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"Righteous One" to be based on the Book of Watchers, but presents a later development of the idea of final judgement and of eschatology, concerned not only with the destiny of the fallen angels but also that of the evil kings of the earth. The Book of Parables uses the expression Son of Man for the eschatological protagonist, who is also called "Righteous One", "Chosen One", and "Messiah", and sits on the throne of glory in the final judgment.[82] The first known use of the Son of Man as a definite title in Jewish writings is in 1 Enoch, and its use may have played a role in the early Christian understanding and use of the title.[112][83] It has been suggested that the Book of Parables, in its entirety, is a later addition, pointing to similarities with the Sibylline Oracles and other earlier works, in 1976. J.T. Milik dated the Book of Parables to the third century. He believed that the events in the parables were linked to historic events dating from 260 to 270 CE.[84] This theory is in line with the beliefs of many scholars of the 19th century, including Lucke (1832), Hofman (1852), Wierliss (1856), and Philippo (1868). According to this theory, these chapters were written in later Christian times by a Jewish Christian to enhance Christian beliefs with Enoch's authoritative name.[112] In a 1979 article, Michael Knibb followed Milik's reasoning and suggested that because no fragments of chapters 37–71 were found at Qumran, a later date was likely. Knibb would continue this line of reasoning in later works.[85][86]:41 In addition to being missing from Qumran, Chapters 37 and 71 are also missing from the Greek translation.[86]:41 Currently no firm consensus has been reached among scholars as to the date of the writing of the Book of Parables. Milik's date of as late as 270 CE, however, has been rejected by most scholars. David W. Suter suggests that there is a tendency to date the Book of Parables to between 50 BC and 171 AD.[86]:415–416 In 1893, Robert Charles judged Chapter 71 to be a later addition. He would later change his opinion[87]: 1 and give an early date for the work between 94 and 64 BC.[88]:LIV The 1906 article by Emil G. Hirsch in the Jewish Encyclopedia states that Son of Man is found in the Book of Enoch, but never in the original material. It occurs in the "Noachian interpolations" (lx, 10, lxxi, 14), in which it has clearly no other meaning than 'man'.[89] The author of the work misuses or corrupts the titles of the angels.[89]:16 Charles views the title Son of Man, as found in the Book of Parables, as referring to a supernatural person, a Messiah who is not of human descent.[89]:306–309 In that part of the Book of Enoch known as the Similitudes, it has the technical sense of a supernatural Messiah and judge of the world (xlvi, 2, xlviii, 2, lxx, 27); universal dominion and preexistence are predicated of him (xlvii, 2, lxxiv, 6). He sits on God's throne (slv, 3, li, 3), which is his own throne. Though Charles does not admit it, according to Emil G. Hirsch these passages betray Christian redaction and emendation.[89] Many scholars[citation needed] have suggested that passages in the Book of Parables are Noachian interpolations. These passages seem to interrupt the flow of the narrative. Darrell D. Hannah suggests that these passages are not, in total, novel interpolations, but rather derived from an earlier Noah apocryphon. He believes that some interpolations refer to Herod the Great and should be dated to around 4 BC.[86]:472–477 In addition to the theory of Noachian interpolations, which perhaps a majority of scholars support, most scholars currently believe that Chapters 70–71 are a later addition in part or in whole.[86]:76[86]:472–473[90] Chapter 69 ends with, "This is the third parable of Enoch." Like Elijah, Enoch is generally thought to have been brought up to Heaven by God while still alive, but some have suggested that the text refers to Enoch as having died a natural death and ascending to Heaven. The Son of Man is identified with Enoch. The text implies that Enoch had previously been enthroned in heaven.[91] Chapters 70–71 seem to contradict passages earlier in the parable where the Son of Man is a separate entity. The parable also switches from third person singular to first person singular.[90] James H. Charlesworth rejects the theory that chapters 70–71 are later additions. He believes that no additions were made to the Book of Parables.[86]:450–468[87]:1–12 In his earlier work, the implication is that a majority of scholars agreed with him.[92] Content 37. Superscription and Introduction 38–44. The First Parable. 38. The Coming Judgement of the Wicked. 39. The Abode of the Righteous and the Elect One: the Praises of the Blessed. 40. The Four Archangels. 41.1–2. Anticipation of Judgement. 41.3–9. Astronomical Secrets. 42. The Dwelling-places of Wisdom and of Unrighteousness. 43–44. Astronomical Secrets. 45–57. The Second Parable. 45. The Lot of the Apostates: the New Heaven and the New Earth. 46. The Ancient of Days and the Son of Man. 47. The Prayer of the Righteous for Vengeance and their Joy at its coming. 48. The Fountain of Righteousness: the Son of Man - the Stay of the Righteous. Judgement of the Kings and the Mighty. 49. The Power and Wisdom of the Elect One. 50. The Glorification and Victory of the Righteous: the Repentance of the Gentiles. 51. The Resurrection of the Dead, and the Separation by the Judge of the Righteous and the Wicked. 52. The Six Metal Mountains and the Elect One. 53–54.6. The Valley of Judgement: the Angels of Punishment: the Communities of the Elect One. 54.7–55.2. Noachic Fragment on the first World Judgement. 55.3–56.4. Final Judgement of Azazel, the Watchers and their children. 56.5–8. Last Struggle of the Heathen Powers against Israel. 57. The Return from the Dispersion. 58–69. The Third Parable. 58. The Blessedness of the Saints. 59. The Lights and the Thunder. 60. Quaking of the Heaven: Behemoth and Leviathan: the Elements. 61. Angels go off to measure Paradise: the Judgement of the Righteous by the Elect One: the Praise of the Elect One and of God. 62. Judgement of the Kings and the Mighty; Blessing of the Righteous. 63. The unavailing Repentance of the Kings and the Mighty. 64. Vision of the Fallen Angels in the Place of Punishment. 65. Enoch foretells to Noah the Deluge and his own Preservation. 66. The Angels of the Waters bidden to hold them in Check. 67. God's Promise to Noah: Places of Punishment of the Angels and of the Kings. 68. Michael and Raphael assigned at the Severity of the Judgement. 69. The Names and Functions of the (fallen Angels and) Satans: the secret Oath. 70–71. Concluding Appendices 70. The Final Translation of Enoch. 71. Two earlier Visions of Enoch. The Astronomical Book Main article: Enoch calendar Correspondence of weekly day in the Qumran year[93] Months 1,4,7,10 Months 2,5,8,11 Months 3,6,9,12 Wed 1 8 15 22 29 6 13 20 27 4 11 18 25 2 9 16 23 30 Tues 7 14 21 28 Sun 5 12 19 26 3 10 17 24 1 8 15 22 29 Mon 6 13 20 27 4 11 18 25 2 9 16 23 30 Tues 7 14 21 28 Sun 5 12 19 26 3 10 17 24 31 Four fragmentary editions of the Astronomical Book were found at Qumran, 4Q208-211[94] 4Q208 and 4Q209 have been dated to the beginning of the 2nd century BC, providing a terminus ante quem for the Astronomical Book of the 1st century BC.[95] The fragments found in Qumran also include material not contained in the later versions of the Book of Enoch.[93][95][96] This book contains descriptions of the movement of heavenly bodies and of the firmament, as a knowledge revealed to Enoch in his trips to Heaven guided by Uriel, and it describes a Solar calendar that was later described also in the Book of Jubilees which was used by the Dead Sea sect. The use of this calendar made it impossible to celebrate the festivals simultaneously with the Temple of Jerusalem.[1] The year was composed from 364 days, divided in four equal seasons of ninety-one days each. Each season was composed of three equal months of thirty days, plus an extra day at the end of the third month. The whole year was thus composed of exactly fifty-two weeks, and every calendar day occurred seven on the same day of the week. Each year and each season started always on Wednesday, which was the fourth day of the creation narrated in Genesis, the day when the lights in the sky, the seasons, the days and the years were created.[93]:94–95 It is not known how they used to reconcile this calendar with the tropical year of 365.24 days (at least seven suggestions have been made), and it is not even sure if they felt the need to adjust it [93]:125–140 Content 72. The Sun 73. The Moon and its Phases 74. The Lunar Year 76. The Twelve Winds and their Portals 77. The Four Quarters of the World; the Seven Mountains, the Seven Rivers, Seven Great Islands 78. The Sun and Moon: the Waxing and Waning of the Moon 79–80.1. Recapitulation of several of the Laws 80.2–8. Perversion of Nature and the heavenly Bodies due to the Sin of Men 81. The Heavenly Tablets and the Mission of Enoch 82. Charge given to Enoch: the four Intercalary days: the Stars which lead the Seasons and the Months The Dream Visions The Book of Dream Visions, containing a vision of a history of Israel all the way down to what the majority have interpreted as the Maccabean Revolt, is dated by most to Maccabean times (about 163–142 BC). According to the Ethiopian Orthodox Church it was written before the Genesis flood. Content 83–84. First Dream Vision on the Deluge. 85–90. Second Dream Vision of Enoch: the History of the World to the Founding of the Messianic Kingdom. 86. The Fall of the Angels and the Demoralization of Mankind. 87. The Advent of the Seven Archangels. 88. The Punishment of the Fallen Angels by the Archangels. 89.1–19. The Deluge and the Deliverance of Noah. 89.10–27. From the Death of Noah to the Exodus. 89.28–40. Israel in the Desert, the Giving of the Law, the Entrance into Canaan. 89.41–50. From the Time of the Judges to the Building of the Temple. 89.51–67. The Two Kingdoms of Israel and Judah to the Destruction of Jerusalem. 89.68–71. First Period of the Angelic Rulers – from the Destruction of Jerusalem to the Return from Captivity. 89.72–77. Second Period – from the Time of Cyrus to that of Alexander the Great. 90.1–5. Third Period – from Alexander the Great to the Graeco-Syrian Domination. 90.6–12. Fourth Period Graeco-Syrian Domination to the Maccabean Revolt (debated). 90.13–19. The last Assault of the Gentiles on the Jews (where vv. 13–15 and 16–18 are doublets). 90.20–27. Judgement of the Fallen Angels, the Shepherds, and the Apostates. 90.28–42. The New Jerusalem, the Conversion of the surviving Gentiles, the Resurrection of the Righteous, the Messiah. Enoch awakes and weeps. Animals in the second dream vision The second dream vision in this section of the Book of Enoch is an allegorical account of the history of Israel, that uses animals to represent human beings and human beings to represent angels.[1] One of several hypothetical reconstructions of the meanings in the dream is as follows based on the works of R. H. Charles and G. H. Schoedde: White color for moral purity; Black color for sin and contamination of the fallen angels; Red color for blood in reference to martyrdom White bull is Adam; Female heifer is Eve; Red calf is Abel; Black calf is Cain; White calf is Seth; White bull / man is Noah; White bull is Ham; son of Noah; Black bull is Japheth; Lord of the sheep is God; Fallen star is either Samyaza or Azazel; Elephants are Giants; Camels are Nephilim; Asses are Elioud; Sheep are the faithful; Rams are leaders; Herds are the tribes of Israel; Wild Asses are Ishmael, and his descendants including the Midianites; Wild Boars are Esau and his descendants, Edom and Amalek; Bears (Hynenas/Hyenas in Ethiopic) are the Egyptians; Dogs are Philistines; Tigers are Arimathea; Hynenas are Assyrians; Ravens (Crows) are Seleucids (Syrians); Kites are Ptolemies; Eagles are possibly Macedonians; Foxes are Ammonites and Moabites; Description This subsection includes a list of references, related reading or external links, but its sources remain unclear because it lacks inline citations. 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Eventually they arrived at a "pleasant and glorious land" (90:40) where they were attacked by dogs (Philistines), foxes (Ammonites, Moabites), and wild boars (Esau). And the sheep whose eyes were opened saw that ram, which was amongst the sheep, till it forsook its glory and began to butt those sheep, and trampled upon them, and behaved itself unseemly. And the Lord of the sheep sent the lamb to another lamb and raised it to being a ram and leader of the sheep instead of that ram which had forsaken its glory. (David replacing Saul as leader of Israel) It describes the creation of Solomon's Temple and also the house which may be the tabernacle: "And that house became great and broad, and it was built for those sheep: (and) a tower lofty and great was built on the house for the Lord of the sheep, and that house was low, but the tower was elevated and lofty, and the Lord of the sheep stood on that tower and they offered a full table before Him". This interpretation is accepted by Dillmann (p. 262), Vernes (p. 89), and Schodde (p. 107). It also describes the escape of Elijah the prophet; in 1 Kings 17:2–24, he is fed by "ravens", so if Kings uses a similar analogy, he may have been fed by the Seleucids. "... saw the Lord of the sheep how He wrought much slaughter amongst them in their herds until those sheep invited that slaughter and betrayed His place." This describes the various tribes of Israel "inviting" in other nations "betraying his place" (i.e., the land promised to their ancestors by God). This part of the book can be taken to be the kingdom splitting into the northern and southern tribes, that is, Israel and Judah, eventually leading to Israel falling to the Assyrians in 721 BC and Judah falling to the Babylonians a little over a century later 587 BC. "And He gave them over into the hands of the lions and tigers, and wolves and hyenas, and into the hand of the foxes, and to all the wild beasts, and those wild beasts began to tear in pieces those sheep"; God abandons Israel for their sins, including the miracle of the river splitting in two for them to pass, and the creation of the bronze commandments. Eventually they arrived at a "pleasant and glorious land" (90:40) where they were attacked by dogs (Philistines), foxes (Ammonites and Moabites; Description This subsection includes a list of references, related reading or external links, but its sources remain unclear because it lacks inline citations. Please help to improve this subsection by introducing more precise citations. (December 2016) (Learn how and when to remove this template message) There are a great many links between the first book and this one, including the outline of the story and the imprisonment of the leaders and destruction of the Nephilim. 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