls of torch are set around, and in front of them seven stones of hail, and in front of the stones of hail circles of flames are set around, and in front of the circles of flames upper rooms of storm, and in front of the upper rooms of storm walls of fire and water are set around, and in front of those are set around those who say "Holy", and in front of them those who say "Blessed", and in front of them thick clouds of purity, and in front of them coals of broom-wood are set around, and in front of them a thousand camps of fire and a myriad hosts of flame are set around; and between camp and camp and between host and host a thick cloud is set around between them, so that they are not burned by the fire.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Four hundred and ninety-six thousand myriads of camps has the Holy One, blessed be He, in the height of Aravot, the firmament, and each and every

אמר רבי ישמעאל א״ל מטטרון מלאך שה״פ, פרסות רגלי החיות מוקפין שבע ענני גחל, לפני ענני גחל מוקפין שבע חומות של להב, ולפניהם מוקפין שבע חומות של לפיד, ולפניהם שבע אבני אלגביש, ולפני אבני אלגביש מוקפין סביבי שלהבות, ולפני סביבי שלהבות עליות סערה, ולפני עליות סערה מוקפין חומות אש ומים, ולפני אותם מוקפין אומרים קדוש ולפניהם אומרים ברוך, ולפניהם ערפלי טהר ולפניהם מוקפין גחלי רתמים, ולפניהם מוקפין אלף מחנות אש וריבוא צבאות להבה, ובין מחנה למחנה ובין צבא לצבא ערפל מוקף ביניהם כדי שלא ישרפו באש.

אמר רבי ישמעאל א״ל מטטרון מלאך שר הפנים, ארבע מאות ותשעים ושבע אלפים רבבות מחנות יש להקב״ה ברום ערבות רקיע, וכל מחנה ומחנה ארבע מאות ותשעים ושבע אלפים מלאכים, וכל מלאך ומלאך רום קומתו כים הגדול ומראה דמותו כמראה ברק ועיניהם כלפידי אש וזרועותיהם ומרגלותם כעין נחושת קלל. ושרי החיל עומדים

בראש כל שורה ושורה, ויש מהם אומרים קדוש ויש מהם אומרים ברוך, ויש מהם רצים בשליחות, יש מהם עומדים בשמשות כענין שנאמר אלף אלפין ישמשוניה ורבוא רבוון קדמוהי יקומון דינא יתיב וספרין פתיחו.

ובשעה שהגיע זמן לומר קדוש בתחלה רוח סערה יוצא מלפני הקב״ה ונופלת במחנה שכינה, ויהי סער גדול ביניהם שנאמר הנה סערת ה׳ חימה יצאה וסער מתחולל, באותה שעה אלף אלפים מהם נעשים, לפידים אומרים אמן, לוחשים אומרים אמן, להבים א״א, זכרים א״א, נקבות א״א, אש דולקים א״א, מלאכי שלהבת א״א, זיקוקין זוקקין א״א, חשמלי אור א״א, שמקבלין עול מלכות רם ונשא יוצר כלם, ביראה ברתת בזיע בזעם וחלחלה בפחד ורעד, ואח״כ מחזירין למדתן הראשונה להיות יראת מלכם לפניהם כל שעה ושעה כדי שיכונו לבם לומר שירה בכל שעה שנאמר וקרא זה אל זה ואמר קדוש.

אמר רבי ישמעאל א״ל מטטרון משה״פ בשעה שמלאכי השרת מבקשין לומר שירה עולה נהר דינור בכמה אלף אלפים ורבוא

camp is four hundred and ninety-six thousand angels. And each and every angel, the height of his stature is as the great sea, and the appearance of his likeness is as the appearance of lightning, and their eyes are as torches of fire, and their arms and their feet are like the gleam of burnished copper. And the princes of the army stand at the head of each and every row. And some of them say “Holy”, and some of them say “Blessed”, and some of them run on errands, some of them stand in service, as it is said: “A thousand thousands ministered to Him, and a myriad myriads stood before Him; the court sat, and the books were opened.”

And at the hour when the time has arrived to say “Holy”, first a wind of storm goes out from before the Holy One, blessed be He, and falls upon the camp of the Shekhinah, and there is a great tempest among them, as it is said: “Behold, the storm of YHWH, wrath, has gone forth, and a whirling tempest.” At that hour a thousand thousands of them are made torches, saying Amen; glowing ones, saying Amen; flames, saying Amen; males, saying Amen; females, saying Amen; burning fires, saying Amen; angels of flame, saying Amen; flashing flashes of fire, saying

רבבות כח גבורות אש ומושך
ועובר מתחת כסא הכבוד בין
מחנות מלאכי השרת וגדודי
ערבות, וכל מלאכי השרת יורדין
תחלה בנהר דינור וטובלין את
עצמם באש של נהר דינור,
ומטבילין את לשונם ואת פיהם
שבעה פעמים בנהר דינור, ואח״כ
עולין ולובשין לבוש חשמל
ועומדין בארבע שורות כנגד כסא
הכבוד בכל רקיע ורקיע.

Amen; hashmalim of light, saying Amen; for they take upon themselves the yoke of the kingdom of the High and Exalted One, the Former of them all, in fear, in shuddering, in quaking, in wrath and anguish, in dread and trembling. And afterwards they are returned to their first measure, so that the fear of their King may be before them at each and every hour, so that they may direct their heart to say song at every hour, as it is said: "And one called to another and said: Holy."

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: At the hour when the ministering angels seek to say song, the river of fire rises with many thousand thousands and myriad myriads of power of mighty acts of fire, and it flows on and passes beneath the throne of glory, between the camps of the ministering angels and the troops of Aravot. And all the ministering angels first go down into the river of fire and immerse themselves in the fire of the river of fire, and they immerse their tongue and their mouth seven times in the river of fire, and afterwards they come up and put on a garment of hashmal and stand in four rows facing the throne of glory, in each and every firmament.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is

a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **chayyot** (rendered as *living-creatures*), **malach** (rendered as *angel*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **hashmal** (rendered as *hashmal*), **mayim** (rendered as *water*), **kavod** (rendered as *glory*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

R. Ishmael said

Three of the four paragraphs open with the double attribution אמר רבי ישמעאל א״ל מטטרון, ‘R. Ishmael said: Metatron said to

me', and it is kept in full each time. Metatron's title is printed מלאך שה"פ in the first paragraph, מלאך שר הפנים in the second, and משה"פ in the fourth; all three are the same title, 'the angel, the Prince of the Presence', and the English writes it out. The third paragraph has no attribution of its own and carries on the speech of the second.

the hooves of the feet

פרסות רגלי החיות is word for word 'the hooves of the feet of the living creatures'. Both nouns are kept: the passage speaks of the hooves, not simply the feet. Ezekiel's vision gives the living creatures a foot like a calf's, וכף רגליהם ככף רגל עגל (Ezekiel 1:7); this passage begins its list of circles from that point of the body.

clouds of coal

ענני גחל is the printed reading, and it is translated as it stands: 'clouds of coal'. גחל is singular, 'coal' as a substance, where the list later has the plural גחלי רתמים, 'coals of broom-wood'. The English does not turn the clouds into clouds of fire or smoke.

flame, torch, flames

The passage uses several nouns for fire, and the English keeps them apart as far as it can. להב, and its plural להבים, is 'flame' and 'flames'; לפיד is 'torch', and לפידים 'torches'; שלהבות and שלהבת

are ‘flames’ and ‘flame’; להבה is ‘flame’; אש is ‘fire’. English has fewer words than the Hebrew here, so three different Hebrew nouns appear as ‘flame’. ‘Walls of torch’ renders חומות של לפיד, with the singular noun as printed.

stones of hail, circles of flames, upper rooms of storm

אבני אלגביש is ‘stones of hail’. The same two words stand together in Ezekiel, ואתנה אבני אלגביש תפלנה (Ezekiel 13:11). Seven of them are named here, between the walls of torch and the circles of flames, with no verb. סביבי שלהבות is word for word ‘surroundings of flames’, a noun made from the word for ‘around’; the English has ‘circles of flames’. עליות סערה is ‘upper rooms of storm’: עליה is an upper room, the same word used for a room on the roof of a house. The passage sets rooms of storm among the circles without saying how a room surrounds anything.

those who say Holy

אומרים קדוש and אומרים ברוך are participles with no noun: ‘those who say “Holy”’ and ‘those who say “Blessed”’. They stand in the list of circles like the walls and the clouds, as two rings of speakers. The second paragraph has the same pair among the camps in Aravot, ‘some of them say “Holy” and some of them say “Blessed”’. In neither place does the passage give more than

the one opening word of what they say, and the English adds nothing to it.

thick clouds of purity

ערפלי טהר is ‘thick clouds of purity’. ערפל is a dense, dark cloud. The same word returns at the end of the paragraph in the singular: between each camp of fire and the next, and between each host of flame and the next, a thick cloud is set, ‘so that they are not burned by the fire’. The cloud is a screen that keeps one fiery body from burning another.

four hundred and ninety-six thousand

The number is written out in the Hebrew both times: ארבע מאות ותשעים ושש אלפים. The first time it is followed by רבבות מחנות, ‘myriads of camps’, so the count of camps is four hundred and ninety-six thousand myriads. The second time it counts the angels of each camp, four hundred and ninety-six thousand, with no ‘myriads’. The English gives both figures exactly as printed and does not multiply them.

as the appearance of lightning

The description of the angels uses the words of a verse in Daniel about a single figure: ופניו כמראה ברק ועיניו כלפידי אש וזרעתיו ומרגלתיו כעין נחשת קלל (Daniel 10:6). The passage does not mark

this as a quotation, so the English has no quotation marks. It begins in the singular, ‘his stature’, ‘his likeness’, and passes to the plural, ‘their eyes’, ‘their arms and their feet’; the English keeps the change. כעין נחושת קלל is word for word ‘like the eye of burnished copper’, where ‘eye’ means the look or gleam of a thing; the English has ‘like the gleam of burnished copper’. מרגלותם is the region of the feet. נחושת is rendered ‘copper’ here.

a thousand thousands ministered to Him

The verse is in Aramaic and is quoted as אלף אלפין ישמשוניה ורבוא רבוון קדמוהי יקומון דינא יתיב וספרין פתיחו. The Masoretic text spells several words differently (ישמשונה, ורבו רבבן, יתב); the differences are of spelling and do not change the sense. דינא, ‘the judgment’, is rendered ‘the court’, since it is said to sit. The passage quotes the verse for the last of its four groups, those who ‘stand in service’: the verb of the verse, ישמשוניה, is from the same root as שמשות, ‘service’. The first half of the same verse, which the passage does not quote, begins נהר די נור נגד ונפק מן קדמוהי, and its opening words are the name of the river of fire in the last paragraph.

a wind of storm

רוח סערה is ‘a wind of storm’. The print gives it first a masculine verb, יוצא, ‘goes out’, and then a feminine one, ונופלת, ‘and falls’;

English cannot show the change. סערה is rendered ‘storm’ and סער ‘tempest’, so that the wind of storm from before the Holy One, the ‘great tempest’ among the angels, and the ‘storm’ and ‘whirling tempest’ of the verse can each be traced to its Hebrew word. The verse is quoted with the Name written ה׳ and with חימה spelled with a yod.

saying Amen

The print writes אומרים אמן, ‘say Amen’, in full twice, after the first two members of the list, and then writes the short form א״א seven times, once after each of the other seven. The same two letters can stand for אלף אלפים, ‘a thousand thousands’. Hugo Odeberg’s English of this sentence (3 Enoch, 1928, chapter 35, verse 6) has ‘thousand thousands of them are changed into sparks’ and goes on with ‘thousand thousands’ for each item, with no Amen. So the short form most probably stood for ‘a thousand thousands’, and the two written-out ‘say Amen’ of this print are a copyist’s or printer’s expansion of it. The English follows the print as it stands and has ‘saying Amen’ every time. The list as printed is: torches (לפידים), glowing ones (לוחשים), flames (להבים), males (זכרים), females (נקבות), burning fires (אש דולקים), angels of flame (מלאכי שלהבת), flashing flashes of fire (זיקוקין זוקקין), and hashmalim of light (חשמלי אור). ‘Males’ and ‘females’ stand in the middle of a list of fires and are translated as they stand. אש דולקים joins the singular noun ‘fire’ to a plural

participle, ‘burning’; the English has ‘burning fires’. In זיקוקין זוקקין the noun and the participle are from one root, which ‘flashing flashes of fire’ imitates.

the yoke of the kingdom

שמקבלין עול מלכות רם ונשא יוצר כלם is ‘for they take upon themselves the yoke of the kingdom of the High and Exalted One, the Former of them all’. רם ונשא, ‘high and exalted’, stands here without the word ‘King’ and is used as a name. The seven nouns that follow are in three groups in the Hebrew, marked by the repeated ב, ‘in’: fear, shuddering, quaking; wrath and anguish; dread and trembling. זעם is ‘wrath’; the passage sets it among words of fear without saying whose wrath it is.

the river of fire

נהר דינור is Aramaic, ‘the river of fire’, and is named four times in the last paragraph. Two verbs from one root describe what the angels do in it: טובלין את עצמם, ‘they immerse themselves’, and מטבילין את לשונם ואת פיהם, ‘they immerse their tongue and their mouth’. The English uses ‘immerse’ for both. ‘Tongue’ and ‘mouth’ are singular in the Hebrew and in the English. The immersion comes first (תחלה), before any song is said. שבעה פעמים is ‘seven times’. The print has the masculine form of the numeral with a feminine noun; the number is seven. After the

immersion the angels ‘stand in four rows facing the throne of glory, in each and every firmament’ (בארבע שורות … בכל רקיע ורקיע): the number of rows is four, and the passage says the same of every firmament without saying how many firmaments there are.

the printed text

The text translated is that of Eisenstein’s Otzar Midrashim: Sefaria’s digitization, corrected to the printed page of the 1928 printing where the two differ. The chapter numbers are those of Hugo Odeberg’s edition of 1928 and do not appear in the printed Hebrew; the division into paragraphs is this edition’s own.

Editorial decisions

- **Scripture quoted.** “A thousand thousands ministered to Him”: Daniel 7:10. “Behold, the storm of YHWH”: Jeremiah 23:19. “And one called to another and said: Holy”: Isaiah 6:3.
- **הי׳.** The printed text writes the Name in the verse about the storm as ה׳. It is translated ‘YHWH’.
- **printed short forms.** The short forms of the print are written out in the English: א״ל, ‘said to me’; שה״פ and משה״פ, ‘the Prince of the Presence’ and ‘the angel, the Prince

of the Presence'; הקב״ה, 'the Holy One, blessed be He'; א״א, the short form of אומרים אמן, 'saying Amen'; ואח״כ, 'and afterwards'.

- **set around.** The participle מוקפין (once מוקף) recurs through the first paragraph. In the opening clause, where the hooves are its subject, it is 'are surrounded by'; after that it is 'are set around' (once 'is set around'), with the thing named as its subject. Where the Hebrew has no verb, as with the seven stones of hail, the upper rooms of storm, those who say "Blessed" and the thick clouds of purity, the English has none.
- **Aravot, the firmament.** ברום ערבות רקיע is 'in the height of Aravot, the firmament', and גדודי ערבות is 'the troops of Aravot'. Aravot is kept as the name of a heaven. מחנה, 'camp', גדוד, 'troop', צבא, 'host', חיל, 'army', and שורה, 'row', are each given one English word.
- **the camp of the Shekhinah.** מחנה שכינה is 'the camp of the Shekhinah'. 'Shekhinah' is kept because the Hebrew uses the word itself. The storm wind falls on this one camp, and the next words, 'among them', are plural: the English keeps both.
- **The printed edition: notes and corrections.** Before chapter 35 Eisenstein sets the heading סדר מחנות ("the order of the camps") with the reference 183 בית המדרש שם (Bet ha-

Midrasch, the same part, page 183). Neither is printed in the Hebrew column. Correction from the printed page, chapter 34, in two places: ענני גחל (“clouds of coal”) where the digitized text had ענני נחל (“clouds of a stream”).

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria’s digitization corrected to the print)**: ענני גחל, clouds of coal: This is the reading of the printed page at both places where the phrase stands in the first paragraph, and it is translated as printed.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria’s digitization corrected to the print)**: ,אלף אלפים מהם נעשים לפידים אומרים אמן: The printed text has a comma after נעשים, ‘are made’, so that the verb has no stated result. The English reads the list that follows as what the angels are made into; the other way of dividing the clause is given among the open readings.

3 Enoch 37-40; the saying of Holy in heaven

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: In seven palaces stand four chariots of the Shekhinah, and before each and every one stand four camps of the Shekhinah. And between camp and camp a river of fire flows and passes, and between river and river thick clouds of purity are set round about, and between each and every one stand pillars of brimstone. And between pillar and pillar wheels of flame stand encircling, and between wheel and wheel flashes of the torch encircle, and between flash and flash storehouses of lightnings encircle. After the storehouses of lightnings there encircle the wings of the whirlwind, the treasuries of the storm, winds, voices, thunders, sparks. After the sparks, quakings encircle.

אמר רבי ישמעאל א״ל מטטרון משה״פ, בשבעה היכלות עומדים ארבע מרכבות שכינה ולפני כל אחד ואחד עומדים ארבע מחנות שכינה, ובין מחנה למחנה מושך ועובר נהר של אש ובין נהר לנהר מוקפים ערפלי טהר ובין כל אחד ואחד עומדים עמודי גפרית, ובין עמוד לעמוד מקיפין ועומדין גלגלי שלהבת, ובין גלגל לגלגל מקיפין שביבי לפיד, ובין שביב לשביב מקיפין אוצרי ברקים, אחרי אוצרי ברקים מקיפין כנפי סופה גנזי סערה רוחות קולות רעמים זיקים, אחר זיקים מקיפין זועות.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: At the hour when the ministering angels say “Holy”, all the pillars of the firmaments and its sockets totter, and the gates of the palaces and Aravot, the firmament, are shaken, and the foundations of the world and Shehakim quake, and the chambers of Maon and the palaces of Makhon writhe, and all the hidden things of the firmament,

אמר רבי ישמעאל א״ל מטטרון משה״פ, בשעה שמלאכי השרת אומרים קדוש כל עמודי רקיעים ואדניה מתרופפים ושערי היכלות וערבות רקיע מתרעשין ויסודי תבל ושחקים מזדעזעין וחדרי מעון והיכלי מכון מתחוללים וכל סתרי רקיע מזלות וכוכבים נבהלים וגלגל חמה וגלגל לבנה נחפזין ונסים ממסילותם ורצין לאחוריהם שנים עשר אלפים פרסאות, ומבקשות להשליך עצמם מן השמים מפני רעמת קולם ורעש רוממותם וזיקוקים שיוצאים מפיהם שנאמר קול

רעמך בגלגל האירו וגו׳, עד שקורא להם שר העולם ואומר להם שתקו במקומכם ואל תתיראו שמלאכי השרת אומרים שירה לפני הקב״ה שנאמר ברן יחד כוכבי בקר ויריעו כל בני אלהים.

אמר רבי ישמעאל א״ל מטטרון משה״פ, כשמלאכי השרת אומרים קדוש כל שמות המפורשות חקוקות בעט שלהבת על כסא הכבוד מפריחות כנשרים בשש עשרה כנפים ומקיפות וסובבות את הקב״ה בארבע רוחות מקום שכינתו, ומלאכי הצבא ומשרתי להבה ואופני גבורה וכרובי שכינה וחיות הקדש ושרפים ואראלים וטפסרים וגדודי אש אוכלה ומערכות לפיד וצבאות להט ושרי קדושים ושרי כתרים לבושי מלכות עוטפי כבוד אדיר ותפארת, אוזרי אדרת חוגרי גיאות, נופלים על פניהם שלש פעמים ואומרים ברוך שם כבוד מלכותו לעולם ועד.

אמר רבי ישמעאל א״ל מטטרון משה״פ, בשעה שמלאכי השרת אומרים קדוש כתיקונו לפני הקב״ה יוצאין משרתי כסאו בשמחה רבה מתחת כסא הכבוד

constellations and stars, are dismayed, and the wheel of the sun and the wheel of the moon hasten and flee from their paths and run backward twelve thousand parasangs, and they seek to cast themselves from the heavens, because of the thunder of their voice and the din of their extolling and the flashes of fire that go out of their mouths, as it is said: “The voice of Your thunder was in the wheel; they lit up”, and so on; until the Prince of the World calls to them and says to them: “Be silent in your place, and do not be afraid, for the ministering angels are saying a song before the Holy One, blessed be He”, as it is said: “When the morning stars sang together, and all the sons of God shouted.”

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: When the ministering angels say “Holy”, all the explicit names that are engraved with a pen of flame upon the throne of glory fly off like eagles, with sixteen wings, and they encircle and go round the Holy One, blessed be He, at the four winds of the place of His Shekhinah. And the angels of the host, and the ministers of flame, and the ofanim of might, and the cherubim of the Shekhinah, and the holy living creatures, and the seraphim, and

the erelim, and the tafsarim, and the troops of consuming fire, and the ranks of the torch, and the hosts of blaze, and the princes of the holy ones, and the princes of crowns, clothed in kingship, wrapped in noble glory and beauty, girded with magnificence, belted with exaltation, fall upon their faces three times and say: "Blessed be the name of the glory of His kingdom forever and ever."

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: At the hour when the ministering angels say "Holy" in its proper order before the Holy One, blessed be He, the ministers of His throne go out with great joy from beneath the throne of glory, and each and every one has in their hands a thousand thousands and a myriad of myriads of crowns of stars, resembling the appearance of the radiance of the star Nogah, and they bind them on the ministering angels, on the great princes, those who say "Holy", three crowns: one because they say "Holy", and one because they say "Holy, holy", and one because they say "Holy, holy, holy, YHWH of hosts". And at the time when they do not say "Holy" in its proper order, a consuming fire goes out from before the little finger of the Holy One, blessed be He, and falls into the midst of His

וכל אחד ואחד בידיהם אלף אלפים ורבוא רבבות כתרים של כוכבים מעין מראה זיו כוכב נוגה וקושרין אותן למלאכי השרת לשרים הגדולים, אותן שאומרים קדוש שלשה כתרים, אחד על שם שאומרים קדוש ואחד ע״ש שאומרים קדוש קדוש, ואחד ע״ש שאומרים קדוש קדוש קדוש ה׳ צבאות, ובזמן שאין אומרים קדוש כתיקונו אש אוכלת יוצאת מלפני אצבעו הקטנה של הקב״ה ונופלת בתוך מערכותיו ומתחלקת לארבע מאות תשעים ושש אלפים ריבואות חלקים, כנגד ארבע מחנות מלאכי השרת, ואוכלות אותן בבת אחת שנאמר אש לפניו תלך ותלהט סביב צריו, ואח״כ פותח הקב״ה את פיו ודובר דבר אחד ובורא תחתיהם כמותם חדשים, ועומדים כל אחד ואחד בשירה לפני כסא כבודו ואומרים קדוש שנאמר חדשים לבקרים רבה אמונתך.

ranks, and it is divided into four hundred and ninety-six thousand myriads of parts, corresponding to the four camps of the ministering angels, and they consume them all at one time, as it is said: “Fire goes before Him and sets ablaze His foes round about.” And afterward the Holy One, blessed be He, opens His mouth and speaks one word, and creates in their place new ones like them. And each and every one stands in song before the throne of His glory, and they say “Holy”, as it is said: “New every morning; great is Your faithfulness.”

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)



▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **heikhal** (rendered as *palace*), **merkavah** (rendered as *chariot*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **ofanim** (rendered as *ofanim*), **kerubim** (rendered as *cherubim*), **chayyot** (rendered as

holy-living-creatures), **seraphim** (rendered as *seraphim*), **shem-ha-meforash** (rendered as *the-explicit-name*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

R. Ishmael said

Each of the four paragraphs opens with the same double attribution, אמר רבי ישמעאל א״ל מטטרון משה״פ: R. Ishmael reports what Metatron told him. The last word is a short writing of מלאך שר הפנים, ‘the angel, the Prince of the Presence’, and it is translated in full each time.

four chariots of the Shekhinah

The Hebrew is בשבעה היכלות עומדים ארבע מרכבות שכינה. ‘Seven palaces’ has no article in the Hebrew and none in the English.

‘Shekhinah’ stands in the English because the Hebrew has the word itself, here and in ‘four camps of the Shekhinah’, ‘the cherubim of the Shekhinah’ and ‘the place of His Shekhinah’. The passage does not explain how four chariots stand in seven palaces, and the English does not try to.

the circles of fire and storm

The first paragraph is built as one chain: between each pair of things something else stands or goes round. The verb מקיפין, ‘encircle’, is repeated without an object, and the English keeps it that way and does not say what is encircled. אחרי and אחר, ‘after’, can also be understood of place, ‘behind’ or ‘beyond’. The chain runs from the camps through rivers of fire, thick clouds, pillars of brimstone, wheels of flame, flashes, storehouses of lightnings, and then whirlwind, storm, winds, voices, thunders and sparks, and ends with quakings.

thick clouds of purity

ערפלי טהר joins ערפל, a thick or dark cloud, to טהר, a noun that means purity and also clearness or brightness. The English keeps ‘purity’; ‘thick clouds of brightness’ would also translate the words. The verb here is the passive מוקפים, literally ‘are surrounded’, where the rest of the paragraph has the active

'encircle'; the English 'are set round about' keeps the passive without naming what surrounds them.

flashes and sparks

Three Hebrew words are close in meaning. שביב, in 'flashes of the torch' and 'between flash and flash', is a small tongue of fire. זיקים, at the end of the first paragraph, is 'sparks'. זיקוקים, in the second paragraph, is a longer form from the same root as זיקים and is 'flashes of fire': 'the flashes of fire that go out of their mouths'. לפיד is 'torch' in both places where it occurs, 'flashes of the torch' and 'the ranks of the torch'. שלהבת and להבה are both 'flame', and להט is 'blaze'.

Shehakim, Maon and Makhon

שחקים, מעון and מכון are kept as names because they stand in one list with Aravot, which this edition keeps as the name of a heaven. As ordinary Hebrew words שחקים means 'skies' or 'clouds', מעון 'dwelling' and מכון 'established place'. תבל is 'the world'. Five verbs of shaking are kept apart in the English: totter (מתרופפים), are shaken (מתרעשין), quake (מזדעזעין), writhe (מתחוללים) and are dismayed (נבהלים).

the hidden things of the firmament

The printed text reads סתרי רקיע, ‘the hidden things of the firmament’, followed by ‘constellations and stars’ with no ‘and’ before them. The English sets the two words between commas, so that they can be read either as naming what the hidden things are or as further things in the list.

the wheel of the sun and the wheel of the verse

גלגל is one Hebrew word in three places: the ‘wheels of flame’ of the first paragraph, ‘the wheel of the sun and the wheel of the moon’ here, and ‘in the wheel’ in the verse about the thunder. It is ‘wheel’ in all three, so that the reader can see why the verse is brought: the thunder of the angels’ voice reaches the wheel, that is, the sun and the moon in their courses. גלגל חמה, ‘the wheel of the sun’, is the Hebrew way of naming the sun’s disc or its circuit. The verse is quoted only as far as האירו, ‘they lit up’, and then cut short with וגו׳, ‘and so on’; the subject of ‘lit up’ comes in the part that is not quoted. ‘Their voice’, ‘their extolling’ and ‘their mouths’ belong to the ministering angels who say “Holy”. The verb ‘they seek’ is feminine plural in the Hebrew (מבקשות), though the verbs before it are masculine; the English cannot show the change.

the Prince of the World

שר העולם, ‘the Prince of the World’, calls to the sun, the moon and the stars and tells them to be silent in their place, because the sound they fear is the song of the ministering angels. The verse that follows is brought as proof of that song: its ‘morning stars’ and ‘sons of God’ are read together as the singers before the Holy One, blessed be He. אומרים שירה is literally ‘saying song’. במקומכם is singular, ‘in your place’.

the explicit names

כל שמות המפורשות is plural, ‘all the explicit names’. The passage says that they are engraved with a pen of flame on the throne of glory, and that when the ministering angels say “Holy” they fly off like eagles and go round the Holy One, blessed be He. The verb מפריחות is a causative form; it is translated ‘fly off’, since no object follows it.

those who fall on their faces

Thirteen classes are named one after another, each joined by ‘and’: the angels of the host, the ministers of flame, the ofanim of might, the cherubim of the Shekhinah, the holy living creatures, the seraphim, the erelim, the tafsarim, the troops of consuming fire, the ranks of the torch, the hosts of blaze, the princes of the holy ones and the princes of crowns. Four phrases of dress follow: clothed, wrapped, girded, belted. The Hebrew

does not show whether these four describe all thirteen classes or only the last. אראלים and טפסרים are kept as names. שרי קדושים is literally ‘princes of holy ones’; it could also be understood as ‘holy princes’. אדיר, ‘noble’, stands between ‘glory’ and ‘beauty’ and is taken with ‘glory’. אדרת, translated ‘magnificence’ in ‘girded with magnificence’, is also the Hebrew word for a mantle, so the phrase may equally be ‘girded with a mantle’.

Blessed be the name of the glory of His kingdom

ברוך שם כבוד מלכותו לעולם ועד is a response of blessing, not a verse of scripture, so it stands in quotation marks as speech and is not in the list of scripture quoted. Its wording in English, ‘His kingdom’, is the same wherever this response occurs in this edition. The same Hebrew word, מלכות, is ‘kingship’ in ‘clothed in kingship’ just before. The passage says that the hosts fall on their faces three times.

in its proper order

כתיקונו means ‘as it has been set in order’, that is, as it ought to be said. The passage does not say what makes the saying right or wrong. It sets two outcomes side by side: crowns for those who say “Holy” in its proper order, and consuming fire when it is not so said.

three crowns

The crowns are ‘crowns of stars’ whose look is compared to כוכב נוגה, ‘the star Nogah’. Each of the three crowns answers to one saying of the word: “Holy” once, “Holy, holy” twice, and “Holy, holy, holy, YHWH of hosts”, the full wording. על שם ש, translated ‘because’, is literally ‘on the name that’, ‘on account of’. The number of crowns in the hands of each minister is given as אלף אלפים ורבוא רבבות, ‘a thousand thousands and a myriad of myriads’.

the star Nogah

כוכב נוגה is ‘the star Nogah’ in the English. Nogah, the word for brightness, is the Hebrew name of the planet Venus.

the little finger

אש אוכלת יוצאת מלפני אצבעו הקטנה is ‘a consuming fire goes out from before the little finger’; the Hebrew says ‘from before’, not ‘from’. The fire falls among ‘His ranks’ (מערכותיו) and is divided into ארבע מאות תשעים ששה אלפים ריבואות חלקים, ‘four hundred and ninety-six thousand myriads of parts’, a number translated word for word. The parts are said to answer to the four camps of the ministering angels. The verb ‘they consume’ is feminine plural (ואוכלות): by grammar it is the parts of the fire that consume. The verse about the fire that goes before Him speaks

of ‘His foes’; the passage applies it to the angels who did not say “Holy” in its proper order.

new ones like them

The Holy One, blessed be He, ‘speaks one word’ (דובר דבר אחד) and creates new angels in the place of those consumed. The last verse is read to this point: its first word, חדשים, ‘new ones’, is taken of the newly created angels, and ‘every morning’ of the time of their song. The English keeps the verse as it stands, “New every morning; great is Your faithfulness”.

the printed text

The text translated is that of Eisenstein’s Otzar Midrashim: Sefaria’s digitization, corrected to the printed page of the 1928 printing where the two differ. The chapter numbers are those of Hugo Odeberg’s edition of 1928 and do not appear in the printed Hebrew; the division into four paragraphs, one for each chapter, is this edition’s own.

Editorial decisions

- **הי׳.** The print writes the Name as ה׳ once in this passage, inside the words “Holy, holy, holy, YHWH of hosts”. It is translated ‘YHWH’.

- **numbers as printed.** Every number is given in words as the Hebrew has it: seven palaces; four chariots; four camps, twice; twelve thousand parasangs; sixteen wings; four winds; three times; a thousand thousands and a myriad of myriads; three crowns; four hundred and ninety-six thousand myriads of parts; one word. No figure is rounded or worked out further.
- **wheel.** גלגל is 'wheel' wherever it stands in this passage: 'wheels of flame', 'the wheel of the sun and the wheel of the moon', and 'in the wheel' in the verse. The verse is brought because of this word, and one English word lets the reader see it.
- **names of the heavens.** ערבות רקיע is 'Aravot, the firmament'. שחקים, מעון and מכון are kept as 'Shehakim', 'Maon' and 'Makhon'. רקיע and רקיעים are 'firmament' and 'firmaments', and השמים is 'the heavens'.
- **camps, ranks, troops and hosts.** Four words for bodies of heavenly beings are kept apart: מחנות is 'camps', מערכות is 'ranks', גדודי is 'troops', and צבא and צבאות are 'host' and 'hosts'.
- **Scripture quoted.** "The voice of Your thunder was in the wheel": Psalm 77:19. "When the morning stars sang together": Job 38:7. "Holy, holy, holy, YHWH of hosts": Isaiah 6:3; the single word "Holy" and the doubled "Holy,

holy" are the opening of the same words. "Fire goes before Him": Psalm 97:3. "New every morning": Lamentations 3:23.

- **The printed edition: notes and corrections.** After the abbreviation משה״פ at the head of chapter 37 Eisenstein writes it out in round brackets: מלאך שר הפנים, "the angel, the Prince of the Presence". The bracket is not printed in the Hebrew column. Correction from the printed page, chapter 37: ארבע מרכבות שכינה ("four chariots of the Shekhinah") where the digitized text had ארבע מרכבות שבעה ("four chariots, seven").

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: משה"פ, written short four times: The print writes the title in this short form at the head of each paragraph. It is translated in full, 'the angel, the Prince of the Presence'.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: ואדניה, 'and its sockets': The print has a feminine singular ending with no feminine singular noun before it. The word is translated as printed.

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: קול רעמך בגלגל האירו וגו׳: The print breaks the verse off after האירו, 'they lit up', and marks the break with וגו׳. The English stops at the same word and adds 'and so on'.

3 Enoch 41-43; the letters of creation, the names that hold fire and water, and the souls of the righteous

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Come and I will show you the letters by which heaven and earth were created; the letters by which seas and rivers were created; the letters by which stars and constellations were created, the wheel of the moon and the wheel of the sun, Orion and the Pleiades, and all the kinds of luminaries of the firmament; the letters by which the ministering angels were created; the letters by which seraphim and living creatures were created; the letters by which the throne of glory and the wheels of the chariot were created; the letters by which all the needs of the world were created; the letters by which wisdom and understanding, knowledge and insight, humility and uprightness were created, by which the whole world entire is sustained. And I went to him, and he took hold of me with his hand and raised me up on his wings and showed me those letters, all of them, that are engraved with a pen of flame upon the throne of glory, and sparks and lightnings go forth from them and cover all the chambers of Aravot.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Come and I will show

אמר רבי ישמעאל א״ל מטטרון משה״פ, בא ואראך אותיות שנבראו בהן שמים וארץ, אותיות שנבראו בהן ימים ונהרות, אותיות שנבראו בהן כוכבים ומזלות, אופן הלבנה וגלגל החמה כסיל וכימה וכל מיני מאורות רקיע, אותיות שנבראו בהן מלאכי השרת, אותיות שנבראו בהן שרפים וחיות, אותיות שנבראו בהן כסא הכבוד וגלגלי המרכבה, אותיות שנבראו בהן כל צרכי עולם, אותיות שנבראו בהן חכמה ובינה דעה והשכל ענוה וישרות שבהן מתקיימין כל העולם כולו, והלכתי אצלו ותפשני בידו והעלני בכנפיו והראני אותן האותיות כולן שהן חקוקין בעט שלהבת על כסא הכבוד וזיקין וברקים יוצאין מהם ומכסין את כל חדרי הערבות.

אמר רבי ישמעאל א״ל מטטרון משה״פ, בא ואראך איפה תלויים ברום המים, ואיפה אש לוהטת בתוך אבני אלגביש, ואיפה רעמים מרעימים בתוך מרומי עליון ואיפה להבה תלהט בתוך אש יוקדת, ואיפה קול משמיע ברעם וברעש, והלכתי ותפשני בידו והעלני בכנפיו והראני את

you where the waters are suspended in the height, and where fire blazes in the midst of stones of hail, and where thunders thunder in the midst of the heights of the Most High, and where a flame blazes in the midst of burning fire, and where a voice makes itself heard in thunder and in roaring. And I went, and he took hold of me with his hand and raised me up on his wings and showed me all of them. And I saw waters suspended in the height of Aravot, the firmament, by the name "Yah, I am that I am", and from them rains come down and water the face of the world, as it is said: "From the fruit of Your works the earth is sated." And I saw fire and snow and hailstones kindled one within another, and they are not harmed, by the name "consuming fire", as it is said: "For YHWH your God is a consuming fire," and so on. And I saw lightnings that flash in the midst of flames of fire, and they are not harmed, by the name "Yah, YHWH, the rock of ages", as it is said: "For in Yah, YHWH, is the rock of ages." And I saw thunders and voices that roar in the midst of flames of fire, and they are not harmed, by the name "a hand upon the throne of Yah", as it is said: "For a hand is upon the throne of Yah," and so on. And I

כולם, וראיתי מים תלויים ברום ערבות רקיע בשם י"ה אהי"ה אשר אהי"ה, מהם יורדין גשמים ומרוים פני תבל שנאמר מפרי מעשיך תשבע הארץ. וראיתי אש ושלג ואבני ברד מתלקחות אלו בתוך אלו ואינן נזוקין בשם א"ש אוכל"ה שנאמר כי ה' אלהיך אש אוכלה וגו'. וראיתי ברקים שהם מבריקים בתוך להבי אש ואינן נזוקין בשם י"ה הוי"ה צו"ר עולמי"ם שנאמר כי ביה ה' צור עולמים, וראיתי רעמים וקולות שמרעישים בתוך להבי אש ואינן נזוקין בשם י"ד ע"ל כ"ס י"ה שנאמר כי יד על כס יה וגו'. וראיתי נהרי אש בתוך נהרי מים ונהרי מים בתוך נהרי אש ואינן נזוקין בשם עוש"ה שלו"ם במרומי"ו שהוא עושה שלום בין אש למים ובין רוח לענן ובין זעם לזיקים.

אמר רבי ישמעאל א"ל מטטרון משה"פ, בא ואראך נשמתן של צדיקים שנבראו [בגופים] וחזרו, ונשמתן של צדיקים שעדיין לא נבראו. והעלני אצלו ותפשני בידו והוליכני אצל כסא הכבוד והראני אותן הנשמות שנבראו וחזרו להן, שהן מפורחות למעלה מכסא הכבוד לפני הקב"ה. ואח"כ הלכתי ודרשתי את הפסוק הזה

שמצאתי בענין כי רוח מלפני יעטוף ונשמות אני עשיתי, אלו נשמות של צדיקים שעדיין לא נבראו בגוף.

saw rivers of fire in the midst of rivers of water, and rivers of water in the midst of rivers of fire, and they are not harmed, by the name "He makes peace in His heights", for He makes peace between fire and water, and between wind and cloud, and between wrath and sparks.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Come and I will show you the souls of the righteous that have been created [in bodies] and have returned, and the souls of the righteous that have not yet been created. And he raised me up beside him and took hold of me with his hand and led me to the throne of glory and showed me those souls that have been created and have returned, that are flying above the throne of glory before the Holy One, blessed be He. And afterwards I went and expounded this verse, which I found on the matter: "For a spirit from before Me enwraps itself, and souls I have made." These are the souls of the righteous that have not yet been created in a body.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **seraphim**

(rendered as *seraphim*), **chayyot** (rendered as *living-creatures*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **merkavah** (rendered as *chariot*), **ofanim** (rendered as *wheels*), **mayim** (rendered as *water*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

R. Ishmael said

Each of the three paragraphs opens with the same words, אמר רבי ישמעאל א״ל מטטרון משה״פ: R. Ishmael reports what Metatron said to him. The letters א״ל are the short form of אמר לי, ‘said to me’, and משה״פ is the short form of מלאך שר הפנים, ‘the angel, the Prince of the Presence’. Both are written out in the English. In the first two paragraphs the print writes the short title with a

plain double stroke and in the third with the Hebrew mark; the word is the same.

the letters by which

The Hebrew repeats אותיות שנבראו בהן, ‘letters by which were created’, before each group of created things, and the English repeats it as often. The preposition in בהן is taken as ‘by’, the means of creating. The passage does not say which letters these are or how many; it says only that they are engraved on the throne of glory.

the wheel of the moon and the wheel of the sun

אופן הלבנה וגלגל החמה: the Hebrew uses two different words, ofan (אופן) for the moon and galgal (גלגל) for the sun, and both are ‘wheel’ in English. Galgal is rendered ‘wheel’, as in ‘the wheels of the chariot’. These words, with כסיל וכימה, ‘Orion and the Pleiades’, and ‘all the kinds of luminaries of the firmament’, have no ‘letters by which’ of their own; they continue the list that begins with ‘stars and constellations’. מזלות is rendered ‘constellations’.

seraphim and living creatures

שרפים וחיות. The second word is the plural of ‘living being’ and, set beside the seraphim, names the living creatures that belong

to the chariot. The Hebrew does not call them ‘holy’ here, and the English adds nothing.

wisdom and understanding

חכמה ובינה דעה והשכל ענוה וישרות. The Hebrew sets the six nouns in pairs, and the English keeps the pairs: ‘wisdom and understanding, knowledge and insight, humility and uprightness’. The verb that follows, מתקיימין, ‘are sustained’, is plural although its subject, ‘the whole world’, is singular; the English has ‘is sustained’. What ‘by which’ looks back to is open, as the note on that clause explains.

a pen of flame

חקוקין בעט שלהבת על כסא הכבוד. חקוקין is ‘engraved’ or ‘carved’, a word for cutting into a hard surface, and עט is a pen or stylus. The letters are thus cut into the throne with a stylus that is itself flame. זיקין is rendered ‘sparks’ here and at the end of the second paragraph; it is a word for flashes or bolts of fire in the sky.

on his wings

ותפשני בידו והעלני בכנפיו. The preposition ב can mean ‘on’ or ‘with’, so the words can also be read ‘raised me up with his wings’. The same two verbs come again in the second paragraph. In the third the order changes: he first raises R. Ishmael ‘beside

him', then takes hold of him, then leads him to the throne of glory, and wings are not mentioned.

stones of hail

The Hebrew has two expressions. In Metatron's invitation the fire blazes among אבני אלגביש; in what R. Ishmael then sees, fire and snow burn among אבני ברד. The second is the ordinary phrase for hailstones. The first uses a rarer word for hail or ice. The English marks the difference by 'stones of hail' for the first and 'hailstones' for the second.

the names spelled out

Each thing R. Ishmael sees is said to stand 'by the name' of certain words. The print writes these words with a double stroke before the last letter of each: י״ה אהי״ה אשר אהי״ה; א״ש אוכל״ה; י״ה הוי״ה צו״ר עולמי״ם; י״ד ע״ל כ״ס י״ה; עוש״ה שלו״ם במרומי״ו. The stroke marks the words as names; it does not shorten them, and each can be read as plain Hebrew. The English therefore translates the words and sets them in quotation marks: "Yah, I am that I am"; "consuming fire"; "Yah, YHWH, the rock of ages"; "a hand upon the throne of Yah"; "He makes peace in His heights". After four of the names the print quotes a verse with 'as it is said'; three of those verses hold the very words of the

name, written there without the strokes. The verse after the first name does not repeat it, and speaks of the earth being sated.

Yah, YHWH

In the third name the print writes the four-letter Name as הוי״ה, with its letters in a changed order, and in the verses quoted in this paragraph it writes ה׳. Both are translated YHWH. The short name י״ה, written יה in the verses, is 'Yah'. The name leaves out the preposition that the verse has: the verse says 'in Yah', the name only 'Yah'. צור עולמים is rendered 'the rock of ages'; עולמים is a plural that can mean ages or worlds.

a hand upon the throne of Yah

י״ד ע״ל כ״ס י״ה. The word for throne is here the short form כס, as in the verse quoted, not the usual כסא that this passage uses for the throne of glory. The print breaks the verse off with וגו׳, 'and so on', and so the English ends there too; the same is true of the verse about the consuming fire.

He makes peace in His heights

The last name is not followed by 'as it is said' and a verse. The print instead explains it in its own words: שהוא עושה שלום בין אש למים, 'for He makes peace between fire and water', and so on. The words of the name are themselves words of Scripture, עשה

שלום במרומיו, and that verse is listed in the note on Scripture quoted. The last pair, זעם and זיקים, sets ‘wrath’ beside ‘sparks’; the English translates the two words as they are printed.

and they are not harmed

ואינן נזוקין comes after each pair of things that would be expected to destroy each other: fire with snow and hail, lightning and thunder inside flames, rivers of fire inside rivers of water. The verb is the ordinary one for suffering damage. מתלקחות, said of the fire, snow and hailstones, is rendered ‘kindled’; it describes fire that catches and flares.

[in bodies]

The square brackets around בגופים are in the printed Hebrew and are kept in the English. At the end of the paragraph the print has the same thought without brackets and in the singular, בגוף, ‘in a body’. The phrase נשמתן של צדיקים is literally ‘their soul, of the righteous’; the English has ‘the souls of the righteous’, as the plural נשמות a few words later shows is meant.

created and have returned

שנבראו וחזרו, and the second time וחזרו להן. The passage does not say where the souls have returned from or to; R. Ishmael sees them above the throne of glory, before the Holy One,

blessed be He. מפורחות is a participle of the verb ‘to fly’; it is rendered ‘flying’. Its form can also be understood as ‘made to fly’.

I went and expounded this verse

ואח״כ הלכתי ודרשתי את הפסוק הזה שמצאתי בענין. The speaker is R. Ishmael, in the first person. After the vision he goes and expounds a verse, which is then quoted. שמצאתי בענין is rendered ‘which I found on the matter’: he found a verse that bears on what he had been shown. ואח״כ is the short form of ואחר כך, ‘and afterwards’. The exposition is the sentence that begins ‘These are’. It explains the words ‘and souls I have made’ as the souls not yet created in a body. The print gives no explanation of the first half of the verse, ‘a spirit from before Me enwraps itself’, and none is supplied here.

Editorial decisions

- **Scripture quoted.** “I am that I am”, within the first name: Exodus 3:14. “From the fruit of Your works the earth is sated”: Psalm 104:13. “For YHWH your God is a consuming fire”: Deuteronomy 4:24. “For in Yah, YHWH, is the rock of ages”: Isaiah 26:4. “For a hand is upon the throne of Yah”: Exodus 17:16. “He makes peace in His heights”, given as a name and not introduced by ‘as it is said’: Job 25:2. “For

a spirit from before Me enwraps itself, and souls I have made": Isaiah 57:16.

- **the names spelled out.** Where the print spells the words of a name with separating strokes, the English translates the words plainly inside double quotation marks and does not copy the strokes or transliterate the Hebrew. The printed spellings are given in the note on the names.
- **YHWH.** The print writes the Name as הוי״ה in one of the names and as ה׳ in the quoted verses. Both are translated 'YHWH'. י״ה and יה are 'Yah'.
- **the angel, the Prince of the Presence.** The printed short form משה״פ is translated in full, 'the angel, the Prince of the Presence', in all three paragraphs.
- **Aravot.** ערבות is kept as a name, 'Aravot'. חדרי הערבות is 'the chambers of Aravot', and ערבות רקיע is 'Aravot, the firmament', as elsewhere in this edition.
- **and so on.** וגו׳ after a verse that the print cuts short is translated 'and so on' and stands outside the quotation marks.

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: וחזרו [בגופים] שנבראו:

The word בגופים stands in square brackets in the print. The brackets are kept in the English as '[in bodies]'.

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: י״ה הוי״ה צו״ר עולמי״ם, beside the verse כי ביה ה׳ צור עולמים: The print spells the Name in two ways within one sentence, הוי״ה in the name and ה׳ in the verse. Both are translated YHWH.

3 Enoch 44; the souls of the wicked and the prayer of the patriarchs

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Come and I will show you the souls of the wicked, how they go down, and the souls of those in between, how they stand. And he said: The souls of the wicked go down to Sheol by the hands of two angels of destruction, and these are they: Zaafiel and Samkhiel. Samkhiel is over the souls of those in between, to support them and to purify them from sin, in the abundance of the mercies of the Omnipresent. Zaafiel is over the souls of the wicked, to bring them down from before the Holy One, blessed be He, from the judgment of the Shekhinah, to Sheol, to judge them with fire in Gehinnom, with rods of coals. And I went to him, and he took hold of me with his hand and showed me all with the fingers of his hands. And I saw the likeness of the appearance of their faces, like the sons of men, and their bodies like eagles; and not only that, but the radiance of the likeness of those in between is like green herbs, because of their deeds, in which there is blemish, until they are purified from their iniquity by fire; and the radiance of the likeness of the souls of the wicked is like the bottom of a pot, because of the multitude of their evil deeds.

אמר רבי ישמעאל א״ל מטטרון
משה״פ, בא ואראך נשמתן של
רשעים היאך הן יורדין ונשמתן
של בינונים היאך הן עומדין,
ואמר נשמתן של רשעים יורדות
לשאול ע״י שני מלאכי חבלה
ואלו הן זעפיא״ל וסמכיא״ל,
סמכיאל הוא על נשמתן של
בינונים כדי לסומכן ולטהרן
מחטא ברוב רחמיו של מקום,
זעפיאל הוא על נשמתן של
רשעים כדי להורידן מלפני
הקב״ה מדין השכינה לשאול
לדונן באש בגיהנם במקלות של
גחלים, והלכתי אצלו ותפשני
בידו והראני את כל באצבעות
ידיו, וראיתי דמות מראה פניהם
כבני אדם וגופן כנשרים, ולא עוד
אלא שזיו דמות של בינונים דומין
כירקות מפני מעשיהם שיש בהן
דופי עד שיטהרו מעונם באש, וזיו
דמות נשמתן של רשעים כשולי
קדירה מפני רוב מעשיהם הרעים,

וראיתי נשמתן של אבות העולם
אברהם יצחק ויעקב ושאר
צדיקים כשמעמידין אותם
מקבריהם ועולין לרקיע
ומתפללין לפני הקב״ה, ואומרים
בתפלה רבש״ע עד מתי אתה
יושב על כסא כאבל שהוא יושב

And I saw the souls of the fathers of the world, Abraham, Isaac and Jacob, and the rest of the righteous, when they raise them from their graves, and they go up to the firmament and pray before the Holy One, blessed be He, and say in prayer: Master of the Universe, how long will You sit upon a throne like a mourner who sits in the days of his mourning, with Your right hand behind You, and You do not redeem Your children and reveal Your kingdom in the world? And You have no mercy on Your children, who serve as servants among the nations of the world; and on Your right hand that is behind You, with which You stretched out and spanned the heavens and the heavens of heavens, You have no pity.

At that hour the Holy One, blessed be He, answers each and every one of them alone and says: Because of these wicked ones, who sinned before Me thus and thus, when they did iniquity before Me thus and thus, and when they rebelled before Me thus and thus, how then can I save My children from among the nations and reveal My kingdom in the world before the eyes of the nations, to save My great right hand, which is fallen and cast down by their hand? At

בימי אבלו וימינך לאחוריך ואי אתה גואל את בניך ומגלה את מלכותך בעולם, ואי אתה מרחם על בניך שמשמשין כעבדים בין או״ה, ועל ימינך שהיא לאחוריך שבה נטית וטפחת שמים ושמי השמים אי אתה חומל.

באותה שעה משיב הקב״ה לכל אחד ואחד מהם בלבד ואומר מפני רשעים הללו שחטאו לפני כך וכך כשעוו לפני כך וכך וכשפשעו לפני כך וכך והיאך אני יכול להושיע את בני מבין האומות ולגלות מלכותי בעולם לעיני הגוים להושיע את ימיני הגדולה הנופלת ומפלת על ידם? באותה שעה קורא אותי ואומר לי מטטרון עבדי: טול את הספרים וקרוא את מעשיהם, ונמצאים שלשים ושש כריתות שכל רשע ורשע עברן, ועוד שעברו על כל אותיות של תורה שנאמר וכל ישראל עברו תורתך, על תורתך לא נאמר אלא תורתך שעברו מאל״ף ועד תי״ו, על שלשים ושש כריתות בכל אות ואות. מיד בכה אברהם בפני עצמו יצחק בפני עצמו יעקב בפני עצמו, ואח״כ אמר להם הקב״ה אברהם אוהבי יצחק בחירי יעקב בכורי עכשיו איני יכול להושיען מבין אומות העולם. ומיד בא מיכאל

שרם של ישראל צווח ובוכה בקול גדול כמה שנאמר למה ה׳ תעמוד מרחוק.

that hour He calls me and says to me: Metatron, My servant, take the books and read their deeds. And there are found thirty-six offences of cutting off that each and every wicked one has transgressed; and moreover, that they transgressed all the letters of the Torah, as it is said: “And all Israel have transgressed Your Torah.” It does not say “against Your Torah” but “Your Torah”, for they transgressed from alef to tav, thirty-six offences of cutting off in each and every letter. At once Abraham wept by himself, Isaac by himself, Jacob by himself. And afterward the Holy One, blessed be He, said to them: Abraham, who loves Me, Isaac, My chosen one, Jacob, My firstborn, now I am not able to save them from among the nations of the world. And at once Michael, the prince of Israel, came, crying out and weeping in a loud voice, as it is said: “Why, YHWH, do You stand from afar?”

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

R. Ishmael said

The passage opens אמר רבי ישמעאל א״ל מטטרון משה״פ. The abbreviation א״ל is אמר לי, ‘said to me’, and משה״פ is the title מלאך שר הפנים written short, so the English writes it out: ‘the angel, the Prince of the Presence’. R. Ishmael is the one who reports; what he reports is what Metatron said to him and showed him.

those in between

בינונים is the plural of בינוני, ‘middling’, one who stands between two things. Here the word names a class of souls set between the wicked (רשעים) and the righteous (צדיקים), who are named in the second paragraph. The passage says of them that their deeds have a blemish and that they are purified from their iniquity by fire. The English has ‘those in between’ each time the word occurs.

how they stand

Metatron promises to show how the souls of the wicked go down (יורדין) and how the souls of those in between stand (עומדין). The second verb is the plain word for standing; it can also mean to stay or to remain where one is. The English keeps ‘stand’, so that the contrast with going down is the Hebrew’s own: the wicked descend, those in between do not.

Zaafiel and Samkhiel

The names are printed זעפיא״ל and סמכיא״ל, with a mark before the last letter, and then again without it, זעפיאל and סמכיאל. The passage itself explains the second name by a verb from the same root: Samkhiel is appointed לסומכן, ‘to support them’. The first name is built on the root זעף, which means anger or raging; the passage does not spell that out, but it gives this angel the wicked. The sentence that introduces them says that the souls of the wicked go down to Sheol by two angels of destruction, yet only Zaafiel is then set over the wicked, while Samkhiel is set over those in between. The English leaves that unevenness as the Hebrew has it.

the Omnipresent

מקום, literally ‘place’, is used here as a name of God: ברוב רחמיו של מקום, ‘in the abundance of the mercies of the Omnipresent’.

In the same sentence the passage also says הקב״ה, ‘the Holy One, blessed be He’, and השכינה, ‘the Shekhinah’. Each name is kept as its own English term and none is replaced by another.

the judgment of the Shekhinah

מדין השכינה is rendered ‘from the judgment of the Shekhinah’. דין can be a sentence passed, a trial, or a court sitting in judgment, and the next verb, לדונן, ‘to judge them’, is from the same root; the English uses ‘judgment’ and ‘judge’ so that the link shows. ‘Shekhinah’ stands in the English because the Hebrew itself has the word here. Nothing in the passage ties it to any later system of thought, and the English adds no such sense.

rods of coals

מקל: מקלות של גחלים is a staff or rod, and גחלים are burning coals. The phrase names the instrument with which the wicked are judged in Gehinnom. Sheol and Gehinnom are both named in this one sentence, the first as the place the souls are taken down to and the second as the place of the fire; the English keeps both names.

green herbs and the bottom of a pot

Both classes of souls have faces like human beings and bodies like eagles. They differ in what the passage calls זיו דמות, ‘the

radiance of the likeness'. That of those in between is כירקות, 'like green herbs': the word ירקות is the ordinary plural for greens or vegetables, and the root also gives the words for the colour green and for the pallor of a face. That of the wicked is כשולי קדירה, 'like the bottom of a pot', that is, the underside of a cooking pot, which fire blackens. The passage does not name the colours; it gives the two things and the reason, the blemish in the deeds of the one class and the many evil deeds of the other. The verb דומין, 'resemble', is plural although its subject זיו is singular; the English has 'is like'.

like a mourner

The patriarchs say that the Holy One sits upon a throne כאבל שהוא יושב בימי אבלו, 'like a mourner who sits in the days of his mourning'. The Hebrew has כסא, 'a throne', with no further word; it does not say 'the throne of glory' here, and the English does not supply it. The verbs of this paragraph and of the start of the next are participles (מעמידין, עולין, מתפללין, אומרים, משיב, קורא), which describe what happens again and again or what is happening as R. Ishmael looks on. The English uses the present tense for them and the past tense where the Hebrew changes to the past (בכה, 'wept'; אמר, 'said'; בא, 'came').

Your right hand behind You

וימינך לאחוריך, ‘with Your right hand behind You’: the right hand of God is pictured as held back behind Him and not put forth to save. The wording is close to Lamentations 2:3, השיב אחור ימינו, ‘He has drawn back His right hand’. The prayer then names what that hand did: שבה נטית וטפחת שמים, ‘with which You stretched out and spanned the heavens’. The verb טפח, to measure or spread with the open palm, is the one used of the right hand in Isaiah 48:13, וימיני טפחה שמים. Neither verse is quoted in the passage; only its wording recalls them. In the answer of the Holy One the same hand is ימיני הגדולה, ‘My great right hand’, and it is the hand itself that is to be saved.

thus and thus

כך וכך, ‘thus and thus’, stands three times where a particular sin would be named: the answer is given as a pattern, to be filled in for each of the wicked. The three verbs are חטאו, עוו and פשעו, rendered ‘sinned’, ‘did iniquity’ and ‘rebelled’, one English word for each. The printed text joins the second and third to the first with כש, ‘when’ (כשעוו, וכשפשעו), and the English keeps ‘when’. לפני is read ‘before Me’, since God is the speaker.

thirty-six offences of cutting off

שלשים ושש כריתות: the number is written out in words, thirty and six, and it stands twice in the passage. כריתות is the plural of

כרת, ‘cutting off’, the penalty of being cut off; in the plural the word names the offences that carry that penalty. The English adds the word ‘offences’ because ‘thirty-six cuttings off’ would not be clear, and adds nothing else.

from alef to tav

The proof is drawn from the wording of a verse. The passage quotes it as וכל ישראל עברו תורתך, ‘And all Israel have transgressed Your Torah’, and then says: it does not say על תורתך, ‘against Your Torah’, but תורתך, ‘Your Torah’, for they transgressed מאל״ף ועד תי״ו, ‘from alef to tav’, the first letter of the Hebrew alphabet to the last. In the Masoretic text the verse reads וכל ישראל עברו את תורתך, with the particle את before ‘Your Torah’; that particle is spelled with alef and tav, and the remark ‘from alef to tav’ explains it: the two letters of את are read as a sign for the whole alphabet. The printed text has the verse and the remark on it without את, and the English translates what is printed. The names of the two letters are printed אל״ף and תי״ו, with marks that show they are letter names.

Why, YHWH, do You stand from afar

The last verse is printed למה ה׳ תעמוד מרחוק. The Name is printed ה׳ and is translated ‘YHWH’. The Masoretic text of the verse has ברחוק, ‘at a distance’, where the print has מרחוק, ‘from

afar'; the English follows the print. The verse is brought with כמה שנאמר, 'as it is said', after the words that Michael came crying out and weeping in a loud voice. The passage does not say in so many words whether the verse is Michael's cry or a verse that bears out his cry.

the printed text

The text translated is that of Eisenstein's Otzar Midrashim: Sefaria's digitization, corrected to the printed page of the 1928 printing where the two differ. The chapter numbers are those of Hugo Odeberg's edition of 1928 and do not appear in the printed Hebrew. The division into paragraphs is this edition's own.

Editorial decisions

- **Scripture quoted.** "And all Israel have transgressed Your Torah": Daniel 9:11. "Why, YHWH, do You stand from afar": Psalm 10:1.
- **ה׳.** The printed text writes the Name in the last verse as ה׳. It is translated 'YHWH'.
- **abbreviations written out.** The printed short forms are written out in the English: א״ל (אמר לי), 'said to me'; משה״פ, 'the angel, the Prince of the Presence'; ע״י (על ידי), 'by the hands of'; הקב״ה, 'the Holy One, blessed be He'; רבש״ע,

‘Master of the Universe’; או״ה, ‘the nations of the world’; ואח״כ (ואחר כך), ‘and afterward’.

- **the nations.** Three Hebrew expressions stand behind ‘nations’ in this passage: אומות העולם (once abbreviated או״ה), ‘the nations of the world’; האומות, ‘the nations’; and הגוים, also ‘the nations’. The last two are not told apart in the English, because English has no second plain word that would not add a sense the Hebrew lacks.
- **mercy and pity.** Two verbs of the prayer are kept apart: מרחם, ‘have mercy’, of the same root as רחמיו, ‘His mercies’, in the first paragraph, and חומל, ‘have pity’.
- **a throne.** כסא stands here alone and is rendered ‘a throne’. The Hebrew does not say כסא הכבוד, ‘the throne of glory’, in this passage, and the English does not either.

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria’s digitization corrected to the print)**: וכל ישראל עברו תורתך: The print quotes the verse without the particle את, which the Masoretic text has before תורתך. The English translates the verse as printed.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria’s digitization corrected to the print)**: למה ה׳ תעמוד מרחוק:

The print has מרחוק, ‘from afar’, where the Masoretic text of the verse has ברחוק. The English follows the print.

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria’s digitization corrected to the print)**: והראני את כל באצבעות ידיו: The print has את כל with no noun after it. It is translated as printed, ‘showed me all’.

3 Enoch 45; the curtain on which every generation is engraved

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.

אמר רבי ישמעאל א״ל מטטרון משה״פ, בא ואראך פרגוד של מקום שהוא פרוסה לפני הקב״ה שכל דורי דורות העולם וכל מעשי דורות העולם בין שעשו ובין שעושין עד סוף כל הדורות חקוקין בו, והלכתי והראני באצבעות ידיו כאב שהורה לבנו אותיות של תורה, וראיתי דור ודור ורוזניהם דור ודור וראשיהם ורועיהם, דור ודור ושומריהם ונוגשיהם וסורקיהם ופקידיהם ושופטיהם ושוטריהם ומלמדיהם ועוזריהם וחסידיהם ונגידיהם והוריהם וחכמיהם וראשי מדרשיהם וראשי ישיבותיהם, דור דור וקציניהם ונשיאיהם ואלופיהם, דור ודור וזקניהם, דור ודור ומנהיגיהם,

וראיתי אדם ודורו מחשבותיהם ומעשיהם, מתושלח ודורו מחשבותיהם ומעשיהם, נח ודור המבול מחשבותיהם ומעשיהם, שם ודורו מחשבותיהם ומעשיהם, נמרוד ודור הפלגה מחשבותיהם ומעשיהם, אברהם ודורו מחשבותיהם ומעשיהם, יצחק ודורו מחשבותיהם ומעשיהם, יעקב ודורו מחשבותיהם ומעשיהם, יוסף ודורו

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Come, and I will show you the curtain of the Omnipresent, which is spread before the Holy One, blessed be He, on which all the generations of generations of the world and all the deeds of the generations of the world, both what they have done and what they are doing, until the end of all the generations, are engraved. And I went, and he showed me with the fingers of his hands, like a father who taught his son the letters of the Torah. And I saw generation after generation and their potentates, generation after generation and their heads and their shepherds, generation after generation and their guards and their taskmasters and their tormentors and their overseers and their judges and their bailiffs and their teachers and their helpers and their pious ones and their rulers and their parents and their sages and the heads of their houses of study and the heads of their academies, generation after generation and their officers and their princes and their chiefs, generation after generation and their elders, generation after generation and their leaders.

And I saw Adam and his

generation, their thoughts and their deeds; Methuselah and his generation, their thoughts and their deeds; Noah and the generation of the flood, their thoughts and their deeds; Shem and his generation, their thoughts and their deeds; Nimrod and the generation of the division, their thoughts and their deeds; Abraham and his generation, their thoughts and their deeds; Isaac and his generation, their thoughts and their deeds; Jacob and his generation, their thoughts and their deeds; Joseph and his generation, their thoughts and their deeds; the tribes and their generation, their thoughts and their deeds; Amram and his generation, their thoughts and their deeds; Moses and his generation, their thoughts and their deeds; Aaron and his generation, their thoughts and their deeds; Miriam and her generation, and so on; Eli and his generation, and so on; Elkanah and his generation, and so on; Samuel and his generation, and so on; Saul and his generation, and so on; David and his generation, and so on; Solomon and his generation, and so on; the kings of Judah and their generation, and so on; the kings of Israel and their generation, and so on; the kings of the nations of the world and their generation,

מחשבותיהם ומעשיהם, שבטים ודורן מחשבותיהם ומעשיהם, עמרם ודורו מחשבותיהם ומעשיהם, משה ודורו מחשבותיהם ומעשיהם, אהרן ודורו מחשבותיהם ומעשיהם, מרים ודורה וכו' עלי ודורו וכו' אלקנה ודורו וכו' שמואל ודורו וכו', שאול ודורו וכו' דוד ודורו וכו' שלמה ודורו וכו', מלכי יהודה ודורן וכו' מלכי ישראל ודורן וכו' מלכי אומות העולם ודורן וכו', רוזני ישראל וכו', אלופי ישראל וכו', אלופי או"ה וכו' עשירי ישראל וכו' עשירי או"ה וכו', חכמי ישראל וכו' חכמי או"ה וכו', נשיאי ישראל וכו' נשיאי או"ה וכו', ראשי ישיבות ישראל וכו' ראשי או"ה וכו', אנשי שם מישראל וכו', אנשי שם מאו"ה וכו', דייני ישראל וכו' דייני או"ה וכו', מלמדי תינוקות ישראל וכו', מלמדי תינוקות מאו"ה, מליצי ישראל וכו' מליצי או"ה וכו', נביאי ישראל וכו' נביאי או"ה וכו', וכל קרב ומלחמה שאו"ה עושין עם ישראל בימי מלכותם.

וראיתי משיח בן יוסף ודורו וכל מעשיהם שעושין שם או"ה, וראיתי משיח בן דוד ודורו וכל קרב ומלחמת מעשיהם

and so on; the potentates of Israel, and so on; the chiefs of Israel, and so on; the chiefs of the nations of the world, and so on; the rich of Israel, and so on; the rich of the nations of the world, and so on; the sages of Israel, and so on; the sages of the nations of the world, and so on; the princes of Israel, and so on; the princes of the nations of the world, and so on; the heads of the academies of Israel, and so on; the heads of the nations of the world, and so on; the men of renown from Israel, and so on; the men of renown from the nations of the world, and so on; the judges of Israel, and so on; the judges of the nations of the world, and so on; the children's teachers of Israel, and so on; the teachers of children from the nations of the world; the interpreters of Israel, and so on; the interpreters of the nations of the world, and so on; the prophets of Israel, and so on; the prophets of the nations of the world, and so on; and every battle and war that the nations of the world wage with Israel in the days of their kingdom.

And I saw the Messiah son of Joseph and his generation, and all their deeds that the nations of the world do there. And I saw the Messiah son of David and his generation, and every battle and war of their deeds and their works

ומפעלותיהם שהן עושין עם ישראל בין לטובה בין לרעה, וראיתי את כל קרבות ומלחמות שגוג ומגוג עושין לימות המשיח, וכל מה שהקב״ה עושה עמהם לעתיד לבא, ושם פרנסי הדור וכל מעשי הדור בין שבישראל בין שבאו״ה. בין שעשו בין שעושין לעתיד לבא, עד דורי דורות עד סוף, כולם חקוקין על פרגוד של מקום, ואני ראיתי בעיני את כולם ולבסוף שראיתי פתחתי פי ואמרתי בשבחו של מקום באשר דבר המלך שלטון וגו׳ שומר מצוה לא ידע דבר רע וגו׳ ואומר מה רבו מעשיך ה׳, ואומר מה גדלו מעשיך ה׳.

that they do with Israel, whether for good or for evil. And I saw all the battles and wars that Gog and Magog wage in the days of the Messiah, and all that the Holy One, blessed be He, does with them in the time to come. And there are the stewards of the generation and all the deeds of the generation, whether in Israel or among the nations of the world. Whether they have done them or are doing them in the time to come, until generations of generations, until the end, all of them are engraved on the curtain of the Omnipresent. And I saw them all with my eyes, and at the last, when I had seen, I opened my mouth and said in praise of the Omnipresent: "Because the word of the king has power, and so on." "He who keeps a commandment will know no evil thing, and so on." And it says: "How many are Your works, YHWH." And it says: "How great are Your works, YHWH."

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

R. Ishmael said

The passage opens with a double attribution, אמר רבי ישמעאל א״ל מטטרון: R. Ishmael reports what Metatron told him. Metatron's title is printed short as משה״פ, the short form of מלאך שר הפנים, and the English writes it out: "the angel, the Prince of the Presence". After the invitation "Come, and I will show you", the rest of the passage is R. Ishmael's own account of what he saw.

the curtain of the Omnipresent

פרגוד של מקום. פרגוד is "curtain" throughout this edition, and מקום, literally "place", is a name of God, translated "the Omnipresent". The passage says where the curtain is (spread before the Holy One, blessed be He) and what is on it (all the generations and their deeds). The pronoun and the participle do not agree in the print: שהוא is masculine and פרוסה, "spread", is

feminine; the English "which is spread" does not show the difference. The verb for what is on the curtain is חקוקין, "engraved", a word for cutting into a hard surface; it is kept, though the thing engraved is a curtain. The first time the Hebrew says "engraved in it" (חקוקין בו), and at the end of the passage "engraved on the curtain" (חקוקין על פרגוד); the English has "on" in both places.

what they have done and what they are doing

בין שעשו ובין שעושין sets a past tense beside a participle. The participle can mean what is being done now and what will be done, and the words that follow, "until the end of all the generations", show that the future is included. The third paragraph repeats the pair and adds לעתיד לבא, "in the time to come". The English keeps "are doing" for the participle in both places and through the whole list ("wage", "do", "does"), because the Hebrew uses the same participle for what R. Ishmael sees happening on the curtain, whatever its time.

like a father who taught his son

והראני באצבעות ידיו כאב שהורה לבנו אותיות של תורה: Metatron points with "the fingers of his hands", in the plural, and the comparison is to a father teaching a child to read, pointing at the letters one by one. The verb הורה is in the past tense, "who

taught", and is translated so. The picture suits what follows, a long list read off item by item.

generation after generation

דור ודור, word for word "generation and generation", is the Hebrew way of saying "every generation". The phrase stands six times in the first paragraph, each time followed by a group of offices; the fourth time the print has דור דור without "and", and the English is the same. The offices carry a plural ending, "their potentates", "their heads", although "generation" is singular, and the English keeps "their".

their guards

The print reads ושומריהם, "and their guards", as the first word of the long third group. The digitized text had ושוטריהם, "and their bailiffs", at this place, a word that comes again a few words later in the same group; the Hebrew was corrected to the printed page before translation. שומרים are those who keep watch.

their tormentors

The printed text reads וסורקיהם. The verb סרק means to comb, and it is also used of tearing flesh with combs as a torture; coming straight after ונוגשיהם, "their taskmasters", the word is taken here of those who inflict pain, "their tormentors". A

literal rendering would be “their combers”. Another way of taking the word is recorded among the doubts.

the names of the offices

The first paragraph names many offices, and several come back in the second. Each Hebrew word has one English word throughout: רוזנים “potentates”, ראשים “heads”, רועים “shepherds”, שומרים “guards”, נוגשים “taskmasters”, פקידים “overseers”, שופטים “judges”, שוטרים “bailiffs”, מלמדים “teachers”, עוזרים “helpers”, חסידים “pious ones”, נגידים “rulers”, חכמים “sages”, קצינים “officers”, נשיאים “princes”, אלופים “chiefs”, זקנים “elders”, מנהיגים “leaders”, and in the second paragraph דיינים “judges” as well, עשירים “the rich”, אנשי שם “men of renown” (word for word “men of name”), נביאים “prophets”. שופטים and דיינים are both “judges” in English; the first stands only in the first paragraph and the second only in the second. ראשי מדרשיהם is “the heads of their houses of study” and ראשי ישיבותיהם “the heads of their academies”; ישיבה is literally a sitting, a session of study.

and so on

From Miriam onward the print stops writing out the words “their thoughts and their deeds” and puts וכו׳, “and so on”, in their place. The English writes “and so on” wherever the print

has וכו׳ and does not supply the words the print leaves out. One item, “the teachers of children from the nations of the world”, has no וכו׳ in the print, and the English has none there. From “the potentates of Israel” onward the items also lack the words “and their generation”. The print writes “the nations of the world” in full once (מלכי אומות העולם) and after that shortens it to או״ה; the English writes it out every time.

the generation of the flood, the generation of the division

Two names in the list are not followed by “his generation” but by a named generation: נח ודור המבול, “Noah and the generation of the flood”, and נמרוד ודור הפלגה, “Nimrod and the generation of the division”. הפלגה is from the verb to divide or part; it is the name for the generation that was scattered. With the tribes and the kings the print has ודורן, “their generation”, and with Miriam ודורה, “her generation”, with a feminine ending that the English keeps.

the heads of the nations of the world

For Israel the print has ראשי ישיבות ישראל, “the heads of the academies of Israel”, but for the nations only ראשי או״ה, “the heads of the nations of the world”, without the word for academies. The English follows the print in each. In the same

way the print has מלמדי תינוקות ישראל, “the children’s teachers of Israel”, and then מלמדי תינוקות מאו״ה, “the teachers of children from the nations of the world”, with “from”; and “the potentates of Israel” has no matching item for the nations.

the Messiah son of Joseph and the Messiah son of David

The third paragraph names two Messiahs, משיח בן יוסף and משיח בן דוד, each “and his generation”, and then the wars of Gog and Magog “in the days of the Messiah”. The passage says only that R. Ishmael saw them and the deeds and wars of their time on the curtain; it tells nothing more of either figure. The wording of both sentences is loose, and the doubts about who does what to whom are recorded separately. In the first sentence the printed text reads וכל מעשיהם שעושין שם או״ה, word for word “and all their deeds that the nations of the world do there”. The clause does not run smoothly as it is printed: “their” and “there” have nothing clear to point to. It is translated as it stands and is not corrected.

the stewards of the generation

פרנסי הדור. A פרנס is one who provides for a community and manages its affairs. “Stewards” is used so that the word is kept apart from מנהיגים, “leaders”, in the first paragraph. The

sentence has no verb in the Hebrew, ושם פרנסי הדור, "and there the stewards of the generation"; the English supplies "are".

in praise of the Omnipresent

R. Ishmael answers the sight with four verses. The first two follow one another with no word between them and each is cut short with וגו׳, "and so on"; the last two are each introduced by ואומר, "and it says". The print has דבר המלך, "the word of the king", with the article, where the verse as it stands in Ecclesiastes has דבר מלך, "the word of a king"; the English follows the print. שלטון is rule or power. In the two verses from the Psalms the print writes the Name as ה׳, translated "YHWH". The two differ by one word: מה רבו, "how many", and מה גדלו, "how great".

Editorial decisions

- **משה"פ.** The printed short form משה"פ is written out in the English as "the angel, the Prince of the Presence", as everywhere in this edition.
- **וכו׳ and אוה"ה.** וכו׳ is "and so on" wherever it is printed, and nothing the print leaves out is supplied. אוה"ה is written out as "the nations of the world". Every item of the list is translated in the order of the print.

- **generation after generation.** דור ודור is "generation after generation", and the plural endings on the offices are kept as "their".
- **ה׳.** The printed text writes the Name in the last two verses as ה׳. It is translated "YHWH".
- **Scripture quoted.** "Because the word of the king has power": Ecclesiastes 8:4. "He who keeps a commandment will know no evil thing": Ecclesiastes 8:5. "How many are Your works, YHWH": Psalm 104:24. "How great are Your works, YHWH": Psalm 92:6.
- **The printed edition: notes and corrections.** Correction from the printed page: in the list of each generation's leaders the print has ושומריהם ("and their guards") at the first of two places where the digitized text had ושוטריהם ("and their officers") twice.

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: דור ודור ושומריהם ונוגשיהם, "generation after generation and their guards and their taskmasters": The digitized text read ושוטריהם, "and their bailiffs", here; the printed page has ושומריהם, "and their guards", and the Hebrew was corrected to the print before translation. This is the only witness used for this passage.

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: באשר דבר המלך שלטון, "Because the word of the king has power": The print has המלך, "the king", with the article; the verse in Ecclesiastes has מלך without it. The English follows the print.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: דור דור וקציניהם, "generation after generation and their officers": Here alone the print has דור דור without "and"; in the other five places it has דור ודור. The English is the same for both.

3 Enoch 46-47; the stars, and the souls of the angels who were burned

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.

אר״י א״ל מטטרון משה״פ, רוחן של כוכבים שעמוקים ברקיע, וכל לילה ולילה באומר של מקום היכן הם הולכים והיכן הם עומדים, הלכתי אצלו ותפשני בידו והראני את כולם באצבעות ידיו והן כניצוצי שלהבת מרכבות של מקום, מה עשה מטטרון מש״ה באותה שעה, הכה כפו על כפו והפריח את כולן ממקומן, מיד פרחו ממקומן בכנפי שלהבת וגלו וכסו בארבע רוחות כסא מרכבה, והגיד לי כל אחד ואחד את שמותם ואת כנוים שנאמר מונה מספר לכוכבים לכלם שמות יקרא, מלמד שהניח הקב״ה לכל כוכב וכוכב שם, וכולם נכנסין במנין על ידי רהטיאל המלאך ברקיע השמים לשמש את העולם, ויוצאין במנין לקלס את הקב״ה בשירים ובתשבחות, כענין שנאמר השמים מספרים כבוד אל ומעשה ידיו מגיד הרקיע, ולעתיד לבוא הקב״ה מחדשן שנאמר חדשים לבקרים רבה אמונתך, והן פותחין את פיהם ואומרים שירה, ומה שירה אומרים שנאמר כי אראה שמיך וגו׳.

אר״י א״ל מטטרון, בא ואראך נשמתן ורוחן של משרתים שגופן

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: The spirits of the stars that are deep in the firmament, and each and every night, at the word of the Omnipresent, where they go and where they stand. I went to him, and he took hold of me with his hand and showed me all of them with the fingers of his hands, and they were like sparks of the flame of the chariots of the Omnipresent. What did Metatron, the angel, the Prince of the Presence, do at that hour? He struck his palm upon his palm and made all of them fly from their place. At once they flew from their place on wings of flame, and they uncovered and covered on the four sides of the throne of the chariot. And he told me, of each and every one, their names and their by-names, as it is said: "He counts the number of the stars; to all of them He calls names." This teaches that the Holy One, blessed be He, set a name for each and every star. And all of them enter by count, by the hand of Rahatiel the angel, into the firmament of the heavens to serve the world, and they go out by count to praise the Holy One, blessed be He, with songs and with praises, as it is said: "The heavens recount the glory of God, and the firmament tells the work of His

hands." And in the time to come the Holy One, blessed be He, renews them, as it is said: "New every morning; great is Your faithfulness." And they open their mouth and utter song. And what song do they utter? As it is said: "When I see Your heavens," and so on.

R. Ishmael said: Metatron said to me: Come and I will show you the souls and the spirits of the ministers whose bodies are burned by the fire of the Omnipresent, which goes out from His little finger, and they become coals of fire within the river of fire, and their spirits and their souls stand behind the Shekhinah. Whenever the ministering angels utter song not at its time, and not as is fitting, and not as is proper, they are burned and set ablaze by the fire of their Maker and by the flame of their Creator, in their place; and a wind of storm blows upon them and casts them into the river of fire, and there they become mountains upon mountains of burning coal, and their spirits and their souls return to their Creator, and all of them stand behind their Maker. And I went to him, and he took hold of me with his hand and showed me all of them, the souls of the angels and the spirits of the ministers, standing behind the

נשרפים מאשו של מקום שהן יוצאין מאצבעו הקטנה והם נעשים גחלים של אש בתוך נהר דינור ורוחן ונשמתן עומדין אחורי השכינה. כל זמן שמלאכי השרת אומרים שירה שלא בזמנה ושלא כראוי ושלא כהוגן הרי הן נשרפין ולוהטין באש של קוניהן ובלהב של בוראיהן במקומן, ורוח סערה מנשבת עליהן ומשלכת אותן לנהר דינור ונעשין שם הרי הרים של גחלת, ורוחן ונשמתן חוזרות לבוראן ועומדין כלן אחר קוניהן. והלכתי אצלו ותפשני בידו והראני את כולן נשמתן של מלאכים ורוחן של משרתים שהן עומדות אחר השכינה, מיד עברה סערה וחומות של אש מקיפות להן, באותה שעה פתח לי מטטרון שערי חומות של אש שהן עומדות בתוכן אחר השכינה ומיד נשאתי את עיני וראיתי אותן דמות כל אחד ואחד כדמותן של מלאכים וכנפיהם כעוף מעשה שלהבת מפעלות אש יוקדת. באותה שעה פתחתי את פי בשבחו של מקום ואמרתי גדולים מעשי ה' וגו'.

Shekhinah. At once a storm passed by, and walls of fire were surrounding them. At that hour Metatron opened for me the gates of the walls of fire within which they stand behind the Shekhinah, and at once I lifted up my eyes and saw them: the likeness of each and every one was as the likeness of angels, and their wings were like a bird's, a work of flame, the workings of burning fire. At that hour I opened my mouth in praise of the Omnipresent and said: "Great are the works of YHWH," and so on.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **merkavah** (rendered as *chariot*), **kavod** (rendered as *glory*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

R. Ishmael said

Both paragraphs open with the double attribution אר״י א״ל, ‘R. Ishmael said: … said to me’, and it is kept in full: R. Ishmael reports what the angel told him and showed him. In the first paragraph the print gives Metatron’s title in two short forms, משה”פ at the opening and מש״ה a few lines later; both are written out in the English as ‘the angel, the Prince of the Presence’. In the second paragraph the Hebrew has the name Metatron alone, and the English has it alone.

the spirits of the stars

The Hebrew is רוחן של כוכבים, word for word ‘their spirit, of the stars’: the noun is singular in form and carries a plural ending for its owners. The same pattern returns in the second paragraph with נשמתן ורוחן, ‘their soul and their spirit’, and גופן, ‘their body’, and there the verbs that go with these nouns are plural

(נשרפים, עומדין, חוזרות). English says this with plural nouns, so the translation has ‘spirits’, ‘souls’ and ‘bodies’ throughout. רוח is the same word that means ‘wind’; here, paired with נשמה, ‘soul’, it is ‘spirit’.

deep in the firmament

The printed text reads שעמוקים ברקיע, ‘that are deep in the firmament’, and that is what is translated. The opening sentence as printed has no main verb; it names the spirits of the stars and their nightly going and standing and then passes straight to ‘I went to him’. The English leaves it as it is.

at the word of the Omnipresent

באומר של מקום: אומר is a ‘saying’ or ‘word’, so the stars go and stand each night at God’s word. מקום, literally ‘place’, is used here as a name of God and is rendered ‘the Omnipresent’, as everywhere in this edition. In this passage it is the Omnipresent whose word moves the stars, whose chariots flame, whose fire burns the ministers, and whose praise R. Ishmael speaks at the end.

with the fingers of his hands

Metatron takes R. Ishmael by the hand (ותפשני בידו) and points the stars out with his fingers (באצבעות ידיו). These are

Metatron's hand and fingers, so the pronouns are not capitalised. The same sentence, 'I went to him, and he took hold of me with his hand and showed me all of them', returns in the second paragraph.

made all of them fly

Metatron strikes one palm on the other (הכה כפו על כפו) and so sets the stars flying. The Hebrew uses one verb twice: first in the form that means 'cause to fly' (הפריח), then in the plain form 'they flew' (פרחו). The English keeps the repetition with 'made all of them fly' and 'they flew'.

the four sides of the throne of the chariot

בארבע רוחות כסא מרכבה. רוחות is the plural of רוח, the word translated 'spirit' at the head of the passage; in the plural with a number it means the four winds, that is, the four directions or sides. The Hebrew says 'throne of chariot' here, not 'throne of glory', and the English follows it. The two verbs before it, וגלו וכסו, are rendered 'uncovered and covered'; the Hebrew gives them no object, and the English supplies none.

their names and their by-names

שמותם is 'their names'. כנוים is from כינוי, a name by which someone is called besides the proper name, a by-name or

surname. The verse that follows speaks only of ‘names’, and the lesson drawn from it is that each star was given a name.

Rahatiel the angel

The name is spelled רהטיאל. The stars ‘enter by count’ (נכנסין במנין) and ‘go out by count’ (יוצאין במנין): מנין is a counting or a number, so each coming in and going out is a tally, which is what the verse just quoted says of God, who ‘counts the number of the stars’. על ידי, literally ‘by the hands of’, means that the counting is done through Rahatiel. The stars enter ‘to serve the world’ (לשמש את העולם) and go out ‘to praise’ (לקלס) the Holy One.

renews them

The Hebrew is לעתיד לבוא הקב״ה מחדשן, with a participle, ‘is renewing them’ or ‘renews them’, set in the time to come. The verse brought for it begins with the word חדשים, ‘new’, from the same root as מחדשן, ‘renews them’; the link between the statement and its proof is that shared word. In the verse the phrase is literally ‘new at the mornings’.

utter song

לומר שירה, ‘to say song’, is the set phrase in this work for the song the heavenly beings offer; it is rendered ‘utter song’ in both

paragraphs. The stars' song is given as a verse of which only the opening words are written, followed by וגו׳, 'and so on'. The first paragraph ends there, without the rest of the verse.

from His little finger

מאצבעו הקטנה, 'from His finger, the little one'. The finger is God's, so the pronoun is capitalised. The verb before it is plural in the Hebrew (שהן יוצאין, 'that they go out') although 'fire' is singular; the English reads it of the fire. The burned bodies 'become coals of fire' (גחלים של אש) in the river of fire, while the spirits and souls stand behind the Shekhinah.

not at its time, and not as is fitting, and not as is proper

Three phrases describe the fault: שלא בזמנה, 'not at its time'; שלא כראוי, 'not as is fitting'; שלא כהוגן, 'not as is proper'. The suffix of the first is feminine and refers to the song. The passage says that angels who sing in this way are burned 'in their place' (במקומן), that is, where they stand; here מקום is the ordinary word 'place', not the name of God.

their Maker and their Creator

קוניהן and בוראיהן are plural in form, as titles of God often are in Hebrew, and are translated as singular titles with capital letters. קונה is 'the one who acquires or makes', rendered 'Maker' in this edition; בורא is 'Creator'. The sentence uses each title twice, crossing them: burned by the fire of their Maker and the flame of their Creator, the spirits and souls return to their Creator and stand behind their Maker. A few words earlier and later the same position is described as 'behind the Shekhinah'.

mountains upon mountains of burning coal

הרי הרים, 'mountains of mountains', is an idiom for huge heaps. גחלת is the singular, a burning coal or a mass of glowing coal, where the opening sentence of the paragraph had the plural גחלים של אש, 'coals of fire'. The English marks the difference with 'burning coal' and 'coals of fire'.

a work of flame, the workings of burning fire

וכנפיהם כעוף מעשה שלהבת מפעלות אש יוקדת. The wings are 'like a bird', that is, like a bird's wings. Two phrases follow without any joining word: מעשה שלהבת, 'a work of flame', and מפעלות אש יוקדת, 'workings of burning fire'. They say what the wings, or the figures as a whole, are made of. The English sets them side by side as the Hebrew does. Before this the souls are said to have

'the likeness of angels' (כדמותן של מלאכים): what R. Ishmael sees has the form the angels had.

Editorial decisions

- **Scripture quoted.** "He counts the number of the stars": Psalm 147:4. "The heavens recount the glory of God": Psalm 19:2. "New every morning": Lamentations 3:23. "When I see Your heavens": Psalm 8:4. "Great are the works of YHWH": Psalm 111:2.
- **the Omnipresent.** מקום as a name of God is 'the Omnipresent' each time. Where the same word has its ordinary sense (ממקומן, במקומן) it is 'place'.
- **YHWH.** In the closing verse the print writes the Name as ה׳. The English has 'YHWH'. אל in the verse about the heavens is 'God'.
- **spirit and soul.** רוח is 'spirit' and נשמה is 'soul' throughout, in the order the Hebrew has them each time: 'souls and spirits' at the start of the second paragraph, 'spirits and souls' twice after it, then 'the souls of the angels and the spirits of the ministers'. רוח סערה is 'a wind of storm' and ארבע רוחות is 'the four sides', because there the same word means wind and direction.
- **Shekhinah.** 'Shekhinah' is kept because the Hebrew itself has the word (אחורי השכינה, אחר השכינה). It names the divine

presence behind which the spirits and souls stand; no later sense is read into it.

- **ministers and ministering angels.** משרתים is ‘ministers’ and מלאכי השרת is ‘the ministering angels’. The passage uses both for the same beings, and the English keeps the two wordings apart as the Hebrew does.
- **The printed edition: notes and corrections.** Correction from the printed page, chapter 47: כדמותן של מלאכים (“like the likeness of angels”) where the digitized text had בדמותן (“in the likeness”).

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria’s digitization corrected to the print)**: משה”פ and מש״ה, two short forms of Metatron’s title in the first paragraph: The print abbreviates the title in two different ways within a few lines. Both are written out in the English as ‘the angel, the Prince of the Presence’. This is the only witness used for this passage.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria’s digitization corrected to the print)**: גדולים מעשי ה׳ וגו׳: The print writes the first word of the closing verse with the letter vav (גדולים) and the Name as ה׳, and breaks the verse off with

וגו׳. The English gives the words that are printed, with ‘YHWH’ for the Name, and ‘and so on’ for the break.

3 Enoch 48A; the right hand of the Omnipresent and the redemption

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Come and see His right hand, which is sent behind because of the destruction of the Temple, from which all kinds of radiance of luminaries shine forth, by which nine hundred and fifty-five firmaments were created, at which even seraphim and ofanim are not permitted to gaze until the coming of the day of salvation in the time to come. And I went to him, and he took hold of me with his hand and raised me up on his wings and showed it to me, and every kind of praise, jubilation and laud; for the mouth is not able to tell its praise, and no eye is able to gaze at it, because of its greatness and its praiseworthiness and its preciousness and its glory and its beauty. But all the souls of the righteous who are found worthy and see the joy of Jerusalem, they stand beside it and extol before it and beg mercy from before it, and say three times every day: "Awake, awake, put on strength, arm of YHWH, awake", and so on; and in the same manner: "Who made the arm of His beauty go at the right hand of Moses",

At that hour the right hand of the Holy One, blessed be He, was weeping, and five rivers of tears

אמר רבי ישמעאל א״ל מטטרון משה״פ, בא וראה יד ימינו שהיא נשלחת לאחור מפני חרבן ביהמ״ק, שכל מיני זיו מאורות מובהקות ממנה שבה נבראו תשע מאות וחמשים וחמשה רקיעין, שאפילו שרפים ואופנים אינן רשאין להסתכל בה עד הגעת יום תשועה לעתיד לבא, והלכתי אצלו ותפשני בידו והעלני בכנפיו והראני אותה וכל מיני שבח רינה ותהלה שאין הפה יכולה לומר שבחה, ואין עין יכולה להסתכל בה מפני רבותה ותושבחתה ויקרה וכבודה ותפארתה, אלא שכל נשמתן של צדיקים שהן זוכין ורואין בשמחתה של ירושלם הן עומדות אצלה ומקלסות לפניה ומבקשות רחמים מלפניה ואומרין שלש פעמים בכל יום עורי עורי לבשי עוז זרוע ה׳ עורי וגו׳, וכענין מוליך לימין משה זרוע תפארתו,

באותה שעה היתה בוכה ימינו של הקב״ה ומושכות ויוצאות חמשה נהרות של דמעות מחמש אצבעותיה ונופלות לתוך ים הגדול ומרעישות את העולם כענין שנאמר רוע התרועעה ארץ פור התפוררה ארץ נוע תנוע ארץ

כשכור והתנודדה כמלונה, הרי חמש פעמים כנגד חמש אצבעותיה של ימינו הגדולה.

וכשרואה הקב"ה כי אין צדיק בדור ואין חסיד בארץ ואין צדקה בידי אדם, ואין איש כמשה ואין מפגיע כשמואל שיבקש רחמים מלפני המקום על התשועה שיחזיר אותה לפניו לעשות בה תשועה לישראל, מיד זוכר הקב"ה צדקתו וחסדו ורחמיו של עצמו ומושיע לעצמו את זרועו הגדולה ותסמוך לו כל צדקתו, כענין שנאמר וירא כי אין איש וגו' ותושע לו זרועו וגו', אין איש כמשה שהיה מבקש רחמים כמה פעמים במדבר על ישראל ובטל את הגזרות מעל ישראל, וכי אין מפגיע כשמואל שפגע בהקב"ה וענה וקרא לו ועשה לו הקב"ה רצונו אפילו שלא כראוי, כענין שנאמר הלא קציר חטים היום אקרא אל ה' וגו'. ולא עוד אלא שנזדווג לו למשה שנאמר משה ואהרן בכהניו ושמואל בקוראי שמו וגו'. ואומר אם יעמוד משה ושמואל לפני וגו'.

ותושע לו זרועו, אמר הקב"ה באותה שעה עד אימתי אצפה לבני לעשות בצדקתן תשועה לזרועי אני בשבילי ובשביל

flow and go forth from its five fingers and fall into the great sea and shake the world, as it is said: "Breaking, the earth is broken; crumbling, the earth is crumbled; reeling, the earth shall reel like a drunkard, and it shall sway like a hut." See, five times, corresponding to the five fingers of His great right hand.

And when the Holy One, blessed be He, sees that there is no righteous man in the generation and no pious man on the earth and no righteousness in the hands of man, and no man like Moses and no intercessor like Samuel who would beg mercy from before the Omnipresent for the salvation, that He should bring it back before Him to work salvation by it for Israel, at once the Holy One, blessed be He, remembers His own righteousness and His lovingkindness and His mercy, and saves His great arm for Himself, and all His righteousness supports Him, as it is said: "And He saw that there was no man", and so on, "and His arm wrought salvation for Him", and so on. No man like Moses, who would beg mercy many times in the wilderness for Israel and annulled the decrees from upon Israel; and that there was no intercessor like Samuel, who entreated the Holy One,

צדקתי וזכותי אושיע את זרועי ואציל את בני מבין אומות העולם, שנאמר למעני אעשה כי איך אוחיל. באותה שעה מגלה הקב״ה בעולם זרועו הגדולה ומראה לה לאו״ה, שארכה כארכו של עולם מסוף העולם ועד סופו ורחבה כרחבו של עולם ותואר זיוה כזוהר השמש בגבורתו בתקופת תמוז, מיד ישראל נגאלים מביניהם, ונראה להם משיח שיעלה אותם מארבע רוחות העולם, ואין או״ה יושבים עמהם, שנאמר חשף ה׳ זרוע קדשו לעיני כל העמים וראו כל אפסי ארץ את ישועת אלהינו, ה׳ בדד ינחנו ואין עמו אל נכר, ונאמר והיה ה׳ למלך על כל הארץ וגו׳

blessed be He, and He answered, and he called to Him, and the Holy One, blessed be He, did his will for him, even when it was not fitting, as it is said: “Is it not wheat harvest today? I will call to YHWH”, and so on. And not only that, but he was paired with Moses, as it is said: “Moses and Aaron among His priests, and Samuel among those who call upon His name”, and so on. And it says: “If Moses and Samuel were to stand before Me”, and so on.

”And His arm wrought salvation for Him”: the Holy One, blessed be He, said at that hour: How long shall I wait for My children to work salvation for My arm by their righteousness? I, for My own sake and for the sake of My righteousness and My merit, will save My arm and deliver My children from among the nations of the world, as it is said: “For My own sake I will act, for how shall I wait?” At that hour the Holy One, blessed be He, reveals His great arm in the world and shows it to the nations of the world, for its length is as the length of the world, from the end of the world to its end, and its breadth is as the breadth of the world, and the form of its radiance is as the brilliance of the sun in its might at the season of Tammuz. At once Israel are

redeemed from among them, and Messiah appears to them, who will bring them up from the four winds of the world, and the nations of the world do not dwell with them, as it is said: “YHWH has bared the arm of His holiness before the eyes of all the peoples, and all the ends of the earth shall see the salvation of our God”, “YHWH alone leads him, and there is no foreign god with Him”, and it is said: “And YHWH shall be king over all the earth”, and so on.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **seraphim** (rendered as *seraphim*), **ofanim** (rendered as *ofanim*), **kavod** (rendered as *glory*). For each, the apparatus carries the sense set and the reason for the rendering chosen.



R. Ishmael said

The passage opens אמר רבי ישמעאל א״ל מטטרון משה״פ. The short forms are written out in the English: א״ל is אמר לי, ‘said to me’, and משה״פ is מלאך שר הפנים, ‘the angel, the Prince of the Presence’. R. Ishmael reports what Metatron said to him and then, in his own voice, how Metatron took him up to see the right hand (‘And I went to him, and he took hold of me’).

His right hand

The Hebrew is יד ימינו, word for word ‘the hand of His right’. No name stands before ‘His’ in the opening sentence; the next paragraph says outright ימינו של הקב״ה, ‘the right hand of the Holy One, blessed be He’. The hand is feminine in Hebrew (שהיא, ממנה, בה, אצבעותיה) and the English uses ‘it’. נשלחת לאחור is rendered ‘sent behind’: the hand that should be stretched out in front is put behind, and the passage gives the destruction of the Temple (חרבן ביהמ״ק, the short form of בית המקדש) as the reason. From the third paragraph on the passage speaks of ‘His arm’ (זרועו), the word of the verses it quotes, and the two words are kept apart in the English.

nine hundred and fifty-five firmaments

The number is written out in words in the Hebrew, תשע מאות וחמשים וחמשה רקיעין, and is translated exactly. The passage says the firmaments were created ‘by it’, that is, by the right hand (שבה נבראו).

every kind of praise

The words וכל מיני שבח רינה ותהלה, ‘and every kind of praise, jubilation and laud’, hang loosely on ‘he showed it to me’: no verb of their own governs them. The English keeps them where they stand. They may mean that Metatron showed the hand together with all the praise that surrounds it, or the phrase may begin the sentence that follows, about praise no mouth can tell. In the list of five qualities that follows, רבותה is ‘its greatness’, תושבחתה ‘its praiseworthiness’, יקרה ‘its preciousness’, כבודה ‘its glory’ and תפארתה ‘its beauty’.

the souls of the righteous

שהן זוכין ורואין בשמחתה של ירושלם is rendered ‘who are found worthy and see the joy of Jerusalem’; the two verbs together mean those who merit to see it. The Hebrew does not say whether these are souls that already see that joy or souls destined to see it. The verbs that follow are feminine, agreeing with ‘souls’ (עומדות, מקלסות, מבקשות), and the last is masculine (ואומרין); the English cannot show the change. The souls stand

beside the hand and beg mercy ‘from before it’, as one would before a person.

Awake, awake

The prayer the souls say three times every day is a verse addressed to the arm of YHWH. The print quotes its opening words and breaks off with וגו׳, ‘and so on’; only the quoted words are translated. A second verse is joined to it with וכענין alone, without the usual ‘as it is said’, and is rendered ‘and in the same manner’. In it the ‘arm of His beauty’ goes at the right hand of Moses, so that the verse joins the two words the passage uses, arm and right hand. The paragraph ends on that quotation with a comma in the print.

five rivers of tears

The Hebrew has the number five four times in this paragraph: five rivers of tears, five fingers, ‘five times’, and again five fingers. The quotation joins the opening of one verse to the opening of the next. As printed it reads רוע התרועעה ארץ פור התפוררה ארץ נוע תנוע ארץ כשכור והתנודדה כמלונה; the received text of the first verse begins רעה התרעעה הארץ and has a third clause, מוט התמוטטה ארץ, which the print does not have. The doubled verbs of the Hebrew are kept in the English as ‘breaking … is broken’, ‘crumbling … is crumbled’, ‘reeling … shall reel’. What exactly is

counted ‘five times’ is not stated. Counted in the received text of the two verses as far as the print quotes them, with that third clause, the expressions of shaking are five: רעה התרעעה, פור התפוררה, מוט התמוטטה, נוע תנוע, והתנודדה. In the quotation as printed they are four. So the words ‘five times’ seem to take the fuller wording of the verse for granted; the quotation is nevertheless translated as it is printed, and the other ways of counting are set out among the open readings.

the great sea

ים הגדול is translated ‘the great sea’, word for word; the passage does not say which sea is meant. The verbs that tell of the rivers (ומושכות ויוצאות, ונופלות, ומרעישות) are participles, rendered in the present (‘flow and go forth’, ‘fall’, ‘shake’), after the opening ‘was weeping’ (היתה בוכה).

no man and no intercessor

The third paragraph is built on one verse, quoted in two pieces, each cut short with וגו׳: “And He saw that there was no man” and “and His arm wrought salvation for Him”. The words between them in the verse, וישתומם כי אין מפגיע, are not quoted, but the passage plainly has them in view: it explains ‘no man’ as no man like Moses, and ‘that there was no intercessor’ (וכי אין מפגיע) as no intercessor like Samuel. Of Samuel it says שפגע

בהקב״ה, ‘who entreated the Holy One’, using the verb from which מפגיע, ‘intercessor’, is formed. The words ותסמוך לו כל צדקתו, ‘and all His righteousness supports Him’, echo the end of the same verse, וצדקתו היא סמכתהו.

even when it was not fitting

אפילו שלא כראוי, word for word ‘even not as is fitting’. The verse that follows has Samuel say that it is wheat harvest and that he will call to YHWH; the passage quotes no more than that. The English leaves ‘not fitting’ as open as the Hebrew does: it may be the request that was out of place, or its timing.

And His arm wrought salvation for Him

In the verse the arm is the subject: ותושע לו זרועו, ‘His arm wrought salvation for Him’. The passage turns it round. It says that the Holy One ‘saves His great arm for Himself’ (ומושיע לעצמו את זרועו) and has Him say ‘I will save My arm’ (אושיע את זרועי), so that the arm is the one that is saved. The English translates the verse as the verse stands and the passage’s own sentences as they stand, and does not make the two agree. The verse is quoted again at the head of the last paragraph as the text to be explained.

for how shall I wait

The print quotes the verse as למעני אעשה כי איך אוחיל. The received text reads למעני למעני אעשה כי איך יחל, with ‘for My own sake’ twice and with יחל, ‘be profaned’, where the print has אוחיל, ‘shall I wait’. The printed wording is translated. It answers the question the Holy One has just asked, ‘How long shall I wait for My children’ (עד אימתי אצפה לבני), though that sentence uses a different verb for waiting. The English follows the print here: the printed verb suits what the passage is saying here, that the Holy One will wait no longer for His children.

the season of Tammuz

תקופת תמוז is the turning of the year that falls in the month of Tammuz, the height of summer. ‘The sun in its might’ renders השמש בגבורתו. Of the arm’s light the Hebrew says ותואר זיוה כזוהר השמש, ‘the form of its radiance is as the brilliance of the sun’, with three different words, which the English keeps apart as form, radiance and brilliance. The measure of the arm is given by comparison only, the length and breadth of the world; no figure is stated.

all the peoples

The print quotes the verse of the bared arm as חשף ה׳ זרוע קדשו לעיני כל העמים. The received text has את before זרוע and reads הגוים, ‘the nations’, where the print has העמים, ‘the peoples’. The

English follows the print. The next verse, “YHWH alone leads him”, follows with nothing to introduce it, and the last is introduced by ונאמר, ‘and it is said’, and cut short with וגו׳. The Name is printed as ה׳ in all of these and is translated YHWH. In the sentence these verses support, יושבים עמהם is rendered ‘dwell with them’; the verb can equally mean ‘sit with them’.

Editorial decisions

- **right hand and arm.** ימין is ‘right hand’ and זרוע is ‘arm’ throughout, in the passage’s own sentences and in the verses it quotes, so that the reader can see where the passage moves from the one word to the other.
- **salvation and save.** תשועה and ישועה are ‘salvation’ and the verb הושיע is ‘save’ or, in the verse, ‘wrought salvation’. ואציל is ‘deliver’ and נגאלים is ‘are redeemed’, so that three Hebrew roots have three English words.
- **the Omnipresent.** המקום, in ‘beg mercy from before the Omnipresent’, is a name of God and is so translated; the Holy One, blessed be He (הקב״ה), is named in the same sentence, and the two names are kept distinct.
- **the Temple.** ביהמ״ק is the printed short form of בית המקדש and is translated ‘the Temple’. או״ה is the short form of אומות העולם, ‘the nations of the world’, and וגו׳ after a verse is ‘and so on’.

- **ה׳.** The print writes the Name in the quoted verses as ה׳. It is translated ‘YHWH’.
- **Scripture quoted.** “Awake, awake, put on strength”: Isaiah 51:9. “Who made the arm of His beauty go”: Isaiah 63:12. “Breaking, the earth is broken; crumbling, the earth is crumbled”: Isaiah 24:19. “reeling, the earth shall reel like a drunkard”: Isaiah 24:20. “And He saw that there was no man”: Isaiah 59:16. “and His arm wrought salvation for Him”: Isaiah 59:16. “Is it not wheat harvest today”: 1 Samuel 12:17. “Moses and Aaron among His priests”: Psalm 99:6. “If Moses and Samuel were to stand before Me”: Jeremiah 15:1. “And His arm wrought salvation for Him”, at the head of the last paragraph: Isaiah 59:16. “For My own sake I will act”: Isaiah 48:11. “YHWH has bared the arm of His holiness”: Isaiah 52:10. “YHWH alone leads him”: Deuteronomy 32:12. “And YHWH shall be king over all the earth”: Zechariah 14:9.
- **the printed text.** The text translated is that of Eisenstein’s Otzar Midrashim: Sefaria’s digitization, corrected to the printed page of the 1928 printing where the two differ. The chapter numbers are those of Hugo Odeberg’s edition of 1928 and do not appear in the printed Hebrew. The division into paragraphs is this edition’s own.
- **The printed edition: notes and corrections.** At the end of this chapter Eisenstein adds a note of his own: הסופר הוסיף

כאן על שמותיו של הקב״ה ממדרש אלפא ביתא דר״ע, ע״ע עקיבא, "here the scribe added, on the names of the Holy One, blessed be He, from the Midrash Alfa Beta of R. Akiva; see the entry Akiva". He does not print that addition, and closes the text with the words תם ונשלם שלב״ע. Neither the note nor the closing words are printed in the Hebrew column.

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: למעני אעשה כי איך אוחיל: The printed quotation has 'for My own sake' once and the verb אוחיל, 'shall I wait'. It is translated as printed; the received wording of the verse is given in the note on these words.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: רוע התרועעה ארץ פור התפוררה ארץ נוע תנוע ארץ כשכור והתנודדה כמלונה: The printed quotation runs two verses together and lacks the clause מוט התמוטטה ארץ of the received text. It is translated as printed, although the passage goes on to say 'five times'.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: לעיני כל העמים: The printed quotation has העמים, 'the peoples'; it is translated as printed.

3 Enoch 48B; the names that go out from the throne of glory

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.



שבעים שמות יש לו להקב״ה בפירוש ושאר שלא בפירוש, אין להם חקר ואין להם מספר. ואלו הם שבעים שמות של הקב״ה. אלו שמותיו של הקב״ה שהם יוצאים בכמה כתרים של אש, בכמה כתרים של להבה, בכמה כתרים של בזק, בכמה כתרים של חשמל, בכמה כתרים של ברק מלפני כסא הכבוד ועמהם אלף מחנות של שכינה ורבוא רבבות צבאות גבורה נוהגים אותם כמלך ברעד ברתת באימה וזיעה, בהוד והדר ויראה, בפחד בגודל וכבוד, ביקר בחוסן בבינה ודיעה, בעמוד אש ובעמוד להבה וברק, ואורם כבריקי אור וכמראה חשמל, נותנים להם כבוד ועוז וקוראים לפניהם ק׳ ק׳ ק׳, שנאמר וקרא זה אל זה ואמר ק׳ ק׳ ק׳, גוללים אותם בכל רקיע ורקיע שבמרום כבני מלכים אדירים ונכבדים, וכשמחזירים אותם אל מקום כסא כבוד כל חיות שבמרכבה פותחים את פיהם בשבח כבוד שמו של הקב״ה ואומרים בשכמל״ו.

The Holy One, blessed be He, has seventy names that are explicit, and the rest, that are not explicit, have no searching out and have no number. And these are the seventy names of the Holy One, blessed be He. These are the names of the Holy One, blessed be He, that go forth with many crowns of fire, with many crowns of flame, with many crowns of lightning-flash, with many crowns of hashmal, with many crowns of lightning, from before the throne of glory. And with them are a thousand camps of the Shekhinah and a myriad of myriads of hosts of might, who conduct them like a king, with trembling, with shuddering, with awe and quaking, with grandeur and splendor and fear, with dread, with greatness and glory, with honor, with vigor, with understanding and knowledge, with a pillar of fire and with a pillar of flame and lightning; and their light is like gleams of light and like the appearance of hashmal. They give them glory and strength and call out before them: “Holy, holy, holy,” as it is said: “And one called to another and said: Holy, holy, holy.” They roll them through each and every firmament that is on high, like the sons of kings, noble and honored. And when they bring them back to

the place of the throne of glory, all the living creatures that are in the chariot open their mouths in praise of the glory of the name of the Holy One, blessed be He, and say: “Blessed be the name of the glory of His kingdom forever and ever.”

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **hashmal** (rendered as *hashmal*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **chayyot** (rendered as *living-creatures*), **merkavah** (rendered as *chariot*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

seventy names

The number seventy (שבעים) is given twice, and it is translated as it stands. The second sentence, ואלו הם שבעים שמות של הקב"ה, 'And these are the seventy names of the Holy One, blessed be He', announces a list. In the printed text of this passage no list follows: the next sentence begins again with אלו שמותיו, 'These are the names', and goes on to describe how the names go forth. The English translates the announcing sentence as printed and supplies nothing.

explicit

בפירוש is literally 'in explicitness'. It comes from the same root as המפורש in the phrase שם המפורש, which this edition translates 'the explicit Name', so 'explicit' is used here too. The sentence divides the names into seventy that are explicit and 'the rest' (ושאר) that are not. The two ways the word can be understood are set out in the note on its meaning.

no searching out and no number

אין להם חקר ואין להם מספר is word for word 'there is to them no searching and there is to them no number'. חקר is the act of

searching a thing through to its end. The English keeps the two nouns, ‘searching out’ and ‘number’, and keeps the doubled ‘have no’, as the Hebrew doubles אין להם.

many crowns

בכמה is literally ‘with how many’, an exclamation of abundance, translated ‘with many’. The phrase בכמה כתרים של, ‘with many crowns of’, is said five times, of fire (אש), flame (להבה), lightning-flash (בזק), hashmal (חשמל) and lightning (ברק), and the English repeats it five times and does not shorten the list. The preposition ב can also mean ‘in’, so the names may be pictured as going out inside the crowns or wearing them; ‘with’ leaves that open.

lightning-flash and lightning

The passage uses two different words, בזק and ברק. To keep them apart בזק is ‘lightning-flash’ and ברק is ‘lightning’, the same pair of English words this edition uses for the two Hebrew words elsewhere. A third expression later in the passage, כבריקי אור, is ‘like gleams of light’.

hashmal

חשמל is left as ‘hashmal’, the Hebrew word in English letters. It is the name of a shining substance seen in the vision of the

chariot, and it is not translated because any English word, whether a metal or a colour, would decide more than the Hebrew does. It comes twice here: as the stuff of crowns, and in the phrase כמראה חשמל, ‘like the appearance of hashmal’.

a thousand camps of the Shekhinah

אלף מחנות של שכינה: ‘a thousand camps of the Shekhinah’. ‘Shekhinah’ is in the English because the Hebrew itself has the word; it names the divine presence, and nothing in the passage ties it to any later system of teaching. The Hebrew has no definite article here; the English adds ‘the’ as it does everywhere for this word. מחנות, ‘camps’, is a military word, as is צבאות, ‘hosts’, which follows.

a myriad of myriads

רבוא רבבות is ‘a myriad of myriads’, a myriad being ten thousand. The English keeps the Hebrew’s own way of putting the figure and does not multiply it out. The hosts are called צבאות גבורה, ‘hosts of might’; another way of taking these two words is given in the note on them.

conduct them like a king

נוהגים is the verb for leading or driving along, used of an escort that brings someone on his way. Its subject is the camps and the

hosts, and its object, אותם, ‘them’, is the names. So the names of the Holy One are pictured as going out in a royal progress with an escort. The long run of nouns that follows, each with the preposition ב, ‘with’, tells how the escort goes: in fear, in honor and in fire.

trembling, shuddering, awe and quaking

The list is translated one English word for one Hebrew word and in the Hebrew order: רעד ‘trembling’, רתת ‘shuddering’, אימה ‘awe’, זיעה ‘quaking’, הוד ‘grandeur’, הדר ‘splendor’, יראה ‘fear’, פחד ‘dread’, גודל ‘greatness’, כבוד ‘glory’, יקר ‘honor’, חוסן ‘vigor’, בינה ‘understanding’, דיעה ‘knowledge’. Words of fear and words of royal honor stand side by side, and with them ‘understanding and knowledge’, which are not smoothed away. Where the Hebrew repeats the preposition the English repeats ‘with’; where it joins words with ‘and’ the English does the same.

their light

ואורם, ‘and their light’, has a plural suffix. It may be the light of the names, or of the camps and hosts that escort them, or of the pillars of fire and flame just named. The English says ‘their light’ and does not choose.

Holy, holy, holy

The printed text abbreviates the threefold call as ק׳ ק׳ ק׳, both where the escort call it out and inside the verse. It stands for קדוש קדוש קדוש, and the English writes it out: ‘Holy, holy, holy’. The verse is quoted only as far as the third ‘holy’; in Scripture it continues יהוה צבאות, and those words are not printed here. The verse is brought to show that the call made before the names is the call that Scripture reports: what is said before God is here said before His names.

roll them

גוללים is ‘roll’. The verb is the ordinary one for rolling a thing along or rolling up a scroll. Here it is said of the names, which are taken through ‘each and every firmament that is on high’ (בכל רקיע ורקיע שבמרום). The English keeps ‘roll’ and does not replace it with a smoother word such as ‘carry’, because the Hebrew word is itself unusual for an escort.

the place of the throne of glory

The names set out ‘from before the throne of glory’ (מלפני כסא הכבוד) and are brought back ‘to the place of the throne of glory’ (אל מקום כסא כבוד). The passage is a circuit: out from the throne, through every firmament, and back. מקום is here the ordinary word ‘place’; it is not used as a name of God in this sentence.

The second time the print writes כסא כבוד without the definite article.

the living creatures that are in the chariot

כל חיות שבמרכבה, ‘all the living creatures that are in the chariot’. The word חיות is feminine, but the verbs that follow, פותחים, ‘open’, and ואומרים, ‘and say’, are in the masculine plural, as is common in this kind of Hebrew. English does not mark the difference. The Hebrew says פיהם, ‘their mouth’, in the singular with a plural owner; English needs ‘their mouths’.

Blessed be the name of the glory of His kingdom

The printed text ends with the abbreviation בשכמל״ו. It stands for ברוך שם כבוד מלכותו לעולם ועד, and the English writes the words out: ‘Blessed be the name of the glory of His kingdom forever and ever’. The blessing answers what comes just before it: the living creatures open their mouths ‘in praise of the glory of the name’ (בשבח כבוד שמו), and the blessing they say is itself about the name (שם) and the glory (כבוד).

the printed text

The text translated is that of Eisenstein’s Otzar Midrashim: Sefaria’s digitization, corrected to the printed page of the 1928 printing where the two differ. The chapter numbers are those of

Hugo Odeberg's edition of 1928 and do not appear in the printed Hebrew. The passage is translated here as a single paragraph; that arrangement is this edition's own.

Editorial decisions

- **Scripture quoted.** "And one called to another and said: Holy, holy, holy": Isaiah 6:3.
- **words the print abbreviates.** Three abbreviations of the printed text are written out in the English. הקב״ה (also printed הקב"ה) is 'the Holy One, blessed be He'. ק' ק' ק' is 'Holy, holy, holy'. בשכמל״ו is 'Blessed be the name of the glory of His kingdom forever and ever'.
- **יקר and כבוד.** כבוד is 'glory' throughout and יקר is 'honor', so that the two Hebrew words stay apart in the English. נכבדים, said of the sons of kings, is 'honored'; it is from the same root as כבוד, and English has no natural adjective from 'glory' for persons.
- **might, vigor and strength.** Three Hebrew words for strength are kept apart: גבורה is 'might', חוסן is 'vigor' and עוז is 'strength'. אדירים, said of the sons of kings, is 'noble'.
- **that are in the chariot.** חיות שבמרכבה is translated 'the living creatures that are in the chariot', keeping the Hebrew's 'that are in', and without the word 'holy', which the Hebrew does not have here.

- **The printed edition: notes and corrections.** Eisenstein prints this piece separately, under the heading ספר חנוך ("Sefer Chanoch"), with the reference בית המדרש חדר ב׳ 114 (Jellinek's Bet ha-Midrasch, part 2, page 114). After the words "these are the seventy names of the Holy One, blessed be He" he adds a note of his own: כאן היו כתובים בכ״י כ״ב שמות ע״ד אלפא ביתא של א״ל ב״ם, וכ״ב שמות ע״ד אלפא ביתא של א״ת ב״ש, וכ״ב שמות ע״ד תשר״ק. וע״ע שמות של הקב״ה באוצר ישראל, "here the manuscript had 22 names on the pattern of the alphabet of Albam, 22 names on the pattern of the alphabet of Atbash, and 22 names on the pattern of Tashrak; and see the entry Names of the Holy One in Otzar Yisrael". So the names themselves are not in his print. The heading, the reference and the note are not printed in the Hebrew column. Correction from the printed page: בכל רקיע ("in every firmament") where the digitized text had the misspelling בבל רקיע.

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: ואלו הם שבעים שמות של הקב״ה, with no list of names after it: The printed text announces the seventy names and then goes straight on to describe how the names go forth. It is translated as printed.

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: ק' ק' ק' and בשכמל"ו: The print gives the threefold 'Holy' and the closing blessing in abbreviation. The English writes both out in full.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: כסא הכבוד, then כסא כבוד: The throne of glory is written first with the definite article and then without it. The English is the same both times.

3 Enoch 48C; Alef: Enoch son of Jared taken and appointed

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.



אלף, אמר הקב״ה איברתיו לקחתיו פקדתיו למטטרון עבדי שהוא אחד מיוחד מכל בני מרומים כלם, איברתיו בדורו הראשון וכיון שהסתכלתי בבני דור המבול שהם מקלקלים ובאים סילקתי שכינתי מביניהם ועליתי בקול שופר ובתרועה למרום שנאמר עלה אלקים בתרועה ה׳ בקול שופר. ולקחתיו לחנוך בן ירד מביניהם והעליתיו בקול שופר ובתרועה למרום להיות לי לעד, עד ד׳ חיות שבמרכבה לעולם הבא.

פקדתיו על כל גנזים ואוצרות שיש לי בכל רקיע ורקיע ומפתחי כל אחד ואחד מסרתי בידו על השרים, ועשיתיו משרת לכסא כבוד היכלי ערבות לפתוח לו דלתותיהם וכסא הכבוד, לסלסל ולסדר חיות הקדש לקשור בראשם כתרים, ואופני הדר לכתור להם עוז וכבוד, כרובי הוד להלבישם הדר, וזיקי זוהר להזכירם זיו זוהר, שרפי להבה להתעטפם גאוה, חשמלי אורה להתאזרם נהורא. בכל שחר ושחר להכין לי מושב בשבתי על כסאי בכבוד ויקר לראות כבודי במרום, עוזי ברזי עליונים וברזי

Alef. The Holy One, blessed be He, said: I made him strong, I took him, I appointed him: Metatron My servant, who is one, singled out from all the children of the heights, all of them. I made him strong in his first generation. And when I looked upon the men of the generation of the flood, that they were growing ever more corrupt, I removed My Shekhinah from among them and went up on high with the sound of the shofar and with a shout, as it is said: “God has gone up with a shout, YHWH with the sound of the shofar.” And I took him, Enoch son of Jared, from among them, and brought him up on high with the sound of the shofar and with a shout, to be a witness for Me, as far as the four living creatures that are in the chariot, for the world to come.

I appointed him over all the treasuries and storehouses that I have in each and every firmament, and the keys of each and every one I delivered into his hand, over the princes. And I made him a minister to the throne of glory: the palaces of Aravot, to open their doors for him; and the throne of glory, to adorn it and set it in order; the holy living creatures, to bind crowns upon their heads; and the ofanim of splendor, to crown

them with strength and glory; the cherubim of grandeur, to clothe them in splendor; and the sparks of brilliance, to recall to them the radiance of brilliance; the seraphim of flame, to wrap them in exaltation; the hashmalim of light, to gird them with illumination. Each and every dawn, to prepare a seat for Me when I sit upon My throne in glory and honor, to see My glory on high, My strength, in the mysteries of the upper ones and in the mysteries of the lower ones.

I raised above you the height of his stature, among all those of lofty stature, seven thousand parasangs. I made his throne great from the grandeur of My throne, and I increased his glory from the grandeur of My glory. I turned his flesh into torches of fire and all the bones of his body into coals of fire. I made his appearance like the appearance of a lightning-flash, and the light of his eyelids like a light that does not fail. I made his face shine like the light of the radiance of the sun, and the brilliance of his eyes like the radiance of the throne of glory. I made his clothing glory, grandeur and splendor, and the covering of his robe beauty and exaltation and strength; a diadem, a crown of kingship, of five hundred by five

תחתונים.

רוממתי עליכם רום קומתו בתוך כל רמי הקומות שבעת אלפים פרסאות, הגדלתי כסאו מהוד כסאי והרביתי כבודו מהוד כבודי, הפכתי בשרו ללפידי אש וכל עצמות גופו לגחלי אור, שמתי מראיו כמראה בזק, ואור עפעפיו כאור לא נעדר, הבהקתי פניו כאור זיו השמש, וזהר עיניו כזיו כסא כבוד, שמתי לבושו כבוד הוד והדר, וכסות מעילו פאר וגאוה ועוז, כליל כתר מלכות של חמש מאות על חמש מאות פרסה, ונתתי עליו מהודי ומהדרי ומזיו כבודי שעל כסא הכבוד, קראתיו בשמי הוי"ה הקטן שר הפנים ויודע רזים, וכל רז ורז גליתי לו באהב, וכל סוד וסוד הודעתיו, כאשר קבעתי כסאו בפתח היכלי מבחוץ לישב ולעשות דין, וכל פמליא שלי שבמרום וכל שר ושר העמדתי לנגדו ליטול רשות לעשות לו רצונו.

שבעים שמות נטלתי משמותי וקראתיו בהם להרבות לו כבוד, שבעים שרים נתתי בידו לפקוד להם בכל לשון פקודי דברי, להשפיל בדברי גאים עדי ארץ, ולהגביה בשיח שפתי שפלים עד למרום, להכות מלכים ממלכותם,

להקים רוזנים על ממשלתם,
שנאמר והוא מהשנא עידניא
וזמניא מהעדה מלכין ומהקם
מלכין וגו׳. ליתן חכמה לכל מלכי
עולם ובינה ומדע למביני מדע
שנאמר יהב חכמתא לחכימין
ומנדעא לידעי בינה, לגלות להם
רזי דברי, ולהורות להם גזירת
משפטי שנאמר כן יהיה דברי
אשר יצא מפי לא ישוב אלי ריקם
כי אם עשה את אשר חפצתי וגו׳,
כי אם אעשה לא נאמר אלא כי אם
עשה, מלמד שכל דבר ודבר וכל
שיח ושיח שהוא יוצא מפי הקב״ה
עומד מטטרון ועושהו מעצמו
ומקיים גזירתו של הקב״ה,
והצליח אשר שלחתיו, ומצליח
לא נאמר אלא והצליח, מלמד
שכל גזירה וגזירה שיוצא מפי
הקב״ה על אדם כיון שעשה
תשובה אין משלחין אותו
לפורענות לו אלא משלחין אותו
לאדם אחר, שנאמר צדיק מצרה
נחלץ ויבא רשע תחתיו,

ולא עוד אלא שבכל יום ויום
יושב מטטרון ג׳ שעות בשמי
מרום וכונס כל אותן הנשמות של
עוברין שמתו במעי אמן ושל
יונקי שדים שמתו על שדי אמן
ושל תינוקות של בית רבן שמתו
על חומשי תורה ומביא אותם
תחת כסא הכבוד ומושיבן כתות

hundred parasangs. And I put upon him of My grandeur and of My splendor and of the radiance of My glory that is upon the throne of glory. I called him by My name, the lesser YHWH, Prince of the Presence and knower of mysteries. And each and every mystery I revealed to him in love, and each and every secret I made known to him, as I set his throne at the entrance of My palace, outside, to sit and to do judgment. And all My household that is on high, and each and every prince, I stationed before him, to receive permission, to do his will for him.

Seventy names I took from My names and called him by them, to increase glory for him. Seventy princes I gave into his hand, to command them in every tongue the commands of My words: to bring low by My word the proud down to the earth, and to raise up by the utterance of My lips the lowly up to on high; to strike kings from their kingship, to set up potentates over their dominion, as it is said: “And He changes the times and the seasons, He removes kings and sets up kings,” and so on. To give wisdom to all the kings of the world, and understanding and knowledge to those who understand knowledge, as it is said: “He gives wisdom to the wise, and

כתות חבורות חבורות ואגודות אגודות סביבות פניו ומלמדן תורה וחכמה ואגדה ושמועה, ומסיים להם ספר תורה שנאמר את מי יורה דעה ואת מי יבין שמועה גמולי מחלב עתיקי משדים,

knowledge to those who know understanding"; to reveal to them the mysteries of My words, and to teach them the decree of My judgment, as it is said: "So shall My word be that goes out from My mouth: it shall not return to Me empty, but has done that which I desired," and so on. It does not say "but I will do" but "but has done": this teaches that each and every word and each and every utterance that goes out from the mouth of the Holy One, blessed be He, Metatron stands and does it of himself, and fulfils the decree of the Holy One, blessed be He. "And has prospered in that for which I sent it": it does not say "and prospers" but "and has prospered": this teaches that each and every decree that goes out from the mouth of the Holy One, blessed be He, upon a man, once he has repented, they do not send it as punishment for him, but they send it to another man, as it is said: "The righteous is delivered from trouble, and the wicked comes in his place,"

and not only that, but each and every day Metatron sits for three hours in the heavens on high and gathers all those souls: of the unborn who died in their mother's womb, and of the sucklings at the breast who died at their mother's

breasts, and of the schoolchildren who died over the five books of the Torah. And he brings them beneath the throne of glory and seats them band upon band, company upon company and group upon group, around his face, and teaches them Torah and wisdom and aggadah and tradition, and completes for them the book of the Torah, as it is said: “Whom shall he teach knowledge, and whom shall he make understand tradition? Those weaned from milk, those taken from the breasts.”

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)



▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **kisei-ha-kavod** (rendered as *throne-of-glory*), **kavod** (rendered as *glory*), **chayyot** (rendered as *living-creatures*), **merkavah** (rendered as *chariot*), **heikhal** (rendered as *palace*), **ofanim** (rendered as *ofanim*), **kerubim** (rendered as *cherubim*), **seraphim** (rendered as

seraphim), **hashmal** (rendered as *hashmal*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

Alef

The passage opens with the name of the first letter, אלף. The three verbs that follow, איברתיו, לקחתיו and פקדתיו, begin with alef, lamed and pe, the three letters with which that name is written. The Holy One then takes up each verb in turn: ‘I made him strong in his first generation’, ‘And I took him, Enoch son of Jared’, and, at the head of the second paragraph, ‘I appointed him over all the treasuries’. The English cannot show the letters, so the three verbs are kept short and in the Hebrew order.

I made him strong

איברתיו is an uncommon verb. It can be taken from the root of אביר, ‘mighty’, giving ‘I made him strong’, or from אבר, ‘limb’ or ‘pinion’, giving ‘I gave him limbs’ or ‘I gave him wings’. The English has the first. The words that explain it, בדורו הראשון, are translated ‘in his first generation’; word for word they are ‘in his generation, the first’. The passage does not say more about what that generation was.

Metatron My servant

The Hebrew has the three verbs first, each with the ending ‘him’, and then names their object with the prefix ל: למטטרון עבדי. The English marks this with a colon: ‘I made him strong, I took him, I appointed him: Metatron My servant’. In the next sentences the same construction returns with the other name, ולקחתיו לחנוך בן ירד, ‘And I took him, Enoch son of Jared’. So the passage uses the two names, Metatron and Enoch son of Jared, for the one who is taken up.

God has gone up with a shout

The verse is brought as proof that the Holy One removed His Shekhinah from among the generation of the flood and went up ‘with the sound of the shofar and with a shout’; the words of the narrative are the words of the verse in a different order. The same shofar and shout are then given to Enoch’s ascent, so that

the taking up of Enoch repeats the going up of the Shekhinah. The print writes the first divine name of the verse as אלקים, with ק in place of ה, and the second as ה׳; they are translated ‘God’ and ‘YHWH’.

a witness for Me

להיות לי לעד, עד ד׳ חיות שבמרכבה. The letters עד stand twice. The English reads the first as ‘witness’ and the second as ‘as far as’, so that Enoch is brought up as high as the four living creatures of the chariot. The second עד can also be read as the noun ‘witness’, giving ‘a witness of the four living creatures’ or ‘a witness with the four living creatures’; these readings are set out among the open readings. ד׳ is the number four written as a letter.

for him

לפתוח לו דלתותיהם, ‘to open their doors for him’. The Holy One is speaking in the first person, so ‘for Me’ might have been expected; the printed text has לו, ‘for him’ or ‘for it’. The English keeps ‘for him’ and does not decide whether the doors of the palaces of Aravot are opened to Metatron or, reading ‘for it’, to the throne he serves.

radiance, brilliance, illumination

The list of those whom Metatron adorns uses a different word of light or praise for each class, and the English keeps one word for each: הדר ‘splendor’, הוד ‘grandeur’, זוהר ‘brilliance’, זיו ‘radiance’, גאוה ‘exaltation’, אורה ‘light’. נהורא, with which the hashmalim are girded, is an Aramaic word for light in a Hebrew sentence; it is translated ‘illumination’ so that it does not fall together with the Hebrew אורה beside it. זיקי זוהר are ‘sparks of brilliance’, named here among the classes of heavenly beings.

above you

רוממתי עליכם, ‘I raised above you’. The ‘you’ is plural. Up to this point the Holy One has spoken about Metatron without naming any hearers, and the passage does not say who is addressed. In the same paragraph He says that He stationed all His household on high and every prince before Metatron, and the English leaves the plural ‘you’ as it stands.

seven thousand parasangs

שבעת אלפים פרסאות is the measure by which Metatron’s stature is raised ‘among all those of lofty stature’. The crown is measured separately: חמש מאות על חמש מאות פרסה, ‘five hundred by five hundred parasangs’. Both figures are given exactly as printed.

coals of fire

לגחלי אור. The word אור, written without vowels, can be read ‘fire, flame’ or, with a different vowel, ‘light’. The English has ‘coals of fire’, which suits coals and stands beside ‘torches of fire’, where the Hebrew uses the other word for fire, אש. In the next clauses the same letters plainly mean ‘light’ (‘the light of his eyelids like a light that does not fail’, ‘like the light of the radiance of the sun’), so ‘coals of light’ is also possible.

the lesser YHWH

The print writes the Name here with its four letters in a changed order, הוי״ה. It is translated YHWH. Elsewhere in this edition the name Metatron is never replaced by this title; here the Hebrew itself has it. The words are קראתיו בשמי הוי״ה הקטן, ‘I called him by My name, the lesser YHWH’. The title is followed by two more, ‘Prince of the Presence’ and ‘knower of mysteries’.

in love

The printed text reads באהב, a short form beside the usual באהבה. It is translated ‘in love’. Two words for what is revealed stand side by side: רז, translated ‘mystery’, and סוד, translated ‘secret’.

at the entrance of My palace, outside

כאשר קבעתי כסאו בפתח היכלי מבחוץ לישב ולעשות דין. Metatron's throne is set at the entrance, on the outer side, and its purpose is stated: 'to sit and to do judgment'. כאשר is translated 'as'; it can mean 'when' or 'just as', and the English word leaves both open. The household on high (פמליא) and every prince then stand before that throne.

He changes the times and the seasons

The two quotations that follow one another here are in Aramaic, the language of that part of Daniel, and they are the two halves of one verse. In the verse 'He' is God; the passage brings it as proof for what the Holy One gives into Metatron's hand, to bring down and to set up kings and to give wisdom. The print spells two words differently from the Masoretic text: עידניא for עדניא and ומהקם for ומהקים. The sense is the same. The first quotation is cut short with וגו׳, 'and so on'.

the kings of the world

ליתן חכמה לכל מלכי עולם, 'to give wisdom to all the kings of the world'. The verse quoted in support speaks of giving wisdom 'to the wise'. The printed text has 'kings' here, and it is translated as printed.

but has done

The passage reads the verse closely: ‘It does not say “but I will do” but “but has done”’. In the verse the one who ‘has done’ is the word that goes out from the mouth of God. The passage takes the verb, which is not in the first person, as pointing to someone other than the speaker, and names him: ‘Metatron stands and does it of himself’. The English leaves the verb without a pronoun, ‘but has done’, so that it can be heard either of the word or of the one who carries it out. From this point the Holy One is spoken of in the third person, ‘from the mouth of the Holy One, blessed be He’, although the passage began as His own speech.

and has prospered

The second close reading sets ומצליח, ‘and prospers’, against the verse’s והצליח, translated ‘and has prospered’. The lesson drawn is that a decree which has gone out against a man is not sent upon him once he has repented, but is sent to another man. How the form of the verb yields this the passage does not spell out; the proof it adds is the verse ‘The righteous is delivered from trouble, and the wicked comes in his place’. The word for ‘decree’, גזירה, is feminine, while the printed verb שיוצא and the pronoun אותו, ‘it’, are masculine; the English follows the sense.

the five books of the Torah

חומשי תורה are the ‘fifths’ of the Torah, its five books as separate volumes from which children learn. Three groups of souls are named: עוברין, the unborn, who died in the womb; יונקי שדים, those still at the breast; and תינוקות של בית רבן, word for word ‘the children of the house of their teacher’, that is, schoolchildren. ג׳ is the number three written as a letter: Metatron sits ‘for three hours’ each day.

Torah and wisdom and aggadah and tradition

Four things are taught. אגדה is left as ‘aggadah’, the name for the narrative and homiletic teaching. שמועה, word for word ‘what is heard’, is a teaching received by hearing; it is translated ‘tradition’, and the same English word is used in the verse that follows, ‘whom shall he make understand tradition’, because the proof rests on that word. The verse’s ‘those weaned from milk, those taken from the breasts’ is read of the children who died young: it is they who are taught. ומסיים להם ספר תורה is ‘and completes for them the book of the Torah’, that is, he brings their learning of it to its end.

the printed text

The text translated is that of Eisenstein’s Otzar Midrashim: Sefaria’s digitization, corrected to the printed page of the 1928 printing where the two differ. The chapter numbers are those of

Hugo Odeberg's edition of 1928 and do not appear in the printed Hebrew. The division into paragraphs is this edition's own. The last two paragraphs end with a comma in the Hebrew, and the sentence that begins 'and not only that' continues the one before it.

Editorial decisions

- **Scripture quoted.** "God has gone up with a shout": Psalm 47:6. "And He changes the times and the seasons": Daniel 2:21. "He gives wisdom to the wise": Daniel 2:21. "So shall My word be that goes out from My mouth": Isaiah 55:11. "And has prospered in that for which I sent it": Isaiah 55:11. "The righteous is delivered from trouble": Proverbs 11:8. "Whom shall he teach knowledge": Isaiah 28:9.
- **ה׳ and אלקים.** In the first verse the print writes the Name as ה׳ and the word for God as אלקים. They are translated 'YHWH' and 'God'.
- **children of the heights.** בני מרומים is translated 'the children of the heights', as elsewhere in this edition; מרום alone, of the place to which the Holy One and Enoch go up, is 'on high', and שמי מרום is 'the heavens on high'.
- **mystery and secret.** רז is translated 'mystery' and סוד 'secret' wherever they occur in this passage, so that the pair in 'each and every mystery I revealed to him in love, and each and

every secret I made known to him' stays a pair of two different words.

- **numbers written as letters.** ד׳ is translated 'four' and ג׳ 'three'. The other numbers of the passage are written out in words in the Hebrew: seven thousand, five hundred by five hundred, seventy and seventy.
- **and so on.** The print cuts two of the verses short with וגו׳. It is translated 'and so on' and placed outside the quotation marks.
- **The printed edition: notes and corrections.** Eisenstein adds two scripture references in round brackets, which are not printed in the Hebrew column: Psalms 47:6 after "God has gone up with a shout", and Isaiah 28:9 after the verse that closes the passage. Corrections from the printed page: איברתיו, in two places, where the digitized text had איבדתיו ("I destroyed him"); and למטטרון where the digitized text had the misspelling לממטרון.

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: איברתיו (at both places where the verb stands): This is the reading of the printed page, and it is the one translated: 'I made him strong'. The

digitized text had איבדתיו at both places and was corrected to the print before translation.

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: להזכירם זיו זוהר: The printed text has a verb of memory or mention where the other members of the list have verbs of adorning. It is translated as printed: 'to recall to them the radiance of brilliance'.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: הוי״ה הקטן: The print writes the Name with its letters in a changed order. It is translated 'the lesser YHWH'.

3 Enoch 48D; the names of Metatron, the Torah given to Moses, and the handing down of the mystery

This edition presents the Hebrew text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally live ambiguity preserved with both readings, and cross-references to the lexicon. The Hebrew is the digitized text credited in the provenance line of this page, corrected to the printed page at the places listed there; the printed editor's notes are removed from it and reported in the notes. Any modern English translation still under copyright is cited as a comparand only.



צ״ב שמות יש לו למטטרון ואלו הם, ושם האחרון שלו סגנזגאל שר החכמה, ולמה נקרא שמו סגנזגאל מפני שכל גנזי החכמה כולן מסורין בידו וכולן נפתחו למשה מסיני עד שלמדו לו בארבעים ימים כשהיה עומד בהר, התורה בשבעים פנים של שבעים לשון, נביאים וכתובים הלכות שמועות אגדות ותוספות וכלם בשבעים פנים של שבעים לשון. נביאים בשבעים פנים של שבעים לשון, כתובים בע׳ פנים של ע׳ לשון, הלכות ושמועות בע׳ פנים של ע׳ לשון, אגדות ותוספות בע׳ פנים של ע׳ לשון.

Ninety-two names has Metatron, and these are they. And his last name is Sagnazgael, the prince of wisdom. And why is his name called Sagnazgael? Because all the treasuries of wisdom, all of them, are delivered into his hand. And all of them were opened to Moses from Sinai, until they were taught to him in forty days, when he was standing on the mountain: the Torah in seventy faces of seventy tongues; the Prophets and the Writings, the halakhot, the traditions, the aggadot and the additions, and all of them in seventy faces of seventy tongues. The Prophets in seventy faces of seventy tongues, the Writings in seventy faces of seventy tongues, the halakhot and the traditions in seventy faces of seventy tongues, the aggadot and the additions in seventy faces of seventy tongues.

וכיון שעלו לו סוף מ׳ יום נשתכחו לו כולם בשעה אחת, עד שקרא לו הקב״ה ליפיפיה שר של התורה ונתן לו למשה במתנה שנאמר ויתנם ה׳ אלי, ואח״כ נתקיימה בידו. ומנין שנתקיימה לו, שנאמר זכרו תורת משה עבדי אשר צויתי אותו בחורב על כל ישראל חקים ומשפטים, תורה אלו תורה נביאים וכתובים, חקים אלו הלכות ושמועות, ומשפטים אלו אגדות ותוספות, וכולם נאמרו לו למשה בסיני.

And when the end of forty days had come for him, all of them were forgotten by him in one hour, until the Holy One, blessed be He, called Yefefiah, the prince of the Torah, and gave them to Moses as a gift, as it is said: “And YHWH gave them to me.” And afterward it remained firm in his hand. And from where do we know that it remained firm with him? As it is said: “Remember the Torah of

אלו תשעים ושנים שמות מעין שם המפורש והניחם על שמו של מטטרון, שמות שלו שקוראין בהם מלך מלכי המלכים הקב"ה ומלאכי השרת בשמי מרום. ועשרים ושנים חותמות שטבע אצבעו שבו נחתמו כל סדרי רקיע ערבות, ובו מתחתמים פתקי של שרי מלכיות שבמרום במלכות ובממשלה ברבות ובגדולה, ובו מתחתמים פתקי של מלאך המות ופתקי של כל אומה ומלכות.

אמר מטטרון מלאך שר הפנים, מלאך שר התורה, מלאך שר חכמה, מלאך שר התבונה, מלאך שר הכבוד, מלאך שר ההיכל, מלאך שר המלכים, מלאך שר הרוזנים, מלאך שר השרים רמים וגבוהים רמים ונכבדים שבשמים ובארץ, ה׳ אלקי ישראל הוא עד לי בדבר הזה, כשגליתי רז זה למשה רעשו עלי כל חיילי מרום שבכל רקיע ורקיע ואמרו לי מפני מה אתה מגלה רז זה לבני אדם ילודי אשה בעלי מום בעלי טומאה בעלי דם בעלי זיבה בעלי טיפות סרוחות? רז שנבראו בו שמים וארץ, ים ויבשה, הרים וגבעות, נהרות ומעיינות, גיהנם אש וברד, גן עדן ועץ החיים, ונוצרו בו אדם ובהמה וחית השדה ועוף השמים, ודגי הים

Moses My servant, which I commanded him at Horeb for all Israel, statutes and judgments." "Torah": these are the Torah, the Prophets and the Writings. "Statutes": these are the halakhot and the traditions. "And judgments": these are the aggadot and the additions. And all of them were said to Moses at Sinai.

These are the ninety-two names, after the likeness of the explicit Name, and He set them upon the name of Metatron: names of his by which the King of the kings of kings, the Holy One, blessed be He, and the ministering angels call in the heavens on high. And twenty-two seals that His finger impressed, by which all the orders of the firmament of Aravot were sealed; and by it are sealed the writs of the princes of kingdoms that are on high, in kingship and in dominion, in lordship and in greatness; and by it are sealed the writs of the angel of death and the writs of every nation and kingdom.

Metatron, the angel, the Prince of the Presence, the angel, the prince of the Torah, the angel, the prince of wisdom, the angel, the prince of understanding, the angel, the prince of glory, the angel, the prince of the palace, the angel, the prince of kings, the angel, the

prince of potentates, the angel, the prince of the princes, high and lofty, high and honored, who are in heaven and on earth, said: YHWH, the God of Israel, He is my witness in this matter. When I revealed this mystery to Moses, all the armies on high that are in each and every firmament were in uproar against me, and they said to me: Why do you reveal this mystery to the sons of man, born of woman, bearers of blemish, bearers of impurity, bearers of blood, bearers of flux, bearers of putrid drops? The mystery by which heaven and earth were created, sea and dry land, mountains and hills, rivers and springs, Gehinnom, fire and hail, the Garden of Eden and the tree of life, and by which were formed man and cattle and the living things of the field and the birds of heaven, and the fish of the sea, Behemoth and Leviathan, detestable things and creeping things, the swarming things of the sea and the creeping things of the deserts? Torah and wisdom, knowledge and thought of the house of those above, and the fear of heaven: why do you reveal it to flesh and blood? I said to them: Because the Holy One, blessed be He, gave me permission.

And moreover I took permission

בהמות ולויתן, שקצים ורמשים
שרצי הים ורמשי מדבריות?
תורה וחכמה דעת ומחשבה של
בית עליונים ויראת שמים, מפני
מה אתה מגלה לבשר ודם?
אמרתי להם מפני שנתן לי רשות
הקב״ה.

ועוד נטלתי רשות מכסא רם ונשא
שכל שמות המפורשות יוצאות
כברקי אש וכזיקי זוהר וכחשמלי
להבה, ולא נתקררה דעתן עד
שנזפן הקב״ה והוציאם בנזיפה
מלפניו ואמר להם אני רציתי ואני
חשקתי ואני פקדתי ואני מסרתי
למטטרון עבדי בלבד, שהוא אחד
מכל בני מרום, ומטטרון מן בית
גנזים שלי ימסרו למשה ומשה
ליהושע ויהושע לזקנים וזקנים
לנביאים ונביאים לאנשי כנסת
הגדולה, ואנשי כנסת הגדולה
לעזרא הסופר, ועזרא הסופר
להלל הזקן והלל הזקן לר׳ אבהו
ורבי אבהו לר׳ זירא ור׳ זירא
לאנשי אמונה, ואנשי אמונה
לבעלי אמונות להזהר בו
ולרפאות בו כל החולאים
המתרגשות לבא בעולם, שנאמר
ויאמר ה׳ אם שמוע תשמע בקול
ה׳ אלקיך והישר בעיניו תעשה
והאזנת למצותיו ושמרת כל חקיו

כל המחלה אשר שמתי במצרים
לא אשים עליך כי אני ה׳ רופאך.

from the high and exalted throne, from which all the explicit names go forth like lightnings of fire and like sparks of brilliance and like hashmalim of flame. And their mind was not cooled until the Holy One, blessed be He, rebuked them and drove them out with a rebuke from before Him, and said to them: I desired, and I delighted, and I appointed, and I delivered it to Metatron My servant alone, for he is one out of all the children of the heights. And Metatron shall deliver it from My house of treasuries to Moses, and Moses to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the Great Assembly, and the men of the Great Assembly to Ezra the scribe, and Ezra the scribe to Hillel the Elder, and Hillel the Elder to R. Abbahu, and R. Abbahu to R. Zeira, and R. Zeira to the men of faith, and the men of faith to the masters of faiths, to take heed with it and to heal with it all the sicknesses that break out to come into the world, as it is said: "And YHWH said: If you will indeed hearken to the voice of YHWH your God, and do what is right in His eyes, and give ear to His commandments, and keep all His statutes, all the sickness that I put upon Egypt I will not put upon

you, for I am YHWH, your healer.”

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and

cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **metatron** (rendered as *metatron*), **sar-ha-panim** (rendered as *prince-of-the-presence*), **malach** (rendered as *angel*), **kavod** (rendered as *glory*), **heikhal** (rendered as *palace*), **shem-ha-meforash** (rendered as *the-explicit-name*), **chotam** (rendered as *seal*), **hashmal** (rendered as *hashmal*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

ninety-two names

The number is written twice: first in letters, צ״ב (ninety and two), at the head of the passage, and then in words, תשעים ושנים, at the head of the third paragraph. After ‘and these are they’ the printed Hebrew goes straight on to ‘and his last name’; no list of names stands in it. The English translates what is printed and supplies no names.

Sagnazgael

The name is printed סגנזגאל. The passage explains it itself: he is called so ‘because all the treasuries of wisdom’ (גנזי החכמה) are delivered into his hand. The three letters of the word for ‘treasuries’, גנז, stand inside the name, and the explanation rests on that. The name is written in plain letters in the English, following the printed consonants.

seventy faces of seventy tongues

בשבעים פנים של שבעים לשון: פנים is literally ‘faces’, and it is kept so, although the sense is close to ‘aspects’ or ‘ways of reading’. לשון, ‘tongue’, is singular in the Hebrew after the number. The phrase stands six times in the first paragraph; the first three times the number is written in words (שבעים) and the last three times with the letter ע׳, which is seventy. The English writes it out in full each time.

halakhot, traditions, aggadot and additions

Four kinds of teaching are named beside the Torah, the Prophets and the Writings: הלכות (rulings), שמועות (literally ‘things heard’, teachings passed on by report), אגדות (narrative and homiletic teaching) and תוספות (‘additions’). The first and third are left in Hebrew because English has no settled word for them; the second and fourth are translated. The first sentence lists all of them together, and the second goes through them again in pairs.

forty days

The number stands twice: בארבעים ימים, ‘in forty days’, in the first paragraph, written in words, and סוף מ׳ יום, ‘the end of forty days’, in the second, written with the letter מ׳. The verb with the second, שעלו לו, is literally ‘when they came up for him’, that is, when the count of days was complete.

Yefefiah, the prince of the Torah

The name is printed יפיפיה, here with the prefix ל that marks him as the one called (ליפיפיה). His title here is שר של התורה, ‘prince of the Torah’; in the fourth paragraph Metatron himself bears the title שר התורה in the list of his own titles. The passage does not say how the two are related.

it remained firm in his hand

נתקיימה בידו is literally ‘it was established in his hand’. The verb is feminine singular, where the forgetting just before was plural (‘all of them were forgotten’), so what remains firm is the Torah as a whole. The proof asked for (ומנין, ‘and from where’) is the verse that names ‘the Torah of Moses’.

Torah, statutes and judgments

The verse is read word by word. Its three nouns, ‘Torah’, ‘statutes’ and ‘judgments’, are matched with the three groups of the first paragraph: the Torah with the Prophets and the Writings, the halakhot with the traditions, the aggadot with the additions. The print spells Horeb as בחורב; the Masoretic text of the verse has בחרב, the same word written without the ו.

after the likeness of the explicit Name

מעין is ‘of the kind of’, ‘resembling’. The ninety-two names are said to be like the explicit Name, not to be that Name. The verb that follows, והניחם, ‘and he set them’, has no subject named; the English writes ‘He’ with a capital, taking the Holy One as the one who sets the names upon the name of Metatron.

twenty-two seals

The number is written in words, עשרים ושנים. The sentence has no main verb of its own: it adds the seals to the names as a second thing set upon Metatron, or simply lists them. What is sealed is put in two tenses: the orders of the firmament of Aravot ‘were sealed’ (נחתמו), and the writs ‘are sealed’ (מתחתמים), a continuing action. The seals are plural, but the words that follow are singular: שבו, ‘by which’, and twice ובו, ‘by it’. The singular fits a single thing on His finger better than the seals, and טבע can be read as a noun, the signet on His finger, as well as a verb, ‘impressed’. The English keeps the verb and keeps ‘by it’ in the singular; the other reading is set out among the open readings of this passage.

writs

פתקי is the plural of a word for a written slip or note, here a document that carries a decree. Three sets are named: the writs of the princes of kingdoms that are on high, the writs of the angel of death, and the writs of every nation and kingdom. The four nouns after the first set, מלכות, ממשלה, רבות and גדולה, are rendered ‘kingship’, ‘dominion’, ‘lordship’ and ‘greatness’.

the titles of Metatron

The fourth paragraph opens with אמר, ‘said’, and then nine titles before the words spoken. Each title begins with מלאך שר,

'the angel, the prince of': the Presence, the Torah, wisdom, understanding, glory, the palace, kings, potentates, and the princes. The English keeps every 'the angel' and moves 'said' after the list, where English needs it. The four adjectives at the end, רמים וגבוהים רמים ונכבדים, are plural and describe the princes; רמים stands twice and is translated 'high' both times.

bearers of blemish

The armies on high describe human beings with a run of five phrases, each beginning בעלי, literally 'owners of': blemish, impurity, blood, flux and putrid drops. The English uses 'bearers of' for all five so that the repetition is heard. Their speech is three questions in the print, each closed with a question mark; the second and third take up the word 'mystery' and then 'Torah and wisdom' as what ought not to be revealed.

the mystery by which heaven and earth were created

רז, 'mystery', is what Metatron revealed to Moses. Two verbs divide the list: the world and its parts 'were created' by it (נבראו), and living things 'were formed' by it (נוצרו). חית השדה is rendered 'the living things of the field' because this edition keeps the word 'creatures' for the living creatures of the chariot. בית עליונים is literally 'the house of the upper ones'.

the explicit names go forth

שכל שמות המפורשות יוצאות is literally ‘that all the explicit names go forth’. The English reads the clause as describing the throne and supplies ‘from which’. It can also be read as the content of the permission: permission ‘that all the explicit names should go forth’. The three comparisons are fire, brilliance (זוהר) and flame, with the plural of hashmal in the third.

the chain of handing down

The Holy One names those through whom the mystery passes, each link with the same verb understood: Metatron, Moses, Joshua, the elders, the prophets, the men of the Great Assembly, Ezra the scribe, Hillel the Elder, R. Abbahu, R. Zeira, the men of faith, and the masters of faiths. The English keeps every link in the printed order. The verb ימסרו is read ‘shall deliver it’; the same letters could be a plural, ‘they shall deliver’. The last two links differ in the Hebrew: אנשי אמונה, ‘men of faith’, singular noun, and בעלי אמונות, literally ‘owners of faiths’, plural noun. The purpose is stated at the end: to take heed with it and to heal with it.

for I am YHWH, your healer

The closing verse is quoted as printed. Against the Masoretic text the print has ה׳ after the first word, ‘And YHWH said’,

where the verse has only ‘And he said’; it has בקול, where the verse has לקול; and it spells the last word רופאך, with a ו. The English follows the print. The verse is the proof for healing: the mystery is handed down ‘to heal with it all the sicknesses’, and the verse promises that the sickness put upon Egypt will not be put upon the one who hearkens.

the printed text

The text translated is that of Eisenstein’s Otzar Midrashim: Sefaria’s digitization, corrected to the printed page of the 1928 printing where the two differ. The chapter numbers are those of Hugo Odeberg’s edition of 1928 and do not appear in the printed Hebrew. The division into paragraphs is this edition’s own.

Editorial decisions

- **ה׳ and אלקי.** The print writes the Name as ה׳, in Metatron’s oath and in the verses, and it is translated ‘YHWH’. The print spells the word for God with ק in place of ה (אלקי ישראל, אלקיך); it is translated ‘God’.
- **numbers written with letters.** צ״ב is translated ‘ninety-two’, ע׳ ‘seventy’ and מ׳ ‘forty’, each written out in words like the numbers the print spells in full. The other short

forms of the print are written out as well: הקב״ה, ‘the Holy One, blessed be He’, and ואח״כ, ‘and afterward’.

- **the firmament of Aravot.** The Hebrew here has רקיע ערבות, with ‘firmament’ first, and it is rendered ‘the firmament of Aravot’.
- **כסא רם ונשא.** Rendered ‘the high and exalted throne’, not ‘the throne of glory’: the Hebrew does not say כסא הכבוד here.
- **on high.** מרום is rendered ‘on high’ in ‘the heavens on high’ (שמי מרום), ‘that are on high’ (שבמרום) and ‘the armies on high’ (חיילי מרום). The phrase בני מרום is rendered ‘the children of the heights’.
- **Scripture quoted.** “And YHWH gave them to me”: Deuteronomy 10:4. “Remember the Torah of Moses My servant”: Malachi 3:22. “And YHWH said: If you will indeed hearken”: Exodus 15:26.
- **The printed edition: notes and corrections.** After the words “and these are they” Eisenstein adds a note of his own: רשום בזה: ולא רצינו להדפיסם, וע״ע מטטרון, “it is noted here: and we did not wish to print them; and see the entry Metatron”. So the ninety-two names are not in his print. He closes the piece with the words תם ספר חנוך (“the end of Sefer Chanoch”). Neither the note nor the closing words are printed in the Hebrew column.

Readings of the printed text

- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: צ״ב שמות יש לו למטטרון ואלו הם, ושם האחרון שלו: The words 'and these are they' are followed at once by 'and his last name'. The names themselves are not printed, and none is supplied in the English.
- **Eisenstein, Otzar Midrashim (1928 printing; Sefaria's digitization corrected to the print)**: סגנזגאל, Sagnazgael: This is the only witness used for this passage; the name is translated as printed, both times it occurs.

Colophon

3 Enoch (Sefer Hekhalot). Hekhal reader's edition of 2026-11-14. Generated from the living edition at https://hekhal.org/texts/3-enoch/; the online text may since have been corrected. The English rendering and apparatus are released under the licence stated above (CC-BY-SA-4.0); you may copy, share and adapt them with attribution to Hekhal and a link to the online edition, under the same licence.

Hekhal is an open, sourced reference to the world's mystical traditions. New texts, maps and lexicon entries: hekhal.org. To fund the translation of a text that has none in English, see hekhal.org/sponsor.

© 2026 Hekhal · hekhal.org