PART II

STUDIES IN 2 (SLAVONIC) ENOCH
THE PILLAR OF THE WORLD: 
THE ESCHATOLOGICAL ROLE OF THE SEVENTH 
ANTEDILUVIAN HERO IN 2 (SLAVONIC) ENOCH

Introduction

In chapter 25 of the 2 (Slavonic) Enoch the Lord reveals to the translated antediluvian hero some unique details of the mysteries of creation found neither in earlier Enochic booklets nor in any other Second Temple Jewish materials. One of the important parts of this revelation deals with the order of events that preceded the visible creation. The Deity unveils to the seer that prior to visible creation he called out from nothing the luminous aeon Adoil, ordering him to become the foundation of the upper things. The account describes the process of Adoil’s transmutation into the cornerstone of creation on which the Deity establishes his Throne.

Several distinguished students of Jewish mystical traditions, including Gershom Scholem and Moshe Idel, noticed that this protological account in chapter 25 dealing with the establishment of the created order appears to parallel the order of eschatological events narrated in chapter 65 where, during his short visit to earth, Enoch conveys to his children the mystery of the last times.1 According to Enoch’s instruction, after the final judgment time will collapse, and all the righteous of the world will be incorporated into a single luminous aeon. The description of this final aeon appears to bear striking similarities with the primordial aeon Adoil portrayed in chapter 25 as the foundation of the created order. The text also seems to hint that the righteous Enoch, translated to heaven and transformed into a luminous celestial creature, is the first fruit of this eschatological aeon that will eventually gather all the righteous into a single entity.

Moshe Idel observes that the motif of incorporation of the righteous into a single aeon recalls the idea of the righteous as the cosmological

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